

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.

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THE CHARACTERISTICS OF THE TIMES.

The times, we often hear, are peculiar. Perhaps every age thinks this of itself, and some with truth: at least as it regards the great centres of thought and influence; for, whatever may be said of those countries in which every thing appears to be stereotyped, in these centres there will always be changes—perceptible changes—going on: former things will be in process of passing away; forms, modes, even things, will be becoming new. It is still true, however, that our world has its marked eras—its ages of rapid growth—its moulting seasons: periods constituting epochs; so recognised, not only by contemporaries, but by such as come after, who see even more distinctly than the actors themselves; the lines which have been drawn across the world's history—the new shades which colour the earth's surface. The most marked times have, of course, a very striking likeness, in many respects, to their predecessors. Human nature is ever radically the same: imbued with the same dispositions, impregnated with the same desires, wrought upon by the same leading influences, controlled by the same Providence. And even the greatest changes are not independent of the past: they may be traced in the workings, sometimes, indeed, very limited and feeble, of pre-existing causes. Even Mohammedanism had a way prepared for it. Sometimes these causes are even apparent, working above ground. This was the case with the era of the Great Reformation. However rapid its changes, we can trace them all to principles, and still more to facts, widely and powerfully operative throughout the Christian world, and that for ages antecedent. So it is with the changes now-going on. Marked as they are, they are no new creation: they are the sequel of what has gone before; and of no one of them can we say—*Here* is its first rise, its seed bud.

In enumerating the most striking aspects of the times, we present—

1. *The earnest and absorbing pursuit of physical good.* To some extent, this is a feature of every improving age and people. Man, studious of novelty, is fond of change. He ever seeks to add to his comforts—to get rid of annoyances. The industrious, the-thoughtful, the foreseeing cottager—if he have any hope—works his way to some improvement in his narrow domain. The manufacturer—if above the savage state—endeavours to abridge and cheapen his processes. When there is no such spirit, every thing stagnates. In our day, and particularly in our land, this usually quiet disposition has become a passion. Few are satisfied with what is. Mind and energy are tasked to get

something better. The past is discarded—the future is regarded as yet pregnant with hitherto unthought-of physical good. Science ransacks the stores of nature to discover new materials—and invention is tortured in forming new combinations for the gratification of old and new appetites. Nothing is regarded as too difficult—nothing too hazardous. Nor is it a solitary mind here and there; there have always been such employed in this work, but thousands—all partake of the spirit. And hence, in many instances, suggestions are thrown out by the least practical—the farthest removed from the actual struggle of life—to be caught up by the experienced and skilful, and wrought up into things tangible and useful. Our food, our dress, our dwellings, our roads—agriculture, manufactures in every department, locomotion by land and by sea, are all made to feel the impulse of quickened attention and excited genius. The earth—solicited by new methods, and fed with novel aliment, yields her more ample returns. These, again, such of them as are adapted to the purpose, are wrought, with almost incredible rapidity and profusion, into fabrics, new and beautiful, covering the nakedness of the millions with garments heretofore appropriated by the opulent.

That some evil—perhaps much—has mingled itself with all this, we see and lament. A mere carnal spirit presides over these changes. They are prosecuted as if man's chief aim and highest end was to live well—to eat, drink, and be merry—to enjoy himself amid fleshly delights for a few short years, and then perish. No question, the more important interests of man suffer. They are forgotten, or held in secondary esteem. Still, in themselves, and in some of their results, we cannot condemn these strivings after increased physical enjoyment. They are stirring up the pools of society—they are awakening great energies—they are levelling the ranks and orders of men, so far as the comforts of each and all are concerned; and, above all, we may regard them as preparing the way for a period in the future, when the ample means of sustenance and of gratification now so greatly and impiously abused, shall be turned to the best account in furnishing leisure and resources for the advancement of religion and morals, as well as in affording additional incentives to gratitude and praise.

2. *A spirit of personal independence.* This has not often been found among the masses in organized communities in any age. It exists in the more rude and savage tribes. It was exhibited, nearly to the full, among the wandering hordes which overran northern Europe in the decay of the Roman empire: but had almost disappeared from among their descendants long anterior to the Reformation. Despotism—temporal and spiritual—had crushed it, and with it nearly all enterprise. The Reformation tended, with other good results, to raise the man,—in a sense, to isolate him—to quicken and call out the conviction of personal responsibility—and, of course, the feeling and obligation of independent action. Not that men were released from social ties, each at liberty to promote his own plans, and secure his own interests, without regard to the well-being of others. But men were no longer taught to consider themselves as so many cogs, and pins, and wheels, in a great machine, by whose movements each constituent element was guided. While Popery and arbitrary power were the complete lords of the ascendant, the whole tendency of their reign was, as it ever must be, to clog and fetter, and so to palsy, and, in the end,

almost to extirpate individual judgment and conscience. The priesthood were the mind and conscience-keepers of the masses—and even of the rulers,—kings and nobles led on their unthinking hordes to do their bidding, regardless of any higher authority. In most countries this is still far too much the case. In truth, there is no country exempt—not even this—where liberty has largely degenerated into licentiousness. However, the eyes of men are beginning to open. The extension of the right of suffrage—the unrestricted, the licentious enjoyment of religious liberty—the open competition in trade and other business employments—the frequent rupture of social bonds in the constant migrations and changes of location, have all operated, and are now every moment operating, to extend and deepen, particularly in the United States, the spirit of general and independent judgment.

True, as we have already hinted, not a few evils attend the growth of such a spirit. Authority—lawful, and lawfully exercised authority, is disregarded. Parents find it no easy task to control their children; many do not attempt it. In the church there remains but the shadow of a corrective and effective discipline. In the state the same extreme has not been reached, yet none can question that the name of “law” is less respected—authority is sensibly weakened. We see these evils, but we think we can see beyond them. If lawful authority is in danger of being despised, unlawful authority is not much better off. Constitutions and laws which should never have been established, which “frame iniquity,” are being undermined. In the old world the process is going on rapidly. The foundations are every where sought for, and their strength tested. Mere names are losing their influence, and the question is asked—“Do institutions answer their end?” This is asked, not only respecting the feudal establishments of Europe, with their kings and nobles, and peculiar privileges and immunities, but, as well, respecting the prelate and papal ecclesiastical establishments. And these questions must be answered. Prescription will not do. It will not suffice, as it has long done, to assert an ancient tenure. Present and equitable claims must be shown—claims resting upon work done, and good accomplished. If this be not done—and few, if any, of these institutions, can make out, on such grounds, even a plausible answer—they will be soon set aside, to make room for others, at least *professedly* better.

It may be a slow process, or it may be a rapid one—we think it will be the latter—but, whether slow or rapid, the spirit of which we speak will do all this. But what is to follow? Will independence of judgment, acting in all the various departments of social life and effort, issue in an uncontrolled anarchy? Certainly not. It is the prelude of a happier state. So soon as the “bond of iniquity” is broken, men *must* arrange themselves anew. Then, while the change is going on, will there be a fair field for the working of truth: then will the Spirit of God be poured out, as on old chaos, to re-arrange the sundered elements.

3. *A disposition to examine anew, primary, fundamental truths.* This is but a phase of the preceding, and yet it merits a distinct consideration. “*The heavens,*” as well as “*the earth,* are shaken.” As nothing is regarded as fixed, nothing established in the order of society, that may not be tested by individual examination and judgment, so nothing is too sacred in the realm of truth and sentiment to be tho-

roughly sifted. What republicans and socialists are doing in the state, and in regard to the church, recluse students in the study, and their followers and compeers in more hasty efforts, are doing in regard to doctrine and principle. The Bible is hardly held sacred, we do not mean from the attacks of the open enemy of divine revelation—such it has always had to encounter—but from the assaults of a reckless and wearing criticism. Rationalism, and a rationalistic metaphysics, have laid their rude hands upon the ark of God—are taking it asunder, testing its materials in their alembics, and prying, with a fearless eye, into its most secret recesses. The interpreters and fathers of the Great Reformation are no longer authority. The church of the past is not listened to. It is taken for granted that no former age can teach this one any thing. The principle is avowed, that progress must be sought in religious doctrine corresponding to the rapid improvements in science, and in the arts. All this is *within the limits of the church herself*. Outside, they are more reckless. Even the being of God is denied under the name of Pantheism, or Transcendentalism; as also the necessity of any revelation, or of any religion at all. In short, not only is the politician compelled to discuss the first principles of political organization: the Christian has equally to do battle for every leading principle of his faith, and that with adversaries bearing the Christian name, and perhaps even claiming kindred with a faithful ancestry.

Of all this, we say as of the spirit of personal independence in the arena of action, that with much evil, there are some omens of good. The battle has been fought in Germany with the Rationalists—the most dangerous of the enemies of divine revelation—and it has been won by the friends of the Bible. Rationalism has passed its culminating point. Thirty years ago, it had set up its victorious standard in central Europe. It is now retreating before its growing and zealous adversaries. The same result will follow the same and similar conflicts elsewhere. Not only the Scriptures, but the truths of Scripture, will each in turn emerge from the din and smoke of the battle with new honour, and with fresh claims upon our faith and confidence. Total depravity and inability, our fall in Adam, Christ's vicarious death for the elect, the work of the Spirit in regenerating and sanctifying elect sinners, justification by imputed righteousness, Christ's universal dominion, and the subordination of all human institutions to his authority and to his kingdom, assailed as they now are, will yet triumph, in their issue, over all Arminian, and Hopkinsian, and infidel opposition.

In the mean time, these investigations, even those which we have denominated "reckless," are not without their use. The faithful are driven to examine the foundations of their faith—they must dig down to the rock, removing all the superincumbent strata of mere prejudice, habit, education, &c. This is, of itself, no trifling benefit. But the same spirit acts in every direction. While it assails truths, it does not permit any class of errors to escape. Prelatic succession, papal traditions, popish mummeries, priestly assumptions, are equally exposed to its "axes and its hammers." It tries all—and only that which cannot be shaken will remain.

4. *There is little mutual confidence and affection among Christians.* We are aware that many attempts have been made to bring about a union among Protestants—as the Evangelical Union—and among some denominations regarded as most nearly related in faith

and in practice. But these have, as yet, been "efforts" only. New divisions are made, almost yearly, in some one or other of the Protestant denominations; and even where division has not actually taken place, it is thought of and spoken of as almost a thing of course. We are probably within bounds when we say that the number of distinct churches has doubled within the last twenty or twenty-five years. But it is not in this aspect we propose just now to consider the times. What is the state of things within the churches as they now exist? We reply, there is little mutual confidence or affection. In every denomination with which we are acquainted, jealousies, feuds, incipient or complete schisms, are wofully frequent. The ministry do not constitute any exception. Even among those who, by their standing, duties, and vows, should be more especially one in heart, and one in action, the same evils are but too prevalent. No wonder, then, that private Christians look coldly upon each other, and, while "seeking their gain from their quarter," treat their fellow-members with indifference, or view them with positive dislike. Why is this? We answer—(1.) It must be ascribed to the withdrawing of the Spirit of Christ. When divisions exist, "is it not because we are yet carnal?" (2.) There is little love to Christ—of course, little to his members. (3.) Ambition and pride have their baneful influence. Men, even in the church, seek applause and power, and are easily irritated by reproof. (4.) In too many instances confidence is not deserved, and must be withheld.

These are some of the causes; others might easily be mentioned. But, to whatever we ascribe it, none can doubt the fact. As truly as faction and a factious spirit characterize the social state, just as truly do they the religious. Perhaps, even this, is not an unmingled evil. If it act as a solvent, loosening the bonds which unite the faithful, it is not less operative among the votaries of error. In this aspect, we cannot regret it. We cannot regret any thing that tends to disunite and weaken the energies of those who are combined in error and in wrong. We see in this, moreover, an indication of a coming period, when that spirit of personal independence of which we have already spoken, will have, on this very account, a proper scope. Nothing is more desirable than the entire relaxation of every tie which binds men together—as papists are bound—in sin. Even from this, at first sight unmixed evil, we augur something good.

5. *Associated effort outside of both church and state.* There is no feature of the age more marked or more singular than this. Men associate on the independent or voluntary principle for nearly every purpose. Business, social enjoyment, social and political reform, active benevolence, mutual improvement, and even directly Christianizing efforts, each furnish exemplifications of our statement. Some, indeed, aim at resolving the entire fabric of social life into one grand association, differing in its rules, its spirit, and its details, from any thing that has heretofore existed. Perhaps, no age has been without its voluntary associations—perhaps, none ever will. The monks gathered into monasteries on this principle. The friends of truth, in dark times, often formed themselves, for particular purposes, into what we would now call societies, but without much attempt at regular organization. Political reforms have, perhaps, always been preceded and attended by something of the sort. What marks this age is their universal prevalence.

Every "idea" brings forth its society. Literature and science are advanced by associations. We find them in congregations, neighbourhoods, states, nations. No doubt, some of these have their origin in the defects of political and ecclesiastical arrangements. They are supplementary. Others occupy a ground, and purpose formations appropriate enough. Some are good—some, many, bad. But they exist every where, either openly or secretly. Many are short-lived: some appear to have assumed a permanent form. The very fact of their existence, we may remark, demonstrates the irresistible energy of the social principle, and may serve to dispel any apprehensions respecting a state of anarchy to follow the overthrow of present institutions. Such a state, unless very transiently, cannot possibly exist. As certainly as drops of water will run into each other to form a large mass, so certainly will human beings unite to form associations when pre-existing organizations are broken up.

We have said that these associations are often supplementary. And it were well if both church and state would study them with serious attention. They could not fail to learn some lessons. They have done so already. As to the church, whence did she derive, in late days, her missionary schemes? From voluntary associations first formed. As to the state itself, whence temperance enactments? From associations to promote the temperance cause. Nor have they yet done with their work. They are re-organizing society. They are accustoming the minds of men to united action in nearly all departments of religion and morals, as well as in mere matters of politics and business.

6. *There is a universal longing for better times.* Every man has his bright vision of the future. In some—in many—these are mere vague longings, arising out of the felt evils of the present. In many instances these visions are no better than idle dreams. And some base their expectations upon the most unsubstantial grounds. The future of the Socialist and of the Millenarian are very different, certainly—nearly equally baseless are their expectations, but their longings no less earnest. In all this, there may enter largely as an element, that discontent with the existing, and that disposition to seek for future good, which, amid the ruins of sin, so singularly characterizes our race. But much of it is distinctive of the times: particularly as it relates to expected changes in the order of human society: not merely its political, but its religious and social.

This spirit of the age is working out its own accomplishment. And while much is unquestionably sought for, and, of course, much attempted—as the Socialistic, for example—which is repugnant to reason and at war with revelation, yet will good come out of this evil.

There is another aspect in which these longings are peculiar. They expect a speedy coming of the "better times." The minds of men are not now upon a far distant era when present evils shall no longer plague our race. Expectation is strong. The Christian, depending upon the arm of the Lord—the mere philanthropist and visionary, upon his own arm, or upon the "chapter of accidents"—are both in a condition not to be surprised by any change, however sudden or great.

In view of all this, we may remark—

1. That we need to be on our guard against an undue love of the

world—lest, in the rush for mere physical enjoyment, God and heaven be forgotten.

2. Let us ever remember that the Bible is the only sure guide, and the Spirit of Truth the only infallible teacher. This will guard us against a licentious abuse of intellectual liberty.

3. Let us be well-grounded in all—particularly primary gospel truth—lest we be swept with the current of error, and of presumptuous inquiry and speculation.

4. Let us learn to cherish a becoming, wise, constant, and lively affection for all the faithful. To love the Church. To resolve that we *will* not forget Jerusalem.

5. Let us cultivate a near and intimate fellowship with the brethren, and labour to render the Church of Christ active and united—and to co-operate with her in all her Christian efforts. Thus glory will accrue to Christ, the Church occupying her right place as the light of the world—the true and effective instrument of reformation.

6. Let us never cease to hope for the advent of better days. Others expect them. Surely the Christian ought. However dark the present aspect of the times may be in some respects, nothing is more certain than that glorious days are in store for the Church and the world. "Fear not,—I am with thee: be not dismayed, I am thy God," is the encouraging language of Him who is faithful and mighty.

FAMILY CATECHISING.

The time has been, when no head of a family, who pretended to the name of a Christian, would have dared to neglect it; but, as with family worship, what was once the rule has, we fear, become the exception. Nay, there is too much doubt, that rare as is the worship of the family, the family catechising is still more rare; and some who observe the former duty have no relish for the latter. The chief cause of this is, no doubt, the decline of vital religion; but there are particular circumstances, at the present day, which cannot be held as evincing such a decline, and yet have had their influence in producing the result we are deploring. Since Sabbath Schools have become so numerous, many parents think the work of family catechising is taken out of their hands. Now this is a great mistake. Sabbath Schools are a blessing, and a great blessing, to the country.* But they are at the best but a remedy for a prevalent disease; and if every father could, and would, instruct his own household, Sabbath Schools would be quite uncalled for. No Christian parent is at liberty to devolve on a proxy the religious training of his offspring. And what instruction can be compared to that of a father? The school teacher may be very kind, and deeply concerned for the salvation of his pupils. But the child knows that his parent has far more interest in him than any stranger can have; and if the lessons of the school are not seconded by home tuition, they will in general be in vain. The neglect of this duty we believe to be one great reason of a fact which all Christians deplore, that while Sabbath Schools were never more numerous, juvenile wickedness was never more prevalent.

* This statement, the article itself goes far to disprove.—Ed. Cov.

The neglect of the good old way has been most disastrous. It is owing to this that so much ignorance now prevails among the members of churches, and that the attainments of most professors are so very circumscribed. None who examine candidates for communion, or parents who are seeking baptism for their children, but must be pained at this. Many people can make but little of sermons, as preachers cannot be always dwelling on first principles; and as church examinations, either from the neglect of the pastor, or the pride of the people, are now almost entirely obsolete, unless the examination be practised in the family, ignorance must increase. And is it not owing to the same neglect that the grossest errors and wildest views on religious subjects are so rampant in the present day? Though the age be distinguished for shrewdness and acuteness in detecting flaws in science and literature, what monstrous opinions are entertained on religion!

In regard to the manner in which this duty should be performed:—

“It must be done frequently. Not at rare intervals, as before a communion, or when about to ask admission into the church, or when the visit of the pastor is expected. It must be very regular, and often repeated. For many years it was the custom to require an answer to a question every morning, and the greater part of Saturday was devoted to a revisal of the Catechism. But in this age of bustle and business, when even the day of God is encroached on, and there is time for every thing but religion, such important seasons may not be convenient. Yet once in the week is surely not too often, and the evening of the Sabbath may be employed by all.

“It must be done seriously,—not like some secular exercise, but as a work involving eternal interests. The subjects of examination are all of the most solemn and tremendous moment. And yet how often are the questions repeated with scarcely a solemn sound, and by a thoughtless tongue! Now, this is not only hateful to God, but hurtful to the young. On such occasions all levity must be banished from the mind. They must be taught, when examined, that they have now to do with God, and that the place they occupy is ‘holy ground.’

“It must be done intelligently: without this it will be labour in vain. Many have the form of sound words to which they can attach no meaning. They can repeat the questions with the greatest accuracy, but if you vary the language, and ask what is meant by the thing expressed, there is no reply but the stare of ignorance. In this matter an improvement has taken place in recent editions of the Catechism. But still there is need for more explanation, that milk may be given to babes as well as meat to the stronger men.

“It must be done affectionately, in the spirit of the father when he said—‘O, my son, if thine heart be wise, my heart shall rejoice, even mine;’ or of the mother who, leaning over the darling of her heart, exclaims—‘O, my son, and the son of my womb, and the son of my vows, and the son of my prayers.’ The young must be drawn with the cords of love as the bands of a man. We cannot compel them to be religious. We may force them to read the Bible, and to repeat the questions, but we cannot compel them to love the Redeemer. In conducting this duty, the father must try to convince the child that he loves him as his own soul, and travails as in birth that Christ may be formed in his heart.

“It must be done attractively,—not in a scolding, scowling manner, which would discourage children, and beget an aversion to the exercise; not as a task or a piece of drudgery, so many questions inflicted as a kind of punishment. Unless the duty is made a delight, it will be little relished. The pious Philip Henry, as his son tells us, made the work of catechising so delightful to himself and his household, that he would sometimes say, at its close on the Sabbath evening—‘Well, if this is not heaven, it must be the gate to it.’

“And it must be done prayerfully. The parent who knows any thing of true religion, is well aware that all his efforts will be useless without the Spirit of God. He may succeed in imparting a theoretical knowledge; his child may be able to answer with promptitude and precision every question he is pleased to put to him; but without the grace of God, it is all like the sounding brass or the tinkling cymbal. The knowledge which is all intellectual may exist in the memory or the head, but has no communication with the heart. Polish the marble as you please, it may display its spots and its veins, but it is marble still. No father can convert his son. Flesh and blood cannot do this; none but the Father in heaven. While, therefore, the parent questions, he must also pray; and while in the morning he sows his seed, he must look up for the early and the latter rains.”—*United Presbyterian*.

With all this we most cordially agree, except the statement that “Sabbath Schools have been a great blessing.” That they have done some good, in remote places particularly, we do not deny; but, upon the whole, and this is the way to test an institution, we believe they have had a very hurtful influence. Destitute children should be attended to, but in some way far more effectual than by Sabbath Schools. As they now are, filled mainly with the children of church members, they are a mere apology—they do little more than furnish an excuse for the lamentable neglect of the destitute, which all must admit prevails.

DOMESTIC MISSIONS—CIRCULAR.

BY SYNOD'S COMMITTEE.

DEAR BRETHREN:—The committee appointed by Synod at its late meeting to conduct the fiscal concerns of the domestic missionary scheme, is directed to call your attention to this important subject. The duty is a pleasing one to us, and we entertain the hope that our endeavour to perform it will be acceptable to you. Your candid and patient consideration is solicited to the following reflections.

We admit with all readiness and with gratitude to God, your deep conviction of the vast importance and urgency of this work. In the most emphatic sense it is such a work as is fitted to engage the attention and invite the efforts of Christian philanthropists. An impartial examination of the comparative claims of foreign and domestic missions will not, we are assured, result unfavourably to the latter. There may be more of excitement and romance in the establishment of missionary operations in far distant regions, but in a church such as our own, small in numbers and in pecuniary ability, there is more of the sobriety of reason, more of the humility and intelligent devotion of love, in labouring in the behalf of those who are perishing at our own doors. Be it far from us, indeed, to undervalue the importance of foreign missions or to offer the slightest dis-

couragement to those who are engaged in prosecuting them. We honour those who, with praiseworthy self-denial and zeal, have devoted themselves to this great work, and we glorify God for what has been done. At the same time we would not have the attention of the church withdrawn from another class of missions, which, though of more humble and unpretending character, are of equal importance in every respect, with equal, if not greater prospects of success.

An extensive and promising field invites cultivation. In this respect the church has never been more advantageously situated. Incredible as it may appear, it is nevertheless a solemn truth that there are thousands in our midst without the word of life, and many of them without the means of procuring this inestimable boon. Vast numbers seldom, if ever, hear the gospel preached, while there are not a few in whose ears its glad tidings have never sounded. A heathenism as debasing and ruinous as that of China and Hindoostan is found among ourselves, rendered all the more dreadful by the consideration of surrounding light and privileges. The light shines in the darkness, but the darkness comprehendeth it not. These are just objects of commiseration. Compassion pleads for them, gratitude pleads for them, and justice demands that something should be done, instantly and effectively done, for the relief of their famishing souls.

Union and energy in the cause of domestic missions, by God's blessing, is likely to prove an important auxiliary to the progress of reformation principles. Events are transpiring in the providence of the Mediator, that justify the views and practice of the witnesses, and awaken inquiry respecting their conformity to the word of God and their bearing upon the social welfare of man. Certainly at no previous period have the distinctive principles of the reformation been treated with more respectful deference by large numbers of sober-thinking men than at the present. Many are beginning to feel what they have, too long, been unwilling to believe, that the nations are in fact hostile to Christ, and that allegiance to them is inconsistent with due allegiance to Him. It is enough to know that a solemn crisis has been reached in the sentiments of many devoted and inquiring minds. We are not at liberty to doubt the course that due consideration and reflection in such cases will indicate. The opportunity is auspicious. Let us furnish them with the means of prosecuting their inquiries. Facilitate their investigations, and then may we hope that, by God's help, they will be willing to forego the approbation of the multitude, and choose for themselves the reproach of the witnesses of Christ.

There is still another class who have strong claims upon our Christian sympathy and compassion. These are our brethren, associated with us in the same vows and testimony; striving, equally with ourselves, to walk by the same rule whereto they have already attained. Many of these, necessitated by the pressure of the times to quit their native land, are seeking the means of livelihood in our more favoured country. Families of this class, and in some cases small societies, are found in remote parts of our widely extended territory. Far away from brethren, with whom once they had sweet counsel in going to the house of God, adversity has robbed them of the means necessary to secure the ministrations of the gospel. With what melancholy reminiscences must they recur to happier days when they went to God's house with the voice of joy and praise. The Sabbath with all its delightful associations comes to them as formerly, but alas! there is no communion of saints, no opportunity to behold the beauty of the Lord and to inquire in his temple. Doubtless the Lord has seen the

afflictions of his people and knows their sorrows, and shall we hesitate to commiserate their situation and take speedy, and effectual measures for sending them relief?

There are instances, too, in which even congregations of our brethren have claims upon our Christian sympathy and benevolence, that cannot, consistently with fraternal affection and regard, be overlooked. Owing partly to paucity of numbers, and partly to pecuniary disability, it is found impracticable, in some cases at least, to secure for themselves stated pastoral services. In consequence of this, not only are they subjected to great disadvantage as it respects their personal instruction and edification, while their families are exposed to the peril of turning aside "by the flocks of the companions," but precious opportunities of furthering the cause of the reformation, dear to us all, and the general interests of religion, pass away, without any effort at improvement. A small amount of assistance in many such cases might be productive of incalculable good. We feel the greater freedom in the presentation of this claim, inasmuch as it forms a prominent feature in the missionary schemes of our brethren, both in Ireland and Scotland; and in its practical workings, as is well known to many of you, has been eminently successful and satisfactory to all. In this connexion too let us remember the inspired injunction; "Bear ye one another's burdens, and so fulfil the law of Christ."

As an effective means of gaining these desirable objects, we would recommend to your unbiassed consideration the plan adopted by synod at its recent meetings. In a plan embracing such extensive and important interests, it is not expected that one attempt will be sufficient to perfect the arrangement for its successful prosecution. Under all the circumstances, however, it is adjudged that the scheme submitted is among the best, and with the advantage of a fair trial, will prove encouragingly successful. Unity of effort is its distinguishing characteristic. It will appear obvious on reflection that concentration of effort is of essential importance. The scattered condition of the church; the urgency of the call in every part; the distribution of labourers; the necessity for equalizing as much as practicable the pecuniary burden, and other considerations that will readily suggest themselves, imperatively call for a general and united endeavour in this great work. The strong should bear the infirmities of the weak. With one heart and with one hand may we strive, all of us, together, in furthering the interests of our common faith and salvation.

Brethren, the success of this beneficent enterprise, under God, depends mainly on your prompt and hearty co-operation. Without this our cherished hopes are doomed, as heretofore, but not for any fault of yours, to disaster and disappointment. The supreme judicatory of the church, in their earnest wish to labour more effectively in extending, establishing, and perpetuating the kingdom of Christ, have devised a way in their judgment suitable and practicable. They look to you with confidence to furnish the necessary means. To you they address their earnest appeal. Others are busy; why should we stand all the day idle? This is no time for delay; we must bestir ourselves; indeed we must. On former occasions your liberality has abounded; let it do so again. The promptitude with which you have responded to appeals of a similar kind in past instances, justifies high hopes in the present. We felicitate you on the opportunity now offered to all of enhancing their felicity. "It is more blessed to give than to receive." "But to do good and to communicate,

forget not; for with such sacrifices, God is well pleased." Hold forth the word of life not only by the holiness of your profession, but by the cheerful devotion of your lives and property to that Redeemer whom you love, and desire to serve. With these considerations we leave the matter with you, hoping and believing too, that it will receive the attention which its importance and urgency so justly merit. "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."—By order of the Committee.

SAMUEL O. WYLIE, *Chairman.*

P. S. Communications for the treasurer to be directed to William Brown, Schuylkill 6th and Locust.

THEOLOGICAL SEMINARY DEBT, & C.

Proceedings of the Committee of Synod appointed to devise, and recommend a plan of making collections to liquidate the debt due the Professors of the Theological Seminary, and also to raise the sum of \$400, as an annual salary to Dr. Willson as Emeritus Professor.

The Committee met the 12th of July, 1851, at the house of Andrew Knox, all the members present.

The following plan was unanimously adopted, and is most respectfully recommended to the whole church, as the most simple, and it is hoped the most efficient method for united action in the discharge of this important duty.

It is suggested that two collections in each year be taken up in all our congregations until next meeting of Synod, one for paying the debt due the Professors, and the other for paying the present salary of Dr. Willson.

These collections to be taken up in whatever way may be found most advisable in each case, and transmitted to the committee with express instructions to which of the above objects it is to be applied, in order that the design of the contributors may in all cases be carried out.

Remittances may be sent to any member of committee, and will be duly acknowledged.

James Wiggins, No. 212 Greenwich, corner of Barclay st., N. Y.

John Nightingale, No. 215½ Division street, New York.

Andrew Knox, No. 173 Sixth avenue, New York.

THE HEADSHIP OF THE STATE OVER THE CHURCH.

In no country has the independence of the church been more insisted upon, *in the abstract*, than in this. The great boast is, that here the church manages her affairs in her own way; that she is subject to the control of no queen or parliament. This is the theory: but is this the practice? Let us see. And,

1st. When the General Assembly, in 1837, cut off a portion of the New School members, the latter, with their friends who adhered to them and claimed to be the Assembly, took the case before the civil tribunals—not for the money, as they said, but to test the question, which was the true General Assembly! In other words, asking Cæsar to reverse, violently, the decision of the supreme judicatory of the church!

2d. Many arguments—or things that have occupied the place of arguments—have been presented to the public within a few years past, and from very influential quarters, in leading denominations, for the

purpose of proving that the church should not enact any rule of discipline to which the law of the land is opposed. An article of this kind is now before us, in the columns of the "Christian Observer," the New School organ in this region. The writer gives five reasons, as he calls them, for excluding from the councils of the church such questions as slavery. We quote two:

"4th. The church should avoid all conflicts with the state, as did her Saviour. To array her opinions against the acts of the state, is to weaken and impair the popular respect for the authority of law, on which all depend, under God, for the protection of property, freedom, life and character. 5th. Such action greatly impairs the influence of a church on the most intelligent persons in the community, who are not members of her communion. The powers acquired by the church of Rome, and the spiritual despotism she established by her control of the political world, have rendered men jealous of ecclesiastical interference in the affairs of state."

These are given as the views of "many laymen." Now, 1. They affirm what is untrue of the Saviour. Do these men read their Bibles? Who was it that denounced the scribes and Pharisees, as having made void the law of God by their traditions? Who was it?—was it not Jesus of Nazareth, who was charged with "perverting the nation," with "stirring up the people," and setting them against the government? 2. If the doctrine of these men be true, how is the church to be "the light of the world,"—unless, indeed, all governments are necessarily right? 3. Do these men forget that the "stone cut out of the mountain without hands" is to smite the "great image,"—ungodly civil government—and "break it in pieces?" 4. Alas! for the martyrs—for God's witnesses, if these doctrines be true—they died as fools die.

3d. The most barefaced acknowledgment that the state is the head of the church, and not Christ, has lately been made by the Methodists of South Carolina. It is known to our readers that the Methodist Discipline has some anti-slavery clauses. The attempt to enforce them led to the division of that body a few years ago. The Conference of South Carolina has struck them out, and issued a new edition: an act which one of their journals defends, in an article commencing thus:

"Now when the Methodist Church of South Carolina has done all in its power to harmonize the law of the church with the law of the land and the institutions of the country."

Again, we find that this act was done after taking counsel from the "powers that be:"

"Leading statesmen and politicians had been consulted with reference to the action which the South Carolina Conference, by its delegates, should take in the matter."

Southern Methodists, at least, cannot hereafter say much against the governments of the old world for riding over the church, dictating her faith! Nor can the New School body, provided she sanctions the doctrines of "many laymen." In fact, we mistake if we do not see ample proof of a disposition, widely prevalent, to submit the faith and practice of the church, on trying points, to the state. Certain questions, confessedly involving morals, are affirmed to belong to the state; the church must not touch them! Now, for our own part, if we were compelled to choose between this insidious, indirect and debasing dictation of the state, and an open, candid and mutually understood claim to the same effect, we would choose the latter. When will we see the

church rising in the majesty of her Head, and denying all allegiance to thrones and dynasties, and ungodly statesmen, asserting her own independence, faith and discipline? To do so might subject her, as it does now, when she is faithful, to the charge of "perverting the nation," and "stirring up the people;" but "the servant is not above his master:" "If they called the Master of the house Beelzebub, how much more they of his household!"

LISTENING TO EVIL REPORTS.—The longer I live, the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters:—1. To hear as little as possible of what is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink into the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter. I consider love as wealth: and as I would resist a man who should come to rob my house, so would I a man who would weaken my regard for any human being. I consider, too, that persons are cast into different moulds; and that to ask myself, What should I do in that person's situation? is not a just mode of judging. I must not expect a man that is naturally cold and reserved, to act as one that is naturally warm and affectionate; and I think it a great evil, that people do not make more allowances for each other in this particular. I think religious people are too little attentive to these considerations; and that it is not in reference to the ungodly world only that the passage is true, "He that departeth from evil maketh himself a prey;" but even in reference to professors also, amongst whom there is a sad proneness to listen to evil reports, and to believe the representations they hear, without giving the injured person any opportunity of rectifying their views, and defending his own character. The more prominent any man's character is, the more likely he is to suffer in this way; there being in the heart of every man, unless greatly subdued by grace, a pleasure in hearing any thing which may sink others to his level, or lower them in the estimation of the world. We seem to ourselves elevated, in proportion as others are depressed. Under such circumstances I derive consolation from the following reflections:—1. My enemy, whatever evil he says of me, does not reduce me as low as he would if he knew all concerning me that God knows. 2. In drawing the balance, as between debtor and creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account, to which I have no just title. 3. If man has his "day," God will have his. See 1 Cor. iv. 3.—*Simeon*.

PIC NICS.—One of the editors of the New York Independent recommends, from his own experience, church pic-nics, or as they might be called, church frolics. It is not from any desire to be singular and fastidious that we object to the introduction of such practices into the Church, but from a simple conviction of their entire inexpediency. It is certainly an advance on the Sunday school pic-nics, which, whatever they may be in rural districts, are of bad presage in our cities, and lead the way to other frolics, where the religious feature is left out as being a drawback to the pleasure. The incidents to a party of three or four hundred church members flocking from various quarters to a steamboat landing, with baskets of provision in hand, and all eager for the excursion, bear little resemblance to the practices of primitive Christianity. The fact is, the Church in this day has no surplus of

spirituality, of which it may be prodigal, or fritter away in pic-nics. Its vocation is a high one—it is a city set on a hill; it is called to do battle with the world, the flesh and the devil; and when it comes down from its position, as it certainly does on the occasions referred to, it loses its moral power, and gives occasion to the enemy to blaspheme.—*Presbyterian.*

[For the Covenanter.]

MARY MOONE, THE SLAVE MOTHER.

MR. EDITOR,—The following narrative has been sent me, in a private letter, from an esteemed friend and brother, who is teaching a coloured school in the city of Cincinnati. Believing that it will be interesting, as well as useful, to your readers, I place it at your disposal. J.

Agreeably to your suggestion, I spend what time I can spare in visiting the parents.

I called, the other evening, on a rather elderly woman, who told me the story of her life. There was nothing strange about it, yet it was so simple and touching that I thought you would be pleased with a sketch of it. She told me of her troubles; among the rest, this especially, that her husband is in slavery. I asked her if she always prayed for him. "I try to do so," she replied. "How long is it, madam, since you learned to carry your trouble to the Hearer of prayer?" "About eleven years," she answered, "when I was so shut up that there seemed no other way of escape. I went to God, and he delivered me. Since that I have always tried to live a praying life. I was raised a slave in Kentucky, and was reasonably well used till the death of my old master and mistress. My young master was addicted to gambling and drinking, and soon involved himself in pecuniary difficulties. I was mortgaged for his debt. Though a dissipated character, he was both kind and considerate when sober, and he used his utmost endeavours to get some respectable planter in the neighbourhood to purchase me, that I might not be sold to a trader and driven South. On the morning of the sale he said to me—'Mary, I have done all I could for you, but none of our neighbours have money on hands at present, and I see no other way of it than for you to go to the court-house and be sold.' 'Had you told me sooner,' said I, 'I might have done better myself.' 'What would you have done?' said he. 'Run off,' I answered: (it being for debt I was to be sold, it was little matter to him.) 'O, better not,' said he. So I took my two children by my side, and my infant on my arm. Henry, who goes to school to you, was my baby then; and though he is a stout, hearty boy now, he was a poor, sickly creature then; his bones almost cutting the skin. He was two years old, yet I carried him on one arm on a pillow. When I took him along, people asked me why I took that skeleton to the court-house. 'Oh dear,' I replied, 'I hope whoever buys me, will buy my child, too.'

"With a bitter heart I went to the place of sale. My husband, who belonged to a neighbouring farmer, came to bid me farewell; for those who are sold to traders have no time, after the sale, to take leave of their friends, but are hurried off at once. For twelve years we had lived together, and now it was hard to part, perhaps for ever. In the bitterness of my soul I thought of what I had heard some good people

saying of the efficacy of prayer, and I tried to lift my soul to God. I went to the court-house. There were many people there, and several slaves to be sold. A Southern trader looked at me, and said he would buy 'that girl.' Some white folks that knew me asked him if he would sell me on the sugar plantations. The haughty Southerner was offended that any one should ask him what he would do with his own property, and answered roughly that he attended to his own business himself. He was answered that if he would buy her he would have to *pay* for her. One word brought on another, and a violent altercation ensued. At length a man stepped forward, and did for *contention* what he had declined to do for *benevolence*. He paid down three hundred dollars—the amount of the mortgage—and said to me, 'Mary, take your children and go to my house; I will pay for you and your children both, as soon as I can raise the money.' My heart leaped for joy; I knew his family well. My children were yet my own; my husband was still in reach; I would not be driven to the far South, where they kill the slaves on the sugar plantations."

"But how did you obtain your freedom?" asked I.

"I lived with them," said she, "eight or nine years, and then they moved here to Cincinnati, and brought us along with them, and set us free. It is with them that Henry lives now."

"Do you hear from your husband?" I inquired.

"Not of late," she replied; "I used to receive letters from him, but of late he has fallen into the hands of such hard masters that I suppose they will not take the trouble to write. I believe he is in the State of Missouri."

Two things struck me very forcibly in this tale of Mary Moone. *First*. She prayed when every other resource failed. How often are we like poor Mary: we make that the last resort which ought to be the first. *Second*. How remarkably, in this instance, did God make "the wrath of man to praise him!" This man, who would not purchase Mary because it did not suit his pecuniary circumstances, found means to do it when his temper was aroused. This was of God, who rules the raging of the sea and the tumults of the people. B. M.

DANIEL WEBSTER—BLASPHEMY.

We thought that the enemies of God's law—the "higher law,"—had done and said their worst. But we were mistaken. The great apostate from liberty—the main pillar of the Fillmore administration, has exceeded even himself in his denunciations of the law of God. We refer to the following passage in a speech lately made by him in Virginia:

"And when nothing else will answer, they invoke religion, and speak of a higher law. Gentlemen, this North Mountain is high, the Blue Ridge higher still, the Allegheny higher than either, and yet this higher law ranges farther than the eagle's flight above the highest peaks of the Allegheny. (Laughter.) No common vision can discern it; no common and unsophisticated conscience can feel it—the hearing of common men never learns its high behests; and therefore, one would think it is not a safe law to be acted upon in matters of the highest practical moment."

Bad as the north is, we can hardly believe that a northern audience could be found to applaud with responsive "laughter" such atheistic rant. Will not the Springs, and the Spencers, and the Coxes, &c., begin to be ashamed of their great leader in the anti-"higher law" crusade?

THE EPISCOPAL CHURCH.

The best members of this body have long been disturbed by the growth among them of Puseyistic errors. One of their own leading evangelical ministers, Dr. Aydelott, of Cincinnati, having been convinced that these errors are the *natural* fruit of the system, has left the body. We give a few extracts from his published letter to Bishop McIlvaine.

“Every intelligent, pious man in our church must *now* see, I think, with the Bible in his hands, and the history of our church for the last few years before him, that what is called Puseyism, or the Sacramental system, is simply High-Churchmanship developed, and that from the former it is but a step, and that a very short one, to Rome.” “When the evils now so unfolded and predominant throughout our borders, were first beheld by me in their early aspects, I could not but regard them as *incidental*—not the natural and necessary results of the system. I hoped and believed that they were merely a misfortune—great indeed—still, a misfortune, into which any church, however radically sound, might be betrayed; but from which, by wise Christian effort, she might be restored to her original purity. Such were my views of High-Churchmanship, both in its doctrines and practices. Hence, I could not but hope, that evangelical truth and piety would finally triumph among us, and that without any fundamental change in our ecclesiastical system. In a word, I regarded evangelism as the native and healthful growth of the soil, and High-Churchmanship as a poisonous *egotic*.”

“But the doings of the General Conventions of 1844, '47, '50, and the general course of things in our church for the last few years—these, if I have not greatly misinterpreted them, can scarcely fail to convince every candid, serious observer, however sanguine he may be, that there is now no room for us to expect either a scriptural separation or a scriptural reformation.”

“Convinced that the evils prevalent among us are not merely incidental, but that they naturally and necessarily grow out of errors unhappily retained by us at our separation from the Papacy and incorporated in our very standards; convinced that there is thus room on our platform, where the advocates of Baptismal Regeneration and other kindred errors of Rome may honestly stand, so that we cannot lawfully put them off; and convinced, after years of patient waiting and earnest efforts, that reformation in our church is utterly hopeless, what does Christian integrity, what does common honesty require of me?”

“Such, then, is briefly my position—after close examination; and long and prayerful reflection, I believe that the Protestant Episcopal Church needs reformation, but that she cannot be reformed. I must therefore reform *from* her. Duty to the cause of Christ, to my family, and to the world, forbid me any longer to give my influence, however small it may be, to the support of what I cannot but regard as **FUNDAMENTALLY WRONG.**”

PUSEYISM—ITS FOLLIES AND TENDENCIES.

We have not noticed with much attention the movements of the Puseyites in this country. They do not often come within our range.

Our readers will get some idea of their wickedness and folly—their papal tendencies—from the following.

“While the Gorham case agitates the public mind of England, opinions similar to those of the Bishop of Exeter have crept into the Episcopal Church of the United States. It is pretty well established that the Bishop of North Carolina goes even farther than your prelate, since he allows in his monastic seminary, to which I have before alluded, daily prayers to be offered to the Virgin Mary. We have in this city a very curious offshoot of Tractarianism in what is called the New York Ecclesiological Society, whose opinions are made known through a journal, and who have set about extending their principles under the guise of church architecture. Really nothing can well be more ludicrous than their attempts so far. In the first place they laboured very hard to find an appropriate seal for the society, and they rejoice that they have found it. It is the representation of the mystic *vesica piscis*, or fish bladder. The Gothic style represents, in its use of wood and stone, the true Christian doctrine and spirit. The font must be an octagon, for that is a symbol of regeneration. The knife and spoon used in the communion service—this is something new—must have handles of the cross form. The cloths for the communion table should be of different colours for different holy seasons; the linen covers must have monograms and crosses. Crosses must be placed over the graves of the departed, ‘to secure their peaceful repose.’ There must be a well attached to each church, for the water may work ‘miraculous cures.’ There should be a screen for the chancel, so that ‘unhallowed feet may not desecrate it.’ Every church edifice should have its patron saint, but the saint must have been duly canonized. We are also informed of the propriety of super-altars, and candlesticks thereon. The society, in order to carry out their views practically, have gone into the manufacture of many of these articles, and offer them for sale cheap for cash. It is rather funny that, as soon as the society began its Christian labours, and fairly set to work, the president, secretary, and several of the members, renounced their Protestant faith, and went over to the Church of Rome. The society now exists, chiefly, under the patronage of Bishop Ives.”

DEACONS—ORDINATION IN BROADLANE, IRELAND.

We find in the Belfast Monitor an account of the ordination of deacons in the congregation of which Rev. James Kennedy is pastor. We learn that deacons have subsequently been ordained in Breda congregation, under the pastoral charge of Rev. Josias A. Chancellor. The Western Presbytery is taking steps to have deacons in all their congregations. This is encouraging. It will be noticed in the following statement, that after ordination the deacons met with the session to make their arrangements.—Ed. Cov.

In the Congregation of Broadlane and Derrybeg, the services of the annual fast, held on Thursday, the 30th January, were rendered peculiarly interesting, in consequence of that being the day appointed for the ordination of five individuals, who had some time previously been elected to the office of deacon. In consequence of the novelty of the case—this being, as far as we know, the first instance of deacons being ordained in the Reformed Presbyterian Church in Ireland—consider-

able interest seemed to be excited, not only among the members of the congregation, but also in the neighbourhood. The ordination services were commenced by the pastor of the congregation, who, after the usual introductory exercises, gave a pretty full and lengthened statement of the Presbyterian system of Church order and government, particularly insisting upon the necessity of the deacon's office, as evidently part of the organization of the New Testament Church—and exhibiting its scriptural character and bearing, in opposition to those who, mistaking its true nature, make it a grade in an unscriptural hierarchy.

The Church not being provided with a formula of questions to be proposed to deacons, that adopted on the occasion was the formula used at the Ordination of Ruling Elders—the last two questions being so altered as to express obligation to the faithful discharge of the various duties of the deacon's office.

After the questions in the formula had been proposed and satisfactorily answered, the session of the congregation, assisted by Rev. J. P. Sweeny, solemnly set apart by prayer and imposition of hands the candidates for the deacon's office. After which Mr. Sweeny, at some length, and in a most appropriate and impressive manner, addressed the newly-ordained deacons and the people on the nature of their relative duties. On a subsequent occasion, *the deacons having met with session*, they were constituted into a standing board, with chairman and secretary; the congregation divided into districts, one of which was given in charge to each deacon, and the management of all secular matters connected with the congregation given into their hands, as henceforth the congregation's responsible officers in all things of that nature.

The effect, as far as we can judge of the movement, has been so far good, having been, we hope, blessed to the congregation to the awakening of a greater and more enlightened concern for the principles of scriptural order. It is a step in the right direction, and must, as every return to more scriptural order ever will, be in the end productive of beneficial effects; and we think it augurs well for the Church's prosperity, that not only a beginning has been made in reviving the deacon's office in our congregations, but, that other congregations are preparing to follow in the same course, and we earnestly hope that nothing may impede the progress of reform, till Zion in *all* her bulwarks, towers, and palaces, stand forth in all the beauty of her harmonious outline, and fully display to the world all her fair proportions, to the glory of her Divine and all-wise Designer and Architect.—(*Com.*)

THE BASIS OF UNION.

In a late number we gave extracts, with some comments, from the new Testimony prepared by a committee of the Associate Synod as a part of the basis of union between the Associate and the Associate Reformed churches. We expressed the opinion that some alterations would be made by the Synod, particularly in the section respecting the headship of Christ. Alterations have been made. Section second of the twentieth chapter has been changed to read thus:

“In this spiritual government our Lord has power given to Him by the Father, over all the creatures, animate and inanimate; which power he wields

in subserviency to the interests of his body, the church. He employs angels and men as ministering servants to his people, and makes all events and changes to work together for their good. He restrains, directs and limits the hate and rage of the wicked and the malice of Satan, and removes at pleasure obstructions out of the way of the progress of the gospel."

This is an improvement. But the inquiry still remains,—Does or does not the Lord Jesus Christ as mediator maintain the earth and the creatures upon it by his power? Does he or does he not cause the sun to shine, the rains to descend, the earth to yield its products? This the scriptures teach: this Basis does not. Section 2 reads thus:

"Although the Lord Jesus Christ is Head over all things, and exercises this control in His office mediatorial to his church, yet it is not a government mediatorial to the world."

We have looked in vain among these changes for any statement of the duty of magistrates—of nations—to own allegiance to Christ. Now why are these brethren so careful to avoid an acknowledgment of this *plain* scriptural principle? Does not the second Psalm expressly command "kings" and "judges" to "kiss the Son?" Is it not promised—Psalm lxxii.—that "all kings shall fall down before him, all nations shall serve him?" Is he not the "Prince of the kings of the earth?" Should not the kingdoms of this world be "the kingdoms of our Lord and of his Christ?" Is it not a high offence in a nation "to break asunder his bands—to cast off his cords?" Are not nations bound to "honour the Son as the Father?"

In regard to the last clause of this section,—What does it mean? If no more than that Christ is not exalted to supreme dominion that he may *save* all the world, it is no doubt true. If, that he does not exercise this headship as mediator—as God-man—then it directly contradicts all the scriptural declarations above referred to and many more. This Basis is referred again to the presbyteries—and if affirmed, will go before the Associate Reformed Synods.

LAYS OF THE COVENANTERS.—NO. VII.

THE MARTYRDOM OF JOHN BROWN, OF PRIESTHILL.

[From "Lays of the Kirk and Covenant"]

It is the cold gray morning Slow creeping o'er the hill; But no wild bird giveth warning— All insect mirth is still:	As the partridge on the mountains, His life is hunted still; And his bosom's troubled fountains Reflect the coming ill.
In vain the sun would scatter The chill dark mists away, And the rain's unceasing patter Weeps in the cheerless day!	He turned him to the mother, Low bending o'er her child— A groan he sought to smother, His voice was hoarse and wild.
Forth o'er the dreary moorland The preacher strains his eye; Once more the staff is in his hand— Once more he turns to fly.	"Poor wife! peor wife!" he muttered, "A weary, weary dawn—" Bethink the words I uttered Upon thy marriage morn.*

* It is said that Peden, who married John Brown, visited his house the morning before his martyrdom, and that on parting, he warned his wife of impending danger.

"I bade thee prize him highly,
For a man of God was he;
Yet keep the garment nigh thee,
His winding sheet to be!"

"Poor wife! poor wife!" he mutters,
"A weary, weary dawn!"
Ere answering word she utters,
The wanderer is gone:

And she is left all lonely,
With the sickness at her heart
That for him she loveth only
These boding words impart.

Upon her babe she gazes,
But comfort is not there;
Her eye to heaven she raises,
And meekly bows in prayer.

And as her prayer ascended,
Her faded eyes grew bright—
As though a beam descended,
And touched her soul with light;

And meekly now she goeth
About her household care—
Each homely task she doeth,
Being sanctified by prayer.

The evening meal awaits him,
The wife hath done her best;
What now—what now belates him—
Oh! the boding at her breast!

Forth o'er the dreary moorland
She strains her anxious eye—
A tramp of horse! a ruthless band,
Athwart the mist draw nigh.

With oaths and dreadful laughter
Athwart the mist they come—
With shouts all breathing slaughter,
They drag her husband home.

"Come forth! come forth and greet
Thou singer of sweet psalms;" [him,
She goeth forth to meet him,
Her infant in her arms:

"Now get thee to thy praying,"
The bloody Claver'se spake;
"My haste brooks no delaying—
"I've other dogs to take!"

Upon his native heather
The Martyr knelt him down:
" 'Tis sudden, O my Father,
But thou wilt keep thine own!

"And thou, my wife! my leal one!
O grieve not o'er thy dead—
I told thee that this hour would come
When thee and I were wed."

His last farewell is spoken,
He prays his latest prayer;
In silence all unbroken
His murderers gird him there.

In silence all unbroken—
Save by that pleading tone,
Pleading for one last token
From the eternal throne.

Strong is the good man's weakness,
Mighty the power of prayer—
Almost the victim's meekness
Subdues the fierce ones there.

Awe-struck and conscience-haunted
Those rude, stern soldiers stand;
A terror all unwonted
Palsies the ruffian band!

Visions of coming judgment
Flash on the startled brain—
A moment paused the dire intent,
A moment—but in vain.

"What craven! ho!" the demon shout
Of laughter filled the air,
And Claver'se drew his pistol out—
And hushed the martyr's prayer.

A flash! a sound! a woman's scream—
Earth! thou hast borne these things!
And still, as in a maniac's dream,
The demon laughter rings.

"Ho, ho, gude wife, our work speeds fast,
What thinkest thou of him now?"
'Twas strange—the sudden spasm that
O'er that new widow's brow! [past

'Twas strange—the white cheeks flush—
The kindling of the eye; [ing,
"Aye thought I only gude of him,
Now muckle mair than aye!"

Grim smiled the bloody Claver'se— “Now, by my truth,” he cried, “Methinks the deed were none the To lay thee by his side.” [worse,	No! for her woman's spirit Is strong to love and bear— No! for she doth inherit His faith who sleepeth there!
Stern in her spirit's sadness, She answered—“Even so; Even to such height of madness Thy cruel rage may go.”	No! for her infant's wailing Forbade her to depart— And God's own peace prevailing, Binds up the broken heart!
“Do with me as ye will—and can”— (Here swelled her bosom's flood)— “Yet must thou answer God and man For this day's work of blood!”	Warned by the tempest token, The wanderer seeks once more The shelter—oft bespoken— Of that lone cottage door.
“To men my answer will I bear; For God”—he glanced on high— The very troopers shrunk to hear The oath of blasphemy.	Clouds o'er the wan moon fleeting Shadow the starless night; Vainly he yearns for greeting Of that quenched ingle-light.
Coldly he motioned on his train And turned his charger's head, A moment checked his bridal rein, Then left her with the dead.	All dark—all dark and lonely— His hurrying footsteps found; And that sad widow only Low seated on the ground.
Left her—the broken-hearted, Beside her dead to die— O surely life hath parted In that sore agony.	Beside her dead she hideth— O prophet! sadly sooth!— She knows the gray plaid hideth The husband of her youth!

Poor wife! poor wife! his crown is won—
But sore bereaved art thou!
Dear Saviour! help the helpless one—
Thou art her husband now!

AFFAIRS ABROAD.

Turkey.—The efforts of the missionaries are not without effect among the Armenian population of Turkey. Late accounts say that—

“The influence of the press is beginning to be more perceptible. Mr. Everett, May 14th, says the missionaries have learned that “wherever the books which they have issued can be introduced, there the darkness soon appears to break away.” Mr. Schneider, at Aintab, refers to the progress of evangelical sentiments at Oorfa. “Fourteen persons,” he says, “have affixed their signatures to a petition asking for a vizieral letter to protect them in their rights as Protestants.” Another priest is spoken of as having just declared himself a Protestant—an event which produced a profound sensation among the Armenians. Great exertions had been made by them to bring him back. Under date of March 24, Mr. S. speaks of the largest congregation ever gathered at Aintab, of prospects of further additions, and of an unusual agitation among the Armenians.”

In regard to the condition and prospects of the Turkish empire, a correspondent of the *New York Observer* remarks:

We had thought of the Porte as a weak power, tottering of itself, and up.

held only by the balance of foreign diplomacy. But there are here some natural resources, that other nations might covet, and some signs of vigour and self-respect; and there are surely many plain marks of advance toward the policy of the great European powers. If any had thought that the Ottoman government had felt its inevitable fate, so as to yield to the presentiment of a speedy downfall, this would seem contradicted, by the great improvements making in the public buildings, and by the show of thrift about the city. The present Sultan is erecting the first stone palace, a magnificent structure, along the European shore of the Bosphorus. A medical school is going on to completion, upon the hill to the rear of this, and is one of the most stately edifices in any capital. And what is more, a university building is now in course of erection.

We would draw a very different inference from all this. It indicates, not the permanence but the decay of the Mohammedan system. Science and art belong now to countries that go under the Christian name, and these changes show, not a reforming spirit in the Turkish system, but the growing power of foreign and alien influences.

The Waldenses.—The following account of the late meeting of the Synod of the Waldensian Churches will be read with interest—not so much on account of the business transacted, as from the fact that it brings before us in so distinct and life-like a form this most interesting of European Churches. And, besides, we find here some very important statistics. We have underscored one resolution, which shows that these churches repudiate Rationalism.

“The Synod of the Vaudois Church met in the village of Pomeret, which is in the valley of St. Martin, one of the three principal valleys of the Waldenses, on the 26th of May, and continued in session for three days from 9 A. M. to 11 P. M., with only some two hours’ recess for dinner each day, during all of which time they laboured with the greatest assiduity. The sessions of this body are triennial. All the pastors and ministers of the church, which are 22 in number, were present. Sixteen of them are pastors, and six are professors in their college and academy, and two lay delegates from each parish, making 32, were present, having 16 votes.

“Synod was opened by the ordinary exercises of public worship, viz.: Prayer, singing, the reading a portion of the word of God, the commandments, the Apostle’s creed, and an interesting sermon by the Moderator, on *the Signs of the Times*. After the sermon, a temporary President was called to the chair, when they proceeded to elect a President, Vice President, and two Secretaries, to conduct the business of the Synod. When elected, they took seats around a table under the pulpit, while *La Tavola* (the table) which consists of the moderator, vice moderator, treasurer and two secretaries, were seated around another table still farther in front of the first; near the middle of the church, by the side of this last table, stood a large trunk full of the records of *La Tavola*; for the last ten years were to be judged.

“The delegates from the different parishes were verified, and the synod being fully constituted, the moderator read a report on the Sessions of *La Tavola* during the last three years, in which there was nothing very important, being confined to the business of conducting their schools, primary education and charity. It appeared that the hospitals had been well conducted, and encomiums were passed upon the deaconesses. Only one per cent. of their entire population has been received into the hospitals in the last three years. Something was said of the work of evangelization at Florence, and elsewhere, but circumstances did not allow of minutæ, and the report closed with the public expenditures.”

“The parish of Turin was received among the number of the Vaudois

churches, making the sixteenth. A prayer of thanksgiving was offered by the President of the Synod, and seldom, if ever, have I seen so touching an exhibition of enthusiastic gratitude. Many shed tears of joy on the reception of this first fruit of the liberty granted by the charter of Charles Albert in 1848.

"A resolution was moved to have the elders which have hitherto been elected for life, chosen for only five years. After considerable discussion, it was referred to the churches to be considered by them, and to be brought up again at the next session of Synod.

"A resolution was moved and carried to give to each of the two lay delegates, from each parish, the right to vote. The object of this was to increase the power of the lay members of the church, in order to meet the objection, so common here among Romanists who have got their eyes open to the undue influence of the clergy.

"A resolution expressing a *full belief in the divine inspiration of the Scriptures* was unanimously adopted.

Some new regulations with regard to the College of La Tour were enacted and two new professorships added, one of physic and natural science, and the other of philosophy.

"Two Evangelists were stationed at Turin to aid the pastor in the work of Evangelization.

"The last business of Synod prior to reading the minutes, was to elect a *Tavola*, or rather to confirm the old *Tavola*, as all the old members were re-elected.

"The business of Synod, as well as all the preaching among the Vaudois is in French. It is contemplated to exchange it for the Italian as soon as it can be conveniently done. The whole session passed off with the greatest unanimity and good feeling.

"The church where the Synod met has much the appearance of many of the old churches of Western Pennsylvania. It is about 75 feet by 50, without a gallery, and flagged with large stones, with the pulpit on the side. A company of National Guards honoured the Synod by keeping guard at the door of the church during their session; and it was touching to see with what enthusiasm these rough, hardy, peasantry prepared for and saluted their old benefactors, Dr. Gilly and General Beckwith, whenever they approached the church. There is not a house or school in these valleys which does not contain portraits of these two admirable men.

"On the façade of the church and also on the wall behind the pulpit are copies of the ancient Vaudois standard, which is a candle burning in the midst of seven stars, around the border of which is written, *Lux lucet in tenebris*, and underneath *Convallium antiquissima insignia*.

"There are eight professors and seventy-five students in the College at La Tour; fourteen pupils in the Female Seminary; fifteen students in the Classical School in Pomeret; besides, they have one hundred and thirty-two Common Schools, in the valley. They have eleven students in Switzerland, and two at Berlin. One thirty-second part of the Vaudois population are students."

Rome.—The Austrian armies have entered the Papal States. France has increased her army in Rome itself, and has taken possession of some points, heretofore held by the papal authorities. The American chapel still continues open, notwithstanding the Propaganda and the priests. From a letter addressed by an American to the American and Foreign Christian Union, on the subject of this chapel, we take the following:

"The policy of the Roman government is to conceal the evidences of a strictly religious persecution, carried on here under the shadow of political

offence. They assert that there is no Inquisition;—only families are harassed, and men driven into exile, and led to prison, for having that republican text-book, the Bible! All political offenders these! But, as matters now go, they may well tremble lest their power be taken from them. The French General, Gemeau, has assumed the most arrogant tone as master of the city; sent off two Roman Battalions against the remonstrances of the Roman Minister of War, and issued an edict to the people without noticing the authority of the Pope! There have been frequent bloody quarrels of late between the Romans and the French; and an immense number of arrests, consequent upon violence of this kind, and for such trivial offences as carrying suspicious-looking hats and canes! It seems to many of us quiet lookers-on in Rome as if the French were determined to exasperate the people to insurrections, to find excuse for new measures more to their satisfaction."

M. Leon Pilatte, the delegate of the Evangelical Society of France, presents a somewhat different view, and ought to be heard. This statement is particularly important as it regards the spirit existing among the common soldiers.

"That most unpopular act of all the acts of his most unpopular government—that expedition to Rome—was the most hated of all her acts, and it would ruin its projectors. But while he denounced that expedition, he saw the hand of God in it. The soldiers of France were averse to that war. They fought not with their usual enthusiasm; but because they were ordered to take Rome. One of them on his return was accosted by a colporteur.

"You fought very well at Rome." "Yes; but if it had been against the Pope, we should have fought, O how much better!" The Pope gave them blessed medals, but they sold them for a few pennies. They told the Italians, "You would have no Pope, if we had not got him for you; and if he does not do about right, we will take him away." The French went there not because they love Popery, but because they did not want Austria to be the right hand of Popery. When it was for the interest of France to put down the Pope, she would do so. France, by setting up Popery there, had taken upon itself the engagement to put it down. Every thing was unsettled in France. He should not wonder in the least that a Republican government should be established in France; and a Republican government there for a month, they would send not 25,000, but 50,000, troops to Rome; and the soldiers would not be compelled to go. One hundred thousand Roman Catholics were ready to volunteer in France, to go and destroy the abomination of the world."

England.—The principal event of importance is the passing by the House of Commons of the Ecclesiastical Titles Bill, by a large majority—249 to 40. It had, previously, been made more stringent by the addition of two clauses, and this against the opposition of the government. There is little doubt of its passage by the Lords. The Jew Bill—a bill altering the oath taken by members of the House of Commons, by leaving out the words, "on the faith of a Christian," has also passed the Commons. It has been two or three times defeated in the Lords, and will, probably, be again. Another item of some importance is that the evangelical party of the Established Church are about proposing to alter some or all of the most objectionable parts of their prayer-book, for the purpose of admitting such of the dissenters as will then join them. To alter would be well enough, though we do not think it will be done, nor, if it were done, that many of the dissenters, unless it might be some of the Methodists, would amalgamate with them.

AFFAIRS AT HOME.

The Temperance Cause.—The States are acting very vigorously against the sale of intoxicating drinks. Ohio has, by a vote of the State, forbidden all license of the traffic. It is also forbidden in Maine, and greatly restricted in Illinois.

Statistics of General Assembly, (O. S.)—Synods in connexion with the General Assembly, 23; presbyteries, 134; candidates for the ministry, 381; licentiates, 237; ministers, 2,027; churches, 2,675; members added on examination, 10,852;—members added on certificate, 7,892; adults baptized, 2,918; infants baptized, 10,994; whole number of communicants reported, 210,306.

Statistics, General Assembly, (N. S.)—The present number of synods is twenty-one. The number of ministers reported is one thousand four hundred and eighty-nine; an addition of sixteen, although death has removed thirty-one of those reported a year ago. The licentiates are one hundred and forty—an increase of three; and the candidates are sixty-four—an increase of four. There are also five theological seminaries, located in New York city, Auburn, Cincinnati, Hudson, Ohio; and Maryville, Tennessee; in which are ordinarily found more than two hundred candidates.

The churches number one thousand five hundred and seventy-nine; eleven more than in 1850, notwithstanding the withdrawal of several churches to other bodies. The additions to those churches which have reported are nine thousand nine hundred and two; of which five thousand six hundred and ninety-nine are "on examination," and four thousand two hundred and three "on certificate." The number of communicants, as reported, is one hundred and forty thousand and sixty—an increase of two hundred and sixty-three.

Of baptisms, five thousand seven hundred and forty-two have been reported, of which one thousand six hundred and ninety-six were of adults, and four thousand and forty-six were of infants.

General Assembly Presbyterian Church, O. S. The following summary presents an outline of the state and doings of this church:

"Synods in connexion with the General Assembly, 23; two have been added this year in connexion with a Presbytery, viz. Synods of Texas and Wisconsin, and the Presbytery of Oregon. Presbyteries, 128. Candidates for the ministry, 360. Licentiates, 234. Ministers, 1,926. Churches, 2,595. Whole number of communicants reported, 207,254. Amount contributed for religious purposes, \$300,030.

"Board of Publication's Report, ending March 31st, 1851; total number of books and tracts published during the year, 430,000; being an increase over the issues of last year of 46,800.

"Foreign Missions: Receipts in 1850, \$125,000; Receipts in 1851, \$140,000. The first year after our separation from the A. B. C. F. M. we raised only \$16,000; which, in thirteen years, has increased to \$140,000.

"Domestic Missions: There are engaged 591 missionaries, supplying 1,043 churches and missionary stations. During the year, 2,047 persons have been received upon profession of their faith, and 1,631 on certificate. Receipts during the year, \$88,645.84.

"Board of Education, 1851: Candidates received during the year, 82; Whole number on the list during the year, 384."

Political Movements.—The parties are beginning to muster for the next Presidential campaign. In the South, the ruling element appears

to be Union or Secession. In the North, there is trouble. Both parties would like to secure the Free Soil vote, without disgusting their Southern allies. They find it hard work; and whoever wishes to see the most complete illustrations of the meanness and want of principle that distinguish both parties, has only to keep an eye upon them from this time until the election is over. The Whigs, so far as we can discover, are even lower in the scale than their opponents. The compromises, including the slave law, are sustained by both parties in the middle States: in the far North, less is said about them: in some instances, as in Vermont, they are openly opposed.

The Crops.—The earth has never yielded more abundantly. Cotton will be a large crop. It has fallen to little more than half the price it was eighteen months ago. This is well.

NOTICES OF BOOKS.

A VISIT TO THE HOLY LAND. 18mo. Pp. 36. Presbyterian Board of Publication, 265 Chestnut Street, Philadelphia.

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 through some years in 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.

MORIAH, or Sketches of the Sacred Priests of Ancient Israel. By the Rev. Robert W. Frazer, M. A. 12mo. Pp. 309. Presbyterian Board of Publication, 265 Chestnut Street, Phila.

We are always pleased with efforts to throw light upon the institutions, laws, history, &c., of the Old Testament. The Jewish code has not received that degree of attention that it may justly claim. The work before us is intended to awaken an interest in the Levitical rites. Its style is rather studied, and some of it is rather tedious reading, owing to its episodical character, and we would have been better pleased had the writer commenced with an earlier period than the temple. This, we think, should have been the last in the series, around which all that relates to the priesthood, sacrifices, yearly feasts, &c., might have been grouped. However, this is rather a matter of taste: the doctrines are sound, and the expositions satisfactory: not a few are highly interesting, and impressive.

BIBLE DICTIONARY, for the Use of Bible Classes, Schools, and Families. 18mo. Pp. 476. Prepared for the Presbyterian Board of Publication, 265 Chestnut Street, Phila.

A book of this kind was needed. The best Bible Dictionaries are too voluminous. Some are almost text books in theology; others are largely made up of treatises on Geography, &c. The volume before us keeps very close to the idea of a Bible Dictionary—a work intended to explain the leading terms and difficult expressions used in the sacred writings, and to furnish such definitions, geographical and historical, as the ordinary reader requires for an intelligent perusal of the Word of God. In regard to the geography of Palestine, particularly, this publication has the great advantage of being up to the times—all the late discoveries, and they have not been few, are embodied in it. There are maps bound up with the volume, illustrating the times of the Patriarchs—of the twelve tribes—and of the New Testament. Appended is a table of the principal words found in the Dictionary,

with their pronunciation, and a list of the kings of Israel and Judah, with the dates of their respective reigns.

So far as we have examined, the expositions are sound. The only exception we have noticed is one expression in reference to the "Gospel" that it will "ultimately be universally received." The meaning of the writer is that it will some day spread over the whole earth, superseding all false religions. The phraseology, however, is inaccurate, and might suggest the idea that ultimately *all mankind* will receive the gospel and enjoy its benefits. But, perhaps, we are hypercritical. This dictionary will be found an excellent help in reading and studying the Bible.

LIGHT AND SUPPORT FOR THE DARK VALLEY. 24mo. Pp. 71. Written for the Presbyterian Board of Publication.

The gospel is here exhibited—the gospel applied by the Holy Spirit and received by faith—as the alone source of light and support in that dark valley of death through which all must pass. The following is true and beautiful—

"It is often said that dying grace is reserved for dying hours. There is a sense in which this is true, while it is liable to perversion. It is certainly not true, that we may confidently expect remarkable displays of sustaining grace in a dying hour, if we have misused the better hours of our life, and neglected such efforts as those already indicated, in preparing to serve and enjoy God here, and to meet him hereafter. It is, however, true that the faithful and diligent Christian, while he may expect grace suited to every exigency, may also anticipate a large manifestation of it in that peculiarly solemn crisis which awaits him. As a general rule, the life of the true believer is closed in conscious peace. It is not philosophical indifference, it is not stupid apathy, but a calm and intelligent assurance of a bright exchange of worlds. Those objects which he long struggled to render familiar, are now surrounded by a supernatural light, and not only is his pathway into eternity illuminated, but what awaits him beyond this life is rendered manifest. He is ready to die and enter upon his inheritance.

"In more remarkable cases, the visage of death is so beautified that it is hailed with rapture. The soul exults in its flight. It triumphs, it rejoices, it struggles to break the last links by which it is bound to earth. In the language of one just crossing the river of death: 'The celestial city is full in view—its glories beam on me—its breezes fan me—its odours are wafted to me—its music strikes upon my ear, and its spirit breathes upon my heart. Nothing separates me from it but the river of death, which now appears as a narrow rill which may be crossed at a single step, whenever God shall give permission.' Thus God verifies his faithfulness. 'This God is our God for ever and ever: he will be our guide even unto death.' 'I will ransom them from the power of the grave. I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction.' 'O death, where is thy sting? O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ.' "

THE SCRIPTURAL OFFICE OF THE DEACON. Prepared for the Presbyterian Board of Publication. 12mo. Pp. 16. Philadelphia.

The Board of Publication have issued a Tract with the above title. A large portion of the Tract is taken up with the proof of the perpetuity of the office of the deacon, and with the exhibition of its importance as it is concerned with the care of the poor. On the 12th page a wider view is taken, and the office is presented in its true scriptural character as instituted for the purpose of attending to the entire temporalities of the church. From this part of the Tract we make a

few quotations, hoping that the friends of this office among us will take measures to have this Tract freely circulated. It is an important sign of the times, that so active and influential a body as this Board have taken the matter in hand:

“The collections for the poor, for the boards of the church, the offerings for the support of the pastor, and the gifts for the building and maintenance of the sanctuary, and the preservation and disbursement of these, all fall properly within the scope of the deaconship.

“In our country, the management of the temporal affairs of the church has very extensively passed into the hands of trustees appointed by the particular congregation they serve.* This ecclesiastical trusteeship, so far as we have been able to learn, is peculiar to portions of the Presbyterian Church in this country, being unknown in that of Scotland, and in the Reformed churches on the Continent. It is a congregational element which has been imported into the Presbyterian church from New England. It would be an interesting and curious object of inquiry, to ascertain and follow the rise and progress of this substitution for the deaconship! We say substitution, for is it not in reality a human expedient, by which a class of church officers are excluded from the house of God, and another ostensibly appointed for another purpose are really substituted in their room, and discharge their functions? If this custom has been introduced inadvertently, it should be subjected to the most rigid and careful scrutiny. Is the human expedient better fitted for the discharge of these duties than one which God has appointed, and is it more fitting or proper that it should be used? Neither of these will certainly be maintained. There is, therefore, no reason why we should step out of the way, and not be contented to have these duties discharged according to the apostolic plan, which has the sanction of the Head of the church. Such a practice inadvertently throws contempt upon the institution which he has established. The character requisite for the deacons, as given in 1 Tim. i. 3, seems to refer to their being intrusted with large funds, and thus being in danger of yielding to covetousness. A deacon must “not be greedy of filthy lucre,” else the temptations of his station may prove too strong for him, and his sin inflict a sad wound upon the church. This, together with the accounts given in the Acts, of the large donations made to the apostles, for the purposes which the deaconship was established to effect, render it in the highest degree probable, if not morally certain, that the practice of the primitive church, together with that of the Reformed Churches in Europe, and a goodly portion of the Presbyterian bodies in this country, in investing deacons with the care of church temporalities, is *apostolic and binding*.

“There is a propriety in the church having her property under her control, which highly commends the primitive office of the deaconship. Many difficulties are avoided by this, which arise under the other system. The action of the church is made more simple, easy, and harmonious, and one of the principal elements of dissension, which now so often distracts congregations, would be removed.

“When the scriptures and our church standards, as interpreting them, both coincide in enforcing upon the church the permanent obligation of the deaconship, the neglect of it on the part of our churches is certainly most unwise. Nor can we consider ourselves innocent while continuing in this neglect. Apostolic and permanent institutions should always be maintained. The church is thus fully armed and prepared for any emergency. Her wisdom and safety will always be found in maintaining inviolate the institutions of her Lord, as she received them; for if she does not maintain them, she will certainly lose efficiency and influence, and in some way receive the rebuke of her Lord.”

* “As there is a difference of opinion in reference to the propriety and expediency of such secular boards in the church, the views of the writer are submitted without any direct endorsement by the Board of Publication.”

OBITUARIES.

DIED, on the 26th of February, 1851, at the residence of his cousin, John D. F. Baird, in Pittsburgh, Pa., SAMUEL R. M'CULLOUGH, of Newburgh, N. Y., in the 26th year of his age.

The deceased was a member of the Reformed Presbyterian church; baptized in infancy, and received into full communion in early manhood. As he grew in days, he grew in the knowledge of divine things. His life and conversation were becoming the gospel and the profession which he made. He was punctual in attendance on the ordinances, and loved them—'twas his delight to hear the gospel sound, and know the power thereof.

Though in a strange place, he was not among strangers; for he enjoyed the esteem and fellowship of relatives and of his brethren in the testimony. His illness was of short duration, thirteen days in all; and hopes of his recovery were entertained until the eleventh day, when the symptoms of recovery were changed to symptoms of death. But he was not taken unawares. Being interrogated by his cousin, (who attended him,) "Are you afraid to die?" he answered "No," and made an effort to speak farther, but could not—strangulation prevented, and in two days ended in his death.

By this, and similar events, how powerfully are we all admonished to watch, and be ever ready for the coming of our Lord. His bereaved father, brothers, and sisters tender their gratitude to those who showed him kindness in his last days, and far from their view. A fellow-feeling in time of need, how good it is. *(Communicated.)*


DIED, July 4th, 1851, after a protracted illness, MRS. ISABELLA STEVENSON, wife of Archibald Stevenson, ruling elder, of Salt Creek congregation, Ohio, aged 47 years. In death she was "strong in faith, giving glory to God." She leaves an affectionate husband and eight children to mourn her loss; but "Blessed are the dead who die in the Lord."—*(Communicated.)*

Died, February 22d, 1851, at his residence near York, Livingston County, N. Y., MR. JAMES GUTHRIE, aged 54 years.

When quite young, Mr. Guthrie emigrated with his father from County Antrim, Ireland. He was ever thoughtful and studious, and availed himself of an early opportunity to add to his store of knowledge. Few men understood better the principles of the Covenanted Reformation, or more firmly believed, or more heartily approved of them. He was well acquainted with the history of the Church. Affected for many years with feeble health, incapacitating him for much active exertion, Mr. G. employed his time in instructive and edifying reading. Nor was this all. He exemplified and vindicated the doctrine that he professed by a consistent and useful life.

Mr. G. was long an efficient member, and also a ruling elder of the Reformed Presbyterian Congregation of York, as was his excellent father before him, and became well and most favourably known throughout the Church as an intelligent member of the Church courts, in which he often appeared as a delegate.

Through his long illness, he was often brought apparently to the gates of death. When his hour came he did not fear the passage through the dark valley. His peace had been made up with God. His faith rested upon Christ, the only foundation. He has left few his equals in knowledge and Christian ripeness. A wife and numerous family survive him, to inherit not his estate only, but what is far better, the legacy of his instructions, example and prayers. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."—*(Com.)*

 Obituary of Mrs. Duke,—some Notices of Books, and other matter now in type—omitted for want of room.—ED.

THE COVENANTER.

SEPTEMBER, 1851.

[For the Covenanter.]

CIVIL LIBERTY—PRESENT STATE AND FUTURE PROSPECTS.

(BY REV. W. L. ROBERTS, D. D.)

Vast as have been the benefits which the Reformation of the 16th and the conflicts of the Christian soldiers of the 17th century conferred upon civil liberty, yet no nation enjoys the blessing in its purity and its fulness, *for the time is not yet*. Invaluable principles were discovered, and sealed by precious blood; principles never again to be utterly buried and lost: but which shall spread, like a perennial fertilizing stream, their hallowed influence, until the waste places of the earth shall bloom, and shed their fragrance like the garden of the Lord.

Let us, then, take a hasty survey of the nations of the earth. A good test of the condition of the masses, as to the possession of civil rights, will be found in the greater or lesser facilities they have for the acquisition and enjoyment of the means of subsistence, and all the comforts of domestic and social life. The test which I would now apply is, happily, expressed in the "Declaration of Independence." "We hold these truths to be self-evident.—That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." In view of these noble truths, *justly interpreted*, we pronounce the nations of the earth, in a greater or less degree, despotic, depriving their subjects, a portion at least, of their most precious civil rights.

Let us now turn our eyes with the jealous scrutiny of freemen upon the nations of the old world. It is not necessary to enter upon an extended illustration. In this country the grinding despotism of the European nations is a hackneyed theme. The following extract, from the *North American Review* for October, 1836, substantially true at the present moment, gives a sufficient exhibition of their galling oppression.

"In *Norway* the ordinary food of the peasantry is bread and gruel, both prepared of oatmeal, with an occasional mixture of dried fish: meat is a luxury which they rarely enjoy. In *Sweden* the dress of the peasantry is prescribed by law. Their food consisting of hard bread, dried fish and gruel, without meat. In *Denmark* the peasantry are still held in bondage, and *are bought and sold* together with the

land on which they labour. In *Russia* the bondage of the peasantry is even more complete than it is in Denmark. The nobles own all the land in the empire, and the peasantry who reside upon it are transferred with the estate. A great majority have only cottages, one portion of which is occupied by the family, while the other is appropriated to domestic animals. Few, if any, have beds, but sleep upon bare boards, or upon parts of immense stoves, by which their houses are warmed. Their food consists of black bread, cabbage and other vegetables, without the addition of any butter. In *Poland* the nobles are the proprietors of the land, and the peasants are slaves. A recent traveller says—'I have travelled in every direction, and never saw a wheaten loaf east of the Rhine, in any part of Northern Germany, Poland, or Denmark.' The common food of the peasantry of Poland,—the workingmen,—is cabbage and potatoes; sometimes, but not generally, black bread and soup, or rather gruel, without the addition of butter or meat. In *Austria* the nobles are the proprietors of the land, and the peasants are compelled to work for their masters, during every day except Sunday. The cultivators of the soil are in a state of bondage. In *Hungary* their state is, if possible, still worse. The nobles own the land, do not work, and pay no taxes. The labouring classes are obliged to repair all highways, and are liable at all times to have soldiers quartered upon them, and are compelled to pay one-tenth of the produce of all their labour to the church, and one-ninth to the lord whose land they occupy. Of the people of *France* seven and a half millions do not eat wheat or wheaten bread. They live upon barley, rye, buckwheat, chestnuts, and a few potatoes. The common wages of a hired labourer in France is \$37 50 for a man, and \$18 75 for a woman, annually. The taxes upon them are equal to one-fifth of its neat product. In 1671 there were 700,000 houses in *Ireland*, of these 113,000 were occupied by paupers, and more than 500,000 had no hearth: and if they should have been so fortunate as to have one, *it* would have been taxed. The average wages of labour is nine and a half to eleven cents a day. The condition of the Papal portion of Ireland is little better at the present moment. Among the labouring classes of the industrious *Scotch*, meat, except on Sundays, is rarely used. In *England* the price of labour varies. The Nottingham stocking weavers, as stated by them in a public address, after working from fourteen to sixteen hours a day, only earn from four to five shillings a week, and were obliged to subsist on bread and water, or potatoes and salt."

In this account of the majority of the nations of the old world, as to the condition of their peasantry, we have a shocking exhibition of the galling oppression of their governments. They "grind" with an emphasis "the faces of the poor." There the principle is illustrated, that the great majority of mankind are created with bridles in their mouths and saddles on their backs, and few of superior clay booted and spurred to ride the rest. There the subjects are viewed as ordained to sustain the dignity of their lordly rulers, and not that the government is ordained to secure the rights and liberties of the governed.

Turn we now to the new world. Let us take the freest nation that dwells upon its luxuriant soil, *the United States!* Have we nothing here comparable with European oppression? The white man, indeed, walks free and erect, and may, if industrious and temperate, have enough to eat, and that of the fat of the land. *He* enjoys the rewards

of toil. His labour is not unrequited. Instead of the meagre pittance of the labourer of "*La Belle France*," he may receive his \$132 per annum, and his seat free at the table of his employer. Yes, the *white* labourer is free in this land, and luxuriates in its fatness. Yea, the dresser of cloth may rise to the Presidency of the Union. Even the European serf, ground, as we have seen, under the iron heel of oppression, and toiling unrequited and without hope, the moment his foot touches our shores is changed, and stands erect, in all the dignity of a freeman,—the broad land before him waving in its boundless luxuriance, and inviting him to enter, possess, and enjoy.

But is there not grievous oppression even here? Is there not an outcast race, upon whom "the sun has looked, and they are black?" The truth must be confessed. There are here, in this favoured land, 3,000,000, in worse than European bondage. *There* the serf has all *domestic* rights: his wife, his children, are his own. Fixed to the soil, and transferred with it to the purchaser, he still enjoys his cottage and his home, and the joys of domestic life, without the dread of this, sweetest of all earthly relations, being disturbed by an unfeeling despot. But *here*, in this land of boasted freedom, and regard for the rights of man, the coloured race are held as chattels: sold as swine in the shambles: imprisoned for no crime: in general, not as well fed as the European serf: scourged by cruel drivers: husbands torn from their wives, wives from their husbands, and children from their parents: the dearest ties severed, and the most endearing relations for ever broken up. We see not in the streets of *Vienna* the cople of manacled slaves: nor the hard features of the debased slave-trader: nor the gloomy prison-house, where the trodden victim sighs in hopeless bondage. We see not a race, by constitutional law and legislative enactment, doomed to perpetual and ignominious servitude; stripped of all the rights of humanity. But alas! my country! this is thy dishonour. This frightful spectre passes in horrid form before us: stalks in our midst; and startles us with dread; and checks the gladness of our hearts, as it rises on days of national jubilee; and now trenches upon our noblest feelings, and threatening the destruction of our liberties. Would, indeed, this were the land of the free!

After such an exhibition of oppression, in nominally Christian lands, I need not roam over the arid plains of Asia, and the burning sands of Africa, inquiring into the character of civil governments, and the political condition of man. The result of such investigations in all lands would be that of Solomon. "So, I returned and considered all the oppressions under the sun: and behold the tears of such as are oppressed, and they had no comforter, and on the side of the oppressor there was power, but they had no comforter. Wherefore I praised the dead that are already dead, more than the living which are yet alive."

The question now arises: shall these oppressions continue for ever? or is there the prospect of a happy change: that liberty shall triumph in all nations of the earth, and over every form of despotism? Such is, indeed, the gladdening prospect! The "plant of renown" has stricken its roots deeply into our earth, and ere long its luxuriant boughs shall veil all nations, and they shall eat its pleasant fruit. ЯЕ-НОВАЯ is on the side of the oppressed in all lands; and, as he judged Samaria of old, so is he about to judge all nations of the earth, for their oppression. "Assemble yourselves upon the mountains of Sa-

maria, and behold the great tumults in the midst thereof. For they know not to do right, saith the Lord, who store up violence and spoil in their palaces. Therefore, thus saith the Lord God: An adversary there shall be even round about the land, and shall bring down thy strength from thee, and thy palaces shall be spoiled."

Yes, the signs of a tremendous revolution in all lands are present to the intelligent eye. In the natural world, previously to any great commotion, the fitful movement of the elements indicate its approach. A similar fact is usually witnessed in the moral world, indicative of the approach of a moral convulsion. The elements of society premonish the attentive observer of its important revolutions. Immediately preceding the revolutions of past ages, the student of society, as he surveyed the workings of the varied elements of its structure, could have predicted the moral convulsion, as certainly as the mariner, upon inspecting "the balancing of the clouds," foretells the coming tempest, and trims his barque to sustain its violence. Society at present every where seems to be in that precise state, which admonishes the intelligent observer that a mighty revolution is at hand. There is the oppressive calm, the fitful gust, the rippling of the wave, the hollow moan, the rising cloud, and the gathering blackness, ominous of the rushing tempest. The patriot looks abroad upon the rippled surface of society with apprehension: the philosopher views the ruffled elements with bewildered amazement: the demagogue is shaping his barque to the winds: the tyrant grasps with a trembling hand his sceptre: whilst the enlightened Christian hails the gathering tempest with a joyous hope, "looking for and hasting unto the coming of the day of God."

Society, in the European world, has been in this ominous state for a series of years. Its elements have been deeply agitated. "The kingdoms are moved." They have long been marshalling the hosts for the battle, shifting and wheeling their battalions, as the hostile masses of cloud are balanced in the commotion of the brewing tempest. In our land we have similar indications of approaching revolution. Lately, we reposed in the tranquil security of the vessel anchored upon the bosom of the unruffled bay; or moved in the business of life as the same vessel glides upon "the smooth surface of a summer's sea;" but in a moment, suddenly the waves have lifted up their heads, for the storm hath come down upon the deep; the vessel is heaving and plunging, and scarcely held by its anchor: the "foundations are breaking up:" the vexed waters are beginning to rush in their huge strength: the vessel is mounting the rolling billow: the fatal rock is before it; or, the yawning gulf.

As when "the fulness of time" drew nigh, when the SON OF GOD should be manifested in the flesh, there was a general expectation of His coming, so that he was entitled "the desire of all nations," thus it is at the present time; there is a prevalent expectation of His promised, yet awful approach, to rear His Millennial kingdom upon the ruins of despotic, immoral, anti-Christian powers. The student of prophecy is at no loss in comprehending the import of existing commotions; or the general apprehension of rapidly approaching and wide-spread revolutions. They are indicative to him of the near approximation of that awful event,—the battle of the great day of God Almighty.

The armies of the antagonist powers, liberty and despotism, are already in the field. The despots of Europe are leading forth their armed powers. The Italian priest is recruiting his resources, and hiring his mercenary legions: the domestic tyrant is entrenching within the barriers raised by misguided freemen, and is sustained by the iron will of a mighty people, but all in vain. There are a few called chosen and faithful spirits, reared up in all lands, and armed with the panoply of Heaven for the combat; the SON OF GOD is their "leader and commander," and the "earthquake" and the "hail storm" (Rev. xvi.) are his artillery. The battle is joined; I hear the sound of the clarion of war: "the crash of resounding arms:" "the thunder of the captains, and the shouting." The battle hath ceased. The storm of war hath rolled away, and I behold the field of Megiddo again strewed with carnage. "Heaps upon heaps" lie the carcasses, of foiled tyrants and ruthless bigots, and their deluded victims, "bond and free, small and great." But hark! the jubilee trumpet sounds, and echo in earth's deepest valleys prolongs, and the mountain tops reverberate its notes, and they proclaim *liberty throughout the world, and to all the inhabitants thereof.*

How shall we preserve and perpetuate the liberty we enjoy? The rising generations are the hope of their country,—the children of the land, from the smiling infant nestling in the bosom of its mother, through every stage of life, up to the stalwart sons and fair daughters, springing into the vigour and beauty of maturity. Whilst "we break every yoke, and let the oppressed go free," in obedience to the commandment of the God of liberty, we must train our children for God, and then they will become the instruments of the salvation of our country. Upon the present generation of selfish, and frigid, and worn out politicians, we can place no confidence for good,—in them we have no hope,—but in our children, reared as our Puritan and Cameronian sires reared their offspring; for God! we find the sheet anchor of our hope, and the impregnable bulwark of liberty. It has been proved, that we owe all the liberty we enjoy to "the faithful contendings" of the godly men, the godly women, and the godly children of past ages. We have seen the Puritan pilgrim lighting his torch at the pyre of his martyred friends and companions, in the warfare against civil and religious despotism, and bearing it to our land to illumine and gladden the wilderness: and oh! it smiled! and the solitary place was made joyful for a season, and the desert blossomed as the rose. Let us therefore imitate the example of our pilgrim fathers, and nurture our children for God.

In the cultivation of the religious principle in our children lies the hope and security of the liberties of our country. Let us not train them as Infidels and Atheists,—cast not out of our primary schools, at the bidding of the Jesuits, the militia of despotism, *the Bible*,—the charter, the rule, and the palladium of our liberties. Let us teach them, and have them taught, its pure doctrines and its holy precepts; and let us pray, oh! most fervently pray, that they may be imbued with the sacred spirit of liberty, which influenced those noble men, "of whom the world was not worthy,"—even that spirit, though some of them knew it not, which impelled our revolutionary sires in the battle with despotism. In the purity of our religion lies the hope and security of our liberties. God, we have shown, has linked his own

rights or claims upon the homage of the human race, with civil liberty, which is his gift to mankind. Wherever His rights have been maintained *there* human liberty has flourished; wherever His religion hath been nourished there the liberties of that nation have been established. Wherever his religion hath been neglected by a nation, and the war has not been for the rights of God, as the basis of all human rights, and the results of the contest their recognition and security; “the tree of liberty,” planted, as it were, by mere force, presents the pallid and shrunken aspect of the plant upon which the sun shines not, and eventually withers and falls, and is trampled beneath the feet of lawless power and fierce licentiousness. Infidel France, in the vile debauchery and tiger-like ferocity of its infuriate demagogues, is an awful monument, reared by a just Providence, of the baneful consequences of a divorce of those congenial principles, *religion* and *liberty*, which God hath joined in indissoluble union.

The SON OF GOD holds in his hand the shields of the earth. The liberties of a nation are his gift. He is “head over all things to His church,” and, therefore, wherever His religion is cherished, He, in His sovereign and almighty power, makes all things to work together for good to that nation, and “the tree of liberty” there planted, blooms; because, as “the Sun of Righteousness,” he shines upon it; its boughs are widely spread, and richly laden with its pleasant fruit; and the gathered nation sits down beneath its shadow with great delight,—none, yea none, to make it afraid.

Stimulated, then, by the religious, yet fearless and indomitable spirit of the Puritan and the Cameronian, which in some good degree, rested upon the men of '76, let us, with a united and cheerful heart, and after their example,

“Fling forth our banner to the skies,
The banner of the free,
And let our song of triumph rise
In one great jubilee:
Rise to the righteous Lord of Heaven,
For foemen conquered,—fettters riven.”

THE NEW LIGHT SYNOD.—This body met in Pittsburgh, May 21st. There were forty-one members present—twenty-seven ministers and fourteen elders. It appears that they have about forty-two ministers in all. They call themselves a delegated body, on what principle we cannot see, at least so far as ministers are concerned; for all their ministers—omitting the Presbytery in Hindostan—except three were delegated, and one of them was voted into a seat. However, this farce of delegation is useful, by keeping ruling elders out, and by furnishing an opportunity now and then of sending two or three elders from the same congregation.

There seems to have been but little business before them. They were evidently far from unanimous or united. The greater part of their time was spent in discussing and passing the report of a committee on certain memorials which came up, asking them to reverse their decision, made last meeting, excluding Rev. W. Wilson from a seat. The report was adverse to the prayer of the memorialists, and was passed by a majority of twenty-two to ten, after a four days debate. In the appendix there appeared reasons of dissent against the last year's decision, signed by T. C. Guthrie and some others, and a

reply to them by a committee of synod. That this business has wrought pretty deeply among them is very evident, and not much wonder. Mr. Wilson was regularly delegated last year, by the Pittsburgh Presbytery—he having been received by them on a certificate which he had taken from the Ohio Presbytery, some eighteen months or two years before—he having, in the mean time, made some overtures to our Presbytery of the Lakes. The grounds of his rejection by the synod, if we understand them, were—1st, That Mr. W. was not a minister of this body, and that he had been improperly received by the Pittsburgh Presbytery—even had all else been right—inasmuch as Cincinnati is in the bounds of the Ohio Presbytery. Now, as to the last of their reasons, we think there can be no doubt that our Presbytery cannot receive a minister and congregation lying within the defined limits of another Presbytery; but the synod could justify themselves in this principle, for 1. This was a question to be decided in *constituted court*, and not in the act of ascertaining members. The certificate of a Presbytery is *prima facie* testimony of a right to a seat. If the Presbytery had done wrong, they might, on examination in *constituted court*, have been censured, and even then might have been annexed to the Ohio Presbytery, but ministers are made and received by Presbyteries, and it was a high-handed act of tyranny to prejudge the case as the synod did. The committee attempt in their reply to justify the synod, by referring to some cases that occurred in 1833. One of them is the case of Rev. R. McKee, who, having been certified by the Old Light Northern Presbytery, took his certificate and laid it before them. They then passed the following most daring and outrageous resolution:—"Resolved—That the Rev. R. McKee, refusing to submit to the decision of this court in the Lord, upon the subject of his connexion with the pro-re-nata men, be admitted to a seat in this court." That is, before they would admit Mr. M., he must make acknowledgment for having done certain acts, as a member of the Eastern Subordinate Synod! This and something about Mr. Gilh is their reply. 2d. The New Lights could not consistently deny the Pittsburgh Presbytery the right to receive Mr. M.; for they had either been concerned in or had justified a far worse act; we refer to the act of the Philadelphia Presbytery, in the fall of 1846, in receiving the Chambers Street congregation under their care, it being at the time in the bounds of the Southern Presbytery, and then sending a deputation, who, in the course of a few weeks, moderated in electing John Neil McLeod collegiate pastor, after the suspension, by one sweeping act of a majority of the congregation, and then, with scarcely a pause, forced him in and installed him, with the aid of the city constabulary. We tremble as we record these acts of tyranny and gross inconsistency.

Some petitions were presented at this late meeting, asking an opinion of the sense of Synod regarding the fugitive slave law. No notice was taken of them, except by a short paragraph in each of their reports. In one of them, however, they say that the "law is a direct violation of the law of God, and deserves an express condemnation by Synod." We would ask, if this be so, what do they think of the clause in the United States' constitution, requiring the surrender of fugitive slaves. It is well enough to say that the law should be condemned, but we would not have them forget that most of them have sworn to do this very thing which they say is in "direct violation of

the law of God." Nor are we without hope, that the good results will yet be seen among this people, from the agitation of this surrender business—this business of stealing men; that some will be led to examine more carefully the constitution itself, and then renounce it. This body has three missionaries in the foreign field, who seem to be labouring with industry and some success. The contributions for this mission present a large aggregate, some \$1700, but we cannot but remark, that of this there were about \$1000 came from Dr. Wylie's congregation, and the rest from about *thirteen* congregations; showing that the greater part of their congregations contribute nothing.

They had in their three theological seminaries last winter about eight students. Upon the whole, we think their minutes exhibit a growing division and weakness in the body.

DEACONS—THEIR PLACE AND FUNCTIONS.

We gave, in our last No., a few quotations on this subject, from a tract issued by the Presbyterian Board. Attention is directed in other quarters to this subject. The following is from a discourse preached at the opening of a Presbyterian Synod.—ED. COV.

"We have now traced the progress of this company of believers, in the organization of a visible church, until we find them possessed of a creed, a pastor, and a definite order of divine worship. But, as they increase, the necessities of their condition will oblige the creation of other offices.—The time will come when a house of worship must be erected, and the secular concerns of the church will demand the special attention of individuals qualified to manage them. Provision must be made for the administration of the ordinances and the temporal support of the pastor.—Meanwhile, as numbers increase, there will rise up within the church itself those who stand in need of its support and guidance; those whom sickness and bereavement, and the reverses of business, have deprived of the ability to sustain themselves; widows and orphans, to be nourished with fraternal tenderness, and guided with parental wisdom, and cared for as members of the body of Christ.

"To attend to all these interests systematically and thoroughly; to deliver the pastor from the weight of secular concerns, and the church from the odium of not caring for her own membership, it is found necessary to choose good and able men, accustomed to such things, to act for the church, as its stewards, to collect and disburse the offerings of the people, and maintain thus a system of relief and support, befitting brethren bound to bear each other's burdens, and look not on their own things alone, but on those of others. Thus will the order of deacons, or secular ministers arise—an order not instituted to preach—not to be a stepping-stone to the pastoral office; not an order of mere licentiates, the heirs-expectant of a priestly office or a prelate's seat—but an exclusive secular order, elected and instituted to manage finances, and care for widows and orphans, and minister to the poor, and supply for the church that department of its internal police without which it would be obviously defective, but with which it becomes the most efficient organization in the world for the relief of the distressed, and the elevation of the poor."

[For the Covenanter.]

THOUGHTS ON GEN. III. 22.

“And the Lord God said, Behold; the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.”

The words are evidently ironical. Irony is not inconsistent with the dignity of Scripture. See 1 Kings xviii. 27, and xxii. 15; Eccles. xi. 9; and Mark vii. 9. Full well or beautifully (*katos*) ye reject the commandment of God. 2 Cor. xii. 16.

Socinians allege that God's driving out of the man was a great favour to him, because it prevented him from rendering himself immortal; which would have obliged him to continue for ever on earth in sin and misery! A gloss worthy of a Socinian! He alleges that man was created mortal—that he would have died though he had never sinned, i. e., God could not make him immortal, before he sinned; but man could make himself immortal, after he sinned!

This leads us to inquire, What was intended by the *tree of life*? Why was it so called? Our divines call the tree of life a sacrament of the covenant of works. We must either admit this to have been its use, or we must allege that it was of *no* use. A sacrament is an outward sign—the thing signified is an inward, spiritual grace. Rom. iv. 11—“And he received the sign of circumcision, a seal of the righteousness of the faith,” &c.

Every production of the earth being corruptible, can have no natural tendency to confer immortality. Neither the water in baptism, nor the bread and wine in the Lord's supper, has any natural tendency to confer grace; but the people of God know, both from Scripture and their own experience, that when they receive the natural sign, according to God's appointment, they also receive the inward grace. Just so, I have no doubt, that the tree of life was to Adam a pledge of immortality; and that if he had eaten of it with reliance on the Divine faithfulness, before he ate of the tree of knowledge, he and all his posterity would have been confirmed in holiness and happiness for ever.

But, it will be asked, if the tree of life could not, of itself, confer immortality, why is it said, “Lest he put forth his hand and take also of the tree of life and live for ever?” We reply, this, too, is plainly ironical, and implies that Adam, in his ignorance and rebellion against God, might imagine that he could prevent the threatening of death from being executed by eating of the tree of life. To prevent man from adding this crime to the other, God drove him out of paradise: as a faithful minister keeps a profane man from the Lord's table, lest he should eat and drink damnation to himself.

In opposition, as I think, to both the letter and spirit of the passage, some allege that Satan, after he was driven out of the garden, had access to the tree of life at his pleasure, and that the cherubim and flaming sword which were placed at the east of the garden, were intended to preserve him from harm in going to and returning from the tree of life! I once suffered the torture of having to listen to a minister spending *an hour*, on a communion Sabbath, endeavouring to prove this opinion. As it appeared to me *prima facie* absurd, I did not charge my memory with his sophisms; but, lest any of your readers should fall in with this idea, I will offer a few words in defence of the com-

monly received sentiment, or, if you please, the obvious meaning of Gen. iii. 24.

We read frequently of cherubim, but we have no description of them till we come to the first chapter of Ezekiel. There we learn that they were intended to represent angels. When angels are spoken of as cherubim, they are always spoken of as ministers of Divine vengeance. When God comes to execute vengeance on David's enemies, he rides on a cherub. Psalm xviii. 10. When he comes to punish the Jews by the Chaldeans, his throne is supported and drawn by cherubim. Ezek. i. And when Jerusalem is to be destroyed, the cherubim furnish the man clothed in linen with the fire which he is to scatter over the city. In Scripture, a *shield* is the symbol of protection, a *sword* is the emblem of destruction. A flaming sword turning every way to keep man from harm! If he had been placed in the centre of the cherubim, this might be admitted, Zech. ii. 5; but this does not appear to have been Adam's situation. The cherubim and flaming sword were emblematic of the curse of the broken covenant—the *fiery law*. As they rendered all access to the material tree of life for ever impossible, they admonished Adam that neither he nor any of his posterity could ever obtain salvation by the broken covenant of works. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10. This is the flaming sword which turns its point in every direction against the sinner who seeks justification by his own righteousness. As the fig tree which Christ cursed immediately withered away, we may reasonably suppose that the sight of the cherubim and flaming sword made our first parents fain to remove as far from the garden as possible, and that very soon after their expulsion the place was not distinguishable from the common wilderness. This is a melancholy subject; but we are cheered by the consideration that there is a *real tree of life in the midst of the paradise of God*; and he has said—"He that eateth me, even he shall live by me." John vi. 57.

PRATENSIS.

[For the Covenanter.]

AN INQUIRY.

MR. EDITOR,—God directed his people that, when their children would ask them, What mean ye by this service? they should give them a satisfactory answer. Ex. xii. 26, 27. Now, I find our Synod following a practice, for which I never could prevail on them to give me a reason. I mean the practice of constituting the Synod and adjourning immediately, without transacting any business.

It has been said by some, That when faith goes to the throne of grace, it goes with an errand. What errand does the Synod pretend in this case? Do they ask direction? for what? *To do nothing*. Do they ask assistance? for what? *To do nothing*. We are commanded to *Do all in the name of the Lord Jesus*; but does this imply, that we should invoke that *glorious and fearful name* when we mean to do nothing? The practice appears to me absurd—shocking—blasphemous—a taking of the name of the Lord our God in vain.

I hope, Mr. Editor, you will publish this in the Covenanter, that if I be in the wrong, some of my brethren may convince me of my error; and if no satisfactory reason can be assigned for the practice, let it be abandoned.

PRATENSIS.

SLAVERY AND THE CHURCHES.

The following is from the farewell speech of Geo. Thompson, M. P. It presents very strikingly the vicious character of the slave system,—the iniquitous indifference of multitudes of professing Christians to its outrages, and the deep guilt that rests upon the churches, as the main pillar of slavery.—Ed. Cov.

“Slavery has not only inflicted a curse upon labour and robbed it of its glory, but it has debauched the morals of the entire nation. It has turned the women of America into the patronesses of licentiousness, and the defenders of that huge southern brothel, where 1,500,000 of their sex are at the mercy of lustful tyrants. What more striking evidence could be furnished of the clergy of this country having abandoned their duties, when the women of their congregations are profoundly indifferent to the fate of a million and a half of their own sex, held in chattel slavery by their countrymen, and not a wife among them all! Yet these same women are taught and trained to pity and pray for the females of India and of Turkey, and to subscribe their money and carry collecting books about, that missionaries may be sent thousands of miles away to elevate woman to her proper rank in creation! Women of America! how long will you hold the key of this dungeon of pollution? Methinks, that if not lost to every sense of decency and humanity—and if once you apprehend the full meaning of the terrible word slavery—you would give no sleep to your eyes nor slumber to your eyelids till you had emancipated the slaves in your southern states. Do you never think upon the fact, of a million and a half of mothers and daughters in your native land, not one of whom has the power to defend her own chastity, or of resisting the lustful tyrants by whom she is surrounded? Do you never think of your own sex, bred and bought for the basest of purposes? Of a million and a half of your own American sisters, on whose behalf no husband, father, brother, friend or lover dare raise his arm, to save one of them from the horrors of brutal outrage? Wo to your teachers! How long shall the women of America shed tears over the miseries of the heathen, or the heroine of a novel, and have none for their defenceless sisters on the plantations of the south? I declare, that the general indifference of the women of America to this subject is to me appalling. What can be thought of those who have educated them, and never taught them that woman at the south was intended for a higher and holier purpose than to suckle slaves, and be the victim of the uncurbed passions of a republican slaveholder?

“The apathy of the community on the subject of Slavery in America naturally suggests the thought, that the professed ministers of divine truth in this country have been false to their trust; and he who has observed the existing state of things is compelled to come to that conclusion. Every day’s observation, during my visit amongst you, has taught me this, and I am more than ever before of opinion, that amongst those who are answerable for the existence of slavery, the clergy are the most guilty. They have not only neglected to use their influence in favour of the slave, but they have turned it directly against him. As organized bodies, the churches of America have been truly called the bulwarks of slavery. The persecution of anti-slavery truth

in America originated with the clergy, and has been carried on by them to the present time. The mobocratic violence which has been sometimes exhibited, has been but the last development of the spirit first displayed in the pulpit. The corruption of Christianity, and the turning of the Bible into a book of statutes in favour of slavery, has been the exclusive work of the clergy. The pro-slavery sentiment of New England is the fruit of the teachings of the clergy. The countenance given to the fugitive slave law is the work of the clergy. The calumnies and false charges against the true abolitionists of these states have been concocted and circulated by the clergy. The closing of the thousands of meeting-houses against the advocates of the slave is the work of the clergy. Such has been the terrible influence exercised by this body of men, that when one of their number has for a time stood forth as the defender of the rights of the slave, they have either consigned him to martyrdom, or dragged him back again into the bondage from which he had escaped. Many are the examples around us of men who did run well, but have returned to their wallowing in the mire. Look at Dr. Samuel H. Cox, of Brooklyn, New York; he is a fair example of a class of men who have deliberately betrayed, not only three millions of slaves, but the truth of God itself, and have taken the wages of unrighteousness. The clergy of America have, in the period of fifty years, utterly corrupted the religion of the country; and in doing so have made the community believe that they do God service by defending or conniving at the existence of the foulest system that ever was upheld in any nation. Who can be surprised at the state of the people, when such is the state of the priesthood? The abolitionist has not only to redeem the slave, but, as a preliminary measure, to redeem Christianity itself out of the hands of those who have made it preach in favour of making merchandize of immortal beings. Alas! for the slave! Whatever you prize for yourselves and esteem a blessing, is to him a calamity and a curse. Have you a religion? you teach him to abhor it, for it sanctifies his slavery. Have you a Bible? you teach him to curse it, for you tell him it gives the master the power which he claims, and commands the slave's obedience to whips, and chains, and blood-hounds. Have you education? you teach him to curse that also, for you turn your intelligence against him, and wield the power of knowledge to his destruction. Are you free? he curses your freedom, for you abuse it to his hurt, and are omnipotent to crush him, in the strength which freedom has given you. Are you white? He curses your colour, for you claim, in virtue of the complexion you wear, the right to make him and his children for ever beasts of burden. Oh! what a work is yours, to regenerate this guilty land!"

[For the Covenanter.]

THE LATE SYNOD.

We give the following a place, because it certainly exhibits, in general, the leading feature of the proceedings of Synod for some years past. However, as to the unfinished business of the former meeting, it is evident that there was no time to attend to it without setting aside new business, or greatly extending the sessions. The committee on

the Directory, again, could really not get time to attend to the duty assigned them. They may, possibly, prepare something for next Synod—though not specially appointed for the purpose—which the Synod may, if it pleases, receive and act upon. The committee, including the chairman, were in favour of action, if there had been time. With these explanations, we think these strictures are not unseasonable, for the danger, at present, is unquestionably a disposition to non-action.

Ed. Cov.

SIR,—In whatever manner a Synod may act, its proceedings must always be important. They must be productive of either good or ill to the church. As I find that your views of our last meeting, and those of another member, do not altogether coincide, *I also will show my opinion.*

I think it must be admitted, that (with the exception of one of the elders) the members of Synod endeavoured to suppress unkind feelings, and to treat one another with Christian courtesy. But, after all, when I review our proceedings, I find little ground of encouragement. A strange spirit of *Do-nothing-ness** seems to have enchained our ministers for a long time past. I am frequently asked, What did Synod do at its last meeting? Now, Sir, what would you answer to that question?

In the rules for directing the proceedings of Synod, adopted 20th May, 1811, we have the following:—6th. *After reading the minutes, the unfinished business that is before the court shall be disposed of.*

At our meeting in Allegheny, 1836, we had an overture on church government presented to us; which, we expected, would, after some amendments, be adopted at our next meeting. It was not adopted: though very much needed. And, a few years afterwards, the rules of Synod were so altered as to read that “*Unfinished business shall have the preference.*” A most accommodating rule for *Do-nothing-Synods*; for, by its help, you may keep the church from advancing a hair’s breadth during centuries.

Measures of importance have to be proposed in Synod; and, if the Synod think them of *sufficient* importance, they are sent in overture to Presbyteries and Sessions for their approval or correction. Presbyteries and Sessions, who desire to see the church prosper, examine the overture, and report to the next meeting of Synod. But, by virtue of the last mentioned rule, the overture can be laid on the table till something else be considered; by this means it is shoved out of the way altogether. When the people find the Synod thus playing fast and loose, they lose confidence in them, and sink into hopeless apathy—the state in which *Do-nothing* people wish to have them.

There was a piece of ecclesiastical *management* formerly practised in the Synod of Ulster. Dr. Black, of Derry, who was *bounty agent* for the Synod, contrived to have it meet, constantly, where there were most of his adherents. About the time that Dr. Cooke was coming into notice, the eastern members resolved to put a stop to this way of doing business; and had the Synod of 1816 in Belfast. It was generally thought that it was chagrin occasioned by this turn of affairs, which caused Dr. Black to drown himself in the Foyle the following winter.

* I have as good a right to coin a word, to suit myself, as Carlyle, or any other word-maker.

How pleasing it is to reflect that nothing like this can ever be done with our Synod. No one would ever think of having it meet in a particular place to serve the purpose of a party.

In our third term of communion we allege that the scriptural form of church government and manner of worship are *for substance exhibited, &c.* Now, where people are disposed to deal candidly, this phraseology may do well enough; but in an age of quibbles, like the present, *for substance* means any thing, every thing, or nothing, according as each individual chooses to explain it.

In —34, a committee was appointed to prepare a draught of rules for social worship. That committee recommended (in 1836) the rules adopted by our brethren in Scotland. I thought the report was adopted; but the Synodical minutes for —36, only inform us that it was resolved, that “Mr. Philip Mowry be authorized to publish the guide to private social worship.” In —41, we published a book of discipline, which is so meagre that we had to publish the Form of Church Government, Terms of Communion, &c., along with it to give it the appearance of a book. When, with great difficulty, I got it resolved in our Synod, that a committee be appointed to revise and enlarge the book of discipline,—I am not sure that the chairman of the committee which was appointed was in favour of the measure. At any rate it seems to have been strangled in the birth.

Now, Sir, what is our system of church government? what our rules for private social worship? how much is a book of discipline worth that specifies neither offence nor censure?

In short, it is a mournful fact, that for fifteen years past, instead of setting in order the things that are wanting, it has been one incessant struggle to preserve unimpaired the fabric which our fathers erected. Still, when I see that our ministers (perhaps with an exception) are faithful in testifying against all corrupt constitutions of church and state, I trust that wherein we are otherwise minded, God will reveal even this to us.

PRATENSIS.

MEETING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

This Synod met in Great Hamilton Street Church, Glasgow, on the evening of April 28, at 6 o'clock. The sermon was preached by the retiring moderator (the Rev. David Henderson,) from Is. lvi. 7—“Mine house shall be called a house of prayer for all nations.” The preacher delivered an eloquent and useful discourse, in which he showed in what respects the church is the house of the Lord; and insisted earnestly and impressively on the exercise of prayer, to which it is especially dedicated. In making up the roll, after the court was constituted, it was reported by the Presbytery of Kilmarnock that Dr. Macindoe had departed this life, on the second day of September last. The court appointed their clerk to draw up and insert in their minutes, a brief notice of their deceased brother, and an expression of their sympathy for his bereaved family and flock; and the following was accordingly prepared:—

“The court, in receiving this report, agreed to record their deep sense of the loss which the church has sustained by this event. Dr. Macindoe laboured as a minister of this church for more than thirty years. He was ordained to the pastoral charge of the congregation at Chirnside in 1819; and in 1839 he was inducted to the oversight of the congregation at Kilmarnock. He was an able and faithful preacher of the everlasting gospel, and

by the productions of his pen as well as the pleadings of his tongue, did valuable service to the cause of truth, and successfully vindicated the position and principles of the Reformed Presbyterian Church. He took a deep and lively interest in the business before the courts of the church, on which he attended regularly; and by his wise and judicious counsels, calm and courteous demeanour, and aptness for business, contributed not a little to the promotion of order, peace and unity. The Synod feel constrained to express their sincere sympathy for the congregation at Kilmarnock, which has been stricken by the loss of its pastor, and for the wife and family of their deceased brother, who have been heavily afflicted by this sad bereavement. And in this solemn event they recognise the voice of God addressed to themselves, calling upon them to humble themselves under his mighty hand, to acknowledge with reverence the sovereignty of him by whom they are chastened, and to gird themselves for the more earnest discharge of their duties, while it is called to-day, for the night cometh, in which no man can work."

It was moved and agreed that Mr. Goold of Newton Stewart be chosen moderator; but Mr. Goold expressed his opinion, that instead of falling back upon the rotation plan as to the appointment of moderator, from which a deviation had recently taken place, the office should be conferred occasionally, if not in regular alternation, on a senior member of Synod, and therefore respectfully begged leave to decline. After a conversation on this point, Dr. Bates was unanimously chosen, and took the chair.

It was reported by the clerk of the Presbytery of Glasgow, that Mr. Stevenson was restored to the exercise of the gospel ministry on the 31st of July last; that Mr. John Biggar was licensed to preach the gospel, on the 9th of July last; and that Mr. George Lennie was licensed to preach the gospel, on the 14th of January last.

It was gratifying to observe so full an attendance of ministers and elders on the first evening of meeting; and that indeed all the ministers, with a single exception or two, were present either then or on the following day; while these exceptions were occasioned, not by personal indisposition, but by other special circumstances. The greatest amount of harmony and brotherly love was manifested throughout.

Tuesday, April 29.—After the constitution of the court and devotional exercises, conducted by Mr. Anderson, the committee of bills and overtures submitted their report, embracing the various items of business, and the order in which they recommended it should be taken up. This was adopted by the Synod. The court appointed individuals to preach at Paisley, during the session of the Hall.

It was reported by Professor Symington, convener of the committee on correspondence with Original Seceders, that no meeting of the committee had been held, on the understanding, that, in consequence of the arrangements of the respective Synods, the matter was now in their hands. The Synod agreed to reappoint the committee, with instructions to hold themselves in readiness to reopen the correspondence on the first opportunity; and that intimation of this appointment be sent immediately to the Synod of Original Seceders.

It may be mentioned here, that on the evening of this day, and at a subsequent stage of the proceedings, the clerk read a letter just received from the clerk of the United Synod of Original Seceders, then met in Edinburgh, stating that said Synod regretted that they had not given more definite information to this court as to the time and place of their next meeting, so that thus the proposal of a conference of the two Synods could be held this year; but that if the United Synod of Original Seceders should do any thing farther in relation to this matter at the present meeting, information would be communicated. And we are happy to be able to state, that since the respective Synods broke up, he has received another communication from the United

Synod of Original Seceders, acknowledging receipt of the notice appointed to be sent them, and intimating the reappointment of their committee on correspondence with other churches, with instructions to meet with the committee of the Reformed Presbyterian Synod, when an opportunity offers—a copy of which communication has been duly forwarded to the convener of said committee. We trust that little time will be lost before endeavouring to obtain a meeting of the joint committee, and that some progress will be made during the present season towards a harmonious and comfortable settlement of the case in hand. The question is extremely apt to become stale and offensive, if it be allowed to hang up from year to year without a hearty and decided effort to arrive at a better understanding on the points at issue. If union be desirable, and if the importance of it among the friends of the covenanted reformation be truly felt, then let them set themselves most earnestly to the removal of every stumbling-block which ignorance or prejudice may have raised; and while they repudiate that spirit of ultra liberalism which would receive into its embrace almost every thing short of professed Romanism, and sink a united public testimony entirely—let them approach each other under the influence of love and confidence—let them examine, discuss and pray together, with an anxious desire to know their Master's will and to do it as it becomes the disciples of Christ and the friends of truth, and the happiest results may be expected to flow from their conferences.

Mr. W. H. Goold, clerk to the committee on the records of the church, reported, that circumstances had prevented a meeting of the committee from being held. He read a letter from Mr. Thomas Muir, Glasgow, presenting a donation of forty volumes, consisting of works of ministers of the Reformed Presbyterian Church in Scotland, Ireland and America. The Synod agreed to return their thanks to Mr. Muir for this donation. The committee were reappointed, consisting of Dr. W. Symington, Mr. Gilmour, Mr. Graham, Mr. W. H. Goold—Mr. Goold convener.

Dr. Wm. Symington introduced the Rev. Dr. Begg, of Newington, Edinburgh, who had visited Glasgow in order to confer with some of the members of Synod, in relation to the measures which should be employed to bring the truth of the gospel to bear on the understandings and hearts of Roman Catholics, and proposed that Dr. Begg should give all the members of Synod the benefit of his suggestions and counsels. The Synod cordially responded to the proposal; and Dr. Begg addressed the court. He pleaded in a forcible and eloquent manner the necessity of making an evangelistic "aggression" on the domains of popery, giving a very interesting and encouraging account of the mission among the Roman Catholics in Edinburgh, and proposing that this mission should form the nucleus and starting point of a great protestant association for carrying the truths of the gospel, and the reading of the word of God among the benighted papists in this country and in Ireland.

It was moved, seconded, and unanimously agreed, that the court express their thanks to Dr. Begg for addressing them, and for the information he communicated. It was farther agreed, that a committee be appointed to confer with similar committees which may be appointed by other bodies for carrying out the object proposed—the committee to consist of Dr. Bates, Dr. Andrew Symington, Dr. Wm. Symington, Mr. W. H. Goold, and Mr. Graham, with power to add to their number—Dr. Bates, convener.

An overture, subscribed by several members of court, praying the Synod to adopt such measures as might seem best fitted, by the blessing of God, to stimulate to greater earnestness and abounding in prayer on the part of individuals and families, and to increase the number and efficiency of social prayer meetings throughout the church, was received and read. The Synod approved most cordially of the spirit and object of the overture; instructed ministers to direct the attention of their people to the matter, in preaching, as early as possible; directed sessions to use diligence in promoting the object;

and enjoined on Presbyterians when visiting congregations, to address them specially on these points.

It was agreed, moreover, that the rules respecting presbyterial visitations be carried into effect by the various presbyteries in the course of the current year, and presbyteries were instructed accordingly.

The report of the committee on foreign missions was read by Dr. Bates. The report embraced an account of the position and labours of Mr. Duncan in New Zealand—of the departure of Mr. Inglis from New Zealand on a missionary tour to the New Hebrides group—and of the circumstances of the mission to Canada.

The court adopted the report, thanked the committee for their diligence, and reappointed them. The committee, as reappointed, to consist of Professor Symington, convener; Dr. William Symington, Dr. Bates, Mr. Ferguson, Mr. Neilson, Mr. Graham, Mr. W. H. Gould, Mr. M. Gill, Mr. Kay, Mr. Alexander Young, and Mr. R. G. Finlay.

Wednesday, April 20.—Devotional exercises were conducted by Mr. McLachlan. Professor Symington addressed the court in reference to popery, and the present duty of this church respecting it; proposing that the Synod should meet on a future occasion, and devote a day to the exercise of fasting and prayer, and that in connexion with this, addresses should be delivered on a variety of subjects bearing on the character, history, and present aspects of popery.

It was agreed to request the professor to prepare a series of resolutions for the present adoption of Synod, in conformity with the suggestions thrown out by him, and that a committee be appointed to co-operate with him in considering these suggestions and in preparing a report relative to the proposal of a meeting for fasting and prayer, and the other matters connected therewith—the committee to consist of Messrs. Neilson and Symington.

The committee at a future sitting submitted their report, and Dr. Andrew Symington proposed the following resolutions, which were unanimously adopted:—

The Synod of the Reformed Presbyterian Church in Scotland, at this its first meeting since the appointment of a popish cardinal and bishops with territorial titles in England, sympathizing much with the views and feelings of the public on the subject, resolved, unanimously:—

1. That they are confirmed more and more in their belief that popery is clearly indicated in the prophecies of the Old and New Testaments, and that it is, in the fullest sense of the term, the Antichrist, as opposing itself to the holy scriptures, the doctrine of Christ, the true worship of God, the honour of the Saviour, the privileges and liberties of the church, the welfare of nations, the progress of the kingdom of Christ in the world, and the civil rights and liberties of mankind.

2. They regard with gratitude to God the reformation from Popery, and the privileges conferred by it on these lands, and particularly on Scotland. They cherish a deep sense of the obligation laid on them to preserve, diffuse, and transmit to posterity, the blessings of the reformation. They regard the National Covenant of Scotland as having given to Scotland its protestant character, and they bear their testimony to the laudable efforts subsequently made to preserve and extend the reformation by the Solemn League. They regard the former of these deeds as being the Magna Charta of our liberties, having been, as a distinguished historian (Dr. Robertson,) has said, “a prudent and laudable device for the defence of the religion and liberty of the nation; and that the terms in which it was conceived were none other than might have been expected from men alarmed with the impending danger of popery, threatened with an invasion by the most bigoted and most powerful prince in Europe.”

3. While they bear their testimony against the blow which was given to the reformation by the restoration, and against the bloody prelatie and papal persecution which followed, and against unfaithful dealing with the reformation at the revolution, they cannot but regard the concessions made to popery by subsequent administrations, in admitting into power the adherents of a creed avowedly inimical to religious and civil liberty; and by parliamentary grants to the Roman Catholic college of Maynooth, by the endowment of Roman Catholic priests in Canada and other British Colonies, and by the countenance given to popish tenets and rites in the English universities, and the teaching of these tenets and observance of these rites in the Anglican churches, as having encouraged the recent aggression, and prepared the way for still farther attempts at the entire subversion of our civil and religious liberties; and they renew their solemn protestations against these evils, and they feel themselves called to do so in increased earnestness from the avowed sentiments of some of the leading statesmen of the present day in reference to the endowment of popery. The Synod regard the late erection of a cardinalate in England, with its appendages, as ominous to our civil as well as our religious liberties. It has been avowedly introduced with a view to bring into operation the canon law—it combines secular with spiritual power—and is in immediate connexion with the papal supremacy, which is secular as well as spiritual, and thus has a deadly despotism concealed under the mask of ecclesiastical power, ready to act whenever it can be done with any prospect of success.

4. That the present time presents increasing tokens of an approaching crisis in the European kingdoms, and in the history of the church and of the world; and the Synod find themselves called to consider "the signs of the times." In the lights of analogy, of moral principle in the government of the world, of observation of events, and of the present state and movements in political and religious society, and of prophecy—a light shining in a dark place—they are constrained to regard the present days as perilous, and indicating the approaching end of the Antichrist. They regard it as a present and paramount duty to inquire whether there be not national sin, and sin in the church of God, as well as abounding indications in the prevalence of infidelity, atheism, flagrant crime and immorality and misimprovement of various recent visitations, loudly calling for humiliation and preparation to meet God. Taking the prophetic word as expository of the Antichrist, they would not be indifferent to its solemn prophetic warnings, nor omit the duty of preparing for trying days, when judgment may come to prove, to separate and to purify, and when judgment shall begin at the house of God. "Many shall be purified and made white, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand. And some of them of understanding shall fall, to try them, and to purge them, and to make them white, even to the time of the end."

5. That while the Synod deem it their duty to give this public testimony, they call upon themselves and the people under their charge to humble themselves under the mighty hand of God—to a reverential observation of the times—to the study of the holy scriptures—and to special prayer in closet, family and society; and they enjoin ministers to direct the attention of their people unto these things, that they may discern more clearly the present time, and know and perform their duty to the Lord Jesus Christ, to themselves, to the people under their charge, to the rising youth, to the Christian community around, to their land, to the representatives of the nation, to the catholic population in these and other lands, to the world and to posterity.

Two letters were read from the "Union of the Evangelical churches of France," expressing their gratitude for the reception given to their delegate, pastor Frederic Monod, last year; and proposing that a deputy be sent to attend their next meeting. Dr. William Symington was appointed to write

in acknowledgment of these communications, and to reciprocate the fraternal feelings of this Synod.

Mr. W. H. Goold gave in the report of the committee on the hall. Synod approved of the report, and reappointed the committee; and it was enjoined on students of divinity, that besides giving attendance on the prelections of the professor, they also attend to what may be prescribed by the committee.

Dr. William Symington gave in the report of the committee on Sabbath desecration, which was approved of. And it was agreed to appoint a committee on the *Signs of the Times*, to take charge of this and other public questions.

Synod heard the report of the committee on a mission to the Jews read by their secretary, Dr. W. Symington, which report embraced a deeply interesting and encouraging account of his labours among the seed of Abraham, by the Synod's missionary, Dr. Cunningham. It was unanimously agreed that the Synod adopt the report, recognise with gratitude to God the encouraging circumstances mentioned in it, express their unabated interest in the mission and confidence in the missionary, and reappoint the committee, consisting of Dr. Andrew Symington, Dr. William Symington, Mr. Neilson, Mr. Gilmour, Mr. Graham, Mr. M'Dermid, Mr. John Finlay and Mr. Matthew Fairley—Dr. William Symington, convener.

Mr. Neilson read the report of the ministerial support committee. It was unanimously adopted, and thanks were tendered to the committee. The committee was reappointed, consisting of Mr. Neilson, Dr. A. Symington, Dr. W. Symington, Dr. Bates, Mr. Wm. Binnie, Mr. R. G. Finlay, Mr. Thomas Binnie, Mr. James Reid, Mr. Matthew Fairley, and Mr. Alexander Walker. Mr. Neilson, convener.

As it was found, from a statement made by the treasurer, that several of the congregations had not contributed to this fund, the Synod enjoined on them to make collections at the earliest possible opportunity.

The treasurer read a statement of the position of the funds of the various schemes of the church, from which it appeared that there was a considerable deficiency in several of these funds. It was agreed to enjoin a collection on all the congregations in behalf of the foreign mission, to be taken up within the space of a month, after the close of the meetings of Synod. A glance at the state of the treasurer's accounts, which we publish, will serve to show the necessity for this appointment; and, as copies of these accounts have for some time been in the possession of all the ministers of the church, they have been furnished with the means of fully explaining to their congregations the state of the case, and of enforcing the call addressed to them; and if the people do not respond with readiness and liberality, it will be an exception to their general conduct.

Thursday, May 1.—Devotional exercises were conducted by Mr. M. G. Easton.

It was agreed that a committee be appointed to consider a method according to which the various funds of the Synod may in future be regularly raised, and report at next meeting. The committee to consist of Dr. Bates, Mr. Neilson, Mr. Anderson, Mr. W. H. Goold, Mr. R. G. Finlay, and Mr. James Ewing—Dr. Bates, convener.

It was agreed that a collection be made in behalf of the ministerial support fund in all the congregations of the church on the first Sabbath of Oct., ensuing.

It was agreed also, that a meeting of Synod be held in Glasgow, on the first Monday of October next, at 6 o'clock, evening, with a view particularly to the objects stated in the concluding resolution in regard to popery, which shall take precedence of any other business, and that the committee on the signs of the times be enjoined to make preparatory arrangements.

The committee on oaths of civil office stated their readiness to give in their report; but, under the circumstances, it was agreed not to receive it till next meeting; and the committee were accordingly reappointed.

A memorial on the subject of church censures was laid on the table, and the consideration of it delayed till next meeting.

A variety of other matters having been disposed of, the moderator addressed the court, and closed the proceedings with prayer, praise and the apostolic benediction.

AFFAIRS ABROAD.

Russia and Circassia.—The war still continues, and is as bloody as ever. We give, just as we find it in the papers, an account of some late battles.

Important news has been received from Daghistan via Trebizond. All the correspondence from Tiflis gives more or less the details of the successes of the mountaineers over the Russians, who have suffered immense loss. The leader of the Daghlees is Mohamed Emin, the naib (or lieutenant) of Sheikh Chamil, who, at the head of 25,000 picked men of the warlike tribes of the Abedicks, and other independent tribes of the Western Caucasus, had attacked the Russian intrenchments of the Chenis, and driven the Russian troops, under the command of General Cerebranoff, beyond Themer. The engagements which took place were bloody and disastrous, and the Russians suffered so severely that all the spare wagons of the army were barely sufficient to carry their wounded away. Their loss, according to an impartial statement, is calculated at 5600 in killed and prisoners. The position of the Russian army is very insecure, on account of the communications between Themer and the Kouban being intercepted, and owing to the vigilance of the Daghlees it is impossible to send reinforcements in that direction for some time to come. The mountaineers boast of being well supplied with ammunition and arms, and ready to continue the war against the invaders of their homes throughout the whole summer.

Tuscany.—The papers abound with communications illustrating the despotic career of the restored Tuscan authorities. The correspondent of the Presbyterian furnishes a clear statement of the case of Count Guicciardini and his friends.

“He was discovered, on the 7th of May, reading, in company with six friends, all Italians, the gospel according to John, fifteenth chapter. They were examined, and then thrown into prison for six days, during which they were put upon their trial, if the term *trial* can be given to such a prosecution. They could not procure their condemnation by the regular course of justice. The business was commenced by being laid before the magistrate, before whom it naturally came, (the attorney-general, I believe;) he declared that *there was no ground for prosecuting*, that is to say, that the prisoners were not guilty, by the law of Tuscany, and might be set at liberty. Upon this, new documents, resulting from new examinations, to which the seven prisoners had been subjected, and which seemed as if they must support the charges more than the previous ones, were sent to the same magistrate. He made the same answer as before; there is no legal offence. Then the case was laid before the chief of the attorneys-general of Florence, in order that he should subject it to a new investigation. The result of this investigation was equally favourable to the prisoners. Finally the attempt was made to procure their condemnation by the council of state. This council, after thorough examination, decided, like the magistrates who had given judgment previously, that there was no cause for prosecuting, since the Tuscan law did not protect defection from the church. It was only after having exhausted, in these fruitless attempts, all the degrees of regular jurisdiction, without having been able to obtain a condemnatory judgment, that the *police* was substituted for *justice*, and which, by a special decision, condemned the prisoners; taking advantage, for this purpose, of a recent decree, which con-

fers on councils of the prefectship the right of imprisoning for a year, without trial, every person accused of an attempt against the religion of the state."

They are all condemned, but, as it appears, contrary, in fact, to the law. The count, it has stated, has determined to retire to England. He is of one of the most eminent families in Florence. We ought to have stated that the express ground of condemnation was the reading and exposition of the Scriptures. The words of the decree are,

"Whereas, It results from the declarations of the prisoners themselves that at that instant Count Pietro Guicciardini was reading and making comments on a chapter of the gospel of St. John, in the Italian translation, attributed to John Diodati; Whereas there are sufficient proofs that this reading and exposition had no other object than that of inspiring religious sentiments and principles contrary to those of the apostolic and Roman Catholic religion."

Thus is Rome ever the same. While claiming full liberty in England, even to the introduction of her canon law, she is not ashamed to stand up before the world as a persecutor; and stranger still, she finds advocates among nominal Protestants.

The same writer adds:

"As for the rest of Italy, the work of the Lord is growing there also, although slowly. The Bible is sought after there; not the New Testament only, but the entire Bible; it is even asked for in its entirety, as a matter of preference. Meanwhile, there is room for doubting whether, in most cases, this work has a really *spiritual* character. It appears to have it at Florence, and it is owing to this that the small awakening commenced there is more promising than in other places. The political movement is, to a considerable extent, linked to the religious movement; and I observe, with pleasure, that Guicciardini and his friends are resolved to take their stand outside of the agitation produced by the political refugees, and to keep their cause separate from theirs."

France and Politics.—The great subject of interest before the French Assembly and people is still the revision of the Constitution. The committee reported in favour of a thorough revision by a constituent Assembly. The monarchical parties favour this; expecting some radical change. However, it will not be accomplished, as it requires a vote of three-fourths of the Assembly, and it had but four hundred and forty votes. An attempt will be made to have the franchise again made universal. We have no expectation that this will be done. Storms are a-head. The republicans are not discouraged. An intelligent writer says,

"There will be another revolution before the 22d May, 1852. The law and constitution will be violated, ridden over, trampled upon, either by the president, or by the Assembly, or both united against the people, or by the people in insurrection against both. Nothing but a most imposing and unequivocal military display in favour of one of the parties can prevent the shedding of blood in civil war. The chances, I think, are, that the president will win the game, that is, despotism; if he does not, it will be the people, that is, anarchy. I do not believe that any but the bayonet of the foreigner, which has twice already restored it, will ever re-establish the Bourbon family on the throne of France."

Another correspondent, looking at society from a different point of view, and including not France only, but other countries, says,

"Communist principles, in their most hideous and abominable form—perfect community of goods, even perfect community of women—have gained a firm hold of the majority of the working men of the Faubourg St. Antoine, and are spreading every day. My informant adds, that in all the large towns,

the same is the case; and he even states that, among the peasantry of many departments, communism has lately got into great favour, because they are told that it will lead to the distribution among them of the possessions of the rich. Eighteen months and a year ago, the great dread of the respectable classes was of socialist opinions. But between this meek socialism and the abomination of communism, there is an abyss, and yet, I repeat, the working classes of Paris are now communists—are now no longer willing to be content with a few just and necessary reforms, but are bent on stripping the rich of all they have, and reducing every man to the same lodging, the same clothing, the same food, crowning all this by the abolition of marriage! There is something so horrible in the idea of the masses in a great country being infected with such atrocious sentiments, that one would fain hope that it is untrue; but, alas, there is no reason to doubt! As one proof of it, I have procured copies of the songs which the workmen are accustomed to sing, and the books and pamphlets they read, and I assure you they are full of the maddest and vilest communism. It would disgust your readers to go in detail into these horrid publications, and it is only by doing so that a fair idea can be formed of their monstrous iniquity. And what is here made to be the state of things in France, is, to a greater or less extent, the state of things in all the popish countries of Europe. Look at Austria; look at Italy. . . . Now we see events plainly advancing to such a result. The vintage is fast coming to maturity in this spread of socialism, which threatens to drench the fields of Europe in blood. The form of infidelity which is so spreading, shows its adaptedness to deeds of blood. And it clearly indicates what Divine Providence intends to do with it. And now, probably there is no escape from the terrible revolutions which will go near to dissolving society, and bringing in universal anarchy there. The Roman powers have made their own bed, and they must lie in it. They have excluded the gospel, the true instrument of social order, and the grand preservative of public justice. They have corrupted the minds of the people by their impostures, kept them in ignorance, and thus virtually educated them to the work of this wholesale plunder and butchery, for which they are preparing.”

This picture is highly charged. Perhaps the writer has leanings towards the party, which calls itself “the party of order,” but we have no doubt that such a state of things as he describes, exists. In any view, storms are brewing. They have sowed the wind—they must reap the whirlwind.

The West Indies.—There can now be no doubt of the fact that the emancipation of the slaves in the British West Indies, has been followed by happy results as it regards their economical, social, and religious condition. If these islands export less, it is because they consume more. Mr. Wm. Moister, for many years a missionary in these islands, has lately published a work in which he makes, among others of a similar character, the following statements:

“In the island of St. Vincent, one pleasing and immediate result of emancipation was, an increased desire among the liberated slaves for religious instruction. The people generally seemed impressed with one idea, namely: ‘We are now free; therefore we must all be religious.’ Every hinderance being now removed, they came flocking to chapel by scores and hundreds, not merely as occasional worshippers, but professedly to join themselves to the Lord in a perpetual covenant.’ A divine unction attended the preaching of the word, and we had reason to believe that an extensive work of grace was in progress among the people. During the first year after emancipation, we received upwards of one thousand new members into church-fellowship with us, in various parts of the island. There was also a demand for schools, which we could scarcely meet on an adequate scale; and it required our ut-

most efforts to provide for the rapid extension of the work, as well as the greatest prudence in the administration of discipline.

“The effects of freedom were also seen in the increased temporal comforts of the people. They cheerfully worked for wages, and were soon possessed of the means of purchasing lots of land, and of building comfortable little cottages thereon. Free villages sprung up in every direction; and, as the friends of the negro, we had to act as their temporal counsellors, as well as their spiritual guides, in many important matters. Thus, our labours were rendered peculiarly arduous; but we received a rich reward in the prosperity with which we were favoured, and in the affectionate attachment of a grateful and happy people.

“The improvement in the social condition of the people, which has followed the introduction of the gospel, is of a striking character; but, to form an adequate idea of its nature and extent, the reader must visit the countries which have passed in review before him. He must witness the progress of civilization, the beautiful villages, and the cultivated grounds, as well as other evidences of their well-directed industry. He must enter their cottages, and mark the cleanliness, neatness, and comfort, which generally prevail in their domestic arrangements. He must attend their places of worship on the Sabbath-day, where the parents and children may be seen assembled, neat and clean in their persons and attire, modest and respectful in their behaviour, and exhibiting altogether an aspect of cheerfulness and joy, which the gospel alone can inspire. And all this must be contrasted with the heathenish state of the people before the arrival of the missionaries.”

We cannot question these statements: they are corroborated by ample independent testimony; and we have, in these prospects, a complete refutation of all the forebodings of disaster from the act of emancipation, and a sufficient compensation for any pecuniary difficulties which have beset the planters. The *people* are better supplied, they are better people—they are every way more comfortable.

AFFAIRS AT HOME.

Statistics and Benevolent Operations.—In an address lately delivered in Boston,

“Dr. Anderson classified the various evangelical denominations under five divisions, as follows: Congregationalists, 200,000 church members, with a population of 1,500,000; Presbyterians, 700,000 church members and 4,500,000 population; Baptists, 700,000 and 4,000,000; Episcopalians, 100,000 and 800,000 people; Methodists, 1,200,000 and 5,000,000—making a total of three millions of church members and fifteen or sixteen millions of people. For convenience, these divisions might be reduced to two; the first, including Congregationalists, Presbyterians and Baptists, which may be called the Congregational family, the people being predominant in ecclesiastical affairs, embrace 18,000 churches, 17,000 ministers, one and a half millions of members, and a population of ten millions; the second, including Episcopalians and Methodists, which may be called the Episcopal family, the voice of the clergy being predominant in ecclesiastical affairs, has 11,000 churches, 6,000 ministers, one and a half millions of members, and six millions of people. In the department of Home Missions these divisions expend, in the support of the Gospel, including Tract, Bible, Sunday School and labours for seamen \$760,000 annually; in the last year for building churches, \$2,500,000; for the support of 17,000 pastors and Home missionaries, a sum sufficient to make a total of a little short of \$9,000. Deducting the amount paid by those who were not members of churches, and the average would not be \$2 per each member. In Foreign Missions the first, or Congregational

division, contributes \$620,000 and the Episcopal 60,000; adding \$60,000 for foreign tract distribution and the total is \$740,000—an average of twenty-five cents to a church member, or five cents each to the population under the ministration of these churches. These facts would seem to show that there was little danger of drawing severely upon the revenues of the country.”

Associate Presbyterian Synod.—This body met in Xenia, Ohio, May 22. Seventy ministers and about twenty-five ruling elders were present. A great amount of business was transacted. The sessions were marked by industry and harmony. We notice a few items. 1. *The Basis of Union.* The Testimony prepared by the committee appointed at last meeting was examined by a new committee, and the following resolution adopted:

“Resolved, That Synod, having had the draft of a Testimony presented by the committee as a basis of union under consideration, though they have found it requiring some amendments, mainly of a verbal character, do hereby so far approve of said draft as to transmit it to the sessions and presbyteries under this Synod, as an overture to be reported on by them to Synod at its next meeting—the amendments adopted by Synod to be published in an appendix.”

So the matter goes over for another year. “The Friend of Missions” thus interprets the past and the signs of the future:

“Progress, however gradual it may seem to some, yet decided progress, in our apprehension, has been made towards the ultimate conjunction of the above named church with our own. A revised Basis received special consideration, and with a few corrections, principally verbal, it was adopted and transmitted, unanimously, we believe, or very nearly so, as an overture to the inferior courts. Next year, with consent of Providence, the A. R. Synod will meet in Pittsburgh, and ours in Allegheny, one week earlier, with nothing but a bridged river between us; so that our *final* action will be immediately put into their hands for consideration. And inasmuch as the difficulty of getting an acceptable Basis has been chiefly on our side, we have a good hope that the present overture, with some small modifications, perhaps, will obtain favour with our own people and those of the A. R. Synod. The negotiations cannot be protracted then, we would say, beyond two years. A verdict must be given for or against, by that time. And, so far as our skill goes in interpreting the signs of the times, we presume that the expiration of that period will find the two churches flowing together as harmoniously as the Allegheny and Monongahela below Pittsburgh.”

The point is some distance below the city, our friend will remember, where these streams blend. 2. *More union—the Dissenting Presbytery.* An offer of union was received from this body. The communication containing it was a long one;—consisting, first, of an essay upon the principles of ecclesiastical fellowship; second, a defence of the Associate Church against the charges of error on certain subjects—temporal mercies, Messiah’s headship, civil government and establishments of religion, (on this we may have something to say in a subsequent number;) and, third, a statement of their views in reference to the Constitution of the United States. The last of these is as follows:

“*Of the Oath of Allegiance to the United States Government.*”

“We believe it to be the duty of nations, having access to the Scriptures, in setting up civil government among themselves, to frame their constitutions and laws according to the testimony of God’s word, and to invest no person with magistratical authority who is not in some good degree possessed of the qualifications of civil rulers, given therein. A constitution of civil government, containing no formal acknowledgment of the being or authority of God, or of Jesus Christ the Mediator, who is the Prince of the kings of the earth, and to whom all authority in heaven and in earth is committed,—no formal recognition of the Christian religion, or does not provide the needful securities for

the profession and practice of it,—or that requires no moral or religious test as the qualification for office, we believe to be materially defective. A constitution of civil government that restrains and prevents the civil officers from pursuing and accomplishing the high ends of their office,—depriving any of the subjects of their just, natural, civil or religious rights,—or imposes any sinful obligations upon any of the citizens,—we consider not to be in all respects a moral constitution of government; and such as cannot be approved of, and supported, in all its provisions, without sin. The Constitution of the United States (to say nothing of those of the States,) contains no formal acknowledgment of the being and authority of God, or of Jesus Christ the Mediator,—no formal recognition of the true religion,—it denies to Congress the power to make any laws for the establishment of religion,—it declares that no religious test shall ever be required as a qualification for any office,—it deprives a great number of the citizens of their just, natural, and civil rights, in denying them a representation in the Federal legislature,—and it imposes upon the States, or the people, the sinful obligation of delivering up fugitive slaves, who may escape to them from the unjust oppression and wretchedness in which they are held in other portions of the Confederacy. This Constitution we believe to be materially defective; and not only so, but to contain some things which are positively wrong: and that it cannot, therefore, be approved of, as a whole, or supported in all its provisions, without the commission of sin. Consequently, we believe the oath of allegiance to the United States government to be a sinful oath—one in which the swearer solemnly approves of, and binds himself to do, that which is morally wrong, contrary to the word and law of God, and that it is the duty of the Church to testify against it.”

This application was favourably entertained, and disposed of by adopting the following report :

“The committee to which was referred the communication of the brethren of the Dissenting Reformed Presbytery report, that they have given such attention to this paper as its length, compared with their limited time, would admit. They rejoice at the prospect, presented by this communication, of the healing of one of the breaches of Zion. In our opinion, the conclusion to which these brethren appear to have come is well warranted by the comparison which they have instituted between their profession and that of the Associate Church, viz.: That there is no just reason why these churches should not be one. There may be some diversity between some of the sentiments which they have expressed, and such as are held by some among ourselves; yet so far as their declarations relate to subjects embraced in the standards of the Associate Church, the committee think there is an agreeable coincidence of sentiment, and so far as subjects are introduced, which are not embraced in our standards, we believe that they have avowed no sentiment which is not also held among us and deemed consistent with a professed adherence to our standards. The only point on which we would anticipate any difficulty in the way of a scriptural and comfortable union, is the last one contained in their communication, which relates to the oath of allegiance to the United States government, on the lawfulness of which they ask our opinion. These brethren mention various defects in our civil constitution and enactments, which are positively sinful. They then infer that the oath of allegiance involves an approbation of these things, and an obligation to support them, and must therefore be sinful. We are by no means disposed to defend the constitution of the United States from the various charges brought against it; nor does it seem strange to us that conscientious Christians should have doubts about the lawfulness of the oath of allegiance; but while on the one hand we have never judicially sanctioned the swearing of this oath, neither have we condemned it. Difference on this point has been a matter of forbearance among us. If these brethren are willing to unite with us on this ground, we see no difficulty in the way.”

The Synod afterwards passed another resolution :

“Resolved, That if the brethren of the Reformed Dissenting Presbytery be satisfied with the action of the Associate Synod on their communication, and agree to unite with us according to this action, that they be directed to dissolve as a Presbytery, taking certificates of their good standing as ministers, and that

they apply for admission into the respective Presbyteries of the Associate Church in whose bounds they reside, and that those Presbyteries be directed to receive them, and enrol them among their members, on their professed adherence to the standards of the Associate Church."

3. *The Fugitive Slave Law.*—A long report on this law was adopted. It is a Seceder report. We make a few extracts, embracing the gist of what bears directly upon the subject of the law:

"The law of God, as the supreme law to man, is over every individual, every association and society, civil and ecclesiastical, in all its forms, and in the person of all its officers. Therefore, Congress in enacting this law, even if empowered by the Constitution so to do, were under obligation to keep all its provisions within the requirements of God's law. The Constitution prescribes the proper subjects of legislation, but does not therefore release the legislator from the obligation of the divine law in legislating on such subjects. Any other view would justify our legislators in establishing iniquity by a law, as it would leave them without any restraint, so long as they did not depart from the proper subject of legislation."

"4th. That what is commonly called the Fugitive Slave Law (as it sets at naught the law of God, that requires of us duties to our suffering brethren, that are to be regarded now, and will be recognised in the day of judgment, as done to Christ himself, whilst this law punishes the performer of these duties as a criminal,) is null and void, and of no moral obligation on us. "Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Ps. xciv. 20. "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." Deut. xxiii. 15, 16.

"5th. We enjoin on all our people a practical disregard of this law, and call on them, by all their obligations to God and man, to have their souls drawn out to the poor and needy, pitying and relieving the fugitive slave, as one that has especial claims upon us, because he has been robbed, and torn, and peeled in this professedly Christian land, although we disclaim the intention of encouraging violent resistance to the law.

"6th. That we regard the law as not only abhorrent to all Christian feelings, destructive to the rights and interests of our coloured population, oppressive to all our people, but as menial and humiliating in its requirements, an insult to us as men, as well as a wrong to us as Christians.

"7th. We lament the humiliating fact, that there are not only professed ambassadors of Christ, but courts of Christ's house, that have, through worldly conformity, been crying out against their Master, "Crucify him! crucify him!" by prostituting his holy religion to the support of a law so dishonouring to him, and so unjust and oppressive to others. And we kindly remind such, that the Saviour's kingdom is not of this world, though in this world—and for all these things he will call them into judgment.

"8th. That we pity and sympathize with our coloured population, whose interests are so deeply involved in this law, and we exhort all our people to 'beware not him that wandereth,'—to 'remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.' Heb. xiii. 3."

4. *Systematic benevolence.* This is an important subject, which we rejoice to find awakens, just now, so much attention. The following resolutions were passed:

"1st. Resolved, That Synod recognise the duty of giving for religious purposes as a part of the appropriate duties of the Sabbath.

"2d. Resolved, That she enjoin upon her ministers the adoption of this plan of contributing, and as far as practicable, to take up a collection on every Sabbath.

"3d. Resolved, That where this is impracticable and inconvenient, they be directed to take up collections at short and regular intervals; in no case less frequently than once per month."

5. *Sabbath sanctification.* The following resolution was passed:

"Resolved, That a committee be appointed to draft a memorial, to be signed by those favourable to the object of the memorial, and to be forwarded to the Con-

gress of the United States, praying that body to prohibit by law the transaction of public business on the Sabbath by an officer of the United States' government, or other person in the employ of said government; and, farther, that said committee correspond, as far as practicable, with other ecclesiastical bodies on the object of the memorial."

6. *Baptism of adopted children.* The Synod adopted the following on this subject, on which we only remark, that we hope it will not hereafter be disturbed. Adopted children are entitled to baptism:

"Your committee recommend, that a former act, limiting baptism to the infants of believing parents, be rescinded, and the question left open for farther light; and that in the mean time, sessions be allowed to act on this point, as their judgment may direct, taking care, however, to restrain the privileges of presentation of children for baptism to members of the church in actual communion and good standing."

7. *Missions.* The foreign mission is still sustained, in the island of Trinidad, but with some difficulties and drawbacks. The field is encouraging. Domestic missions are prosecuted with great energy. They have sent on a missionary—Rev. J. P. Miller—to Oregon, and are about sending another. The contributions to the mission funds have been large.

8. *Statistics.* They have about one hundred and sixteen ministers.

Associate Reformed Synod.—This body met in Broadalbin, N. Y., June 19th. Thirty-eight ministers and twenty-one ruling elders present. *Eight* students are reported as having been in attendance upon their Theological Seminary the last sessions. Of their *Foreign Mission*, the Board state, that

"The prospect of the mission is highly encouraging—more so than at any previous period. There is preaching in Arabic twice every Sabbath by Messrs. Barnett and Robson, which is regularly attended by thirty or forty persons; and it is in contemplation to establish a third service of the same kind. It is expected that three persons will soon be admitted to church fellowship. Besides these services in the way of preaching the word, schools have been established among the Syrian Christians north of Damascus."

For this mission \$2,209 were collected during the year, and \$1,275 expended; leaving, with a balance from the preceding year, \$2,163 in the treasury. They find it necessary, however, to raise the salary of the missionary, and will, probably, fix it at \$1,000. For *Domestic Missions*, \$576 were raised. The subjects of *slavery* and of the Fugitive Slave Law were before the Synod. By a majority of 27 to 22, a report, of a very decided do-nothing tendency, was adopted. It says:

"The principle was established at the organization of our Church, and practised occasionally as circumstances required, to issue special testimonies and warnings against dangerous errors and gross immoralities prevailing at the time, and within the bounds of our churches. These testimonies are not expected to exert a magic influence in arresting the prevalence of error and wickedness. But they are intended to enlighten the understandings and to awaken the consciences of men as rational and accountable beings, if God, peradventure may give them repentance. Now as there is no slavery within the bounds of this Synod, any testimony or authoritative expression of opinion would be as unavailing for good as a testimony against idolatrous practices in India or China.

"Again. Slavery is an institution wholly under the control of civil authority; and, however iniquitous in its origin, the Church can have no control over its continuance, and has neither the right nor the power to abolish it. The kingdom of Christ is not of this world."

It sounds strangely in our ears, that a testimony of this Synod would avail nothing against slavery! Do they really believe this? If they

do, they cannot, of course, charge the abolitionists with *agitation*—for all they say and print is “unavailing.” The report proceeds:

“All resistance to constitutional laws, and oftentimes public and indirect expressions of disapprobation, have a tendency to promote anarchy and insurrection. Passing events and daily observation may convince us that there is much greater danger of anarchy than of tyranny in our country, and under our government.

“As a farther reason for non-action upon this subject, the line of duty was marked out by the General Synod in 1808, when more plausible reasons for action might then have been given. The General Synod then extended over slave territory; and it is admitted on all hands that the condition of the slaves was then much worse and their bondage more grievous than at the present day. The decision of the Synod was made principally by northern members, as there were but few delegates from the South. It was generally agreed that slavery was wrong. But as neither Christ nor his apostles gave any direct testimony against it, although it then existed almost universally in a worse form than it does now in our country; as they clearly explained and enjoined upon masters and servants under the yoke their reciprocal duties, and left it to the benign influence of the Gospel to banish the evil from the world by bringing home to the conscience the general principles of justice and mercy, the General Synod unanimously agreed to dismiss the subject, and we perceive no reason why we should deviate from their course.

“In reply to the memorialists from York Congregation, we would briefly say, you may conscientiously obey both God and the laws of your country. The case alluded to in Deut. xxiii. must refer to slaves deserting from foreign countries. If it referred to slaves deserting from their brethren, it would conflict with other parts of the Levitical law, and the Scriptures cannot contradict themselves. No law of our country requires the surrender of slaves from a foreign country. The different States are bound together by the Constitution, which requires the surrender of deserters from one State to another. Should any State withdraw from the Union, it would immediately forfeit its claim for the recovery of deserters. Resistance to the Constitution tends to the dissolution of the Union, the consequences of which no sober mind can contemplate without trembling. We cannot conclude without entering our solemn protest against ranking the slave-trade, or man-stealing, with the simple holding of slaves.”

After all this, no wonder the Synod felt it necessary, in advance, to defend themselves against the charge of being pro-slavery. This they do in the last paragraph of the report:

“And we also protest against any insinuation that may be made that this Synod is a pro-slavery Synod, from either its former or its present action upon the subject.”

There was a minority report of a very different character. It says:

“Even though slavery did not concern us more than the idolatry of India, (as the majority report declares,) yet if the peace and co-operation of the Churches at home and abroad called for action, it would be our duty to testify against that idolatry, regardless of the use political demagogues might make of our declaration. Though Christ said—‘My kingdom is not of this world,’ yet he is the supreme Head of the Church and Judge of the world, ‘King of kings, and Lord of lords.’ It is the office of the Church to be the light of the world, *holding forth the word of Christ*. He testified against all such domination as that in question among his followers. Matt. xx. 25, 26. The Scriptures of the Old and New Testaments condemn both the principle and practice of slavery for *gain*, as it exists in these United States. This appears from the action of the Philadelphia Presbytery.* Few are so lost to all sense of propriety as to 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.’ However ultra pro-slavery in theory, yet all men would be shocked at the wrong and injustice, if offered to be practised on themselves. Test this by the rule (Matt. vii. 12.)

“That ‘the inferior law must give place to the superior, man’s law to the law of God,’ is a fundamental proposition with the most enlightened jurists. See *Maxims of Nay*, pp. 6, 7; *Blackstone*, 1 Com. 42, and others. Fortescue says: ‘Human nature implores without ceasing for liberty. Slavery is introduced by man, and through his will. But liberty is the gift of God to man. Wherefore, when torn

* Ex. xxi. 16; 1 Tim. i. 10, men-stealers; lit. *men-trumplers, slaveholders*.

from man, it ever yearns to return.' Therefore, the system of slavery, which originated in the violent depriving of unoffending individuals of this right, and 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 wrong and sinful. But such is the system of African slavery in these United States. The Church that refuses to testify against this evil violates the great law of love to the masters, (Lev. xix. 17,) and of humanity for the slave, (Isa. lviii. 1, 6; Heb. xiii. 3.) The A. R. Synod of New York is under peculiar circumstances called upon to testify as a faithful witness for God. She has no slaveholders in her communion, but she is identified with a nation involved in the sin, whose laws and federal union are pleaded in violation of Deut. xxiii. 15, 16. The Constitution and Congress cannot make void God's law. The solemn covenant of forty persons to kill Paul did not justify it, (Acts xxiii. 12,) nor does the compact to deliver fugitive slaves justify the thing condemned by God's Word. To refuse to open our mouth in the cause of those who are appointed to destruction, (Prov. xxxi. 8, 9,) as requested by the memorialists, and demanded by the relation we sustain to the subject and to other churches, were detestable neutrality, offensive to God, and to our own hurt, and the wounding of religion. Our best friends in Europe and America must be grieved; and those who may be gratified, will despise us for such time-serving trimming to worldly influences. Therefore—

"Resolved, That this Synod does lift up her solemn testimony against the 'system of slavery as it exists in these United States, as an *institution utterly wrong.*'"

"Resolved, That with respect to the law complained of by the memorialists from York, we regard it as highly exceptionable; but it becomes us to submit to penalties where we cannot obey, and in a peaceful and constitutional way seek the repeal or modification of any offensive law."

This report is signed "A. Bower." We regret to find this Synod so far—so very far—wrong in reference to the rights of man, of the church, and of Christ. There does not appear to be unity in this body, at least in practice, on the subject of Psalmody. The following preamble and resolution were offered, and, after some remarks, laid on the table:

"Whereas, There exists in the Synod such a variety of practice on the subject of Psalmody as to disturb our peace, and make void our unanimous action on that subject in 1842: Therefore—

"Resolved, That the members of Synod be and hereby are enjoined to observe carefully the resolutions on the subject of Psalmody adopted at Argyle in 1842."

From their statistical tables we find that they have 42 ministers, 6 licentiates, 9 students, 42 churches, 12 vacancies, and 6,238 communicants.

NOTICES OF BOOKS.

LESSONS OF LIFE AND DEATH: A MEMORIAL OF SARAH BALL, WHO DIED IN HER EIGHTEENTH YEAR. By Elizabeth Ritchie. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut Street.

We would much rejoice to know that this neatly bound little volume of 144 pages has been extensively circulated among the Christian community. Its perusal has produced upon our own spirit no ordinary impression of a salutary character. Here we have exhibited to us, in a most simple and artless manner, the Christian life and death of a very pious and devoted female. Christian reader, if you wish to place some small yet interesting and instructive volume into the hands of one, and especially a young female, whom you have reason to believe is seriously impressed, we know of few books that will be more likely to be read with interest and profit.

* Dr. J. M. Mason, as quoted with approbation by Dr R. Proudfit, Christian Instructor, 1850.

SARAH LEE AND SUSAN GREY. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut-street.

We have here in this tiny volume of 32 pages exhibited to us, in simple verse, the deceitfulness of the heart—the evil and danger of pride—and the necessity of afflictions to humble the soul. It is a good book to put into the hands of children.

CHURCH DEBTS, THEIR ORIGIN, EVIL, CURE. By William Ramsay. Philadelphia Robert E. Peterson, North-West Corner of Fifth and Arch Streets. 1851.

We have purchased a copy of this work and read it, and we now notice it because we think it ought to be extensively circulated in the Christian community. It is high time for professing Christians to be warned against a practice not less injurious to the interests of religion than it is prevalent.

CAUSES OF FASTING: Published by Appointment of the Reformed Presbyterian Synod in Ireland. 12mo. Pp. 23.

Our brethren abroad prepare more elaborate "Causes" than we are in the habit of doing. These, drawn up by Rev. Mr. Simms, of Loughbrickland, present a very instructive and humbling sketch of the religious and social condition of things among and around the Church in Ireland. We quote a few passages.

"2. We specify, as another cause of fasting, that so little of the devotedness that characterized Christians in the apostolic age, is manifested by the Church at the present time. We read of the Churches of Macedonia, that, in this respect, they exceeded even Paul's expectations—'they first gave their own selves to the Lord,' in some act of solemn dedication, and then to the ambassadors of Christ, 'by the will of God.' This is a delightful manifestation; they acknowledge their obligations to Him who has redeemed them, and they dedicate their persons and service to the God of the whole earth. The most generous liberality was exercised, the wants of the poor were abundantly supplied, adequate support was furnished to them who devoted their time to spiritual matters, and even such as were persecuted for righteousness' sake were greatly comforted by the sympathy and liberality of Christian friends. Where is such devotedness and abounding liberality to be found at the present day? We cheerfully bear you witness that your liberality contrasts favourably with endowed churches. Your honourable position, as witnesses for a Covenanted Testimony, imposes on you some inconveniences and pecuniary burdens, to which the members of other churches are not required to submit; but if, with the principles of the men who jeopardized their lives on the high places of the field, you have imbibed their spirit, you will count it your honour and your privilege to be called to testify your love to the Saviour by applying a larger portion of your time and substance to the advancement of the Redeemer's cause than do others."

Under another head:

"2. The sin of intemperance. A great and a very general effort was made some years ago to stem the torrent of intemperance that was then sweeping over and threatening to depopulate the land. With considerable success the drinking usages of society were attacked and so broken down as to give promise that the youth of the present generation should be saved from the influence of a vice that had sent so many of a past generation to a premature grave. But it is matter of lamentation that the ministers of various religious denominations, and other philanthropic friends, who had either led the movement, or been themselves put in motion by the current of public opinion, wearied ere the work was half done, and not a few have returned to the free use of ardent spirits—thus strengthening those pernicious usages which they had once manifested zeal in destroying. Look to the jails, workhouses, lunatic asylums—

lums, &c., and say, has not intemperance mainly caused the crime and wretchedness which such abodes of woe exhibit? How many, also, perish annually by the highways, in a state of beastly intoxication!

"We submit, as another cause of humiliation, the prevalence of slavery. It is to be lamented that, notwithstanding the well-intended efforts of enlightened European nations, and the blood and treasure expended to put down the traffic in human bones and sinews, thousands of poor Africans are annually hunted down or entrapped like wild beasts, shipped and carried to countries boasting of civilization, and sold into perpetual slavery. It is especially melancholy to observe that the great and enlightened American Republic, whose constitution is founded on the principle that liberty is every man's birthright, should, nevertheless, have on her soil 3,000,000 human beings who are regarded by the statute law as chattel property, that may be sold by auction to the highest bidder. But what is not least to be deplored is, the sympathy manifested toward the system and the apologies advanced in its behalf by ministers of the gospel, and the admission of slaveholders to all ecclesiastical privileges by most of the American Churches.* The late enactment of the Fugitive Slave-detection Bill by the United States legislature has greatly aggravated this master evil, and will prove a cause of unspeakable misery to many. When will avarice yield to the dictates of reason and the power of religion!"

CAUSES OF THANKSGIVING. 12mo. Pp. 12.

These are also sent forth by the Reformed Presbyterian Synod of Ireland, having been prepared by Rev. J. Russell, of Ballyclare. We quote one paragraph.

"8: As another cause of thanksgiving, it may be observed that *there are not wanting, in the signs of the times, clear and manifold indications that the long, gloomy reign of Antichrist is drawing rapidly to a close.* During 1848, the vials of Jehovah's wrath were poured out in a wonderful manner upon the civil and ecclesiastical despotisms of the Continent. How did Europe reel and stagger during that remarkable year. God poured contempt upon princes, and caused some of them to wander in a wilderness wherein there is no way! An invisible hand smote with terror the potentates of the Roman earth—premonitory of their final overthrow. The Pope himself was compelled to flee by stealth in the garb of a liveried menial from the palace of his predecessors, and although now formally restored, can be viewed in no other light than that of a prisoner of France. Has, then, the long expected period almost come, when over fallen Antichrist 'a great voice of much people in heaven' shall say, 'Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand,' Rev. xix. 1, 2. Let us rejoice and be glad in Jehovah. 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame,' Rev. xvi. 15. 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Rev. xiv. 12."

OBITUARY.

Died April 8th, 1851, at the residence of her husband in Newburgh, Orange County, N. Y., Mrs. Anne Jane, wife of Matthew Duke.

Her disease was chronic rheumatism, which had, especially for the last year, been undermining her constitution, and for months previous to her death she felt

* The Reformed Presbyterian Church in America has excluded slaveholders from her communion for the last half century.

apprehensive of the approaching dissolution; but, from the lingering nature of her complaint, we cherished the hope of her recovery.

For the last eight weeks she was closely confined to bed—the most of the time helpless, and suffering acute pain, especially when moved.

The skilful physicians who attended considered her case dangerous, but not hopeless, until about three days before her death; but a low typhoid fever set in, which baffled medical prescription, and cut off our anxious but delusive hope of her survival.

Her husband, knowing and appreciating her worth, feels with pungency his bereavement; but believing that God causeth “all things to work together for good to them that love him,” seeks submission and the sanctification of the Spirit—the Comforter under this unexpected providence, and leans on the promise, “What I do, thou knowest not now, but thou shalt know hereafter.”

The deceased enjoyed the blessing of godly parents—Robert and Margaret Alexander, members of R. P. Congregation of Ballylane, County Armagh, Ireland, under the ministerial culture of the eminently pious and devoted servant of Christ, Rev. William Stavely, who planted, and occasionally watered, that growing society of the Lord’s witnessing people.

There they dedicated their child to God in baptism; and there they early imbued her mind with the savour of the gospel and doctrines of the Reformation—the salutary influence and effects of which proved a comfort and a blessing to her through life.

Her parents, with their family, emigrated to this country in the year 1816, and settled for a time in Sullivan County, near White Lake, State of N. Y., where were a society of covenant brethren, occasionally refreshed by the ministry of the Rev. James Milligan. There, at an early period of life, she sought and obtained the privilege of commemorating the Saviour’s dying love in the sacrament of the supper, and made a public profession of the cause and testimony of Christ, to which she firmly adhered while she lived.

As a member of the Church, she was intelligent, zealous for the truth, and a lover of the peace of Zion. She understood and loved the doctrines and government of the Church, and held the ministers of Christ in high estimation for their work’s sake; and from them she frequently sought instruction and advice, in times of spiritual darkness, under which she sometimes laboured. As a wife, she was peculiarly kind, affectionate, and economical. As a mother, having a mind active, pious and domesticated, her enjoyment was in her family—including “obedience, diligence in business, and fervency in spirit, serving the Lord.” Being always accustomed to morning and evening devotion in the family, she encouraged and strengthened her husband in that duty, and in his absence, or in case of his indisposition, attended to it punctually herself. As a neighbour, she was a hater of discord, and a promoter of peace. The heart labouring under secret sorrow found in her a sympathizing friend and comforter. Being always opposed to slander, the absent sufferer found in her an advocate, if there was any thing good to be said in relation to him.

She bore her last sickness and suffering with remarkable patience; and as she anticipated the issue, the aspirations of her soul were offered up to God for preparation. Although her spiritual vision was at intervals under a cloud, yet she reposed her whole confidence and hope for an entrance into the *purchased rest*, on the atonement and intercession of Christ, who was “*all her salvation, and all her desire.*” And finally, expressing her willingness and readiness to go, she calmly slept away—without a struggle. Her latter end was peace.

She is gone—we look after her with wonder and with tears. She has shaken off her burden, and her pain and severity sleep—where head or heart ache no more—where a besetting sin or tempting adversary cannot reach—she has entered into the joy of her Lord.

May we, who survive, follow on to know the Lord, whom to know is life eternal. May we all with open face, beholding as in a glass the glory of the Lord, be changed into the same image by the Spirit; that when Christ, who is our life, shall appear, we also may appear with him in glory.

May we learn from such an example that there is a value in the religion of Christ, which discovers itself, not merely in transports and raptures, but which leads to the faithful performance of the daily duties of life: and may Christian parents learn more and more the importance of early implanting the seeds of divine truth in the hearts of their children, that according to the promise, Prov. xxii. 6; a revenue to the praise and glory of God, may, in a future day, be the result of such implantations.

(Communicated.)

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

OCTOBER, 1851.

GEOLOGICAL PRESUMPTION.

Infidelity is unwearied in its assaults upon divine revelation. Beaten on one point of attack, it selects another. Routed in the field of open warfare, it betakes itself to the less hazardous methods of secret and disguised approaches. Philology, criticism, history, and doctrine, have all failed in the encounter. Voltaire, and the French Encyclopedists, are nearly forgotten; and even the more subtle Rationalists of Germany have begun a retreat. Their bold assumptions and sweeping criticisms have been combated and overthrown by calm and thorough investigation. A new enemy has arisen in the shape of science, "falsely so called;" and at the head of the array stands Geology, with its presumptuous speculations and theories: all the more dangerous from the fact, that it has enlisted under its banners not a few who occupy prominent positions among the avowed advocates of the claims of the scriptures. Startled by the professed discoveries of this young and forward science, Christian teachers and authors have most unnecessarily and unwisely sought to reconcile, by forced interpretations, the clear and heretofore universally acknowledged testimony of the scriptures, with the new theories of the world's structure and formation.

But what is Geology? and what does it profess to know? These inquiries may be briefly answered. "Geology," in the language of Dr. Hitchcock, "is the history of the mineral matters that compose the earth, and of the organic remains which they contain;" and when it speaks of "rock," it means not merely the solid and compacted matters to which, in the popular acceptation, that term is limited, but also "the loose materials, the soils, clays, and gravels that cover the solid parts." Geology examines all these—their arrangement, their mutual relations, the remains of animals and plants contained in most of them; and having thus collected its materials, proceeds to frame its theories, accounting for their arrangement, &c., adopting in its reasonings the principle that most of the facts of geology are to be explained as the result of causes now in operation—the laws of chemical action, &c.,—and these acting, just as they now do, with the same, or nearly the same, rapidity, or rather slowness. Miracles, indeed, it must admit, but it will allow them, even in the making of a world, only where their causes, operating through millions and millions of years, cannot account for its facts. In other words, having a past eternity to carve periods out of, it will lavish countless ages for the production of an effect, rather than admit it to be the immediate handiwork of God.

But what has Geology discovered? We state this just in the words of Mr. Lord:—

“Suppose now the geologist to go forth to examine the structure and materials of the globe. He observes two classes of rocks, *stratified* and *unstratified*. They are clearly distinguishable. One has a crystallized form and texture, the other such a form and texture as would result from the deposit of mud, sand, and gravel in water. These he calls sedimentary. He finds, of these, a regular succession of beds or layers, which in the aggregate are some *eight* or *ten* miles in thickness. These layers differ from each other in thickness and in their mineral composition; that is, in the kind of earthy materials which they were composed of. He finds them generally tilted up from the horizontal position in which they were deposited, to a greater or less degree of inclination, and sometimes to a vertical position, so as greatly to facilitate his examination of them. He gives distinctive names to these successive layers, indicative of their mineral character, as gneiss, lime-stone, red sand-stone, slate, coal, clay, &c., &c. He observes that the lowest of these sedimentary formations every where rests on crystalline rock or granite. Again he observes that a large portion of these sedimentary rocks, to the depth of six or seven miles, contains the skeletons and relics of various plants and animals, terrestrial and marine.”

Of these strata, the granite is regarded as universally occupying, where its position has not been disturbed, the lowest place—presenting an irregular surface, with great hollows and elevations. Of the stratified rocks, Dr. John Pye Smith, a late eminent theologian, who has been captivated with the new notions, says:—

“The first appearance of stratification is in the rock called gneiss. That is composed of the same materials as granite, on the irregular outline of which it rests. Over the gneiss, come the beds of mica, schist, and slates, whose thickness, like that of the gneiss, cannot be ascertained, on account of the intervention of other rocks. Their mode of formation is proved by the most striking characters to have been the same as that of the gneiss. If we should venture to estimate the united thickness of this class, added to the gneissic, at three or even four miles, we could not be charged with exaggeration.

“There are thirty, or rather more, well defined beds, layers, or strata, of different mineral masses, (different in mineral composition,) lying upon each other, so as to form the surface of the globe on which we dwell. These combine themselves, by natural characters, into three or four grand groups. Compare them to a set of books, in thirty or forty volumes, piled up on their flat sides. They are placed one over the other, in a sure and known order of succession; that is, though in every locality some are wanting, the order of position is never violated.”

With respect to the animal and vegetable remains in these strata—

“One established principle of the science,” says Dr. Anderson, “is, that there are certain groups of animal species found fossil in the different sets of strata which compose the earth’s crust, and that these demonstrate something like a series of distinct faunas, corresponding to the number of formations. Seven or eight sets of rocks, at least, are as distinctly characterized by particular sets of fossils. But the *exceptions* to the law are likewise very numerous, inasmuch as both species and genera have been carried forward, and *are identically the same*, from one formation and epoch into another.”

With these facts before him, the geologist proceeds to make the world. He begins with a set of suppositions, framing as many as he finds necessary. We will here pass over the period of *fog*, as we may term it, when the entire matter of which the earth is composed was

floating about in the form of particles, possessed of properties, but each having only to do with itself, and come to a subsequent period when the particles, having somehow got together, and become solid, the strata are about to be formed. We turn here to Mr. Lord:—

“It must be observed, that the geologists suppose the earth in its earliest and most imperfect state, to have exhibited on its surface no other substance but unstratified rock, which, unless it was originally in a state of igneous fluidity, and became solid by being cooled, is deemed to have undergone no change. The surface of this primitive rock is supposed to have presented great inequalities of altitude and depression; the elevated portions affording materials, and the valleys space, for the sedimentary deposits in which the fossil remains of plants and animals are now discovered. The higher portions of the primitive rock, being exposed to the influence of the atmosphere and of water, are supposed to have been gradually worn away by the operation of these elements, and the abraded particles to have been washed down to the lower levels of the primitive surface, and thus gradually to have formed a stratum or layer of sediment. In process of time, the first or lower stratum was covered by a second, consisting of materials geologically different from the first, as limestone differs from slate or sandstone; and that in turn was covered by a third, differing in like manner from the second; and so on through incalculable periods of duration, till the succession of layers, of which there are about thirty, attained a height of ten miles or more, from the foundation.”

There remains but one other point to be illustrated: that is, the succession of different strata in this ten miles thick of *made* land, each with its fossil remains. To account for this, the geologist imagines a succession of sedimentary deposits swept down from the elevated ranges of rocks, each in turn covered with vegetation or with animals, these latter being extirpated at the end of a certain indefinite but vast period, leaving a second surface for another period of deposit by the same slow and almost interminable process—this deposit being again covered with a new creation of plants and animals, to be again swept away: when the previous process is again renewed. Of these vast revolutions, they *suppose* from *five* to *twelve*, for doctors differ: the plants and animals to have gone on improving, the lowest being created first, until at length, when after myriads of years, the earth was to become an abode for man, when the events recorded in the first chapter of Genesis took place, and the earth assumed its present, or nearly its present, aspect. We ought to have said, that during, or after, each successive period, the deposited strata became the bottom of an ocean, to be lifted up by some astounding convulsion, and *then* peopled.

To reconcile all these dreams with the Mosaic account of the creation, Bible geologists suppose that the first verse of Genesis does no more than state that God made the matter of the heavens and the earth—that almost *infinite* periods elapsed between this and the “Spirit’s moving upon the waters” over it—or they adopt the still more idle notion, that the six days are six of their periods. The great body of them take the view first mentioned—the latter has now scarcely any advocates.

That geology, so long as it keeps within its own limits, is a useful science, we, of course, freely admit. By ascertaining the relations of the various strata, it has proved itself highly serviceable in the work of exploring for mineral treasures. It can point out, with considerable certainty, where coal, for example, may be looked for—thus antici-

pating accidental discovery, and saving the fruitless expenditure of random research. But it has no business to presume that it knows, or can discover, or can account for the incidents attending the making of a world. This is well stated by Dr. Dickenson in his introductory essay to the work before us:—

“ Science has no logical connexion with the point at issue. It cannot disprove what it is not competent to establish. If it be received, it must be, not on the ground of any scientific deductions, but solely on the ground of testimony; and hence it is a point not to be either overthrown or even supported by the natural sciences; but to be believed on the credit of revelation. ‘By *faith*, we understand the worlds were framed by the word of God.’ In all our reasonings, this great fact, that in the beginning God created and completed the heaven and the earth in the space of six days, is to be regarded as a starting point, like a first truth in philosophy, or an axiom in geometry.

“ He, therefore, who so far transcends the legitimate object of all true science, as to deny or even to exclude the supernatural, must needs take unwarrantable liberties with the word of God, and expose himself to the charge, if not of downright infidelity, at least of rash conjecture, extravagant fancies, and marvellous credulity.”

“ The work of creation was necessarily a supernatural work; and hence all reasoning from the general laws of nature, which in their operation were subsequent to the work of creation, is as irrelevant in explanation of the Mosaic account, as the argument drawn from universal experience in disparagement of the miracles recorded in Holy Writ. Be it so, that great changes have for thousands of years been going on in the organic texture of the globe, this does not legitimate the inference that the world, when created, was not in a perfect state—having the great distinctive features of land and water, and adapted to the immediate and most exuberant production of plants and animals; and though we may see in what way soils are formed, and by what action rocks are worn away, and how what is now land may have once been a lake or the ocean, still, it does not follow that the act of creation was any less a miracle; nor that those wonderful stratified formations, on which so much stress has been laid in support of certain theories, were not the result of causes acting with a rapidity and force, of which, with all our boasted knowledge of natural philosophy and chemistry, we can form no adequate conception. To admit the original act of creation, and to attempt to account for it on natural principles, or to prescribe the mode in which the primeval creation was effected, is preposterous in the extreme; and he who so far presumes, only exposes himself to the pertinent rebuke: ‘Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measure thereof, if thou knowest; or who hath stretched out the line upon it? Whereupon are the foundations thereof fastened; or who hath laid the corner stone thereof?’ ”

[To be continued.]

[For the Covenanter.]

THE WORLD—ITS CONTINUANCE THE FRUIT OF CHRIST'S PURCHASE.

The relation which the earth sustains to the mediation of Christ is a matter of considerable importance. A true or false view of this greatly affects the view which is taken of the obligations under which we are to Jesus Christ, and the nature and extent of the benefits we receive from him. If the world stands by virtue of the almighty power of God, essentially considered, and has no direct and immediate connexion with the mediation of Christ, then temporal benefits flow not from him,

nor are those who govern the world under obligations to submit themselves to him in their administration of civil affairs. If, on the other hand, the world was preserved because of the interposition of Christ, and is yet continued in being because of the satisfaction rendered to divine justice for his people, then are all our earthly benefits the fruit of his purchase, and all men should be subservient to him in civil things. That the world does stand by virtue of the purchase of Jesus Christ, appears—

1. *From the delay of the full infliction of the penalty of the covenant of works.* “In the day that thou eatest thereof thou shalt surely die.” Gen. ii, 17. This was threatened by God, who is “true”—“with whom is no variableness, neither shadow of turning.” He is a “jealous God”—he will “by no means clear the guilty.” Adam disobeyed the command of God in breaking the covenant, and thus exposed himself to the outpouring of the wrath of God. This sin of Adam was, in many respects, a more high-handed breach of God’s law than any or all of the sins committed by the most wicked of his posterity. He was but recently created in the image of God, “in knowledge, righteousness, and holiness”—endowed with dominion over the world—enjoying the highest favour of God, and the closest communion with him—and warned of his fallibility by the command given him; yet he yielded to Satan’s temptations, and lifted the standard of rebellion against God. Why was he not at once given over to God’s indignation? Why was not the earth at once destroyed? Execution was stayed, the sentence was not fully inflicted, because “help was laid upon one that was mighty;” because, for Christ’s sake, his “tender mercies” were exercised toward sinful man; because the Lord Jesus Christ, the Mediator between God and man, interposed. In no other conceivable mode can God’s dealings with our federal head be reconciled with God’s immaculate truth and infinite justice. Our world was put under an economy of mercy—then began the dispensation of the covenant of grace. The world was made for man, the lower orders of animated nature were created for his use, and the whole earth was adorned with beauty, and teemed with plenty, in order to make it a suitable abode for him. For his sake it was preserved at the fall of man—it was kept in being to be the theatre of the dispensation of the covenant of grace, in the salvation of the elect; and hence, preserved by Christ as Mediator. This derives confirmation from the manner in which God revealed himself to man after his transgression. This is recorded in Gen. iii, 8. The phraseology of that passage at once suggests the statement of John i, 1. The “voice of the Lord God” is the same as the “Word who was with God, and was God.” It was he by whom alone God speaks to men, the Lord Jesus Christ, who, on that occasion, seems to have assumed the appearance of humanity, as he did at subsequent periods previous to his actual incarnation. Gen. xviii., Josh. v, 13—15.

2. *The covenant made with Noah* shows that the earth is continued in being by Christ as Mediator. From the stipulations of that covenant, we clearly see that our earth, and, indeed, the whole economy of nature, are continued in being and active operation because of the mediation of Jesus Christ. It is recorded in Gen. viii, 20—22, (the last verse is of special import for our present purpose.) “While the earth remaineth, seed-time and harvest, and cold and heat, and summer and

winter, and day and night shall not cease." The circumstances under which this covenant promise was given, manifest that it was made with immediate reference to the atonement of Christ. Verse 20, "And Noah builded an altar to the LORD, . . . and offered burnt-offerings to the Lord." Verse 21, "And the LORD smelled a sweet savour." We thus see that it was made in direct connexion with services which typified the sacrifice of the Mediator. All the promises are "in him yea, and in him amen;" and "Noah found grace in the eyes of the LORD," for "Noah walked with God." The covenant was made and the promise given immediately after the deluge, as a token and pledge of God's new covenant love to Noah. It was most emphatically a display of God's mercy to our race. All these considerations prove that this covenant with Noah was a dispensation of the covenant of grace which depends upon the righteousness of the Lord Jesus Christ. The whole human race thus continue to experience God's goodness in and by the Mediator. The temporal blessings secured in this covenant depend as really, and in the same sense upon the satisfaction of Christ, as did those bestowed upon Israel in pursuance of the provisions of the covenant made with Abraham, which we are expressly told "was confirmed of God in Christ." Gal. iii. 17. The blessings of this covenant, as all others—see 2 Cor. i. 20—are given by the Father to the Lord Jesus Christ, Phil. ii. 9—11, com. Heb. xii. 2, and are bestowed by him in his mediatorial character in the administration of his providence. None surely will say that God *promises* in Christ to give, what he himself essentially considered *bestows*, or that Christ as God *gives* what as Mediator he had *promised*. The promise made to Noah was not only made, as all others are, upon the footing of Christ's mediatorial interposition, but the blessings promised are actually conferred upon the same ground. That promise, we must remember, necessarily involves the continuance, not only of the earth, but also of the solar system itself. The annual revolution of our globe, and the permanence of the sun as the centre of the system, are included in the promise—"Summer and winter shall not cease." The ever succeeding daily rotation of the earth upon its axis is promised when God says, "Day and night shall not cease." The formation of rain, and its descent upon the earth—the fertility of the soil—the wonderful changes that occur in the atmosphere, and the wondrous processes that are going forward in the growth of plants—these are all secured by the covenant made with Noah. The Lord Jesus Christ, as Mediator, is, every revolving year, directing "natural means to their natural ends."

3. *The earth is preserved for the sake of the elect.* The general fact, which I have already mentioned, that the world was preserved as a theatre for the dispensation of the covenant of grace, is illustrated by the truth I have just stated. The parable of the tares and wheat, Mat. xiii. 24—30, proves and illustrates the fact that the earth is preserved for the sake of the elect. Whatever useful instruction may, by inference, be derived from this parable in reference to the exercise of ecclesiastical discipline, lest church rulers, in their indiscreet zeal against evils, should injure some of God's elect; still, this is not the interpretation of the parable. We have an infallible interpretation in verses 37—43. "The field is the world: the good seed are the children of the kingdom, but the tares are the children of the wicked one." . . .

“The harvest is the end of the world.” The servants were forbidden to gather the tares, lest they should root up also the wheat with them. This does not mainly refer to the fact that God does not bring judgments upon the wicked, lest by these judgments the righteous should suffer; but as God designs that some of his elect shall descend from those who live and die reprobates, so these latter are not cut off. See Mat. xxiv. 22. Hence, at the end, when all the elect are saved, not only shall the wicked be destroyed, but the elements shall “melt with fervent heat.” This was illustrated in that awful evidence of God’s hatred of sin, the destruction of the cities of the plain. Had there been ten righteous in Sodom, it and the other cities would have been spared. But whenever Lot was beyond the reach of danger, “Then the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven.” So when the last of the elect shall have been completely sanctified, then “The heavens shall pass away with a great noise, . . . the earth also, and the works that are therein, shall be burnt up.” This argument derives confirmation from the words of Christ, Mat. v. 13. “Ye are the salt of the earth.” As flesh would speedily putrefy were it not preserved by the salt, so were it not for the righteous the world would speedily decay, morally and literally. The Lord Jesus Christ, by his almighty power as Mediator, preserves his people—keeps them as the salt. Manifestly, then, he, by the same power through the operation of his grace in his people, preserves the world from moral putrescence, and consequently from dissolution.

4. *This is evident from express scripture.* Col. i. 17. “By him all things consist.” We have here a clear and express statement that all the works of God are continued in being, and the harmony of nature preserved by the Lord Jesus Christ. He is the God of providence—the Governor of the universe. That this supreme control and preserving power are exercised by him in his mediatorial character is manifest from the phraseology of the whole passage. In no other way can it be said, “In whom we have redemption through his blood, even the forgiveness of sins;” how otherwise could it be true that he “is the image of the invisible God, the first-born of every creature,” and in no other character can he be “the head of the body, the church.” It would be absurd to suppose, that in an enumeration of the operations of the Lord Jesus Christ, one of these is by him as God, and others as Mediator. I am aware that there is full mention made of the work of creation by him. This is done in order to enhance the dignity of his person and work as Mediator—to show that he who is “the first-born of every creature” is at the same time divine, and thus to show the folly and impiety of such inferences as the Arians draw from the phrase found at the close of the fifteenth verse. Besides, the work of creation was before the fall of man—before the necessity for mediation occurred, and was consequently the effect of the exercise of his almighty power as the eternal Son of God. But, far different is the condition of things since the fall: now all the benefits flowing from creation, as well as all other blessings, come from and through him in whom we have redemption through his blood. The same truth we have clearly exhibited in Psalm lxxiv. 16, 17. That God who is the church’s “king of old, who works salvation in the midst of the earth, possesses the day and the night, has set the borders of the earth, and makes the summer and the winter.” These include all that is stated

upon this point in the Noachic covenant already considered. The argument from these premises is very plain and direct, the earth and the whole order of nature are sustained by the Lord Jesus Christ as Mediator, by virtue of the supreme dominion given to him by God the Father. This is granted to him because of his humiliation and sufferings, Phil. ii. 6—11; therefore, the upholding of the earth or its continuance is the fruit of Christ's purchase, or the effect of his humiliation and sufferings.

The same general truth might be argued from the creation and preservation of the elect while they remain unregenerate. They are conceived in sin, and are "children of wrath, even as others," under the curse of God, until the day of God's power, and yet their being and preservation are by the exercise of Christ's power. This is illustrated in the case of the birth of Isaac, who was a child of promise, given to Abraham and Sarah as one fruit of the covenant made with the father of the faithful, and by the exercise of the power of Christ as Mediator. "Through faith also Sarah herself received strength to conceive seed." Heb. xi. 11. We see in this also the answer to the cavil, that if these things be so, then things that are under the curse are the fruit of Christ's purchase. It is true, their continuance in being, and their subserviency to the glorious design of his mediation, are the fruits of his purchase. Let us be fully sensible of the truth, that every thing which we possess comes from the Lord Jesus Christ—that to his mediation we are indebted for all the enjoyments of life, those which we have in common with the men of the world, as well as those which are spiritual. And let us earnestly pray that men may soon in this, and in all lands, see more clearly their obligations to the Mediator for temporal benefits, and may cheerfully submit themselves to him in every relation of life as the Prince of the kings of the earth.

R.

(From Fairbairn's Typology.)

TYOLOGY OF SCRIPTURE.

THE MARCH THROUGH THE WILDERNESS—MANNA—WATER FROM THE ROCK—THE PILLAR OF CLOUD AND FIRE.

THE children of Israel are now in the condition of a ransomed people, delivered from the yoke of the oppressor, and personally in a state of freedom and enlargement. They have been redeemed for the inheritance, but still the inheritance is not theirs; they are separated from it by a great and terrible wilderness, where many trials and difficulties must certainly be encountered, and nature, if left to itself, will inevitably perish. They were not long in feeling this. To the outward eye, the prospect, which lay immediately before them, when they marched from the shores of the Red Sea, was peculiarly dark and disheartening. The country they had left behind, with all the hardships and oppressions it had latterly contained for them, was still a rich and cultivated region. It presented to the eye luxuriant fields, and teemed with the best of Nature's productions; they had there the most delicious water to drink, and were fed with flesh and bread to the full. But *now*—even now, after the most extraordinary wonders had been wrought in their behalf, and the power that oppressed them had been laid low—every thing assumes the most dismal and discouraging aspect; nothing to be seen but a boundless waste

of burning sand and lifeless stones; and a tedious march before them, through trackless and inhospitable deserts, where it seemed impossible to find for such an immense host even the commonest necessaries of life. What advantage was it to them in such a case to have been brought out with a high hand from the house of bondage? They had escaped, indeed, from the yoke of the oppressor, but only to be placed in circumstances more vexing to nature, and exposed to more appalling calamities. And as death seemed equally inevitable now as before, it might have been as well, at least, to have let them meet it amid the comparative comforts they enjoyed in Egypt as to have it now coming upon them, amid scenes of desolation and the lingering horrors of want.

Such were the feelings expressed by the Israelites shortly after their entrance on the wilderness, and more than once expressed again as they became sensible of the troubles and perils of their new position. If they had rightly interpreted the Lord's doings, and reposed due confidence in his declared purposes concerning them, they would have felt differently. They would have understood, that it was in the nature of things impossible for God to have redeemed them for the inheritance, and yet to suffer any inferior difficulties by the way to prevent them from coming to the possession of it. That redemption carried in its bosom a pledge of all other needful manifestations of divine love and faithfulness. For, being in itself the greatest, it implied, that the less should not be withheld, and being also the manifestation of a God, who in character, as in being, is the same yesterday, to-day, and for ever, it bespoke his readiness to give, in the future, similar manifestations of himself, in so far as they might be required.

The Israelites, however, who were still enveloped in much of the darkness and corruption of Egypt, though they were outwardly delivered from its thralldom, understood as yet comparatively little of this. They knew not how much they had to expect from God, as the JEHOVAH, the self-existent and unchangeable, who, as such, could not leave the people whom He had redeemed, to want and desolation, but must assuredly carry on and perfect what he had so gloriously begun. They readily gave way, therefore, to fears and doubts, and even broke out into open murmuring and discontent. But this only showed how much they had still to learn in the wilderness. There they found a school of preparation peculiarly suited to their present condition and future destiny—the more so because of the singular trials and difficulties which it called them to encounter. For what they most of all needed was a clearer insight into God's character, and a deeper consciousness of their covenant-relation to him. And for getting this, the wilderness was the proper field, since there the fascinating objects of the world no longer came between them and God; *there* their way was hedged up so that they could scarcely avoid coming into a more enlightened and intimate communion with him; constantly impelled by their necessities, on the one hand, to throw themselves upon his care, and drawn, on the other, by his gracious interpositions in their behalf, into a closer acquaintance with his character and goodness. By the things which they suffered, not less than those which they heard, they had to learn obedience, and

ripen into a state of fitting preparation for the inheritance of the land of promise. Even with all the advantages which their course of wilderness-training possessed for this purpose, it proved insufficient for the generation that left Egypt with Moses; and the promise of God required to be suspended, till another generation had sprung up, in whom that training had been more thoroughly effectual. In later times, when their posterity began to fall from their proper destination, and obstinately refused to listen to the voice of reproof, the Lord had again to bring them into the wilderness condition, and put them through a process of trial and discipline similar to that which their forefathers had undergone.* And where is there now a genuine follower of the Lamb of God, having his face steadfastly set toward the heavenly Jerusalem, who does not in like manner march to it through the desert? Spiritually he enters upon such a desert the moment he takes up his Master's cross and begins to die to the world; the proper portion of his soul is henceforth in the land of rest and felicity before him. In respect to his higher interests, the world has become to him as a land of drought; and the crosses and trials, perplexities and bereavements, which are so often made to befall him by the way, are so many outward appliances, necessary to help out the deficiency of this heavenly elevation of mind; that by such means, if not otherwise, his heart may be weaned from the world, and suitably disciplined and prepared for the divine presence and glory.

In regard to the Lord's manifestations and dealings toward Israel during this peculiar portion of their history, the general principle unfolded is, that while he finds it needful to prescribe to his ransomed people a course of difficulty, trial and danger, before putting them in possession of the inheritance, he gives them meanwhile all that is required for their support and well-being, and brings to them discoveries of his gracious nearness to them and unflinching love, such as they could not otherwise have experienced.

1. This appeared, first of all, in the supply of food provided for them, and especially in the giving of manna, which the Lord sent them in the place of bread. It is true, that the manna might not necessarily form, nor can scarcely be supposed to have actually formed their only means of subsistence during the latter and longer period of their sojourn in the wilderness. For to say nothing of the quails, of which at first in kindness, and again in anger, a temporary supply was furnished them, (Ex. xvi., Numb. xi,) there were within reach of the Israelites not a few resources of a common kind. The regions which they traversed, though commonly designated by the name of desert, are by no means uniform in their character, and contain in many places pasturage for sheep

* See especially the beautiful passage, Hos. ii. 14—23, which describes the means necessary for regenerating a depraved church, and God's future dealings with her, as if the whole were just to be a reenacting of the transactions which occurred at the beginning of her history. The same mode of procedure was to be adopted now, which had then been acted on, though the outward scenes and operations were to be widely different. As a proof how little it is necessary to suppose the actual recurrence of the identical scenes and operations, in order to verify the import of such delineations, and how readily the most unlettered, if they be but Bible-instructed Christians, can enter into their proper meaning, the author would simply notice the case of an aged female of his acquaintance, in humble life, who has often expressed to him her relish for that above almost all other passages of Scripture, because so exactly descriptive of the Lord's dealings with her.

and cattle. Hence, considerable tribes have found it possible, from the most distant times, to subsist in them—such as the Ishmaelites, Midianites, Amalekites. That the Israelites afterwards availed themselves of the means of support which the wilderness afforded them, in common with these tribes of the desert, is clear from what is mentioned of their flocks and herds. They are expressly said to have left Egypt with very large property in these, (Ex. xii. 38,) and that they were enabled to preserve, and even, perhaps, to increase these possessions, we may gather from the notices subsequently given concerning them—especially from the mention made of the cattle, when they sought liberty to pass through the territory of Edom, (Numb. xx. 19,) and from the very large accumulation of flocks and herds by Gad and Reuben, which led to their obtaining a portion beyond the bounds of what was properly the promised land, (Numb. xxxii.) The Israelites thus had within themselves considerable resources as to the supply of food; and the sale of the skins and wool, and what they could spare from the yearly increase of their possessions, would enable them to purchase again from others. Besides, the treasure which they brought with them from Egypt, and the traffic which they might carry on in the fruit, spices, and other native productions of the desert, would furnish them with the means of obtaining provisions in the way of commerce. Nor have we any reason to think that the Israelites neglected these natural opportunities, but rather the reverse. For Moses retained his father-in-law with them, that, from his greater experience of the wilderness-life, he might be serviceable to them in their journeyings and abodes, (Numb. x. 31,) and it would seem, that during the thirty-eight years of their sojourn, appointed in punishment for their unbelief, their encampment was in the neighbourhood of Mount Seir, where they had considerable advantages both for trade and pasturage.* So that the period of their sojourn in the wilderness may have been, and most probably *was*, far from being characterized by the inactivity and destitution which is commonly supposed; for Moses not only speaks of their buying provisions, but also of the Lord having “blessed them in *all the works of their hands*, and suffered them to lack nothing;” (Deut. ii. 6, 7.)†

It is clear, however, that these natural resources could only become available to the Israelites after they had lived for some time in the desert, and had come to be in a manner naturalized to it. To whatever extent they may have been indebted to such means of subsistence, it could only be during those thirty-eight years that they were doomed by the judgment of God to make the wilderness their home. And as that period formed a kind of halt in their progress, a sort of moral blank in their history, during which, as we shall see at the close of this chapter, the covenant and its more

* This is only a matter of probability, inferred from the account given of the stations in Numb. xxxv., of which the most southerly during the 38 years appears to have been Eziongeber, at the north point of the gulf of Akabah. From this point they again drew northwards the second time towards Kadesh.

† Vitringa, Obs. Sac. Lib. v. c. 15, and Hengstenberg's Bileam, p. 280. The latter, we think, makes them too independent of the manna.

distinctive ordinances were suspended, we need not wonder if the things properly typical in their condition should also have suffered a measure of derangement. It is to these things, as they happened to them during their march through the wilderness and encampment around Sinai, that we are to look for the types (in their perfect form) of gospel realities. And there can be no doubt that, with reference to this period, the entire people were dependent upon manna for the chief part of their daily support. With a considerable proportion of the people, those who were in humbler circumstances, it must, indeed, have been so to the last. Therefore the nocturnal supply could not cease, though it may have varied in amount, till the people actually entered the territory of Canaan. It was the peculiar provision of Heaven for the necessities of the wilderness.*

In regard to the manna itself, which formed the chief part of this extraordinary provision, the description given is, that it fell round about the camp by night with the dew; that it consisted of small whitish particles, compared to hoar-frost, coriander-seed, and pearls, (for so מַנָּה in Numb. xi. 7, should be rendered, not bdellium, see Bochart, Hieroz. P. ii. p. 675—7,) that it melted when exposed to the heat of the sun, and tasted like wafers made with honey, or like fresh oil. Now it seems that in certain parts of Arabia, and especially in that part which lies around Mount Sinai, a substance has been always found very much resembling this manna, and also bearing its name—the juice or gum of a kind of tamarisk tree, which grows in that region, called tarfa, oozing out chiefly by night in the month of June, and collected before sunrise by the natives. Such a fact was of course perfectly sufficient to entitle modern rationalists to conclude that there was no miracle in the matter, and that the Israelites merely collected and used a natural production of the region where they sojourned for a period. But even supposing the substance called manna to have been in both cases precisely the same, there was still ample room for the exertion of miraculous power in regard to the quantity; for the entire produce of the manna found in the Arabian peninsula, even in the most fruitful years, does not exceed 700 pounds, which, on the most moderate calculation, could not have furnished nearly the *thousandth part* necessary for *one day's* supply to the host of Israel! Besides the enormous disproportion, however, in regard to quantity, there were other things belonging to the manna of Scripture which clearly distinguish it from that found by naturalists—especially its falling with the dew and on the ground, as well as on plants, its consistence, rendering it capable of being used for bread, while the natural is rather a substitute for honey; its corrupting if kept beyond a day,

* In Ex. xvi. 35, the supply of manna is spoken of as continuing till the people “came to a land inhabited,” or to their reaching “the borders of Canaan.” In Josh. v. 12, its actual cessation is said to have taken place only when they had entered Canaan, and ate the corn of the land. Hengstenberg’s explanation of the matter does not seem to us quite satisfactory. But why might not the first passage, written in anticipation of the future, indicate generally the period during which the manna was given, namely, the seclusion of the people from a land in such a sense inhabited, that they were all dependent on miraculous supplies of food? Then the passage in Joshua records the fact, that this dependence actually ceased only when they had crossed the Jordan, and lay before Jericho, so that we may conclude their conquests to the east of Jordan, though in lands inhabited, had not sufficed till the period in question to furnish an adequate supply to their wants.

and its coming in double quantities on the sixth day, and not falling at all on the seventh. If these properties, along with the immense abundance in which it was given, be not sufficient to constitute the manna of Scripture a miracle, and that of the first magnitude, we know not where any such could be found.

But this by no means proves the absence of all resemblance between the natural and the supernatural productions in question; and so far from there being any thing in that resemblance to disturb our ideas regarding the truth and reality of the miracle, we should rather see in it something to confirm them. For the supernatural presupposes the natural, and takes that for the ground out of which it rises. In extraordinary circumstances we might expect God, when the higher ends of his government required it, to work miraculously with the elements or productions of a particular region, but seeing the economy which manifests itself in all his operations, we should not expect him needlessly to increase the miraculous, by working in one region with those properly belonging to another. Thus, when our Lord proceeded to administer a miraculous supply of food to the hungry multitudes around him, he did not call into being articles of food unknown in Judea, but availed himself of the few loaves and fishes that were brought to his hand. In like manner, when Jehovah was going to provide in the desert a substitute for the corn of "cultivated lands," why should he not have taken some production of the desert, though increased or otherwise modified so as to suit the end for which it was required? Surely it is according to all reason and analogy, that this corn of the desert should to some extent savour of the region with which it was connected; and the few striking resemblances it is found to bear to the produce of the Arabian tamarisk, are the stamp of verisimilitude and not of suspicion—the indication of such an affinity between the two as might justly be expected, from their being the common production of the same divine hand, only working miraculously in the one case, and naturally in the other.*

It is obvious that this miraculous supply of food for the desert, was in itself a provision for the bodily, and not for the spiritual nature of the Israelites. Hence, it is called by our Lord, "not the true bread that cometh down from heaven," because the life it was given to support was the fleshly one, which terminates in death: "Your fathers did eat manna in the wilderness, and are dead," (John vi. 32, 49, 50.) And even in this point of view the things connected with it have a use for us, apart altogether from any higher, typical or pro-

* If this had been duly considered, Dr. Kitto, (Hist. of Palestine, i. p. 212,) and other writers, might have saved themselves the trouble of attempting to disprove any proper resemblance between the two kinds of manna—in which respect it is impossible to do more than to point out certain differences, which existed between the qualities of the one and the other.—It is also sufficient to expose the fanciful and merely superficial nature of many of the resemblances specified by typical writers between the manna and Christ. For example, the roundness of the manna, which was held to signify his eternal nature—its whiteness, which was viewed as emblematic of his holiness, and its sweetness, of the delight the participation of him affords to believers,—these qualities the manna had simply *as* manna, as possessing to a certain extent the properties of that production of the desert. In such things there was nothing peculiar or supernatural; and it is as unwarrantable to search for spiritual mysteries in them, as it would be for a like purpose to analyze the qualities and appearance of the water which issued from the rock, and which, so applied, would convey in some respects a directly opposite instruction.

spective reference they might also bear to gospel things. Lessons may be drawn from the giving and receiving of manna in regard to the interests and transactions of our present temporal life—properly and justly drawn; only, we must not confound these, as is too commonly done, with the lessons of another and higher kind, which it was intended as part of a preparatory dispensation, to teach regarding the food and nourishment of the soul. For example, the use made of it by the apostle in the second epistle to the Corinthians (viii. 15,) to enforce on the rich a charitable distribution of their means to the needy, so that there might be provided a sufficiency for all of these temporal goods, such as was found by the children of Israel on gathering the manna;—this has no respect to any typical bearing in the transaction, as in both cases alike it is the bodily and temporal life alone that is contemplated. In like manner we should regard it, not in a typical, but only in a common or historical point of view, if we should apply the fact of their being obliged to rise betimes and gather it with their own hands, to teach the duty of a diligent industry in our worldly callings; or the other fact of its breeding worms when unnecessarily hoarded and kept beyond the appointed time, to show the folly of men labouring to heap up possessions which they cannot profitably use, and which must be found only a source of trouble and annoyance. Such applications of the historical details regarding the manna are in themselves perfectly legitimate and proper, but are quite out of place when put by many writers among its typical bearings. And hence, putting such applications of the history among its typical bearings, they are obliged arbitrarily to shift the relations when they come to the double portion on the last day of the week, that there might be an unbroken day of rest on the Sabbath; for if considered, as in the examples given above, with reference merely to what is to be done or enjoyed on earth, the instruction would be false—the day of rest being the season, above all others, on which, in a spiritual point of view, men should ply the work and calling of a Christian. They are here, therefore, under the necessity of mixing up the present with the future, making the six days represent time, during which salvation is to be sought, and the seventh, eternity, during which it is to be enjoyed. Yet there is an important use of this part also of the arrangement regarding the manna, in reference to the present life, apart altogether from the typical bearing. For when the Lord sent that double portion on the last day of the week, and none on the next, it was as much as to say, that in his providential arrangements for this world, he had given only six days for worldly labour, and that if men would heartily fall in with his plan, they would find they were no losers by doing so,—they would find that in the long run they got as much by their six days' labour, as they either needed or could profitably use, and would have, besides, their weekly day of rest for spiritual refreshment and bodily repose. Nor can we regard this lesson of small moment in the eye of Heaven, when we see no fewer than three miracles wrought every week for forty years to enforce it, namely, a double portion of manna on the sixth day, none on the seventh, and the preservation of the portion for the seventh from corrupting when kept beyond the usual time.

ACCESS TO GOD.—However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour. And this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah-shammah*, "the Lord has been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Gennesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hill sides where the Man of sorrows prayed all night, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting point of prayer. And all this whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a simple Hannah, or a lisping Samuel. It needs but a blind beggar, or a loathsome leazar. It needs but a penitent publican, or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy-seat; or rather, I should say, it needs the costliest of all: but the blood of the atonement—the Saviour's merit—the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?—*Rev. Jus. Hamilton.*

WHAT I DESIRE.—Spiritual knowledge, that view of divine truth which arises from the illumination of the Holy Spirit; with this, a lively exercise of faith, not merely in the way of assenting to the truth; but confiding in the promises; a holy susceptibility of heart, so that every thought of Christ may be a warm emotion of love and delight; godly fear, a profound veneration, yea, adoration of the divine majesty, deep humility, not only a feeling of littleness and weakness and ignorance, but of unworthiness and ill desert, together with contrition of spirit; a godly sorrow that works repentance; a devotional spirit; a constant breathing after God, the living God; fervent ejaculations in the midst of business and company; good-will to all men; brotherly love; tender compassion for the afflicted, and "charity, which is the bond of perfectness;" inward peace, peace with God, peace of conscience, tranquillity of mind, a peaceable temper; courage in opposing spiritual foes, and in aggressive assaults on the kingdom of darkness; a spirit of wise enterprise in doing good; promptitude in seizing on opportunities of being useful; constancy and perseverance in well-doing; bringing forth much fruit, and continuing to bear fruit, even in old age; assurance of pardon and acceptance, with a good hope, entering into that within the veil; patience under suffering, and the salutary benefits of sanctified affliction; a grateful temper, ever dis-

posed to give thanks, and to praise the Father of lights, from whom cometh down every good and perfect gift; contentment with an obscure and humble condition in the world without envy of the rich and great.

Let these things be in me and abound, and I ask no more. Let the worldlings have the world, and make the most of it. I will never envy their prosperity, for it is but for a moment, and then, like a passing scene in a drama, disappears for ever. Their feet stand on slippery places, and in due time their steps will slide; and all their music, their mirth, and their wine will cease for ever. And when they sink, they will rise no more. They plunge into a horrible abyss, where no ray of hope ever enters. Oh, their end, their dreadful end!

Give me my place and portion with the humble poor: lift upon me, O God, the light of thy reconciled face, and scatter the dismal gloom with which guilt and unbelief envelop the soul. Speak to my troubled conscience the word "peace," and darkness shall be light, the weeping of the night converted into the joy of the morning.

Lights and shades alternate during our earthly pilgrimage. But often the nights are long and wintry; we long for the genial, reviving warmth of spring. Our spirits seek to be regaled by the sweet odours of the fragrant flowers, and with the joyful singing of birds. O for a serene, unclouded sky! But see that dark, deep valley. See how many descend into the sides of the pit, but none ever return. Most are driven away—they are suddenly cast down. They were not aware of their nearness to the brink—they were not prepared for this sudden, awful change. Oh, the blindness of man! How deep his sleep of carnal security! Will nothing awaken him?—*American Messenger*.

THE CHRISTIAN INTELLIGENCER—A MISTAKE.

THE REFORMED PRESBYTERIAN AND THE COVENANTER are, we believe, the exponents respectively of a denomination, who, after some years of unpleasant controversy and contention, have now become "two bands." Which is the *old* and which the *new* school we wot not; but this we can see, that both contain ably written articles, which all may read with profit. THE UNITED PRESBYTERIAN is the representative of a slightly different system. We think these *numerically* weak bodies might, by laying aside a few of the peculiarities of each, be advantageously merged in one, or the whole of them in the Old School Presbyterian Church, with whom they very much affiliate.—*Christian Intelligencer*.

There has been no division in this church. The two magazines first referred to have contained articles of different tenor in regard to the need for, and the duties appertaining to the office of the deacon. The controversy has resulted in the ordination of deacons in a majority of our congregations. As to a union among the churches alluded to, we can only say that the Reformed Presbyterian Church will occupy her present position, we hope and believe, until the churches around her, large and small, come to the platform which she occupies—embracing, among other doctrines, the supremacy of Christ and his law over all institutions.—Ed. Cov.

REFORMED PRESBYTERIAN SYNOD—IRELAND.

The minutes of this Synod have come to hand, from which we glean a few items of public interest.

1. *Presbyterial Reports.*—These are pretty full. The “*Northern*” says:

“As in duty bound, the Northern Presbytery would, and hereby do report the statistics of their Pastoral charge, and also their prospects in relation to the future. While engaged in performing this duty, they feel cause of sorrow blended with motives exciting to gratitude and praise. They admit that in number they are not equal to what they once were,—they also announce that of the many by whose removal they have been reduced in number, not a few have become in remote countries, West and South, the originators of new Congregations, and honoured instruments in lengthening the cords, and strengthening the stakes of that Tabernacle in which the Redeemer resides. They weep because of the former,—they rejoice because of the latter. In contemplating their progress in foreign lands, and contrasting it with the decrease in this, the land which gave them birth, they are impelled to join trembling with their mirth. At the same time, Presbytery see no reason why they should weary in well-doing. The time of revival and enlargement may be nearer than present appearances indicate. At evening time there may be light. Presbytery awaits God’s time to favour Zion—the time which God has set.

“This Presbytery is composed of 6 ministers, assisted by about 40 elders, having in charge 6 congregations, 9 houses of worship, 4 missionary stations, 1,400 communicants, and about 5,400 individuals. The meetings of Sessions and Presbytery are quarterly and regularly observed. Presbytery has not been disturbed by a diverse spirit, neither have they to complain that their people have been gadding about to change. They would characterize their congregations as united, harmonious, and desirous of being found in the path of duty. The institutions of family, social, and public worship, are observed, it is thought, with punctuality: as are also the appointments of Synod and Presbytery. Thus far the pleasure of the Lord appears prospering in their hand.

“In the report of 1850, it was stated that while the relation between minister and people appeared satisfactory to both, yet congregations, far more from necessity than choice, had been falling into arrears with their ministers, who were thereby limited in performing the duties of their office. Presbytery has been striving to excite in themselves and their people a public spirit in connexion with a due respect to the claims of justice. Their efforts have not been entirely in vain. It has been determined that there must be an annual settlement of accounts on the first week of each succeeding year, which accounts, duly *audited*, are to be returned to Presbytery and recorded in their books. This measure, which until lately, was scarcely a subject of thought, claims universal attention, not less on the part of the people, than on the part of those who are over them in the Lord.”

From the report of the “*Western*,” we extract the following:

“Presbytery have had under consideration the recommendation of Synod in 1849, to take steps in order to the revival of the office of Deacon; and in connexion with this a scheme for an improved financial management of congregations, which, when carried into effect, it is hoped will tend, under the blessing of the Head of the Church, toward greater outward order and prosperity. The nature and duties of the Deacon’s office, according to the Scripture, were brought under the notice of the people from most of the pulpits. Two congregations have already had Deacons ordained amongst them, and a third had elected a staff of persons to the office, who, it is expected, will shortly be ordained. In these instances the people have exhibited the utmost unanimity and a disposition to co-operate most cordially with ministers and elders.”

The reports of the "*Eastern*" and "*Southern*" Presbyteries present nothing requiring special notice, excepting that Mr. Joseph M'Cracken, a Theological Student formerly under the Rochester Presbytery, has put himself under the care of the latter during his stay in Ireland.

2. *Covenant Renovation*.—There were two motions before Synod: one proposing to proceed at once to fix a time for renewing the Covenants; the other, which was carried, is as follows:

"That the Committee of Synod have faithfully made those corrections which Synod ordered on the paper styled 'the Confession of Sins,' resolved that it be now adopted as a revised overture, and sent down to such sessions as have not seen it, that it be enjoined on ministers to preach to the people on the subject of Covenant Renovation, and endeavour to prepare them for this great day, and that sessions be required to report fully on the condition and desires of their respective Congregations to their Presbyteries, and that Presbyteries be enjoined to report to Synod at its next meeting, that the work of covenant renovation may be engaged in at as early a period as possible."

3. *Ministerial Support*.—This subject has been before Synod frequently, and in 1848 a resolution was passed in favour of the principle of a Common Fund. This year the following was adopted:

"That Synod instruct the Presbyteries to use all diligence to excite a right spirit throughout the Congregations under their care, and to bring them to a right practice in relation to ministerial support—and, moreover, appoint a committee consisting of Rev. Messrs. Dick, Nevin, Russell, and Simms, to take under consideration this whole subject, and devise such measures as may appear practicable to carry out the declared design of Synod on this matter. Mr. Dick, convener."

4. *The Irish Mission*.—Our readers are aware that after careful exploration, this Synod had succeeded in sending out a teacher to establish schools in Co. Mayo. The prospects seemed to be encouraging, and gave rise to lively hopes of success. But the issue has been painful and trying. Mr. Tait, a student, who had been sent out as teacher, abandoned the church, and is now a curate of an Episcopal parish. Under these circumstances, Mr. Russell was sent by the Board of Missions to survey the field anew. From this report, which is highly interesting, we make a few extracts:

"The field selected by the Board of Missions lies within the high land and maritime Barony of Erris in the north-west of Co. Mayo. The extent of the Barony is twenty seven miles in length, by twenty-one in breadth; in 1841 there were in it 4,567 houses, and a population amounting to 26,428.

"The town of Belmullet, the head-quarters of our mission, stands on the isthmus which connects Erris within, with Erris without the Mullet. It is probable that the population of the district which, in 1841, amounted to 26,000, does not now number above one-half, possibly not one-third of that number, and of that reduced population there were 1,800 in two poor-houses, and it was expected that about the time I left, the number would be increased by several hundreds. . . . Notwithstanding the existence of poor-houses, and the multitudes in them, many miserable creatures, young and old, are seen crawling about, covered with bunches of rags, emaciated by hunger and cold, clamorous for charity, subsisting principally (if their story can be believed) on turnips, and lodged in indescribably wretched cabins. . . .

"The inhabitants of this district are at the very bottom of the scale of civilization and intelligence even in Ireland. In county Antrim, for instance, 23 to 7 per cent. can neither read nor write. In county Mayo, 80.5 can neither read nor write; but in Erris, 86 to the 100 can neither read nor write. This

people are therefore, among the most ignorant adherents to the Romish Church, as low in intellectual, moral, and religious culture, as they are low in social comfort. Their poverty has also caused them, it would seem, to be little cared for by their priests. . . .

“We were informed that before your schools were established in Erris, there had been Irish schools taught there, (that is, schools in which persons were brought together to read the Irish Scriptures,) but no Presbyterian missionary had laboured in it. The General Assembly, we were instructed, did not deem it a favourable field in which to prosecute missionary work. The district was remote from their other stations, and cut off by a large tract of mountain and moor, which rendered it inconvenient; and there were probably other reasons for not giving it a preference.

“When the Synod saw it dutiful to undertake an Irish mission, the committee that was intrusted with the management began by appointing one of Synod’s probationers (Mr. Stewart) to be their agent. He was instructed to preach the Gospel as opportunity offered—to read the Scriptures from house to house, and to establish scriptural schools. This agent prosecuted the work for several months, with what success we have no means of ascertaining. Mr. Stewart receiving an appointment to the North American Colonies, relinquished the Irish mission, and as the committee had no agent that they could immediately send to that quarter, the Irish Scripture Schools were left for some months without superintendence. Afterwards Mr. Andrew Tait, a student who had nearly finished his college curriculum, and who, with apparent zeal, had offered himself for a mission to the heathen, was appointed Scripture-reader and superintendent of the schools of the Reformed Presbyterian Synod in Erris. Mr. Tait entered on his labours in the west, on 10th November, 1849, and prosecuted them till the autumn of 1850.”

Mr. Tait had under his care *four* schools, taught by native Irish teachers. The report proceeds:

“Mr. Tait, your agent, when in Erris, was cut off from intercourse with his brethren, by a space of 100 miles. Not being licensed to preach, he sometimes kept his room on the Sabbath, sometimes exhorted a meeting, and sometimes attended the ministrations of the Protestant rector. His principles, it would seem, gradually relaxed; one step of defection followed another, till about Christmas last he obtained ordination from the Protestant Bishop of Tuam, and is now the Curate of Bangor, a mountain hamlet on the eastern central road, ten miles on this side of Belmullet, the salaried agent, as we were informed, of the London Irish Society. If his labours as a missionary have subserved the interests of any church, that church is the Protestant Episcopal Church. . . .

“What success could be expected from four schools, in which mere children were educated, taught by indifferently trained teachers, and superintended by an inexperienced student?—and what success in spreading the Gospel by an unlicensed teacher? “Fitness is a law as essential to be observed in the spiritual kingdom as in the departments of every day business;” it is matter of lamentation that fitness has been so far lost sight of in the management of the Irish Mission. We do not believe that Erris as a mission field, has had a fair trial; we would not, therefore, on the grounds alone of the failure of our first attempt, advise the abandonment of the Irish Mission. . . .

“Should the Board decide on prosecuting the missions, it may be a matter for consideration whether they will hold to the field first selected, or choose another. The main discouragement at Belmullet, is, that the field is very much occupied by the Established Church; and the Protestant party, though few in number, are strong by the aid of several societies, as the London Irish Society, the Dublin Irish Society, the Island and Coast Society, and the

Church Education Society. The church that would rival the Protestant Episcopal Church there would require considerable resources—moreover, any opposition manifested by Protestants of different denominations towards one another, would produce a bad effect on the minds of Romanists.

“We visited another district which lies between Ballina and Ballymote. The district includes four or five small towns, which can be easily reached from one another, as they are on, or near to the Dublin road. The country is bleak and moory; but the people are in much better circumstances, physically considered, than in Erris. That circumstance, however, is likely to render them more difficult of access. It is presumed that about one-fifth of the population are Protestants.”

The Synod determined to go forward, resolving—“That the Irish mission, instead of being given up, should be prosecuted with still greater vigour and perseverance, in the hope that, should a suitable agency be obtained, the Lord would countenance the attempt with his blessing, and in due time crown it with success.”

5. *Papal Aggression.*—Mr. Russell offered a series of resolutions on this subject, which were adopted, as follows:

Resolved—1. That we, the Synod of the Reformed Presbyterian Church in Ireland, regard ourselves as specially called, on this the first occasion of meeting since the recent audacious act of the Pope appointing and investing with supreme spiritual authority over England a Romish Cardinal Archbishop, and under him twelve bishops with territorial titles, to give a distinct utterance on that subject. Our position, as witnesses for reformation attainments—as the descendants and successors of the men who led the van in resisting Prelacy and Popery, when they came in like a flood in the seventeenth century, and especially as dwelling among a people, of the majority of whom truth compels us to say that Romish superstitions and idolatries are deeply enshrined in their affections, and that their loyalty to the Pope is more hearty than that of the inhabitants of the Romish States; a people, however, in many respects interesting—a people whom we love, and, because of the love that we bear to their persons, we testify against those heresies and superstitions which we hold to be perilous to their souls—“The weapons of our warfare are not carnal, but spiritual.”

Resolved—2. That we regard with fervent gratitude to Almighty God the reformation from Popery, and especially the glory and fulness with which its light shone towards the middle of the seventeenth century in Scotland, and in part also in England and Ireland; and regarding the National Covenant of Scotland, and the solemn League and Covenant of these kingdoms as having been eminently honoured to consolidate, extend, and perpetuate the Scriptural Protestant principles of the Reformation, we look on them as exhibiting at this day to the nation and churches therein a Scriptural platform, on which the adherents to Reformation principles may stand as on a rock, when called to resist encroachments on the prerogatives of Immanuel and the liberties of His people.

Resolved—3. That, holding the doctrine of Christ’s universal spiritual supremacy—holding the doctrine of Christ’s Headship over the nations, and that He is sole King and Head of His Church—we feel that we are bound to oppose our testimony to every invasion of the prerogatives of Christ, or interference with the independent spiritual

jurisdiction that He hath established in Zion, whether attempted by Pope or Prince.

Resolved—4. That we feel constrained to testify against every part of the procedure of this great nation that has tended to suppress the work of reformation in these favoured lands since the period of the unhappy Restoration; particularly do we testify against the bloody Prelatical and Popish persecution which followed it—against unfaithful dealing with reformation attainments at the Revolution, and against the policy adopted by successive administrations in more recent times, as presenting obstacles to progressive reformation—admitting to places of power the adherents of a creed inimical to civil and religious liberty—the endowment of Roman Catholic priests in the British colonies, the endowment of the Romish College of Maynooth, and the concessions made to Popery in the constitution of the national systems of school and college education.

Resolved—5. That we regard Popery, as clearly indicated in the Word of God, as the great apostacy that should arise in the world, and which God would permit for many centuries to exercise a powerful evil influence over the nations of the earth—a system that would trample under foot the civil and religious liberties of mankind—that would connive at the despotism of civil rulers, and instigate them to persecute the saints of the Most High—a system pre-eminently anti-Christian in its assertion of supremacy and infallibility—in its perversion of the rule of faith—in its denial of the use of the Scriptures, and the right of private judgment to the people—in its manifold corruptions of doctrine, as respects original sin, justification by faith, the sufficiency of the atonement, the work of the Spirit in sanctification, and the nature and use of the sacraments. Regarding Popery, therefore, as in the highest degree dangerous to the liberty, peace, and stability of kingdoms, and to the spiritual and eternal interests of souls, we look upon the recent act of the Pope, establishing a Cardinalate in England, with its appendages, avowedly for the purpose of bringing canon law into operation in these lands, as an invasion to be resisted by all Scriptural means.

Resolved—6. That we regard the proceedings of the Papal Court in reference to these matters as having been greatly encouraged by the countenance and aid afforded to Popery in many ways by the British Government, and also by the doings of the Tractarians in the Established Church, and the numerous perversions to Popery from among that party.

Resolved—7. That though we rejoice in the universal burst of generous indignation with which all ranks in the land met the recent aggression; and while we express our cordial sympathy with that indignation so far as it is directed against anti-Christian abominations and tyranny in general, and more especially the attempt of a foreign Prince to assail the independence of these realms through such an institute as that recently appointed; yet we cannot oppose this aggression nor express sympathy with the opposition given to it, on the ground of its being an invasion of the spiritual supremacy with which the Constitution of this nation invests the crown, nor yet on the ground of its assailing the prerogatives of the Bishops of the Church established by law, an order of office-bearers unknown to the Scriptures and the Church of Christ in primitive times. And however great and manifold may be the blessings enjoyed under the British Constitution—and

we yield to no class of men in the kingdom in regard to a due appreciation of the liberty and privileges enjoyed in the present day under the beneficent sway of the British sceptre*—yet we cannot regard any Church as discharging her obligations of loyalty to the Lord Jesus Christ that would unqualifiedly call that “a happy Constitution,” which confers spiritual supremacy over the Church on a mortal, however exalted in station and moral worth.

Resolved—8. That it is not only our duty to testify against the great anti-Christian apostacy, but also from love to the persons of such as are unhappily under the influence of Romish delusions, to exert ourselves to the utmost to improve the physical, social, and spiritual condition of the more destitute regions of our native isle—to put forth more vigorous efforts to make known to the inhabitants of these destitute regions the glorious Gospel of the blessed God, and to accompany our efforts with more frequent outpourings of our desires at the throne of grace. The consideration of our own abundant privileges, our contiguity to the regions of spiritual darkness, and the present state and movements in political and religious society in connexion with the indications of prophecy, admonish us that the end of anti-Christ’s reign draweth near, and that the great struggle that may be expected to precede it, is, therefore, not far distant.

LAYS OF THE COVENANTERS.—NO. VIII.

PATRICK HAMILTON, THE PROTOMARTYR OF SCOTLAND—(BORN 1504—MARTYRED 1528.)*

[From Lays of the Kirk and Covenant.]

The King is away to St. Dothess’ shrine—

On a pilgrimage he’s gone;—

He hath left the Beatons place and power

And they’ll burn young Hamilton!

Oh! young Hamilton from beyond the sea

He hath strange new doctrines brought;—

And our Father the Pope says,—such heretics
Are easier burned than taught!

He hath preached once—he hath preached twice,

And the people were fain to hear:—

For, as rain on the new-mown grass, his voice
Comes down on the charmed ear!

And he tells us not—as our begging friars,

Of indulgence the price of gold;—

But he speaks of a pardon, as sunlight free,
That can neither be bought nor sold!

And he tells us not—of our Lady’s grace,

By aves and penance won;—

But he points the way to the Father’s heart,

Through the shed blood of the Son!—

No crucifix in his hand he waves—

No relic nor chaplet wears;—

And he spends no worship on dead men’s bones,
No faith upon dead men’s prayers!—

All intercessors ’twixt earth and heaven,

Save Jesus—God’s only One—

He would scatter, as marsh-raised mists are driven
From the path of the glorious sun.

And ever he reads in the Book of God,

As his very breath it were—

And, oh! if his doctrine be heresy,
’Tis strange he should find it there!

* We are rather surprised to find our brethren speaking in such terms of commendation of the British sceptre. It is a grinding horn of the beast, and should be denounced for its oppression, as well as its anti-Christianism.—Ed. Cov.

† The story of Patrick Hamilton, the first who suffered death in Scotland for the cause of the Reformation, is, in all its circumstances, one of the most touching recorded in the blood-stained annals of persecution. The son of Sir Patrick Hamilton of Kincavil, he was doubly allied to royalty. Endowed in childhood with the rich Abbacy of Ferne; and tempted by the dominant superstition with the prospect of all her honours, life opened upon him, clothed in manifold allurements. His bright talents, and peculiarly gentle and inoffensive disposition, strongly inclined him to a life of lettered ease and retirement, perfectly compatible with the highest ecclesiastical dignities; but, like the young man in the gospel, he came to Jesus; not like him to go away again sorrowful, “because he had great possessions:”—but to count all things as loss “for the excellency of the knowledge of that blessed name;” and to offer himself, a most willing sacrifice, on the altar of his country’s regeneration.

After three years spent on the Continent (then the focus of light, as now, alas! the centre of darkness,) in the enjoyment of the friendship and instruction of the leading Reformers, especially of Francis Lambert at his college of Marburg, his Scottish heart, yearning over his benighted countrymen, drew him home: and he returned in spite of the dangers which inevitably threatened him; and of which his friends seem to have given him earnest and affectionate warning. With a

And ever some burdened souls and poor,
 Avouch that his words are sooth!
 And, oh! if his doctrine be heresy,
 Dear Lord! that it were but truth!

—They have lured him on to St. Andrew's town,
 With their cunning words and fair;—
 In the dead of the night, when good men sleep,
 They have seized and bound him there!

—James Beaton, he sits on his throne of state,
 And David, he sits beside;—
 Was never a bloodier Prelate yet,
 Trained on by a bloodier guide!

And knights and nobles are all around—
 This world with its braverie;
 It pranked not thus in the path of Him,
 Whose throne was the cursed tree!

And young Hamilton stands in his light of youth,
 With his calm and holy brow;
 And it seems as the Father's name of love
 Were beaming from it now!

But once he spake as his doom they signed,
 When Cassilis' young Earl drew near;
 "God charge not my blood on thy soul, poor child,
 And forgive who brought thee here!"

—They have hasted down by the College wall,
 With fagots they pile the sod;—
 But there are sore hearts for the blood of kings—
 Sore hearts for the truth of God!

And many are gazing in silent awe,
 With thoughts that they may not speak
 As men who awaken to feel a chain,
 Erewhile they must die or break!

The friars are mustered—white, gray, and brown,
 A motley, exulting band;—
 But all eyes are turned on one Black Friar,
 Who strides at the martyr's hand.

"Convert!" "Convert!" cried the Black Friar,
 "And sue for our Lady's grace!"—
 But ever the light of that holy brow,
 Chased the life-blood from his face!—

Yet he set as a stone his cold gray eye,
 And he fixed his cold white face;—
 And louder he clamoured—"Convert!" "Con-
 "And sue for our Lady's grace!"— [vert!"

—One moment that death procession paused—
 For a cry rose hoarse and wild—
 As an old man burst through the serried crowd,
 And wept like an orphaned child!

Full gently his hand did the martyr lay,
 On that old man's hoary brow—
 "Good friend, thou didst never forsake me yet,
 And thou hast not failed me now!"

—"These weeds in the fire will not profit me—
 But thee they may profit still;
 And weep not so sore for thy master's doom—
 He but bears his Master's will!"

"But remember thou—and remember all—
 Good countrymen, standing near—
 Christ Jesus our Lord will deny in heaven
 Who shall shrink to own him here!—

"And sorrow no more for the young life
 At a priestly tyrant's nod— [quenched,
 No hurt is theirs in the sevenfold fire,
 Who walk with the Son of God!"

Still "Convert!" "Convert!" roared the Black
 As they bound him to the stake; [Friar
 But he met a glance from the Martyr's eye—
 And it made the Black Friar shake!

"Thou evil man! in thy heart of hearts—
 Thou art witnessing a lie—
 To me hast thou owned, that for God's good truth
 I am called this day to die!

"To His judgment seat—I appeal thee now,—
 Thy doom at His hand to take!"

There fell a mist on the Black Friar,
 And he staggered from the stake!;

The dry wood crackled—the flame rose high—
 One groan from the breathless crowd;
 But a voice came forth from the mantling fire,
 As a trumpet, clear and loud!

"How long, O my God! shall this darkness
 How long wilt Thou stay Thine hand? [brood?
 Now gather my soul to its rest with Thee—
 And shine on my native land!"

As the flame rose higher, the daylight paled,
 With a wan and sickly light;
 And an old man sat by the blackened sod—
 Alone—in the dews of night!

But a few brief vigils had barely flown,
 Since that martyr passed to heaven;—
 When the Black Friar died a despairing man,
 His brain all frenzy-riven!

And even amid his dark-stoled freres
 Did the whispered word pass on;—
 "He is gone, to meet at the bar of God—
 With Patrick Hamilton!"

And one who dared mutter a biting gibe
 In the Primate's ear—quothe he,
 "When next ye shall burn, my good lord, I pray
 In a deep vault let it be!

For it seemeth as if the clouds of heaven,
 Dropped heresy with their dew;
 And the smoke of young Patrick Hamilton
 Hath infected, where'er it blew!"

single attendant, he landed in Scotland:—for a brief period, enjoyed the privilege of giving his public testimony to the truth; and then falling, as it appears, into a snare of the Beaton* (for whose craft his simple upright nature was no match,) he suffered them to decoy him to their stronghold of St. Andrew's, under pretext of a free conference, and there, seized by their treachery, and subjected to a mock trial, he was burned to death in front of the College of St. Salvador, on the last day of February, 1528, when only in the twenty-fourth year of his age.

Lest the king (James V.) should interfere to save the life of so near a relation, he had been artfully persuaded by the priests to undertake a pilgrimage to the shrine of St. Dothess, or Duthack, in Ross-shire, and having thus got him out of the way, the Beaton hastened the execution of their inhuman purpose; being, however, so anxious to secure an apparent sanction to their proceedings, that they compelled, among others, the young Earl of Cassilis, a child of thirteen years of age, to sign the warrant which sent the martyr to the stake! But "the flames in which he expired," says Pinkerton, "were in the course of one generation, to enlighten all Scotland, and to consume with avenging fury the Catholic superstition, the Papal power, and the Prelacy itself!"

* James, the celebrated Archbishop of St. Andrew's, and David, his nephew and successor, the yet more celebrated Cardinal.

AFFAIRS ABROAD.

Sandwich Islands.—Since our last, there have been various reports in reference to the attempts of the French to coerce the government of these islands into the reception of their brandy and their Popery, and most of these reports have been confirmed. In the mean time, we have accounts of the naturalization of a number of Americans and English, who have sworn the oath of allegiance.

The following is highly gratifying: demonstrating, as it does, the growing influence of Christianity there, and the improved condition of the people. Referring to the island of Molokai, it is said, that

“For several years they have paid into the treasury of the Board, more than enough to support their pastor. Last year they paid upwards of \$500 to sustain him, contributed \$700 at the monthly concert, and nearly \$200 for other objects. From the beginning of the present year to March 20th, less than three months, they have contributed \$210 at the monthly concert, and have subscribed \$1,800 for the repair of their meeting-house, besides paying \$100 for a son of their pastor, whom they have adopted as their beneficiary, and intend to educate in this country. Nor is this all. Owing to the broken surface of the island, valleys lying here and there between precipitous hills, numerous houses of worship are needed for their convenience. In one of these valleys, the inhabitants, not more, all told, than two hundred and fifty in number, are building a house, which, in addition to their own labour in getting stone, timber, lime, sand, &c., will cost them not far from \$900 cash. And yet they have contributed more than \$50 at the monthly concert the first three months of the year, have paid their proportion of their pastor’s salary, and have also given for their poor.”

Hindustan.—The missions in this country are certainly prospering. The door is open to millions, and in all directions calls are making for missionaries. The schools are well maintained, and are sending out annually large numbers of educated Hindoos. *The Friend of India* says,

“It affords us the most sincere pleasure to be enabled to record each successive step in the onward path of improvement. Much has been said to deprecate the platform eloquence in England concerning Indian Missions, but it is our firm conviction that the importance of these and similar institutions is not yet sufficiently appreciated at home. In India, we are accustomed to view things, and more particularly populations, upon so large a scale, that we scarcely recognise the real significance of the figures we write. Who, for instance, would suppose for a moment, that the number of students to be educated in the institution we now allude to, is equal to half that of the University of Cambridge? or that the number of youths receiving instruction in the colleges of Calcutta and its neighbourhood, is greater than that of all the universities and colleges in England put together? Year after year, they are sending into the bosom of native society thousands of young men who, though they may not have much in common with Christianity, have utterly abnegated the superstitions of their forefathers.”

The *Bombay Missionary Record* says:

“Hinduism, in its ancient forms of superstition, is on the decline. It is not able to bear the combined attacks which European civilization and Christianity are constantly making upon it. Those who come under the influence of either, cannot remain sincerely attached to time-honoured systems received from many generations. Either the spirit of the age draws them with irresistible force into its enchanting circle, or the truth of God dispels their intellectual and moral darkness: a change they must undergo, whatever that change

may be. A crisis, consequently, has commenced. Some of those who have been made acquainted with the Gospel are beginning to open their eyes to its excellencies; and many of this number are in the position of Agrippa when the Apostle of the Gentiles stood before him, *i. e.*, almost Christians, negotiating between their consciences and the world, as to whether they will surrender themselves to God or not. Others, who have received sufficient knowledge to see the fallacy of Purantic fables and superstitious customs, without obtaining a true knowledge of the 'wholesome doctrine' of the Gospel, are swelled with pride in considering themselves as competent to reject all religious authority whatever; and Christianity, claiming sole and universal submission to its heavenly communications, excites their contemptuous hatred. The number of Hindus, who, on coming into contact with these two adverse powers, are able to preserve their orthodox adherence to their religion unimpaired, is very small."

Turkey.—The Turkish government is vacillating respecting the liberation of Kossuth and the remaining Hungarians: afraid, on the one hand, to offend Austria and Russia, and ashamed, on the other, to play any longer the base part of jailer. They will not be liberated, it is now said, until January next, and perhaps not then. The missions receive a good deal of attention. From *Aintab*, the last accounts are, that

"The number of hearers at Aintab is steadily increasing. The last Sabbath in January about 400 were present. The second Sabbath in March, every nook and corner was so crowded, as to make their position uncomfortable to many, and some remained outside. The place of meeting was now considerably enlarged, but was immediately filled. The last Sabbath in March this number was again increased to at least 500, capable of comprehending a discourse. Moreover, others are often heard of, who would attend, but are deterred by the crowded state of the audience. Within six months between one hundred and two hundred have become Protestants. In this state of things they are contemplating erecting a house of worship, and such is the prospect of growth, that they intend to have it capable of seating 1,500 or more. It will be commenced as soon as they obtain permission from the Turkish government."

Italy. 1. *Rome.*—The Austrian armies are gathering about the Roman States. It is said that they number some 40,000. France, instead of withdrawing, as was reported, is increasing her garrison, and has lately taken possession of the offices of the Inquisition as quarters for her troops—the Inquisitors being summarily warned out. They are lodged and carry on their operations in the Vatican. The cruelty of the Papal government is provoking another revolution. Natives and foreigners are both subject to constant annoyances—the former to direct persecution if suspected of entertaining liberal opinions. 2. *Genoa.*—This city belongs to Sardinia, and seems to have partaken largely in the liberal movements of that kingdom. The following is encouraging:

"The Church of Rome, whatever success it may have flattered itself to have obtained in other countries, has most undoubtedly suffered greatly by the events of the last few years in Italy. This place, once celebrated for the attachment of its population to the religion of the State, and for the exact and devout keeping of its ceremonies and forms, is now fully as remarkable for their slack observance. The greater portion of the inhabitants seem to have lost the hereditary respect necessary for members of the Church of Rome, and to be undecided as to what course to pursue. The Protestant chapel is

much frequented by Italians; the difference in the form of service, which is so very striking to a mind accustomed to the pomp of Popery, at first scarcely satisfies an Italian imagination; nevertheless, I am assured that secession from Romanism is very general. Confession is but little observed by the bulk of the Genoese; the spirit of the population, which is at enmity with the priesthood, prevents them from submitting to the humiliation of the confessional, and severs, by that abstention alone, one of the strongest links that connect the people with the clergy."

Prussia.—This kingdom has now entered fully into the line of despotism, and occupies a front rank in the army of the Reaction. It retains the form of the Constitution wrung two years ago from its monarch, but the entire spirit of the administration is most adverse to popular rights. It is in close alliance with Russia. A new scheme of confusion and evil has shown itself in the churches—Puseyism, or semi-Popery. A leading member of the Evangelical party in the English Establishment thus writes:

"I understand that Popery is raising its head throughout the whole of Germany, and that even in the evangelical district of Elberfeld this is more or less the case. For such Papal aggression, semi-Popery here, as in England, is paving the way. A considerable body of 'Old Lutherans' has broken away from the 'United Evangelical Church,' the National Church of Prussia. Their sentiments are exactly those of Tractarians on the subject of baptism; and I am informed that it was from these 'Dissenters' that the address, quoted by the Bishop of Exeter as having been sent to himself, emanated. The Old Lutherans, with an activity worthy a better cause, are sending out missionaries through Germany, denouncing the Reformed religion as no religion at all. Such meetings have been held in several parishes in this neighbourhood. Meanwhile many of the Lutheran pastors who remain in the National 'United' Churches, together with many of those who have never been 'united,' but continue as a distinct, though established communion, are feeling the influence of the Free semi-Papist movements outside the Establishments. As you will perceive by the report in *Evangelical Christendom* of Mr. Wichern of Hamburg, many of the 'National' Lutherans hold aloof from the glorious movement of the 'Inner Mission,' and assume just the same attitude towards their fellow-Christians that Tractarians do in England. In this state of things, no impartial bystander, no evangelical British Christian who visited Germany, could entertain a moment's doubt that the first step towards resisting Popery in Germany must be the purification of German Protestantism. As long as the category of 'Protestant' communities includes an element essentially Popish, so long will the cause of the Gospel suffer, and Popery continue to win its triumphs in a field made ready for its labours."

This is not strange: it is but the germination of seeds sown three hundred years ago, in the retention of a modified form of prelacy in the government, and the doctrine of consubstantiation in the sacramental systems, of the Lutheran churches.

Austria.—The last trace of the Revolution of 1848—so far as regards the form of government—has disappeared in Austria: the Emperor having, by a public order, completely and utterly abolished the Constitution. This act has given rise to a spirit of discontent which has already alarmed the government. Since the Reaction has taken place, the farther it goes in the career of despotism, the better—the more speedily will another crisis come.

Russia.—A purer gospel is making its way in Russia. A correspondent of the *Christian Advocate and Journal* (N. Y.) says:

"A friend whose acquaintance I made in Switzerland, and who has been

preaching the Gospel at Chabay, in Southern Russia, writes thus: 'The Gospel is extending its influence remarkably in these countries. Many hearts have been touched in Chabay, Glucksthal, Cooback, and other places. Our private meetings are attended by a great number, who confess Christ in truth. There is also a decided movement in the Russian Church. The Russian Bible Society distributes many copies of the Sacred Scriptures and of tracts, which are thankfully received. In a preface to the New Testament the Russian Synod exhorts the people to read the Scriptures carefully, with the view of finding Christ, and communing with him, which is, they say, the end of revelation. There is a numerous body of Russian Dissenters, who are very much like Protestants. Their worship is free, consisting in the reading and meditation of the word, with the singing of psalms. They have no priests or images; they do not cross themselves. I have had this year frequent opportunities of conversing with Roman Catholics. A young man of that communion has joined our church, and made a public profession of faith. His only hope of salvation is the merits of Christ. Many French Roman Catholics from Odessa have come here this winter on account of marriages, christenings, &c. They love the Gospel—will walk ten leagues to hear it preached. Many of them come afterwards to request me to explain these things to them.'

Egypt.—The Turkish government is renewing its efforts, since the decease of Mehemet Ali, to secure its lost power over this, its most valuable, province. It has partially succeeded. A late book of travels gives the following sketch of the Copts of Egypt—the descendants of the ancient Egyptian Christians, and the degenerate representatives of the once renowned Egyptian Church:

"The Copts of the present day have entirely lost their ancient learning, and are both intellectually and socially degraded, though still retaining a proud recollection of their ancestors. After having been thinned by ages of persecution and apostacy, they still amount to some one hundred and fifty thousand persons, nearly ten thousand of whom reside in Cairo, in a quarter specially assigned them. Great numbers live in the district called the 'Faioom,' and the remainder are scattered up and down in the cities and towns, where, for the most part, they fill the offices of secretaries and accountants. Their language is radically the same with the old Egyptian, but with many foreign admixtures and additions. It is not spoken, but is still used in their sacred books and public services; and it now furnishes a valuable key to the study of the hieroglyphics. From the numerous monasteries in the East, so many manuscripts in the Coptic and Sahidic dialects have been discovered by the venerable Archdeacon Tattani, and others, that a complete copy of the Sacred Scriptures has been recently printed, I believe, in their language. The Coptic tenets are in the main orthodox; but the people are divided into various sects, Jacobites, Eutychians, Monophysites, and Monothelites. Some of their practices are peculiar. They use both circumcision and baptism. The former is not deemed essential; but they consider that a child dying unbaptized will be blind in the future life. Pilgrimages they highly esteem, especially to Jerusalem, where they have a convent; and, like the Jews and Mohammedans, they abstain as well from pork as from things strangled, and from blood. Their religious orders consist of a patriarch, bishops, arch-priests, priests, deacons, monks, and nuns. The patriarch is always unmarried. The bishops are usually so, or widowers. The priests are allowed to marry, but only to virgins. The deacons have the same privilege, but they are often mere boys. Monks and nuns take a vow of celibacy; and in some religious establishments they reside together; and, generally speaking, marriage is sanctioned only among members of their own body. In the ceremonies of marriages and burials, and in their general habits, they differ but little from the Mohammedans.

Their costume, however, is usually confined to gray or gloomy colours. Their feelings are not, of course, friendly towards their Moslem oppressors; but are less hostile to them than to Christians of the Greek Church, an antipathy which they appear to have derived from their ancestors of the seventh century, and to which may be chiefly attributed the success of the Mohammedan invasion. The Abyssinian Church is an offshoot from the Coptic, and is supposed to have been founded about the middle of the fourth century. It holds the same doctrines and rites; and its chief *aboona*, or metropolitan, is nominated by the Coptic patriarch."

Switzerland.—We extract from the correspondence of Dr. J. W. Alexander, published in the Presbyterian, a paragraph respecting the Sabbath services of the Swiss Church in Zurich—the scene, as our readers are aware, of the labours of Zuinglius:

"I attended service in the church where the great Reformer preached. The worship was simple. The minister wore the gown and bands which have come down from the days of the Reformation. The singing was unaccompanied by any instrument, and was led by a precentor who is apparently blind, and who read the hymn from raised letters. The music was soft and delightful. Here, as every where among such Presbyterians as we have met, in England, France, and Switzerland, the people, male and female, have stood in prayer, as you and I, Messrs. Editors, have done all our lives. I am sorry to add, that the congregation was composed almost entirely of women. My guide and I were the only men in the body of this great house. So it is in many parts of Switzerland and Germany. Church-going is in large districts left almost entirely to the poor and illiterate. Yet I fell in with a Swiss professor and clergyman, in the *diligence* for Basle, who joined heartily in lamentations over the decay of evangelical religion."

Much of this is lamentable. It is well that they have retained so much of the simplicity of Christian worship—bands, &c., excepted—but how mournful the spiritual desolation of Zurich! Not that there is so much error—but all is so dead. Let us pray for Switzerland.

France.—The effort to revise the French Constitution so as to render Louis Napoleon again eligible, having failed in the Assembly, new efforts are making to accomplish the object through the communes or county councils of the republic. A large number, but, as yet, not a majority, have declared in favour of the change. It is still feared that whether the Constitution be changed or not, Louis will be a candidate—if so, he will have a strong vote—a plurality, at least. Then will come the grand trial. All is uncertainty.

England.—The excitement in Britain respecting the Ecclesiastical Titles Bill has extended itself to the Papists. They are endeavouring to array their entire strength against it. A large meeting was held of Popish dignitaries in Dublin for this purpose; the bishops using, in defiance of the law, their illegal titles. It is reported that the government designs to prosecute them. If this be done, the crisis will have arrived. There is no doubt respecting the law being sustained. In England a society has been formed, headed by some of the most influential of the nobility and established clergy, for the purpose of making reprisals by carrying the gospel to Rome. They will also endeavour to move the government to demand toleration for their missionaries and converts in the Roman territories. The hosts are mustering.

Another and kindred subject is receiving no little attention—we refer to the efforts to curtail the enormous revenues of the English

bishops. This was partially done a few years ago: certain sums—still very large—being allowed them, instead of the indefinite and huge revenues that they had long enjoyed. It seems, however, that they have still managed to get more than the law has allowed them. The following statements were made by Sir B. Hall, in a debate in the House of Commons:

“They had all got a great deal more money than the law allowed them. The Bishop of St. David’s was to have \$22,500 a year; but in seven years he had pocketed \$6,325 more than that sum. The Bishop of Norwich was to have the same, but in seven years he had got \$35,355 too much. The three Bishops of Oxford, Rochester, and Salisbury, had cribbed \$140,000 more than their proper revenues. The Bishop of London, in fourteen years, had taken \$386,295 to which he had no good right; and in the same time the Bishop of Winchester had outrun his just income \$225,830, and the Bishop of Durham \$398,290. If other people were to do such things, it would be called robbery. So, also, in some minor offices of the church. In the diocese of Ely there were five clergymen, whom he named, receiving together \$55,715 a year, who did no duty at all, and one more receiving \$16,950, who did duty only as it suited his convenience. In this way Sir B. Hall went through the abuses of the Church, and showed up the more prominent with an unsparing hand. He went for reforming them all. The state of things was disgraceful in the highest degree. An end should be put to such a system of clerical speculation. He would propose to take the property of the bishoprics, deaneries, and ecclesiastical bodies, all and singular, and pay the clergy proper incomes, leaving no chance for them to get more by trick and management. Instead of \$75,000 a year, let the Archbishop of Canterbury have no more salary than the Prime Minister. As for the Bishops, turn them out of the House of Lords, give them \$10,000 or \$15,000 a year, and make them act in their spheres as good parish priests would. In respect of the inferior clergy, he would have none of them allowed to starve on \$150 or \$200 a year, without clothes fit to be seen; none of them should have less than \$1,000 nor more than \$3,000. By this means the Church would be made useful, respected, and a blessing to the country at large, while there would be ample funds for its extension.”

This is plain talk. It will take effect. The bishops have a warm conflict before them; and it will not stop with their revenues: they will be relieved of the duty of attending in the House of Lords.

AFFAIRS AT HOME.

The Fugitive Slave Law.—In Massachusetts and New York both the great parties have collected and re-united their scattered members, and pledged them to the support of the compromises. The Free-Soil party has its work to do over again, and at great disadvantage. Slavery seems to be stronger than ever. We believe that there has never been a period in the history of this country when there was as little interest in the great principles of liberty. The compromises of the Constitution are rapidly undermining the love of human freedom and regard for human rights. The most atrocious assaults upon the principles of liberty pass with scarcely a notice. In the mean time, blood has been shed in this state in the attempt to secure some fugitives about forty miles west of this city. The claimant was shot, and some others wounded, by the slaves and their friends. Great excitement, meetings, &c., have followed. The slaves escaped.

The Emigrants' Friend Society.—A society, under this name, exists in this city—its object being to give emigrants advice and direction on their arrival in this country, and to find them employment. The importance of such an institution can hardly, we suppose, be doubted. There is, we are aware, a difference of opinion as to the desirableness of a portion of the emigration flocking to our shores, but this is really no practical question at all. They *must* come,—of course, they *will* come. Shall we make any efforts so to receive them, as shall promise most for their good and that of the country? or shall we utterly neglect them? To these queries there can hardly be any but one answer. The following is an extract from a report presented by the Society at a late meeting in this city:

“The sole object of the American Emigrant Friend Society is the good of the Emigrants. This is an object worthy of the patriotic statesman, the philanthropist, and the Christian. When we think of half a million of foreigners landed on our shores, it cannot be a matter of indifference to any class of our fellow-citizens. As men and Christians, we cannot be indifferent to this rapid increase of population. Whatever tends to advance their temporal or spiritual welfare, will reflect back on the country of their adoption. It is painful to every humane heart to think of the wrongs and impositions practised on these migrating multitudes, from the time they leave their native homes till they reach their new ones in America. There are combinations of men on both shores of the Atlantic, who live by plundering the emigrants. The class called runners, are licensed in New York, and have a monopoly of the business, so that transporting lines are compelled to pay these licensed robbers, in some cases, twice the passage price, in order to get passengers. The same thing has been practised in Philadelphia without license. But there is gratifying evidence in the liberal course proposed by the Penna. Central Rail-road Company, that this whole class of sharpers will be defeated in their nefarious designs upon emigrants. That Company proposes to transport to Pittsburgh for \$3 75, and dispense with runners. We have sufficient guarantee in the character of the Company to inspire confidence that there will be a faithful performance of all they propose. And it is fondly hoped that their noble example will have its appropriate effect on other companies and proprietors. The American Emigrant Friend Society had its origin in 1848. The sufferings of the old world, by famine, pestilence, and war, stirred the soul of America, and moved the great heart of the nation in generous sympathies and liberal devisings, and contributions to alleviate these sufferings. Some of the members of the present Board of the American Emigrants' Friend Society had corresponded with clergymen and statesmen in various parts of the country for years; but no organization was effected of a general complexion till '48, when the Philadelphia Emigrants' Friend Society was 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. Experience showed the necessity, and the friendly suggestions of judicious citizens of other states led to widen the field of operations. It became apparent that so long as local associations remained isolated, acting without concert, little, comparatively, could be done to meet the gigantic evils,—that a Society adequate to the wants of the vast multitudes of emigrants, must be a national one, framed on the plan of all our great national enterprises of benevolence. The suggestion was appreciated, and a constitution prepared, adapted to this extended view, and recommended last January, which at a subsequent public meeting was adopted.”

We add, that this Society occupies the position of a purely benevolent

institution—charging emigrants no fees,—and none of its officers, except the superintendent, who has charge of the office, receiving any emolument whatever. It has claims—strong claims—upon the bounty of the philanthropic.

NOTICES OF BOOKS.

A SERIES OF TRACTS on the Doctrines, Order and Polity of the Presbyterian Church in the United States of America, embracing several Practical Subjects. Vol. VII., 12mo. Presbyterian Board of Publication.

This volume comprises *twenty-one* Tracts—"Ruth the Moabitess;" "Love to an unseen Saviour;" "Office of the Deacon;" "How to read the Bible;" &c. There is, of course, a variety in the excellence of these Tracts, but they all are good.

THE CANON OF THE OLD AND NEW TESTAMENT ASCERTAINED; or, The Bible Complete without the Apocrypha and Unwritten Traditions. A new edition, revised for the Presbyterian Board of Publication.—12mo., pp. 359. By A. Alexander, D. D. Philadelphia.

This is a standard work, and needs no recommendation of ours. We may say, however, that no work with which we are acquainted embraces in *small bounds* so much interesting information regarding the Canon of Scripture. All should have such a book. Some may require it as an aid to their faith. All will find here some curious and instructive matter. One important point it establishes—that we do not owe the fixing of the Canon to the Popish community—as they claim, and as has sometimes been thoughtlessly admitted by Protestants. We believe with the venerable author that "there never was a time when the friends of the Bible, as an inspired volume, had a more important duty to perform in its defence than at present. The assaults upon the plenary inspiration of the sacred Scriptures are, perhaps, more dangerous, because more plausible and insidious, than when divine inspiration is openly denied. On this subject the friends of revelation must be firm, and not yield an inch of the ground hitherto occupied by the orthodox." "If the foundations be destroyed, what can the righteous do?"

UNIVERSALISM FALSE AND UNSCRIPTURAL. An Essay on the Duration and Intensity of Future Punishment. 18mo., pp. 104. Presbyterian Board of Publication, Philadelphia.

We have always been in favour of a "short method" of dealing with this heresy; and yet in some circumstances, we have no doubt, more elaborate argument will be called for. In such cases this essay will be found useful. However, we would have preferred a more full examination of the Universalist argument from the use, in Scripture, of such phrases as "the world," "the whole world," "all," in connexion with the death of Christ. This is the only aspect in which the doctrine of these heretics is at all deserving of close attention. It is only by evincing that these terms are not intended to teach universal atonement, that this error can be cut up by the roots. The general atonement scheme cannot but favour universalism. The writer is sound on this point, but does not, we think, insist enough upon this, and appears a little too much concerned to meet successfully his antagonists on their own ground. Those who are called to encounter this class of unbelievers will be well helped by this essay.

OBITUARIES.

DIED, on the 16th of October, 1850, Deacon ROBERT A. ELDER, at his residence near New Alexandria, in the 33d year of his age.

He married Miss Mary Curry when between nineteen and twenty years of age, shortly after he united with the General Assembly Presbyterian Church, where he remained in regular standing until he became dissatisfied with their principles, especially on the questions of government and psalmody. Shortly after, he united with the Reformed Presbyterian Church in New Alexandria, then under the pastoral care of Rev. James Milligan. For eight or ten years previous to his death, he filled the office of deacon in that congregation. His widow and three children are left to bewail his loss.

His character was of the retiring and modest cast. That he was a meek, humble Christian, all felt who knew him; but how ripe he was, or how much exercised he had been, few, and perhaps none, fully knew until his sickness and death developed it. Those who enjoyed his conversation in his last illness found that they had much to learn—little to communicate of spiritual experimental knowledge. His last advice to his family and friends was peculiarly touching and instructive. Throwing aside his wonted modesty and reserve, he spoke with freedom and in the most thrilling strains of the vanities of this world—the realities of a future state, and the importance of making the whole life a course of preparation for death and eternity. His wife and children he left without a fear upon the care of his covenant God. To his wife he said, "Take these children to God, and tell him that I committed them to him—he will take care of them." His only desire in behalf of his youngest child, and only son, was that he might be a faithful minister of Christ, to which office he had dedicated him. He spoke with great confidence of his interest in Christ. He had committed his salvation work to Christ, and he had no doubt of his willingness and ability to accomplish it. He met death, not only with calmness, but with evident joy—he knew it was great gain. His decease was occasioned by the bite of a horse, which, together with a chronic liver complaint, reduced his system very low, when diabetes ensued, and terminated his sojourn here. In him our little band has lost one of its most devoted members, as well as a very important officer; but we trust that our Commander, who has elevated him to a higher post and wider sphere, will fill this vacancy in our ranks—raise up others to defend his cause, and yet give us the victory.—*Com.*

DIED, on the 6th of December, 1850, Mr. WILLIAM NEVIN, aged 80 years. He was a native of Ireland, and emigrated to this country in the year 1797, in company with Revs. Gibson, Wylie and Black. He spoke of it as a distinguishing blessing, and a cause of unfeigned gratitude, that he had for sixty-four years enjoyed uninterrupted communion in the Reformed Presbyterian Church. He had in childhood been baptized by Rev. Wm. Martin, and at sixteen years of age had taken his baptismal vows upon himself. On his arrival in this country, he settled first in York county, Pa. He resided afterwards in Redstone and the Forks of Yough; thence he removed to New Alexandria congregation, where he remained till his death.

During his old age, his conversation was peculiarly savoury; he talked much of Christ, and of that better country toward which he journeyed. His salutation and valediction to his pastor, and those who visited him, were short ejaculatory prayers, such as, "The Lord be with thee," "Peace be with thee," "The Lord bless thee." He was a rigid Covenanter—ever ready to stand up in the defence of every part of our testimony, and unwilling that a hoof should be left behind. When near his last, one of the elders coming to his bedside, he said to him, "I am on the brink of eternity, between two worlds. I have no fears from all the enemies of my salvation. I see the Captain of my salvation waiting on the other side of Jordan. I have no more suffering than God sees to be necessary for my sanctification." Viewing God's peculiar providences toward him, he said, "When I look at myself, I am a miracle."

While the family worship was being conducted by his bedside, his voice was distinctly heard, with its tremulous sweetness, in singing the Psalm; and at prayer, he drew up his knees in the bed, folded his hands and closed his eyes, and just as the prayer was closed, in the same attitude, he fell asleep. "Let me die the death of the righteous, and let my last end be like his."—*Com.*

THE COVENANTER.

NOVEMBER, 1851.

GEOLOGICAL PRESUMPTION.

[Continued from page 68.]

That the assumptions of geologists are inconsistent with the Mosaic account Mr. Lord clearly shows. It is impossible, without doing violence to the passage, to separate the first verse of Genesis from the subsequent narrative. The word translated "beginning," is used eighteen times in the books of Moses, and thirty-two times in other parts of the Bible, and is *always* used "to denote the head of a class, the first of a series of things, persons, acts, or events." In twenty-one of the instances in which it occurs, it is translated "first-fruits"—and "beginning" in such passages as these: "The beginning of Nimrod's kingdom"—"The beginning of my strength"—"The fear of the Lord is the beginning of wisdom," &c. In every case, that thing, or event, which is styled the beginning, lies in immediate connexion, is followed in uninterrupted succession by the event, &c., of which it constitutes the first in the series. From all this Mr. L. correctly reasons:—

"Now to suppose that the act which was first in that series of acts which brought into existence the works of creation, was separated from the second act in that series by an interval of countless myriads of ages, is, so far as the invariable usage of this word determines its meaning, no less preposterous than to suppose that the gathering of the first sheaves of each annual harvest was separated from the remainder of the same harvest by a similar lapse of ages; that the building of Babel was separated by a like interval from the other proceedings of Nimrod in founding his kingdom; that the birth of Jacob's first son was in like manner separated from that of the others; that the first day of a year was separated from the ensuing days of the same year, and contemplated as immeasurably earlier in time; or that the beginning of a king's reign might mean an epoch earlier by incalculable periods than the day of his birth."

This argument our author expands, and very happily introduces the frequent appeals in scripture to the creation of the heavens and the earth, as furnishing not only a conclusive evidence of the divine majesty and power, but as vindicating and establishing his claim to the homage and allegiance of all intelligences; and, particularly, as illustrating the enormity of the crime of idol worship. Mr. L. associates all this with the law of the Sabbath:—

"To maintain the conviction and public acknowledgment of the fact that in six days God created the heavens and earth, the sea, and all things therein,

was to maintain the conviction and public acknowledgment that Jehovah the self-existent, the God of Israel, was the Creator; and that he accomplished the work of creation, not at different, undefined, and unknown periods, but at one period, one epoch, a defined, appreciable, familiar space of six days. The idolatry (namely the worship of Bel, Baal, Beelzebub, Satan,) which prevailed in Egypt and in Canaan when Moses wrote, denied these facts; and regarded the world as eternal, or ascribed the works of creation as it did the works of Providence, to the created intelligence denominated Bel, Baal, &c., and assigned to him the sun as his tabernacle and Shekina. The antagonism and rivalry of Satan required the homage of his followers; to secure which, required on his part, the arrogation of those works, prerogatives, and rights, on which the claims of Jehovah as Creator and moral governor were founded. Hence to side with that arrogant and usurping adversary, disregarding the Divine testimony concerning the fact of the creation in six days, forgetting, despising, and violating the hallowed seventh day as the appointed sign and memorial of that fact, and thereby denying that Jehovah was the Creator, and that, because he created all things, he was entitled to their universal homage and obedience, was treason against him, and deserved the penalty of death."

And we may add, that on this very point the reveries of geologists are not a little dangerous. By exalting the efficiency of natural laws, and by filling the minds of their disciples with the importance of long—indeinitely long—periods—by throwing into the shade the almighty fiat of God as the true cause of things, they cannot but weaken the apprehension of God's omnipotent will and wisdom. They do not teach idolatry directly, but they do magnify the mere properties of matter and the laws of chemistry almost to a level with the most High himself. God is kept out of view—Nature is every thing, or nearly so. Deity is removed at a distance from his works, as if He were an idle looker-on, having left the particles of matter to work out their own ultimate order and harmony. To such teachings we would give no place, even for a moment. We would rest on the declaration of God, who *knows* how and when the world was made.

But is the scheme of geologists plausible, and has it been proved? We think not. And on this Mr. L. belabours them with no little vigour. Taking their starting point—a period when the earth was a vast surface of granite, with its hollows filled with seas, and its great elevations—he says,

"Now it is to be observed that the thirty-two millions of square miles now occupied by the sedimentary masses, could not, at the commencement of their formation, nor at any period since, have furnished any of the sediment deposited there. For when the lower portion of the first layer of sediment was deposited, the same primitive rock which it now lies on must have been under it. And even if the now underlying rock yielded at first a portion of abraded particles, it would, after being covered with such particles to the depth of a few inches, be beyond the reach of the action of the agents of abrasion, and could yield no more. If, then, the 320 millions of cubic miles of sediment were produced by the wearing down of primitive rocks, either by the action of air and water, or by any other cause, those rocks, it is manifest, must have existed, not within, but out of and beyond the limits of the area over which the sediment was floated, and where it now remains. Those primitive rocks, if they existed any where, must have existed on the top of the granitic rocks which now rise above the general level of the sedimentary surfaces. They must have been piled up on the area of eight millions of square miles, assigned above to the existing granite surface; and must have exhibited an average height of forty miles; or if the most elevated summits were as much

higher than the general average as the highest summits now are, there must have been granite mountains 200 miles in height, an altitude at which probably neither air nor water would ever wear them down."

Now, suppose the process begun. We have first an interminable series of ages for the crumbling away of these summits—to form a stratum of soil for the support of vegetables—this is then heaved up by some horrible convulsion—the seas going *some where* in the mean time. These vegetables are then swept away, and the seas again return. The same process is renewed—and thus alternately, until strata are formed *ten miles deep!* Does any one believe it? But this is not all. These strata are *different*—limestone, slate, chalk, gravel, &c. Surely all these were not formed of granite! If not, then we must believe that during the various periods the character of these elevations changed—or that they were originally formed in *strata*—or that when one was washed away a new one might be disclosed, from which a new and different stratum might be formed in the valleys beneath: if the latter were the fact, we have a stratified world essential to the making of a stratified world!

But there are difficulties connected with this working-down process itself. Some of them our author states:—

"If the seas were deep enough to admit of their receiving sediment to the height of ten miles, the intrusion of such a mass would necessarily displace an equal bulk of water, and thereby raise the general surface, or overflow all but the most elevated portions of the earth's surface not previously submerged. But waiving all this, is it not inconceivable and impossible without a miracle, that the sediment detached from primitive rocks and washed down by river currents, should by the force of those currents, or by any other means, be diffused and precipitated equally over the areas covered by the seas? Are there currents in the seas extending in all directions from the mouths of rivers? Currents of such extent and force, and in such variety, as to transport materials, coarse and fine, ponderous and light, thousands of miles, and distribute in different localities such only as were homogeneous, and to transport and diffuse also the plants and animals whose fossilized remains are now discovered? Surely the miracles of Scripture are nothing, compared to those which are necessary to this hypothesis. For supposing that the slow operation of natural causes might, during the lapse of an infinite succession of ages, wear down a quantity of primitive rocks equal in bulk to the sedimentary formations, it is demonstrable that there was not on the globe room for that quantity of rocks to exist, out of the space occupied by those formations, and the space occupied by the waters of the ocean; and it is equally plain, that if such a process was carried on according to the uniform law of those causes, and by means of water as the principal of them, the growth of plants and animals must have been precluded till those formations were completed, so that their remains could not possibly be distributed and fossilized in the respective strata."

In short, on the plan of the geologists, there could have been no source whence these deposits could have come—no way to make them by the disintegration of rocks, if there had been such—no way to distribute the disintegrated materials, if these had existed—no way to bury, without harming their delicate tissues, the extinguished vegetables and animals—no way by which so great a variety of strata could have been formed. "The theory is mere matter of conjecture. The notion that the solid surface of the globe was at first all rock, is mere conjecture. Geology can furnish no evidence

whatever that any portion of the surface was at first rock of any kind. It cannot show that all the primitive rock which now appears, or ever has appeared, has not been raised up from beneath the general level, since the operation of geological changes and of sedimentary formations commenced. On the contrary, the notorious facts that sedimentary rocks and fossil remains are found in different countries on the summits of the most elevated mountains, where perpetual congelation has preserved them from abrasion; and that the granite surface of Sweden is reported to be gradually rising at the present time, might rather justify the conclusion that all the primitive rocks have in like manner been raised, and within a period not more remote. If the loftiest masses have been so raised, who can say that those of inferior height have not? It may give the reins to speculation, and may conjecture, that the earth was formed by the operation of mechanical and chemical forces, of what is called nebular matter; but can offer no semblance of evidence that such was its origin; that it was at first in a state of igneous fluidity, and that the crust when it cooled was granite; but it can offer nothing of the nature of proof to that effect. On the contrary, the facts that melted matter thrown up from below the crust by volcanic action is not granite when it cools, and that lava cannot be made of granite without other ingredients, might at least suggest the probability that the granite crust was never in a melted state. It may conjecture that the plants and animals which are fossilized were provided somewhere, but cannot tell where; that they were transported somehow to their destined places, but cannot tell how; that being transported, they were by some means kept in a perfect state without injury to their most fragile parts and delicate tissues, long enough for the accumulation of sedimentary matter by the action of natural causes to bury and fossilize them, but cannot show by what means."

Let us now come to coal. How was coal formed, according to the geologists? When did the vegetables, the trees, come from any particular locality? Were forests swept away and hurled into some hollow? If so, we have some questions to ask.

1. How comes it that the coal rests upon a solid rocky basis?—this must have been first swept clear! And of course there could have been no trees there at the time, they must have been kept in reserve, or *piled away*, in the mean time; for, say the geologists—

"Vast masses of those materials must have been universally at hand, and in a condition to be rapidly moved and universally diffused in water, and precipitated on the accumulated vegetable matter, is manifest. This the author—a geologist—admits, and cites in proof of it the frequent occurrence of fossil trees in the coal measures in an upright position, or but little inclined to the plane of stratification."

2. How does it happen that the materials were so regularly arranged as they are in the coal-strata west of the Allegheny mountains?—for these strata are of uniform thickness—that is, each stratum is of unvarying depth. This must have been miraculously brought about. And even more,—the trees must have been laid in precisely the same direction—for the coal has in every part of the stratum a cleavage in the same direction. 3. Where did the materials come from to form the strata of rock, &c., above the coal?—and if they came from some lofty summit, how comes it that they are so different—limestone, sandstone,

slate, &c.? These summits must have been stratified. 4. How can we imagine all these miraculous processes to have taken place some thirteen times in succession?—for there are so many coal-beds lying above each other, some with hundreds of feet intervening—each interval having its numerous strata of rock, sand, gravel, &c.

We believe most firmly that the theory of the vegetable origin of coal is sheer nonsense. There may be difficulties in the way of a satisfactory account of all the phenomena of the coal measures,—but we are sure—even from the data furnished by themselves, that God first made them as they are, and, making allowance for some changes of position as the result of subsequent convulsions of our earth, just where they are.

Our author takes up another topic—one on which the assumptions of geologists have heretofore met no combatant: we refer to the “pebble” deposits. These, he asserts, cannot be, in all cases, regarded as the detritus of rocks, broken, worn, rounded, and then deposited from currents of water; and, certainly, he has gone far to establish his position:

“An examination of a bed of gravel and pebbles, from a half inch to three or four inches in diameter, will exhibit such a variety in their forms and their mineral composition, as forcibly to suggest the impossibility of their having originally consisted of fragments of rocks, and of their having attained their forms by the friction or rolling in water. The extreme hardness of most of them precludes the supposition that rocks equally hard had been so broken up as to supply the requisite fragments. No known natural process would ever accomplish such a result; and if the fragments were provided, no conceivable amount of rolling and friction against each other, without an extreme vertical pressure, and a motive power far exceeding that of currents of water, would ever wear off their angles and give them their rounded form. Can any one imagine that masses of flint-rock were ever so broken into fragments as to supply the rounded nodules of that mineral; or that rocks of the garnet or topaz family, or any of those of the most simple and homogeneous composition, and of the greatest specific gravity, were ever subjected to such a process; or that if they were they would ever acquire a globular form by trituration in water?

“If the pebbles were formed by rounding the fragments of pre-existing rocks, they must have been such *sedimentary* rocks as their mineral composition in some respects resembles. The pebbles, however, especially the hardest, heaviest, smoothest, and most regularly shaped, are not in their structure *sedimentary*, but either *crystallized*, or their ingredients are mechanically combined otherwise than in sedimentary rocks. In general, they exhibit the appearance of having been chemically or mechanically formed in the beds which they now occupy, after the mineral matter of which they consist had been accumulated in those beds; and their position, in relation to the clay, sand, chalk, or other materials by which they are surrounded, cannot be satisfactorily accounted for on any other supposition. They are aggregations of quartz, feldspar, mica, or other simple homogeneous matter, chemically and mechanically separated from the earthy mass around them; and owing their spherical, oblong, prismatic, or other forms and their smooth surfaces, to the same laws to which diamonds and other crystals owe their peculiar forms and polished sides. Flint-pebbles abound in chalk-beds, where they could scarcely have been deposited by currents of water; for when, if ever, they were diffused and deposited in their present state at all levels, the chalk must have been in so soft and moveable a condition as to offer no resistance to such currents. Moreover, they, like many other pebbles in wholly

different situations, when broken often exhibit at the centre a nucleus of the aggregation, which cannot be supposed to have existed in the centre of broken fragments of pre-existing rocks, rounded by attrition, and then floated to their permanent position as pebbles."

We are aware—and so is Mr. Lord—that this is assailing what has, generally, been taken for granted: but taken for granted, we now believe, on very insufficient grounds. That *some* of these pebbly deposits are water-worn, may be admitted: but, certainly, not all. How did the rocks become comminuted? What force shattered them? And then, how, as the above quotation asks, can we account, on this theory, for the nucleated centres and the crystallized form of many of them—such as the flint nodules in the chalk strata?

These are some of the difficulties attending the theories of the geologists, and sufficient, we think, to bring us to a pause—to warrant us in demanding further investigations before we receive even the most plausible of their conjectures—enough to satisfy us that many of their assumptions cannot be maintained at all. But Mr. L. does not stop here, where he might have stopped. He proceeds to consider the present structure of the earth, in connexion with the admitted fact of the deluge. His views are given in a condensed form in the following passage:

"The reader will now consider the facts thus briefly glanced at: That all the sedimentary rocks which constitute the field of geologic research and hypothesis, were formed beneath the waters of the ocean; that the fossiliferous groups, to the depth of about seven miles, contain both marine and terrestrial plants and animals; that these and the sedimentary group beneath them were deposited prior to their elevation above the sea level; that the continents previously occupied by vegetable and animal races were removed or depressed at the same time or immediately after the present continents were raised; and in view of these facts, and the inferences which they justify, he will be prepared to decide whether it is possible that the stratified rocks were formed, and their fossils distributed and buried up in them, in the manner represented by the geological theory; or whether a process like that above indicated, by which the whole mass of sedimentary matter was dissolved, intermixed with the existing plants and animals, and held in solution in the waters of the deluge; and under the influence of mechanical, chemical, galvanic, electric, and perhaps other forces, precipitated, distributed into beds of diverse mineral composition, consolidated, and subsequently elevated above the sea level.

"In noting the difficulties of the former supposition, it must be observed, that the present continents occupy the space, which prior to the sedimentary formations, was occupied by the ocean; and the present ocean occupies the field of the former continents. From those former continents, therefore, the mass of sedimentary matter must have been derived, and likewise the terrestrial plants and animals which are fossilized. And it is further to be observed that both the marine and terrestrial plants and animals which are imbedded in the sedimentary rocks, are in general very perfectly preserved; a large portion of them in the limestones and other solid strata, exhibiting no marks of abrasion or decay.

"If, then, those former continents consisted of earths and soils adapted to the spontaneous and most exuberant growth of plants, and the support of every species of animals; and in that state were saturated, and with their various vegetable and animal races, diffused in the waters of the deluge, and in that state of mixture transferred to the area of the former seas; the conditions requisite to the sedimentary and fossil formations would be provided for; the pervading presence of water the medium of deposition; the distribution of

diverse mineral matter into distinct beds; the mixture of marine and terrestrial plants and animals in the lower as well as the higher groups; and in latitudes and climates to which they were not indigenous; the aggregation of vegetable masses in the coal measures; the subsequent upheaval of the strata thus formed, to constitute the present continents, and the still later intrusion of mineral and metallic dykes and veins; and the formation of a bed for the present oceans.

“Doubtless such a process was possible, and possible without any greater miracle than that of a universal deluge; possible, consistently with the wide dispersion of the fossil relics, and the state of preservation in which they are discovered; possible, with the materials thus indicated, and consistently with the separation of them into strata of different mineral composition; possible, consistently with the moral reasons assigned in Scripture for the deluge itself, and the results consequent upon it, in shortening the period of human life; the necessity of toil and of arts and inventions to render the earth productive; the allowance of animal food for the sustenance of man; the extinction of many species of plants and animals, consequent on the sterility of the new formations; the spontaneous growth of noxious in place of healthful plants; the introduction of diseases, droughts, famines, pestilences, poverty, and oppression; and lastly, possible, consistently with what is prophetically fore-shown of the purposes of the Creator, hereafter, not by a protracted, but by a summary process, to renovate, remodel, and re-establish the earth in its primitive paradisiacal condition of fertility, healthfulness, and beauty. And if with these conditions such a process was possible, the purpose of these observations requires no more.”

There is nothing in the Mosaic narrative to contradict these suppositions. That narrative is very brief, and yet it contains hints of great changes. “The fountains of the great deep were broken up.” And, why may we not infer, that in such a catastrophe, involving the utter destruction of the human race, with the exception of but one family, the entire earth underwent a complete, or nearly complete revolution? Certainly, to make a flood at all, the bottoms of the oceans would have to be elevated—and what difficulty in supposing that in again preparing the earth for the habitation of man, a large proportion of the former continents were submerged—the bottoms of the former oceans being elevated in part, to the height of the existing mountains? There is nothing violent in such conjectures—nothing more than geologists imagine to have taken place—some five—some twelve times. We conclude—hoping that our readers who are inquisitive in such matters will get and read the book—with another quotation from the preface:

“Let us then thrust the Mosaic record aside, and what have we gained? Does it relieve our labouring minds to be able to read that, at a period too remote to be measured even by the power of imagination, God created the primordial elements? and that, after an almost boundless interval of time, he undertook what is called ‘the work of the first day,’ and which took him a thousand years to finish? Does the fond notion of myriads of ages having been employed to render this earth a fit habitation for man, relieve us from the necessity of admitting some supernatural agency in the beginning, or render any more comprehensible the time and the mode of creative energy in its material manifestations? Does it exalt our conceptions of the great God to think, that after experimenting through countless ages, at the expense of successive dynasties of beasts and reptiles, he found himself under the necessity of reducing all his work again to chaos, and of doing it all over to adapt its condition, and attemper its climate to the reasoning brain of the last product of his skill? Or, are we more deeply impressed with a sense of his greatness and glory,

when, by availing ourselves of the kindly proffered aids of geology and chemistry, we have contrived to exclude all moral ends in the work of creation—reducing the intelligent and immaterial Creator into a necessary mechanical principle of motion, groping its way through illimitable space, and at last working itself up, by chemical affinities, into outward shapes and things? For ourselves, the Chaldean cosmogony, in which the monster Omoroca fell subdued beneath the victorious arm of the god Belus, and the world was formed out of her substance; the Hindoo, in which the Divine idea deposited in the waters, first with a thought created, a productive seed which became an egg, and in which Brahma sat inactive a whole year of the Creator; the Egyptian, which derives the visible universe from an eternal darkness in a boundless abyss; the Epicurean, which ascribes all things to a fortuitous concurrence of atoms; or the Cartesian vortical theory, which teaches that a formative circular motion was originally impressed on the elements of matter,—seems to us not more unworthy of him whom we call *God* than some of the theories of modern geology, and certainly quite as *worthy* of displacing the Mosaic record in our belief.”

THE RIGHT VIEW OF REVELATION VII. 5 AND XXI. 3, 4.

It is surprising, that those who undertake to expound the word of God should so far differ in their views, when we can see no reason for their difference. Formerly, Rev. vii. 9 and xxi. 3, 4, were understood to be a description of the heavenly state. Now, it is a favourite notion with some, that they describe the church on earth. Such expositors must be brothers to Macknight, of whom the celebrated Robert Hall said, that “he seemed resolved never to set his foot in heaven, while he could find any place on earth to set it.” It is true that the church on earth and the church in heaven, form but one family. Eph. i. 10; and iii. 15. The visible church is called the kingdom of heaven: Matt. xiii. 47—50. Christians, even in this world, have the first fruits of the Spirit, Rom. viii. 23, and the earnest of the Spirit in their hearts, 2 Cor. i. 22. They are also said to be come to the heavenly Jerusalem, Heb. xii. 22. But are we thence to conclude that this is the highest state of enjoyment to which they shall ever be advanced? No. The first fruits lead us to expect the full harvest; and the earnest, the full reward.

Further, is it true, that in this world the people of God are come out of great tribulation? No. “In the world ye shall have tribulation,” John xvi. 33. “Through much tribulation we must enter the kingdom of God,” Acts xiv. 22. Is it true, that in this world, believers hunger no more, neither thirst any more? Is it true, that the sun does not light on them, nor any heat? Is it true, that in this world God has wiped away all tears from their eyes? Is it true, that in this world, there is no more death, neither sorrow, nor crying, nor any more pain?

I do not deny, that there may be a faint, imperfect resemblance of these things in the millennium; but if I thought that was all that was intended in those sublime, heavenly, soul-enrapturing descriptions, I would turn Sadducee at once, and say there is neither resurrection, angel, nor spirit. If the passages to which I have alluded, do not give us a description of heavenly felicity, then, in my judgment, we have no information on this infinitely important subject. What poverty of spirit can induce men thus to eviscerate the *lively oracles*? Whatever

may have led some to adopt the above-mentioned interpretation, it is certain that, whatever enjoyment the believer may have of the love of Christ in this world, he shall have, in heaven, *a far more exceeding and eternal weight of glory*. He desires a better country, even a heavenly; he looks for a city that hath foundations; he knows that to depart and be with Christ, is far better; for in his presence there is fulness of joy, and at his right hand are pleasures for evermore.

I have never heard any argument in favour of the sentiment which I am opposing, except the following:

1. It is alleged that John heard a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them," &c. To this I answer, John gives us a view of the millennium in the beginning of the 20th chapter. He then gives us a view of the last judgment; and in the 21st and 22d chapters, he gives us a description of the saints' blessedness in heaven. I say this, because I never find John violating chronological order. Some think that it is said, *the tabernacle of God is with men*, because this earth, after it is purified by the general conflagration, will be the place of happiness for the redeemed. Or it may mean, that God has taken men into his tabernacle; as God dwells in his people, and they dwell in him.

2. It is alleged that the New Jerusalem must symbolize the millennial, and not the heavenly church, because it is said, "The kings of the earth do bring their glory and honour into it." "And they shall bring the glory and honour of the nations into it." Rev. xxi. 24, 26. To this it may be replied, the language is figurative, like that in Judg. xiv. 14. The glory of wicked men is said to descend into hell, Isa. v. 14; but in Ps. xlix. 17, we are assured this cannot be understood literally. Those whom ministers have been the means of converting, are called their *glory and joy*. 1 Thess. ii. 20. Now it is evident, that in the millennium, kings and nations, by enacting righteous laws, and setting a pious example before their subjects, will be the means of sending many to heaven; and in this way the kings and nations of the earth may be said to bring their glory and honour into heaven. Certainly, it will add to the glory of heaven, to find that its King, the Lord Jesus Christ, had the kings and nations of the earth for his willing subjects. Whether the state described in Rev. xxi. and xxii. be that of the church on earth, or of the church in heaven, it is unalterable. Rev. xxii. 16.

I dislike the sentiment which I have been opposing, because it presents an imperfect and temporary happiness, instead of a perfect and eternal one.

PRATENSIS.

(From Fairbairn's Typology.)

TYPOLGY OF SCRIPTURE.

[Continued from p. 72.]

When we come, however, to consider what is written of the manna in its typical bearing, as representative of the higher and better things of the gospel, we must remember that there are two distinct classes of relations—corresponding, indeed, yet still distinct, since the one has immediate respect only to the seen and the temporal, and the other to the unseen and the eternal. In both cases alike there is a redeemed

people, travelling through a wilderness to the inheritance promised to them, and prepared for them, and receiving as they proceed the peculiar provision they require for the support of life, from the immediate hand of God: But in the one case, it is the descendants of Abraham according to the flesh, redeemed from the outward bondage and oppression of Egypt, at the most from bodily death, in the other the spiritual members of an elect church redeemed from the curse and condemnation of sin; in the one the literal wilderness of Arabia, lying between Egypt and Palestine, in the other the figurative wilderness of a present world; in the one manna, in the other Christ. That we are warranted to connect the two together in this manner, and to see the one, as it were, in the other, is not simply to be inferred from some occasional passages of Scripture, but is rather to be grounded on the general nature of the Old Testament dispensation, as intended to prepare the way, by means of its visible and earthly relations, for the spiritual and divine realities of the gospel. Whatever is implied in this general connexion, however, is in the case of the manna not obscurely intimated by our Lord in the sixth chapter of St. John's gospel, where he represents himself with evident reference to it, as "the bread which cometh down from heaven;" and is clearly taken for granted by the apostle Paul, when he calls it "the spiritual meat" of which the Israelites did all eat, (1 Cor. x. 3.) Not as if in eating that they of necessity found nourishment to their souls; but such meat being God's special provision for a redeemed people, had an ordained connexion with the mysteries of God's kingdom, and, as such, contained a pledge that he who consulted so graciously for the life of the body, would infallibly make equal provision for the life of the soul,—as he has now done in Christ. The following may be presented as the chief points of instruction, which in this respect are conveyed by the history of the manna:

(1.) It was given in consideration of a great and urgent necessity. A like necessity lies at the foundation of God's gift of his Son to the world; it was not possible in the nature of things for any other resource to be found; and the actual bestowment of the gift was delayed till the fullest demonstration had been given in the history of the church and the world that such a provision was indispensable.

(2.) The manna was peculiarly the gift of God, coming freely and directly from his hand. It fell by night with the dew, (Numb. xi. 9,) which is itself the gift of Heaven, sent to fertilize the earth and enable it to yield increase for the food of man and beast. But in the wilderness, where, as there is no sowing, there can be no increase, if bread still comes with the dew, it must be in a sense quite peculiar, the produce of heaven—hence called "the corn," or "bread of heaven," (Ps. lxxviii. 24, cv. 40.) How striking a representation in this respect of Christ, all Scripture may be said to testify, as both in his person and in the purchased blessings of his redemption, he is always presented to sinful men as the free gift of the Father's love.

(3.) But plentiful, as well as free; the whole fulness of the Godhead is in Jesus, so that all may receive as their necessities require; no one needs to grudge his neighbour's portion, but all rather may rejoice together in the ample beneficence of Heaven. So was it also with the manna; for when distribution was made, there was enough for all, and even he who had gathered least still had no lack.

(4.) Then, falling as it did round about the camp, it was near enough to be within the reach of all; if any should perish for want, it could be from no outward necessity or hardship, for the means of supply were brought almost to their very hand. Nor is it otherwise in regard to Christ, who in the gospel of his grace is laid, in a manner, at the door of every sinner; the word is nigh him; and if he should still perish, he must be without excuse—it is in sight of the bread of life.

(5.) The supply of manna came daily, and faith had to be exercised on the providence of God, that each day would bring its appointed provision; if they attempted to hoard for the morrow, their store became a mass of corruption. In like manner must the child of God pray for his soul every morning as it dawns, "Give me this day my daily bread." He can lay up no stock of grace, which is to last him for a continuance, without needing to repair to the treasury of Christ; and if he begins to live upon former experiences, or to feel as if he already stood so high in the life of God; that, like Peter, he can of himself confidently reckon on his superiority to temptation, his very mercies become fraught with trouble, and he is the worse rather than the better, for the fulness imparted to him. His soul can be in health and prosperity only while he is every day "living by the faith of the Son of God, who loved him, and gave himself for him."

(6.) Finally, as the manna had to be gathered in the morning of each day, and a double portion provided on the sixth day, that the seventh might be hallowed as a day of sacred rest; so Christ and the things of his salvation must be sought with diligence and regularity—but only in the appointed way and through the divinely-provided channels. There must be no neglect of seasonable opportunities on the one hand, nor, on the other, any overvaluing of one ordinance to the neglect of another. We cannot prosper in our course, unless it is pursued as God himself authorizes and appoints.

There is nothing uncertain or fanciful in such analogies; for they have not only the correspondence between Israel's temporal, and the church's spiritual condition to rest upon, but the character also of an unchangeable God. His principles of dealing with his church are the same for all ages. When transacting with his people now directly for the support of the spiritual life, he must substantially re-enact what he did of old, when transacting with them directly for the support of their bodily life; and the faith of the Christian is only acting a suitable and becoming part, when it leads him back to this memorable transaction in the desert, to learn there the fulness of its privilege, and the nature of its obligations in regard to the divine provision furnished for the necessities of his soul.

II. But Israel in the wilderness required something more than manna to preserve them in safety and vigour for the inheritance; they needed refreshment as well as support—"a stay of water," not less than "a staff of bread." And the account given respecting this is contained in the chapter immediately following that which records the appointment of God respecting the manna (Ex. xvii.) Here also the gift was preceded by a murmuring and discontent on the part of the Israelites. So little had they yet learned from the past manifestations of divine power and faithfulness, and so much had sight the

ascendency over faith in their character, that they even spoke as if certain destruction were before them, and caused Moses to tremble for his life. But however improperly they demeaned themselves, as there was a real necessity in their condition, which nothing but an immediate and extraordinary exertion of divine power could relieve, Moses received the command from God, after supplicating his interposition, to go with the elders of Israel and smite the rock in Horeb with his rod, under the assurance, which was speedily verified, that water in abundance would stream forth.*

The Apostle says of this rock, that it followed the Israelites (1 Cor. x. 4.) And some of the Jewish Rabbis have fabled that it did literally move from its place in Horeb and accompany them through the wilderness; so that the rock, which nearly forty years after was smitten in Kadesh, was the identical rock which had been originally smitten in Horeb.† We need scarcely say, that such was not the meaning of the Apostle. But as the rock at Horeb comes into view, not as something by itself, but simply as connected with the water, which divine power constrained it to yield, it might justly be spoken of as following them, if the waters flowing from it went after them in their course. That this, to some extent, was actually the case, may be inferred from the great profusion, with which they are declared to have been given—"gushing out," it is said, "like overflowing streams," and "running like a river in the dry places;" (Ps. lxxviii. 20; cv. 41; Isaiah xlvi. 31.) It is also the nearly unanimous opinion of interpreters, both ancient and modern, and the words of the apostle so manifestly imply this, that we can scarcely call it any thing but a conceit in St. Chrysostom (who is followed, however, by Horsley, on Ex. xvii.) to regard the apostle there as speaking of Christ personally. But we are not thereby warranted in supposing, with some Jewish writers, that the waters flowing from the rock in Horeb, so closely and necessarily connected themselves with the march of the Is-

* This occurrence must not be confounded with another somewhat similar, of which an account is given in Num. xx. This latter occurrence took place at Kadesh, and not till the beginning of the fortieth year of the sojourn in the wilderness—when the period of their abode there was drawing to a close (comp. ch. xx. with ch. xxxiii. 36–39.) On account of the rebellious conduct of the people, Moses called the rock smitten, in both cases, by the name of Meribah, or Strife. But as the occasions were far separate, both as to space and time, the last was also unhappily distinguished from the first, in that Moses and Aaron so far transgressed as to forfeit their right to enter the promised land. Aaron was coupled with Moses both in the sin and the punishment; but it is the case of Moses which is most particularly noticed. His sin is characterized in ch. xx. 12, by his "not believing God," and in v. 24, and ch. xxvii. 14, as a "rebellious against the word of God." Again, in Deut. i. 37, iii. 26, iv. 21, the punishment is said to have been laid on Moses "for their sakes," or, as it should rather be, "because of their words." The proper account of the matter seems to be this; Moses, through their chiding lost command of himself, and did the work appointed, not as God's messenger, in a spirit of faith and holiness, but in a state of carnal and passionate excitement, under the influence of that wrath which worketh not the righteousness of God. The punishment he received, it may seem, was peculiarly severe for such an offence; but it was designed to produce a salutary impression upon the people in regard to the evil of sin; for when they saw that their misconduct had so far prevailed over their venerable leader as to prevent even him from entering Canaan, how much was the circumstance fitted to operate as a solemn check upon them in the time to come! And then, as Moses and Aaron were in the position of greatest nearness to God, and had it especially in charge to represent God's holiness to the people, the least falling from their steadfastness in them was of serious import, and required to be marked with a strong proof of the Lord's displeasure.

† Buxtorf. Exercit. p. 420.

raelites, that the stream rose with them to the tops of mountains, as well as descended into the valleys.* Considering how nearly related the Lord's miraculous working in regard to the manna stood to his natural working, and how he required the care and co-operation of his people to go along with him in making the miraculous provision effectual to the supply of their wants, we might rather conceive, that their course was directed so as to admit of the water easily following them, though not, perhaps, without the application of some labour on their part to provide for it a passage, and suitable reservoirs. Nor are we to imagine, that they would require this water, any more than the manna, always in the same quantities during the whole period of their sojourn in the wilderness. They might even be sometimes wholly independent of it; as we know for certain it had failed them when they reached the neighbourhood of Kadesh, and were on their way to the country of the Moabites (Num. xx. and xxi.) It was God's special provision for the desert—for the land of drought; and did not need to be given in any quantities, or directed into any channel, but what their necessities as connected with such a land might require.†

Understanding this, however, to be the sense in which the rock followed the Israelites, what does the apostle farther mean by saying, that "that rock was Christ?" Does he wish us to understand, that the rock typically represented Christ? And so represented him, that in drinking of the water which flowed from it, they at the same time received Christ? Was the drink furnished to the Israelites, in such a sense spiritual, that it conveyed Christ to them? In that case the flowing forth and drinking of the water must have had in it the nature of a sacrament, and answered to our spiritually eating and drinking of Christ in the Supper. This, unquestionably, is the view adopted by the ablest and soundest divines; although there are certain limitations, which must be understood. The apostle is evidently drawing a parallel between the case of the church in the wilderness and that of the church under the gospel, with an especial reference to the sacraments of Baptism and the Lord's Supper. The passage of the Israelites through the Red Sea, under the guidance and direction of Moses, he represents as a sort of baptism to him; because in the same manner in which Christian baptism seals spiritually the believer's death to sin, his separation from the world, and calling of God to sit in heavenly places with Christ, in the very same, outwardly, did the passage through the Red Sea seal the death of Israel to the bondage of Pharaoh, their separation from Egypt, and their expectation of the inheritance promised them by Moses. In what he says regarding the manna and the rock, he does not expressly name the ordinance of the Supper; but there can be no doubt that he has its elements in view, when he calls the one the spiritual food, of which the Israel-

* Lightfoot, on 1 Cor. x. 4.

† The exact route pursued by the Israelites from Sinai to Canaan, is still a matter of uncertainty. At some of the places, where they are supposed to have rested, there are considerable supplies of water (See Bib. Cyclop. Art. Wandering.) It is, however, certain, that the region of Sinai is very elevated, and that not only are the mountain-ridges immensely higher than the south of Palestine, but the ground slopes from the base to a considerable distance all around—so that the water would naturally flow so far with the Israelites—how far has not been ascertained.

ites ate, and the other the spiritual drink of which they drank, naming also the latter Christ (which he might equally, of course, have done in respect to the bread.) Such language, however, cannot have been meant to imply, that the manna and the water directly and properly symbolized Christ, in the same sense in which the bread and wine of the supper do. For the immediate design and use of the manna and the water had respect to the supply of the people's bodily necessities; for this alone they were ostensibly given; and hence our Lord, speaking of what the manna was, in itself, and depreciating its value in respect to men's higher natures, declared to the Jews, it was not the true bread of heaven, as was clearly proved by those perishing in the wilderness who partook of it. Not, therefore, directly and purposely, but only in a remote, concealed, typical sense, could the apostle intend his expressions of spiritual food and drink to be understood. Still less could he mean, that all who partook of these did consciously and believingly receive Christ through them to salvation. The facts he presently mentions regarding so many of them being smitten down in the wilderness by the judgments of God for their sins, too clearly proved the reverse of that. The very purpose, indeed, for which he there introduces their case to the notice of the Corinthian Church, is to warn the disciples to beware lest they should fall after the same example of unbelief; lest after enjoying the privileges of the Christian church, they should, by carnal indulgence, lose their interest in the heavenly inheritance, as so many had done in regard to the earthly inheritance, notwithstanding that they had partaken of the corresponding privileges of the Jewish Church. But as the bread and wine in the Supper may still be called spiritual food and drink, might even be called by the name of Christ, who is both the living bread and the living water, which they represent, although many partake of them unworthily, and perish in their sins; so manifestly might the manna and the water of the desert be so called, Christ being typically represented in them, while still thousands did not perceive any reference to him in them, and lived and died as far from Christ as the wretched idolaters of Egypt.

[To be continued.]

[For the Covenanter.]

FOREIGN MISSIONS.

Bloomington, Indiana, Sept. 17th, 1851.

MR. EDITOR,—I have noticed that since the failure of our church's mission to Hayti, if failure it may properly be called, the subject of foreign missions has seemed to occupy but little of the attention of Reformed Presbyterians in the United States. The spirit which animates to send the glad tidings of salvation to those who are perishing for lack of the truth has not entirely departed, but that heavenly fire which a few years ago was kindled into a flame now burns but feebly; it is no doubt stronger in some parts of the church than others; but it seems to me that the indications of its present comparatively dormant condition are so unmistakeable as to require no proof, and that not merely as it respects the private members of the church—for it is observable also in the rulers—and it even enters the pulpit. I have yet to be informed in what part of our church, within the last ten years, there have been any sermons preached on the subject of foreign

missions. Where have there been any of those forcible, soul-stirring appeals, which we were wont to hear, in order to excite us to contribute to send a preached gospel to the heathen? I fear, Mr. Editor, I greatly fear that there is something wrong, deplorably wrong; for if there is one thing more than another that evidences a lively, vigorous church, it is a strong, active, and persevering spirit of missionary enterprise: it is one of the highest honours and greatest privileges of the Christian to engage in it. Those who are thus occupied "improve their own character, purify their own hearts, exercise and strengthen their gracious affections, counteract their selfishness, and come more under the attractive, constraining, and transforming influence of the love of Christ." Are we not then criminal, if, in view of these facts, we fall back into apathy and indifference, regardless of the advantage to ourselves, or the obligations which rest upon us to make known God's light and saving health throughout the world?

It may not be unprofitable to your readers if we take a retrospective view of the deep and self-denying spirit of missions which pervaded the whole Covenanted Church for some time prior to engaging in the Hayti mission, and during its continuance, that the contrast may be drawn between it and the listlessness and comparative indifference which, since that time, and at present, seems to prevail in reference to it. I present, for this purpose, a few quotations, chiefly from published authoritative addresses, as they will sufficiently indicate the condition of the church in those periods.

In the year 1845 an address on the subject of foreign missions was issued to the members of the Church, in which it is said:

"And the same principle which binds you to unite the consecration of your substance with your prayers for its (the gospel's) extension in the sphere in which you live yourselves, calls upon you to unite them in an effort to bear it in the same efficiency to your fellow-men perishing for the word of life." In another part of the same address, after speaking of what Christians of other denominations are doing, it is said:

"What part, dear brethren, have you in conveying to perishing sinners the salvation of God?—'in holding forth the word of life,' to penetrate, with its divine radiance, the dark places of the earth filled with the habitations of horrid cruelty? Shall all the honour of promoting a cause so unspeakably precious, so infinitely excellent, be claimed by others, and none by you?"

And again:

"Never was a service in the name of our glorious Head, but it was returned manifold. And has he left inscribed in the sacred legacy of divine truth with which his church is intrusted, this command, in which all have an interest as agents, or as helpers—'Go, teach all nations'—and shall we not believe that while she is employed in obeying the command she shall experience the smiles of his approbation and the tokens of his care?"

And further:

"The people of the Lord, while straitened in their view, and contracted in the objects of their attention, are in danger of being, like little children, pent up and confined,—fretfulness, impatience, and irritation, are provoked by the very want of enlargedness of mind and of effort which they require."

In 1846 an address was published to the brethren on the same subject, in which the following occurs:

"It is not necessary, nor would it be altogether appropriate, for me to lay before you a formal argument demonstrating the obligations resting on you, as a

portion of the Church of Christ, to make known the glorious Gospel of the Son of God. Are you not Christians, 'the light of the world?' Has not the great Head, the Sovereign Lord himself, commanded us 'to go into all the world and preach the gospel to every creature!' And is there any undertaking that so readily and entirely commends itself to the affectionate attention and sympathy of Christ's real disciples as this?"

And again—same address:

"Let me urge you to action by the voice of the church. So long ago as 1841, the duty of at least attempting to preach the gospel, and to plant our standard amid the darkness of the heathen world, was solemnly and deliberately acknowledged by our highest judicatory. In the year 1843, the obligation was once more explicitly recognised. In 1845, the church with united voice, in the largest synod ever assembled among us, on either side of the Atlantic, for nearly two hundred years, reiterated this acknowledgment, and resolved at once to commence, and, with the blessing of Christ upon her efforts, to prosecute a foreign mission."

And further:

"In this work we can all unite; should we not lay hold of it individually and cordially? Are we not able? Assuredly we are. God has blessed our efforts at home until our vine has stretched its branches from one extremity of the land to the other. Property has increased among us, sufficiently to say the least, to warrant the draught upon the church of a few hundred dollars annually in addition to present burdens. A small amount, conscientiously and punctually paid by every member, would suffice. Nor is this all. So far from impoverishing us, we may anticipate, if we engage aright in this work, the very opposite result."

I might quote more of the same character; but these, together with the fact that the members of the church virtually endorsed the sentiments of those addresses by responding liberally to the calls, exhibit the ardour in this heavenly cause which characterized our church during that period. Alas! how great the contrast between that high-toned missionary spirit, and the low, dull feeling, which prevails on the subject at present!

The unhappy event which put a stop to our foreign mission has not, if I judge correctly, had the salutary effect which it ought to have had. It is true, we have been humbled and grieved, which, no doubt, we ought to be; but, have we not, without good reason, despaired of our having a foreign mission, and have we not, as a consequence, relaxed our energies, and become too careless whether or not we ever have one? Have not some of our brethren been led to go so far as to insinuate that it was not our duty to engage in the mission?—the inference, of course, being that it will be long before we ought, if ever, to engage in any such undertaking. And has not a disposition been manifested to present home missions as superior to foreign, and as if they only were obligatory upon the church, and even to advocate the home at the expense of the foreign? These are facts too well known to require proof; but as I am presenting them in order that your readers may compare them with the better state of things of which I have presented evidence, it may be expected that testimony be produced. This I am prepared to do to a certain extent, premising that when the missionary spirit is low, we can judge it as well by what is not said as by what is.

In an article on domestic missions which appeared in the February

number of the Covenanter, alluding to the failure of our foreign mission, it is said:

“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?”

Again:

“May it not be found, that in founding the foregoing mission, some were influenced by a desire to be like other churches, larger and more popular?”

And further on it is said:

“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.”

In the late circular on domestic missions, by Synod’s committee, while the design to undervalue the importance of foreign missions is disavowed, yet, whatever may be the object, this language appears:

“An impartial examination of the comparative claims of foreign and domestic missions will not, we are assured, result unfavourably to the latter. There may be more of excitement and romance in the establishment of missionary operations in far distant regions; but in a church such as ours, small in numbers and in pecuniary ability, there is more of the sobriety of reason, more of the humility and intelligent devotion of love, in labouring in the behalf of those who are perishing at our own doors.”

In the causes of fasting adopted by last Synod, while the failure of our foreign mission is assigned as a cause, and the feebleness of the true missionary spirit among us is acknowledged in general terms, there is nothing said about the positive neglect—shall I say, sin?—of not renewing our mission to Hayti.

[To be continued.]

THE HIGHER LAW.

While so many ministers and so many religious papers are scouting the idea of a “higher law” than the constitution and laws of the land, it is refreshing to find, now and then, a secular journal speaking distinctly on the other side. It is singular, however, and alarming, to find Atheism seeking refuge in the church—while a part, at least, of the world, repudiates its blasphemies. The following is from a daily paper in New York city:

“We have heard a great deal lately about a *higher* than human law;—a great deal of indignation has been vented against certain persons who have avowed their belief in the existence of such a law;—and a very large class of our newspapers and public men have zealously sought to make the world believe, that the believers in a ‘higher law’ are the enemies of *all* law, and that the peace of society is in imminent danger from their machinations. Very little of this virulent denunciation, in our judgment, has been honest or sincere. Partisan schemes, business rivalries, personal animosities, have prompted much of it. These and other motives have incited journalists, orators, politicians, merchants, &c., to create a *panic* in society,—to attempt to alarm the country on account of the number of ‘higher law’ men who exist in it, and whose pestilent heresies menace its existence. Our chief regret, in this matter, grows out of the fact, that the men who believe in the ‘higher law,’ and who act steadily, consistently, and conscientiously, on that belief,

are not more numerous than they are. No absurdity was ever more gross than that of apprehending danger to society, from the *conscientiousness* of its members. If nobody believed in a *higher* law, human laws would not be worth the parchment they are written on. It is only because men believe in the immutable laws of right and wrong—because they feel in their own hearts the consciousness of their existence and their sanctity—that they regard human laws as any thing but the dictation of the strongest. All reverence for law, all regard for it as a rule of conduct and of life, all real respect for its dictates, springs from faith in a supreme law, higher than humanity, and represented to society and to man in these laws of human enactment. And when men lose all conviction of this higher law, their obedience to human law will depend entirely upon the weakest of all reliances, their own inconstant and lawless will.”

CHANGES AT HAND.

“In every part of the world there is abroad a common influence, generating a common conviction, that society is about to enter upon a new and happier condition. In places savage and refined, remote from the busy centres of European civilization or in its very focus, in regions of ignorance or of knowledge, in Moscow and in Paris, in Italy and in Norway, in London and Vienna, we may see different exhibitions of the same great thought, that we are about to enter upon an age of liberty. The shrewd man of business may smile at the visionary anticipations of the more excitable politician, the dream of the patriot may be brighter than any probable fact to be realized in our generation, but it is worse than folly to ignore the anticipations of millions, or the dreams in which the leaders of great masses, perhaps, too ecstatically indulge.”—*Westminster Review*.

This Review is an exponent of the anti-evangelical liberalism of England. Of course, it only sees a *free* future. The Christian sees this, but he sees more—and more correctly—he sees a holy, *and*, consequently, free future.

THE YEARS 1848 AND 1851.

The following is from the North British Review :

“Probably since the fall of the Roman Empire the world has never seen a year so eventful and distracting as 1848. It seemed like a century compressed into a lustrum. Never was there a year so distinguished beyond all previous example by the magnitude and the multiplicity of its political changes—by the violence of the shock which it gave to the framework of European society—by the oscillations of opinion and success between the two great parties in the Continental struggle. Never was there a year so pregnant with instruction and with warning—so rich in all the materials of wisdom both for sovereign and for people—so crowded with wrecks and ruins, with the ruins of ancient grandeur, and the wrecks of glorious anticipations—so filled with splendid promises and paltry realizations, with hopes brilliant and fantastic as fairy-land, with disappointments dismal and bitter as the grave. Thrones, which but yesterday had seemed based upon the everlasting hills, shattered in a day; sovereigns, whose wisdom had become a proverb, and sovereigns whose imbecility had been notorious, alike flying from their capitals, and abdicating without a na-

tural murmur or a gallant struggle; rulers, who had long been the embodiment of obstinate resistance to all popular demands, vying with each other in the promptitude and the extent of their concessions; statesmen of the longest experience, the deepest insight, the acutest talent—statesmen like Metternich and Guizot—baffled, beaten, and chased away, and reaching their foreign banishment only to turn and gaze with a melancholy and bewildered air on the *écroulement* of schemes and systems of policy, the construction of which had been the labour of a life-time; eminent men sinking into obscurity, and going out like snuff; obscure men rising at one bound into eminence and power; ambitious men finding the objects of their wildest hopes suddenly placed within their grasp; Utopian dreamers staggered and intoxicated by seeing their most gorgeous visions on the point of realization; patriots beholding the sudden and miraculous advent of that liberty which they had prayed for, fought for, suffered for, through years of imprisonment, poverty, and exile; nations, which had long pined in darkness, dazzled and bewildered by the blaze of instantaneous light; the powerful smitten with impotence; the peasant and the bondsman endowed with freedom and unresisted might; the first last, and the last first;—such were the strange phenomena of that marvellous era, which took away the breath of the beholder, which the journalist was unable to keep pace with, and ‘which panting Time toiled after in vain.’”

This is 1848. What follows in 1851?

“Where now are all those bright prospects vanished?—which of all those mighty changes have become permanent?—what has been the enduring fruit of all these brilliant victories?—where now are to be found all those fresh, young, sanguine constitutions? With scarcely an exception, every thing has fallen back into its old condition. In nearly every state the old demon of despotism has returned, bringing with it worse devils than itself. Hungary and Hesse are crushed; Bavaria has been degraded into the brutal tool of a more brutal tyrant; the Prussian people are sullen, desponding, and disarmed,—and the Prussian government sunk into a terrible abyss of degradation; Austria has a new emperor, more insolently despotic than any of his predecessors for many a long year; and throughout Germany constitutional liberty has been effectually trampled out. In Italy, Venice and Lombardy have been reconquered, and are now experiencing the *væ victis*; Tuscany is worse, because more Austrian than before, and alarmed at the peril she has incurred; the small duchies are as bad as ever—they could not be worse; the Pope, terrified out of his benevolence and his patriotism, has been restored by foreign arms, and the old ecclesiastical abominations are reinstated in their old supremacy; while Naples and Sicily are again prostrate at the feet of the most imbecile and brutal of the incurable race of Bourbons. Two short years have passed away since Europe presented to the lover of liberty and human progress the most smiling aspect she had ever worn:—and in this brief space of time, an inexorable destiny has gathered together all the far-reaching anticipations, all the noble prospects, all the rapid conquests, all the rich achievements, of that memorable era, and covered them over with these two narrow words—*Hic jacet.*”

This is true, and fitly spoken; but, as the same writer goes on to show, not a little has been gained:—in the great revolution that is approaching, the friends

of liberty will enter the field enriched with experience and mutual confidence, and encouraged by the assurance that they know both the strength and the weakness of their adversaries.

THE NEW YORK PRESBYTERY.

This body met in the 3d Church, N. Y., Tuesday evening, Oct. 7, and continued its sessions until Tuesday, the 14th.

The opening sermon was preached by the moderator, S. Carlisle, from Rom. i. 16, "I am not ashamed of the Gospel of Christ." The ministerial members of Presbytery were all present except M'Kee and Kennedy, with ruling elders, Wm. M'Cracken, Kortright, Clark Brown, Whitelake, Wm. Fleming, Coldenham, Wm. Thompson, Newburgh, Wm. Sterritt, 1st, N. Y., James Wiggins, 2d, N. Y., Hugh Glassford, 3d, N. Y., John Evans, 1st, Philadelphia, Wm. Brown, 2d, Philadelphia, Samuel Cameron, 3d, Philadelphia, and James Smith, Baltimore, in all twenty-four members.

We notice the following items of business transacted :

1. *Student of Theology.*—Mr. Wm. Thompson delivered two pieces as specimens of improvement, both of which were unanimously sustained, and was assigned two others—an Exercise and Addition on John v. 1—10, and a Latin Exegesis, "An Jesus Christus omnium regnorum, magistratumque gubernator sit."—These to be prepared for next meeting of Presbytery, as trials for licensure. In the mean time, Mr. T. is to pursue his studies, as heretofore, under the direction of Chrystie.

2. *Presbyterial Visitation.*—Until now, this Presbytery has not attended in form, to this very important part of Presbyterian regimen. A committee was appointed which brought in a report which was slightly amended and adopted, as follows :

1st. Resolved, That the Committee of Visitation consist of two Ministers and an Elder, who in all cases shall report to the next meeting of Presbytery after the visitation.

2d. Resolved, That the formula of queries prepared by the Synod of 1840 with the addition of 1847, be the guide in the examination.

3d. That previously to next meeting of Presbytery the following congregations be visited, viz. :—1st and 2d Philadelphia, 1st, 2d and 3d New York, Newburgh and Coldenham.

4th. That Samuel O. Wylie, S. Carlisle, Ministers, with John Brown, Elder, be a committee to visit 1st Philadelphia.

That Jas. Chrystie, Jas. M. Willson, Ministers, with John Evans, Elder, visit 2d Philadelphia.

That Andrew Stevenson, Jas. W. Shaw, Ministers, with Andrew Knox, Elder, visit 1st New York.

That Jas. Chrystie, S. Carlisle, Ministers, with Jas. Ramsey, Elder, visit 2d New York.

That Jas. Chrystie, James W. Shaw, Ministers, with Matthew Duke, Elder, visit 3d New York.

That A. Stevenson, Jas. W. Shaw, Ministers, with William Fleming, Elder, visit Newburgh.

That Jas. Chrystie, S. Carlisle, Ministers, with William Thompson, Elder, visit Coldenham.

5th. That in every case preaching attend the examination, before or after,

and where any expenses are incurred by the committee of visitation the same shall be paid by the Congregation.

Respectfully submitted.

ANDREW STEVENSON, Chairman.

3. *Letter from Synod's Committee of Supplies.*—A letter was read from the chairman of this committee, informing Presbytery that Messrs. Milroy and Hunter, licentiates, had been assigned to our bounds. In consequence, however, of some statements made to Presbytery to the effect that circumstances required the presence of Mr. H. in the Pittsburgh Presbytery, where he now is, the following resolution was adopted :

“Resolved, that this Presbytery relinquish all claim upon Mr. H's. services, and so far as such action may be called for on our part, dismiss him to the Pittsburgh Presbytery.”

4. *Missionary Stations.*—Argyle and Glengary in Canada West, were recognised as Missionary Stations, and the latter was afterwards, for the reason that it lies so much nearer to their bounds, recommended to the care of the Rochester Presbytery.

5. *Supplies.*—The following scale of appointments was adopted :

MR. MILROY, 4th Sab., Oct., *Albany* ; 1st and 2d Sabs., Nov., *Argyle* ; 3d, 4th and 5th Sabs., Nov., *Topsham* ; Dec., 1st Sab., *Faiston* ; 2d, 3d and 4th Sabs., Dec., Jan., 1st and 2d Sabs., *Topsham* ; Jan. 3d Sab. *Faiston* ; 4th Sab., Jan. and 1st Sab. Feb., *Argyle* ; 2d Sab., Feb., *Albany* ; 4th Sab., Feb., and 1st, 2d, and 3d Sab., March, 3d congregation, *Philadelphia*.

J. HENDERSON, 4th Sab., Dec., and 1st Sab., Jan., 3d congregation, *Philadelphia*.

A. STEVENSON, 1st and 2d Sabs., Feb., 3d congregation, *Philadelphia*.

J. M. WILLSON, Nov., 4th Sab., 3d congregation, *Philadelphia*, and to moderate in a call when requested by the session and congregation

S. O. WYLIE, Dec., 2d Sab., 3d congregation, *Philadelphia*.

R. Z. WILLSON, two Sabs., *Topsham*, discretionary, and to moderate in a call when requested by the session and congregation.

J. M. BEATTIE, March, 3d Sab., *Faiston*.

J. CHRYSTIE, one Sab., discretionary, 3d congregation, *Philada*

J. W. SHAW, two Sabs., discretionary, *Argyle*.

S. CARLISLE, Dec., 2d and 3d Sabs., *Argyle*.

6. *Libel on Rev. John Little.*—This case occupied the greater part of the protracted sessions of the Presbytery. The libel was presented by Mr. Joseph Torrens, and consisted of three counts. The charges were contained in six specifications, as follows, teaching “that the mere existence of a civil government entitled it to conscientious obedience.” That “opposition to and bearing testimony against any civil government is contrary to the practice of Christ and his apostles,” that “Christ so far approves (we do not give the exact words) of slavery as that he would tell a slave to go back and meekly submit himself to the yoke,” and “the perversion of scripture by applying it to support the false doctrine contained in the first specification,” and the application in the same way of the Confession of Faith, and finally, in advising his hearers to the use of the elective franchise. Eight witnesses were brought forward by the prosecution, and eleven by the defendant. The first, second, fourth, and sixth, as arrayed

above, were voted proved; Wylie, Chrystie and Shaw dissenting, as likewise, we believe, some elders. It was then resolved, "That Mr. Little be called upon to retract or to give explanations satisfactory to this court, in reference to the doctrine contained in the specifications of the libel which have been sustained as proved." Mr. L. then made explanations which were voted satisfactory, when Presbytery passed the following preamble and resolution:

"Whereas, it is the judgment of this Presbytery that Mr. Little, while it appears from his explanations, that he did not intend to be hostile to, he has not clearly presented the doctrines of the Reformed Presbyterian Church concerning civil government in the sermon referred to in the libel, Therefore,

"Resolved, That he be and hereby is admonished by this Presbytery to be more careful in future, so to exhibit the doctrine and testimony of the Reformed Presbyterian Church as to occasion no suspicion that he does not intend to be faithful on this matter."

7. *The Fugitive Slave Law.*—The following preamble and resolutions were adopted:

Whereas, It is our duty as witnesses for Christ to bear testimony against the evils that prevail—and

Whereas, We should "Open our mouth for the dumb in the cause of all such as are appointed to destruction"—and to "Open our mouth, judge righteously, and plead the cause of the poor and needy, to remember those that are in bonds as bound with them." Therefore—

1. Resolved, That we regard slavery with abhorrence, as a most heinous sin and an unmitigated political and social evil. We are convinced that depriving men of their right to themselves—the power of abrogating the marriage relation—of separating parents and their youthful offspring—and possessing an absolute power over the bodies and souls of men, can never exist without heinous criminality, and no conceivable circumstances can excuse any in the practice of this God-defying sin.—Hence we regard immediate emancipation upon the soil as the only mode of bringing slavery to a peaceful end and of complying with the requisitions of God's law.

2. Resolved, That the fugitive slave law is utterly repugnant to every principle of justice and in direct opposition to God's express law.—Its accordance in its main elements with the Constitution of the United States renders it the more worthy of our detestation, and more clearly shows that its passage and enforcement will bring desolating judgments upon our land. Those officers who are commissioned to carry out its provisions are not employed in promoting the legitimate ends of civil government, the glory of God nor the good of men, but are acting in disobedience to God, and are entitled to no respect or obedience, but ought to be resisted by all means that accord with the law of God.

3. Resolved, That to inculcate obedience or conscientious submission to this law or respect for the officers of law in enforcing it, encourages men in their callous heartlessness respecting fugitives from bondage—countenances oppression—brings disgrace upon the church and gospel of Christ, and leads men to disregard the plainest provisions of God's law, which commands all to "relieve the oppressed," and forbids to bewray him that wandereth; and we warn all under our charge to beware of complying with the provisions of this law, or of giving

assistance to those who would return to cruel bondage those who have escaped from their oppressors.

4. Resolved, That every minister who would not be false to his vows, false to the poor and needy, and false to the claims of the King of nations, should, especially in these times of opposition to the rights of God and of man, be careful to pray in public for the enslaved, preach against slavery, and warn against the sins of exercising the elective franchise and holding office under a slaveholding constitution and Government.

8. *Home Missions.*—The following is the report of the Treasurer :

To the Moderator and other members of the New York Presbytery, to meet in the church of the third congregation New York :

Your Treasurer would respectfully submit the following report :	
Cash on hand as per last report,	\$275 71
Oct. 14th, Received from Ryegate and Barnet Female Mis- sionary Society, per Rev. J. M. Beattie,	17 60
	<hr/> 293 31
Paid out, June 9th, 1851, to White Lake Congregation, 50 00	
“ “ “ Rev. J. M. Beattie, 5 00	5 00
	<hr/> 55 00

Leaving a balance in Treasury, \$238 31

All which is respectfully submitted,

JAMES WIGGINS,

Treasurer Home Missionary Society of New York Presbytery.

New York, Oct. 8th, 1851.

Mr. Wiggins was directed to pay \$80 into Synod's Fund.

9. The next meeting of Presbytery will be held in Newburgh, the 3d Tuesday of April, 1852, at 7½, P. M. R. Z. Willson was appointed the Moderator's alternate to preach the opening sermon.

PITTSBURGH PRESBYTERY.

At the late meeting of this Presbytery, Mr. JOSEPH HUNTER accepted a call from the Reformed Presbyterian Congregation of Wilkinsburgh, Pa. Rev. O. WYLIE demitted his late charge—the Congregation of Brookland, North Washington, &c.

AFFAIRS ABROAD.

Turkey.—Kossuth has been liberated. He left Constantinople in September. His destination is somewhat uncertain. Wherever he goes, the friends of liberty will do him honour. Austria and Russia are indignant. The former threatens to retaliate by stirring up rebellion in the provinces contiguous to her borders. This is easily done. Misgovernment and difference of religion—many of the inhabitants of Bosnia and Servia are a kind of Christians—have prepared the way.

Egypt.—We hear no more of the controversies between the Egyptian Pasha and the authorities at Constantinople, and presume some arrangements have been entered into. The following possesses a good deal of interest:

“The viceroy of Egypt has sanctioned a railroad from Alexandria by the way of Cairo, to the Isthmus of Suez, and the work will be commenced without delay. With the most skilful European engineers at his command, and able at any time to command one hundred thousand Arabs and Copts to the labour, the energetic and enterprising Ibrahim Pasha will not allow a long time to elapse before the whistle of the locomotive will wake the solitudes of Petra and Mount Sinai, scare the marauding Bedouin, and render the journey from Alexandria to the Holy Land as easy and rapid as the passage from Buffalo to New York. A railroad through the scene of Israel's flight and Pharaoh's keen pursuit—through the regions where the silence of death has reigned ever since the law was given from Mount Horeb—now for the first time in thousands of years to be disturbed by the clanking and roar of modern machinery. Here Job drove his numerous flocks to the great marts of the South. Over this ground his contemporary Moses led the Hebrews to the Land of Promise. This was the path of the hosts of Amru, the successor of Mahomet, when he led his fanatical and victorious thousands from Syria to Cairo and Alexandria, poured his dense dark masses upon Southern Europe, and aimed to subject the Cross to the Crescent. These vast and arid deserts, over which the bald and rocky Sinai frowns in stern grandeur, long afterwards trembled beneath the tread of armed millions, whirling like some horrible tempest through the scene of Israel's trial and punishment.”

Rome. 1. Its Political Condition.—Every thing portends some great and speedy changes in Rome. The cardinal government is carrying things with a high hand. The correspondent of the Independent writes,

“Letters received in Paris and in London by different persons, concur in describing the present state of things in Rome as most extraordinary. There are three governments: that of the French General, arbitrary and contemptuous toward the Pope and Cardinals, and more and more disposed to hold Rome as a French garrison. Secondly, that of the Pope and the Cardinals, which is capricious, distrustful, and anti-French; and lastly, “the secret government,” that of the Republicans, which is feared by the Papal authorities, and universally obeyed by the people. A cardinal is reported to have said, “Formerly we watched the Liberals, now the Liberals watch us.” In one of the letters referred to is the following striking description of the revolution which has taken place in the Roman mind, and a foreshadowing of the catastrophe which is generally expected:—“Since the gallant defence of Rome which astonished the world, they have positively, if unexpectedly, got back something of the heroic spirit of their forefathers. Formerly oppressed into something lower than humanity, in their own insignificance they dared not handle the sword, but knew only how to use the dagger; now that they have found, as much to their own astonishment as to that of the world at large, that they can withstand and even defeat the French in equal numbers, every Roman thinks himself a hero, and this self-reliance makes him so. He has besides before his eyes the fears of the Pope; and entertains so firm a confidence in Mazzini, the acknowledged chief of Italian unity and independence, that should the European complications lead to a crisis in France, revolution must unavoidably break out in Italy, and would probably be victorious. The dispersed Austrians have too long a line to guard from the Alps to Spoleto; and as to the Neapolitan army, the Romans remember with contempt its flight, notwithstanding all the efforts of Swiss mercenaries, before less than half the number of Roman citizens, from Velletri to the frontier, whither the King of Naples (escorted by a regiment of cavalry, and holding a pistol at the postillion's head,) had preceded his troops the night before the fight, to which he had invited a northern diplomatist, who, having stronger nerves or an instinct less acute of danger than his Majesty of the Two Sicilies, found

himself alone with his telescope confronting the pursuing Romans. When insurrection does break out in Italy you may be sure that it will be obstinate and bloody, and that the laurels, which old Radetsky owes a great deal to chance and to the no longer existing dissensions of his opponents, may very easily wither in the burning blast of the tempest which every where is brewing."

2. *Its Religious Condition.*—On this subject, we have access to few sources of detailed and accurate information. Dr. Murray, (Kirwan,) who has just returned from a European tour, confirms all previous accounts respecting the prevailing disregard of Popery. He says,

"It would seem that even attachment to the ceremonials of their religion is gone in Rome. There is neither morality nor religion in Rome. I went into the Pantheon; it is a building, the foundation of which was laid during the reign of Paganism. It is the temple where all the heathen gods were worshipped, and at the present time is the temple of Popish idolatry. It is a circular building, and here and there, and all around, are altars, one priest at this altar, and another at another. I was at that temple looking round me, when I perceived a dirty looking priest, and a dirty looking lad—whose head seemed as if it had not been combed for a week—waiting upon him at an altar, and giving out the responses. That priest, that lad, myself, and my *valet de place*, were the only persons present at the ceremony. I was in St. Peter's in the morning when mass was said:—St. Peter's, which is the most magnificent building of the kind in the world. When one sees it, he cannot expect to see any thing like it again, just as when one sees Mount Blanc, you do not wish to see any other mountain. In that magnificent building, capable of holding 20,000 or 30,000, there were not more than 300 present at mass. I have no doubt one-half were strangers; and among all present, I do not believe there were ten Romans. I went among the churches of Rome, gorgeous beyond description. I went at all hours of the day, I may say all hours of the night; as both day and night I went to see what I could see, and hear what I could hear; and I am here able to say that I never saw an individual, man or woman, who wore a decent garb, attending at the confessionals. I never saw a solitary woman bow the knee at the confessional except a beggar woman. I never saw a solitary man go on his knee to receive the wafer except a pauper. Men and women of character and rank keep themselves away from these churches; and the churches are given up to boys and beggars. It is amazing in the magnificent St. Peter's, to see boys in rags playing hide and seek, and beggars standing here and there saying, "Give me a penny." Go where you will, you will see nothing like devotion; you will hear nothing like preaching."

France.—Events are ominous as it regards the interests of evangelical religion. The authorities, supreme and subordinate, are, clearly, under not only Popish, but even Jesuit influence. Colporteurs and missionaries are subjected to harassing prosecutions, even for selling Bibles. Tracts on the evils of Popery cannot be circulated without incurring the hazard of onerous prosecutions; and the report is abroad that the government intend to forbid the circulation of the Protestant translation of the Bible, because it is not the translation of the majority! However, there are limits. The friends of truth are on the alert, and pursue their work with diligence, and not without success.

Germany.—We have nothing new to chronicle respecting the political state of Germany. Austrian—or rather, Russian—influence, is in the ascendency. At the late meeting of the Evangelical Alliance in

London, Dr. F. W. Krummacher made some statements respecting the religious condition of Central Europe:

“He first described the historical development of German infidelity, from the time of Arndt, Gernard, and Spener—having the influence of French deism and English materialism. The philosophers Hernden and Kant reduced the Gospel to three ideas—God, liberty, and immortality; but the deeper philosophers, Hegel, Fichte, and Schelling, had done some service to Christianity. Schleiermacher brought them back to an historical Christ, and was the father of Nitsach, Neander, and Tholuck. Strauss perfected the development of infidelity, and proved what fools God made of men when they opposed themselves to him. There was still in Germany, Indifferentism, Rationalism, and Radicalism.—The general faith was, there is a God in heaven, a Providence; Christ is the greatest of philosophers, the best moral teacher; we are obliged to keep his commandments, and so we shall be saved; if we are not perfect, God is merciful. This has given way among the scientific and theological classes to more evangelical ideas; but among the people, to Radicalism, or democracy, and atheism: as, since 1848, it had come out that there was no way to realize democratic fancies but by the decided negation of religion. Wurtemberg, Protestant Bavaria, Saxony, Westphalia, Pomerania, and Brandenburg, are the most hopeful parts of Germany, in regard to its religious condition.”

England.—One of the most important events since our last, has been the renunciation of Popery by the Duke of Norfolk and his family. The Duke is a Howard: his family have always been Papists. They stood out at the Reformation, and have continued until now to tread in the evil footsteps of their fathers. The Duke is the first peer of the realm, after the princes of the royal family. He has become a Presbyterian, having joined the congregation of Dr. Cumming. His conversion has awakened no little interest, and seems to have thrown somewhat of a damper upon the Papists in their present movement. Report says that even Dr. Pusey is about to retrace his steps, renounce his Puseyistic doctrines, and become a genuine Protestant.

The great economical event of the year has been the Great Exhibition. It has been eminently successful; and we are glad to have it to say, that, by the acknowledgment of the British press, the American portion of the Exhibition has been the most useful. England has found a treasure in an American reaping machine, and now no longer sneers at republican genius. We are glad of this, because it all goes to promote the extension of a freer and better social system—to extend the influence of republican doctrines.

The following is new and strange:

“The English Chancellor of Exchequer recently took the dissenters and reformers quite by surprise, by announcing that the Regium Donum heretofore given to the English Presbyterian ministers, is to be discontinued after the present year; and that it would have been suspended at once, but for the possible injury that might be inflicted by a change without notice. Seeing that it is not long since Lord John Russell answered the appeals and arguments of the reformers by the sneering assurance that the money would be continued so long as the ministers would receive it, this may be regarded a great step—which only precedes the suspension of the similar grant to the Irish Presbyterian ministers.”

Ireland.—There is no longer any reason to doubt that the efforts of the different Protestant Churches are making themselves felt upon the Popish population of Ireland. This population has itself

diminished. Ireland has 1,600,000 fewer inhabitants than she had ten years ago! Famine and emigration have done their work, and we have seen it stated that there is now but 500,000 difference between the Popish and Protestant population of the island. Still, emigration goes on. We take the following from the Times:

“The depopulation of the country progresses with rapid strides. Farms are unoccupied, districts uninhabited increase with a ratio which knows no cessation. And, although alarm at the fact is no longer confined to any class, it pervades all ranks there are still no efforts made on the part of those most directly concerned to stem the stream which is fast draining the strength and the resources of the country. It is nothing to depend upon the feeble efforts of the League. The working of that body seems confined to a certain number of gentlemen, who are very able and well intentioned, but who have not from the country that amount of support which alone could enable them to work with effect. That is the fault of the country—but the fact remains. What, then, is to be done? How is the tide to be turned? How is the stream to be dammed up, that it may not become a torrent? It is not the perpetual flow of emigration, alarming as it is, which startles us so much. We never see a morning pass without a caravan of our countrymen and countrywomen arriving here, to pass away again on their route to that great republic, which really seems destined to become the future home of our race. There is neither coach nor conveyance which enters Limerick on any day of the week, and Sunday is not an exception, which does not bear its quota towards the great sum which fills the multiplying emigrant-ships from every port with a western aspect, and leaves a large residuum in every town that affords a labour-market to the misery-stricken people of this land. It is lamentable to know that in the midst of this frightful depopulation—a depopulation thoroughly startling even to the most ultra-advocate for clearances, the landlords are quite wide of the course which not only justice and fair play, but even prudent equity, demand. We shall illustrate what we say by a fact. A few days since a subscriber entered our office and discharging his account up to a certain time, requested that the paper might be thenceforward discontinued, as, in fact, he would be on his way to America before its expiration. Upon further conversation, our friend stated that he would much rather remain at home, if he could with safety. But he was circumstanced in this way:—He had paid his rent all through the famine period, save and except one year’s rent, which was now due. He had paid this rent without abatement or allowance. He had recently applied to have that arrear cancelled on grounds very intelligible. His claims were admitted, and a promise was given him that the year’s rent would not be collected. He asked to have it cancelled, but this was refused. Now, every man knows that a year’s rent is a poor allowance indeed for a farmer, after so many years of failing crops and low prices. So the landlord thinks in this instance; yet, so incoherent is the old and vicious practice in the class, that the power over the tenant which an uncollected arrear always gives the landlord, even to retain a good tenant, he will not forego.”

AFFAIRS AT HOME.

The Maine Liquor Law.—This law is of the most stringent character, and has so far wrought well. It has been executed with great energy. In Portland, where there were some hundreds of drinking places, there are now none where liquor is sold publicly, and but few where it can be had even by stealth. The good effects of the law are already manifest in the decrease of crime and pauperism. This is the right way to deal with such an enormity.

The German Reformed Church.—Our readers will remember Dr. Nevin and the Mercersburg Theology. They have reached their acme. He has resigned his professorship. His Romanistic tendencies have become too strong for his most tolerant brethren. The German Reformed Messenger, which has been regarded as his organ, now openly dissents from his views. We hope the result will be, the complete purgation of the body from the leaven of Puseyism.

Judge Kane's Charge.—The death of a Maryland slaveholder—shot at Christiana in this State, by his escaped slave—has furnished business for the Circuit Court in this district. Some forty or fifty are in custody. Judge Kane directed the Grand Jury to bring in bills for *treason*. They did so. The Judge hints pretty strongly that writing, &c., against the Fugitive Slave Law is treason, provided any outbreak occur. He says:

“ There has been, I fear, an erroneous impression on this subject among a portion of our people. If it has been thought safe to counsel and instigate others to acts of forcible oppugnation to the provisions of a statute, to inflame the minds of the ignorant by appeals to passion, and denunciations of the law as oppressive, unjust, revolting to the conscience, and not binding on the actions of men ;—to represent the constitution of the land as a compact of iniquity, which it were meritorious to subvert,—the mistake has been a grievous one ; and they who have fallen into it may rejoice, if peradventure their appeals and their counsels have been hitherto without effect. The supremacy of the constitution, in all its provisions, is at the very basis of our existence as a nation. He whose conscience, or whose theories of political or individual right forbid him to support and maintain it in its fullest integrity, may relieve himself of the duties of citizenship by divesting himself of its rights. But while he remains within our borders he is to remember, that successfully to instigate treason is to commit it.”

If this Judge, and such as he, get their will, we will find ourselves pretty soon under a despotism as dark as the Austrian or Roman. Vengeance is coming. God reigns.

Pennsylvania Election.—The Democratic party have put in all their candidates except Judge Campbell, who was a candidate for a seat on the Supreme Bench. We are glad that he is defeated. An unscrupulous Papist is not a very fit man to administer justice. We hardly looked for this result. After all, party discipline is not omnipotent. There is a little conscience left.

NEW PRESBYTERIAN CHURCH.—The Associate Presbyterian congregation, Rev. C. Webster, Pastor, are erecting a meeting house on the N. W. corner of Shippen and Florida Streets, a few rods east of Twelfth Street, 53 ft. by 70, which will seat 700 persons. It is to be wholly of stone, rough-cast. The basement is nine feet in the clear. The floor one foot above the level of the pavement—48 ft. by 54 designed for a Primary and Sabbath School. The outside work to be finished this fall. Cost of lot and building, \$9000, one half of which has been contributed. They rely upon the liberality of the Christian public for the completion of this undertaking.

Moyamensing, with a population of 28,000, and only one Presbyterian church in the district, (Rev. Mr. Ramsey's,) and that on the city line, certainly needs this improvement.

NOTICES OF BOOKS.

THE PRESBYTERIAN FAMILY ALMANAC FOR 1852. Presbyterian Board of Publication, Philadelphia.

Besides the usual Almanac matter, the rising and setting of the sun, &c., being calculated for all latitudes in the United States, there will be found here a number of extracts, &c., of a religious tenor, illustrated by cuts; and, also, statistical tables of the Presbyterian Church. It is one of the improvements of the times—the preparation of Almanacs free from the trifling matters, stories, &c., with which these useful annuals were formerly stuffed.

This Board has also issued a PRIMER that far excels in the attractive character of its illustrations, and the neatness of its typographical execution, any thing of the kind we have ever seen. The matter is well arranged and collected for the purpose. If a pretty book is any help in teaching the young idea how to shoot forth, we would recommend parents to get this Primer.

KIRWAN'S LETTERS. Three parts in one. 18mo. Presbyterian Board of Publication, Philadelphia.

Like the former, this book has passed the ordeal of criticism, and has passed the period of recommendations. The verdict of the entire Protestant public has fixed their character as the most lively, picturesque and irrefutable of all the late productions against Popery. This edition is well got up, and, we need hardly add, should have a wide circulation.

“Still Happy,”—“The Brazen Serpent,”—“My Father's God, a Testimony for Religion, addressed especially to the children of pious parents,”—“Considerations for Days of Adversity,”—and “Sarah Lee and Susan Gray,” are all interesting *booklings*, the last in verse, issued by the same Board. The Days of Adversity deserves special notice. Different kinds of calamity are considered distinctly, and affectionate instruction and consolation administered. We offer a sample:—

“*The day of desertion is a day of adversity.* Fellow-pilgrim, you have been deceived. You have trusted in a *friend*; and that friend has neglected you—forsaken you—betrayed you. You have had reason to repeat the well-known complaint—‘It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was *thou*, a man mine equal, my guide, and mine acquaintance,’ *Psa. lv. 12, 13.* Perhaps more than one friend has deserted you; you thought that you had many; but this was before you had need of them. When that time came, you looked for their expected and promised help, and behold! all had disappeared, like the motes of the sunbeam, when the dark clouds intervene.

“Have you not been too sanguine? Did you imagine that your friends, above all others, were ‘born for adversity?’—would love, ‘at *all times*?’ *Prov. xvii. 17.* Surely yours is not a singular case. No; but it is a painful one: it imbitters a day of adversity: it is, of itself, a day of adversity. Yes, but ‘in the day of adversity, consider.’

“I. Consider that creatures are like ‘broken cisterns;’ they promise relief, and you approach them—to be disappointed. Consider that as *they* are, so are *you*—as liable to change, to alienation, to turning; and that as *you* are, so are *all* worldly refuges and delights—never certain, never safe. Consider the warning, ‘Cease ye from man,’ *Isa. ii. 22,* and you need not wonder; lay hold on the encouragement, ‘It is better to trust in the Lord than to put con-

fidence in man,' Psa. cxviii. 8, and you need no longer lament. Such considerations will tend to tranquillize your mind.

"Consider, that though earthly friends are changeable, your heavenly Friend is not. 'There is a friend that sticketh closer than a brother,' Prov. xviii. 24. 'In him there is no variableness, neither shadow of turning,' James i. 17. Has HE called you his friend? John xv. 15, 'Then he will never leave you, never forsake you, Deut. iv. 31; Heb. xiii. 5. 'When thou passest through the waters,' He says, 'I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour,' Isa. xliii. 2, 3.

"Such considerations will reconcile you to the loss of every *earthly* friend.

"III. Consider that this heavenly Friend will not only help and deliver you, but that he also can and does sympathize with you. This is a valuable qualification in a friend. It is much to receive assistance; but is more—oh, how much more!—to receive assistance and sympathy too. And this he feels and gives. Bone of our bone and flesh of our flesh, he knows our weakness. Once a sojourner on earth, He received the aid of friendly sympathy in hours of want and grief; and that no variety of human sorrow might pass by him untried, untasted; and that he might know how to feel with future sufferers—he was deserted too. Yes, sorrower, he feels for you—he feels *with* you. He remembers the garden of Gethsemane, and Pilate's hall, and Calvary, and feels with you. He remembers Judas' betrayal, and Peter's denial, and feels with you. He remembers the cowardly flight of some, and the 'standing afar off' of others, of his dearest friends, in the hour of nature's extremest need, and he feels with you. What more, deserted Christian, can you need?"

THE WORKS OF CREATION ILLUSTRATED. From an English Edition. Small 4to., pp. 264. *Presbyterian Board of Publication.*

This is another very handsome volume. It is particularly designed for juvenile readers, but is not beneath the notice of their elders. It treats of the creation—following the order of the first chapter of Genesis: the formation of light, the firmament, &c. It describes the sea, the planetary bodies, and especially the tribes of the animal kingdom, selecting the most common, and also some of the most singular—ending with man. The whole is interspersed with suitable reflections, leading the mind of the reader to Him who made them for his own glory. This is just such a book as we would put into the hands of youth; it is both instructive and entertaining. In a few instances, however, its statements are not, we think, correct, as when it says "that the camel can lay in a store of water sufficient for thirty days"—and "that the dromedary will go over as much ground in one day as the best Arab horses will in eight or ten." These are, certainly, exaggerations.

COME TO JESUS. 32mo., pp. 103. By Newman Hall, B. A. *Presbyterian Board of Publication.*

We like much this little volume. Its subject is *the* subject, and it is well discussed. Come "For Pardon," "To be reconciled," "To be saved," "For peace of conscience," "For a New Heart," "For the privileges and joys of adoption,"—Come, "Jesus is God," "Is man," "Is the Saviour," &c. Difficulties are removed. "Where is Jesus?" "What is meant by coming to Jesus?" "But I am not worthy, and cannot come aright," "But I am not fit," "But I fear I am not one of the elect," &c. The writer then argues the case by a well-selected array of arguments. Buy this tract, and read it, then put it in the hands of your child, your friend, and so "cast thy bread upon the waters."

OBITUARIES.

One very important way of instructing is by example. The Scriptures abound in practical illustrations of the value of divine truths, and the spiritual benefit of conformity to the divine commands. To give us doctrines and duties in a kind of visibility for the conviction of sinners and the encouragement of saints, may be regarded as one great end the Spirit had in view in writing to ages to come the biography of Scripture worthies. And may it not still answer, in a measure, the same purposes to present to the world—however briefly—notices of the life and triumph of faith in the case of a departed friend? “Mark the perfect man, and behold the upright; for the end of that man is peace.”

JEANETTE KEYS, whose family name was Montgomery, was born in Ireland, and was in youth placed in circumstances where she had the opportunity of acquiring a good education, which, with a natural amiability of disposition, gained her the affection of all her acquaintances. But the circumstances of her early life, however favourable to mental culture, were far from being so to her spiritual condition; and yet, even then, she improved such opportunities as she had of religious culture. She was early married. And after the decease of her first husband—when she was still young—she sought admission into the Reformed Presbyterian Church of Conroy, then under the pastoral care of Rev. John Stott; and as it was during the period of the controversy respecting the magistrate's power, she entered the church with clear views and decided convictions in reference to the church's distinctive principles. And so decided was the triumph of grace, and so much to her taste was the law of God, that she purged her library of the trashy novels, which, till then, had occupied its shelves, and substituted in their room the standards of the Reformed Presbyterian Church. She was admitted to the church in September, 1838; and from that time till her death, she remained a steadfast, and consistent, and zealous member. Her seat was never vacant when in health, either in the Church or in the fellowship meeting; and every effort she could make was constantly employed to encourage and extend pure and undefiled religion. She won and retained the esteem of all who became acquainted with her.

Such was her character in Ireland. In May, 1845, she came to this country, settled in Philadelphia, and connected herself with the Cherry St. Reformed Presbyterian Church. Here she maintained the same marked and consistent, yet unostentatious Christian character which she had established for herself on the other side of the Atlantic. In January, 1849, she formed a marriage connexion with Mr. Wm. H. Keys, a member of the same congregation. This union, which was likely to have proved a happy one, was soon broken up by his death. From that time her constitution seemed gradually to give way: her soul was still in health, and prospered. She appeared to contemplate, without alarm, the slow, but steady steps of approaching death. She had given herself away to the Lord in a perpetual covenant. She had taken God as the strength of her heart and her portion for ever. She rested from her labours January 29th, 1851, aged 38.

Mrs. Keys was singularly attached to the Church, and ever took a lively interest in all her public concerns. On them she was always ready to converse, which she did with great intelligence, showing very clearly that her mind and heart were occupied, not about matters of a frivolous and transitory nature, but about the things that belong to the glory of Christ, and the welfare, extension, and prosperity of his kingdom.

During her last and protracted illness she was confined to her bed nine weeks. Mrs. K. exhibited the most uncomplaining patience. Her pains were often severe: she suffered much, but no complaint—no unsubmitive murmur—passed her lips. She regarded all her trials as coming from a Father's hand. Still she was not entirely free from the anxieties that often disturb the faithful in view of death. But she never let go her hold of the promises. On being reminded that God had said, “I will never leave thee nor forsake thee,” she replied, “He still gave me that promise.” The morning of her death every cloud was removed. To use again her own words, she was “quite happy;” and when asked, after a short season of acute bodily suffering, whether she wished for any thing—“Nothing,” she said, “but the kingdom of heaven.” She had attained to full assurance. And just before her departure she said, “I am about to live a life of happiness with my Redeemer in heaven.” Her last words, uttered in great feebleness, and just intelligible, were—“The Bride, the Lamb's wife.” Her “latter end was peace.” [Com.

JEPHTHA WILLIAMS was gathered to his people August 19th, 1851, in the 77th year of his age.

This exemplary Christian acceded to the Reformed Presbyterian Church, with his wife, thirty-two years ago, in the Congregation of Coldenham. It was then under the care of the Rev. Mr. Willson. They were both greatly respected members of Goodwill Presbyterian Congregation, in full communion. In that church they had been both held as slaves, in Long Island, and had bought their own freedom for \$500. Jephtha, among his Presbyterian brethren, heard it said that Covenanters were a very bad people, "turners of the world upside down." Curiosity led him to hear the Rev. James Milligan, then pastor of the Coldenham Congregation. The preaching pleased him greatly, as evangelical and edifying. He expected, during the interval of public worship, to find out, by the talk of the people, their evil designs as traitors to the commonwealth. The Presbyterians then held slaves. He was, however, disappointed, as the conversation of the Covenanters was on religious topics altogether, such as the worship of the forenoon. Of that he approved, of course, and could not but contrast it with the talk of his Goodwill brethren on politics, harvests, butter, cows, calves, dollars, and cents. But his mind had been so prejudiced by the slanders of many, that he thought it all hypocrisy; still, he began to think that possibly Covenanters might be Christians. He came often to hear the word preached, sought acquaintance with the members, and read the terms of communion. He requested the pastor of the Coldenham Congregation to point out to him the alterations that the Presbyterian General Assembly had made in the Westminster Confession of Faith, and give him the history of the National Covenant of Scotland, and of the Solemn League and Covenant. He asked whether coloured members would be buried in our grave-yard,—“for,” he said, “we are not permitted to bury our dead in Goodwill burying-ground.” It seems almost incredible that any who profess to be the disciples of the meek and lowly Jesus, would carry the cruelties of slavery down to “the house appointed for all living.” But they do; yes, even those who call themselves orthodox Presbyterians!

After much searching of heart, consultation with his intelligent and very exemplary wife, and prayer, he and she applied to session, gave great satisfaction when examined, and were enrolled among Christ's witnesses.

For thirty-two years he and his household “have adorned the doctrine of God our Saviour.” His conversation, prayer, and example, have been blessed of God to bring into the church more than sixty souls of his coloured brethren, and thirteen families, nine of which are in his own family. None of all these in Orange county have ever been subjected to church censure. For thirty-two years, we have good reason for believing, that family worship, night and morning, was never omitted in his household.

He died in the full assurance of faith—on his death-bed “speaking peace to all his seed.” Is slavery better than the lot of these disciples of Christ? A large funeral testified the respect in which he was held by his brethren and neighbours.

J. R. W.

Died, Wednesday, Oct. 8th, of dropsy, Rev. JAMES BLACKWOOD, Pastor of the Reformed Presbyterian Congregation of Camp Run, &c.

APPENDIX TO AFFAIRS ABROAD.

Ireland.—The correspondent of a secular paper says:—“I refer to the change, in regard to religious sentiment and feeling that is so extensively taking place all along the southern and western coast, from Cape Clear to Donegal—so wide-spread, reaching far inland at some points, that ‘The Times’ Commissioner,’ travellers, and pamphleteers, are all arrested by it, so well attested by English clergymen, M. P.’s, and a host of others, that it can no longer be either denied or laughed at—carrying men, women, and children, by thousands away from the church and clergy to which they had clung so closely and loved so fondly. . . . So that while in England, Protestant clergymen and laity of high rank are crowding into the Roman Catholic Church—comparatively an exotic—in Ireland the people are fast leaving the church of their fathers—one that it had become a moot point would be the last to give way to the inroads of proselytizers, for another, heretofore identified with their oppression and subjugation.”

THE COVENANTER.

DECEMBER, 1851.

[For the Covenanter.]

URIM AND THUMMIM.

There is hardly any thing mentioned in Scripture which has excited so much curiosity, and about which we have so little satisfactory information as “Urim and Thummim.”

There are some things respecting them about which we are certain. 1st. The words signify “lights and perfections.” According to the idiom of Scripture, we have here the figure of speech called *hendiadys*; which represents what is one as if it were two, as in Ps. xcix. 4—*Thou executest judgment and righteousness in Jacob.* Judgment and righteousness is the same as to say righteous judgment. In Scripture, examples of this kind are numerous. “Urim” and “Thummim,” then, signifies *a perfection of light*. 2d. We are sure that the Urim and Thummim was put in the high priest’s breast-plate. Ex. xxviii. 30. 3d. We know that in some way or other God made known his mind by it to Israel in important cases. Numb. xxvii. 21, &c. &c.

The Jews say it was not lawful to inquire by Urim and Thummim for a private person, but only in cases which concerned the nation or the prince; and though there is no command in relation to this matter, yet it is certain that we have no account of its being consulted but in public affairs. See Judges i. 1, 2, and xx. 18, &c. But while all are agreed thus far, it is not agreed what Urim and Thummim was. Neither is it agreed in what way God answered when he was consulted by Urim and Thummim.

As to the first, Urim and Thummim appear to have been nothing else than the precious stones on which were engraven the names of the children of Israel. This appellation seems to have been given them on account of the brilliancy and variety of their colours. In Lev. viii. 8, it is said—“He put in the breast-plate the Urim and Thummim.” There is no mention of the precious stones, which seems to intimate that they and the Urim and Thummim were the same. I was led to adopt this opinion from considering Zech. iii. 9—“For behold, the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the gravings thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day.” It is agreed on all hands that the Urim and Thummim were lost at the destruction of the first temple, and never recovered. In the text we have a promise that although the precious stones of the Ephod were

irrecoverably lost, yet God would give his church *one stone* that should be worth them all: for *upon one stone shall be seven eyes*.

In Hebrew the same word that signifies eye also signifies colour.* What is called "the colour of amber" in *Ez. i. 4*, might as well be rendered "the eye of a coal." Every one acquainted with his Bible knows that in Scripture seven is the number of perfection. Seven eyes, then, signify seven colours; according to philosophers, *all colours*; which, when properly combined, constitute light. Thus, then, we see that Urim and Thummim, and seven eyes, are substantially the same, viz., *a perfection of light*.

The next subject of inquiry is, In what manner did the high priest obtain the response by Urim and Thummim? The learned, and generally very accurate Prideaux, is of opinion that the high priest, having put on the Ephod, went into the sanctuary, and standing outside the veil, which separated the holy from the most holy place, with his face turned toward the ark, God answered him by an audible voice. Certainly, a great deal can be said in favour of this opinion. In *Ex. xxv. 22*, God says—"I will commune with thee from above the mercy seat." And in *Judg. xx. 27, 28*, it is said—"The ark of the covenant of God was there in those days; and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days." In *1 Chron. xxi. 30*, it is said—"But David could not go before it to inquire of God." In these instances I shall not dispute the learned Dean's opinion. But there are other instances mentioned in which there was neither ark nor mercy seat, from which the response could be given.

The Jewish writers say that the oracle was given by a light shining from the letters on the breast-plate, which spelled the words in which God gave the answer. Learned men think they have torn this opinion to fragments, and trodden it under their feet. "*He that is down needs fear no fall*." So, as I never occupied a niche in the temple of fame, it will not sink my character if I attempt to collect and join together the scattered fragments.

To return to *Zech. iii. 9*. We have seen that seven eyes signify a perfection of colours. They signify also a perfection of knowledge. *Zech. iv. 10*: "Those seven; they are the eyes of the Lord." In *Rev. v. 6*, the Lamb is said to have seven eyes, which are the seven Spirits of God. In allusion, still farther, to the stones in the breast-plate, the Lord says—"I will engrave the graving thereof." Bezaleel engraved the names of the tribes on Aaron's breast-plate; but God the Father promises to engrave the names on this stone. This signifies that as Aaron, when he laid on the Ephod, was the representative of all Israel, so Christ is the constituted representative of the spiritual Israel. But there is still an allusion to the Urim and Thummim; and if the letters did not give the answer, they were useless as to that purpose. But we see that they were of such importance that Jehovah promises to see to the engraving of them himself.

The learned Dean thinks the response could not be given by light shining from the letters on the breast-plate, because there are four of the Hebrew letters that do not occur in the names of the tribes. But we know that the same thing can be expressed in so many different ways, that the want of the four letters can form no solid objection. It

* This form of speech is in use among ourselves; we say, I do not like the *look* of it, meaning its appearance.

is said that the Greek alphabet consisted at first of but sixteen letters. Now, if the Greeks could write what they pleased with sixteen letters, surely God could deliver his oracles with eighteen.

There is no need of having recourse to the foolish subterfuges which the Dean has so ably refuted. When Abiathar fled from Saul to David, he took, not *an* Ephod, but *the* Ephod: the Ephod with Urim and Thummim. When David would inquire of the Lord as to whether the men of Keilah would deliver him up, he said to Abiathar the priest, Bring hither the Ephod. Now, here, there was neither tabernacle nor ark. Unless, then, David had expected the answer from the Ephod itself, why should he call for it? The same remarks will apply to David's inquiring of the Lord whether he should pursue the Amalekites, 1 Sam. xxx. 7. There was no tabernacle nor ark there. The answer was given from the Ephod.

As to what Prideaux tells us, that there was a priest went with the army, who was called a high priest of the war, and that he carried the ephod in a box made for the purpose, and that this was called the *ark*, and that when the priest consulted the oracle he turned his face to that, —I would observe, that if this had been done, that ark was not the ark of the covenant: it had no cherubim, no mercy seat, and, of course, was no symbol of the Divine presence. Add to all this, they had no Divine authority for such a practice. David's having the ephod with him at Keilah and Ziklag was owing to his extraordinary circumstances. There was to be a priest with the army, Num. xxxvi. 6: Deut. xx. 2: but he had no authority to take the ephod with him. When the other tribes went to fight against Benjamin, they went to the house of God to inquire of Phinehas; they did not take him with them to the war.

As those who reject the Jewish account of Urim and Thummim give us nothing in its stead but conjecture, and hardly even that, and as it appears to me that the Jewish account has Divine authority, I believe I shall hold by it, till I find some account of the matter that is more satisfactory.

PRATENSIS.

[For the Covenanter.]

FOREIGN MISSIONS.

Bloomington, Indiana, Sept. 17th, 1851.

[Continued from page 113.]

More proofs might be given, but enough have been presented to answer the purpose for which we have brought them forward. Now, sir, it appears to me, and I doubt not does to many, to be a most astonishing thing that such a change should take place in consequence merely—for no other reason is apparent—of losing our missionary by his abandoning an important Christian principle. I cannot imagine that if it had been a home mission, instead of a foreign, which the church had lost, that such consequences would have resulted to the home mission, either as regards the action of the rulers or the feelings of the private members of the church, and yet I know of no good reason that will warrant the difference, either in action or feeling. To make this a little more clear, let me present a case. Suppose that in any part of our now well-regulated home mission field, a missionary should abandon covenanted principles, would the church abandon the work in the place where he laboured with little or no design to renew it? I trow not. They would put another in the vacancy as soon as one could

possibly be obtained to fill it. That would certainly be the only sensible and dutiful course to pursue. That would be the course of which the Lord's people would approve, and one on which the blessing of Zion's King might be expected. No doubt they would do so with grief and "searchings of heart" to see why the church was so chastised, and what was the design of the Head in permitting Satan thus to afflict her, and for the time that might intervene to retard the progress of the gospel in those parts. But I am persuaded the work would not be abandoned, nor would years be permitted to elapse before an effort would be made to re-occupy the ground. Now, would not such a course give better evidence of repentance for whatever might have been wrong in motive or action? Would it not be a better sign of the continuance of the right spirit, and would it not be more becoming the covenant church of the Lord Jesus Christ, bound as she is by the most sacred ties, to advance the interests of his kingdom by every instrumentality which he has put in her power, than if, instead of putting forth those vigorous efforts to have a truth-loving, properly qualified, and efficient Herald of the Cross to proclaim the whole truth as it is in Jesus in the vacant field, she folded her arms, and neglected or refused to act, at the same time uttering doleful lamentations about the failure of this part of her mission, as if that would be an excuse for her neglect, and persuading herself that if she only cultivate the portion that remains a little better than heretofore, it will not make so much difference if the other is dispensed with, and particularly so, as the people seem generally inclined to contribute rather to the cultivation of the part that is yet occupied, which, together with the fact that it has become a question with some members of the church whether the failure was not a providential indication that the mission in that part might not be renewed, therefore it would be doubtful policy to attempt it,—thus comforting herself in her negligence and failure in duty?

If the case I have supposed be really supposable in its leading features, if not in every aspect, you will perceive that the contrast I have drawn between the right and wrong sentiments, feelings, and course of action, will apply to foreign as well as to home missions. True, there are some differences, but they are not of such a character as to prevent the conclusion that what would be right in ordinary circumstances in the one case would be right in the other, and what would be wrong in the one case would be wrong in the other.

I can imagine several objections that might be made to the above conclusions, but none of such force as to destroy them. Neither distance from the main body of the church, difficulty of obtaining a minister or ministers with the requisite qualifications, greater amount of funds required to sustain it, "equal if not greater prospects of success"—these, nor none that I can at present think of, will invalidate the conclusions I have drawn. The duties are of the same general character, both binding upon the church, but chiefly the foreign; and no minor considerations, no death of a missionary, no abandoning of the work by one employed in it, and much less no loss of a missionary by his leaving the church's principles, is a sufficient reason for giving up a mission, either at home or abroad, for any considerable length of time, without a determined, vigorous, and persevering effort to have it continued. I grieve to have it to say that such has not been the course

pursued towards our Haytien mission, nor is the prospect of its being soon adopted so bright as to impart consolation.

The fact cannot have escaped notice, that the claims put forth of late in favour of our home mission, are based, to a greater or less extent, upon the supposition that somehow or other, of which the writers seem to have no very definite idea, a foreign mission would conflict with the home; and hence the insinuating, if they may not be called direct attacks, of which I have given a sample, are placed in the beginning of the articles. I presume they could account, in some way, for this strange course; but that a good reason could be assigned for it, I very much doubt. That we are "small in numbers and pecuniary ability" is granted; but if that be meant as a reason, I confess I cannot see its force. Our church contains more members, and is much richer than she was when she contributed so liberally to the Hayti mission; and we must remember that she had a home mission then, also. Need it be said, that even at that time she could have done much more? If we were to contrast our liberality—at the best, in proportion to our means, with what the Moravians, and others that might be mentioned, have done in proportion to theirs—we would appear in a most unfavourable aspect. The truth is, we don't require to be assisted in mourning over our poverty. We don't need to be persuaded that we are only capable of supporting a home mission. We are eagle-eyed in discovering our inability to contribute much. It is no wonder that the spirit of foreign missions is so low: "Like priests, like people," is an old proverb, and very applicable in the case before us. It would be well if ministers, instead of endeavouring to extinguish for ever the spirit which animates to send the gospel abroad, were engaged in kindling it into a flame. Home and foreign missions do not naturally conflict, and any attempt to make them do so is ill-directed. The language of the Synod of our brethren in Scotland, in their letter to our Synod of 1847 on this point, are good and wholesome words:

"We can assure you, not only from observation but from experience, that what is given for the extension of the kingdom of Christ abroad, is not so much taken out of the funds of the church at home; for you will find that Christ does most for you at home, when you are doing most to extend his kingdom abroad;—this is the scattering that increaseth, the other is a withholding that tendeth to poverty. The prosperity of the church at home is not seldom measured by her exertions to carry the bread of life to those who are perishing for lack of knowledge."

Your own language, Mr. Editor, in your remarks on the proceedings of that Synod, are also much to the point. Speaking of our missions, home and foreign, you say,

"These two great departments of missionary labour ought not to be considered antagonistical. The one need not, and rightly prosecuted, will not, interfere with the other. The one re-acts favourably upon the other. The more interest the church has in the perishing Haytien, the more will she be concerned for her own famishing children. To abandon or neglect either, would be to stifle the exercise of Christian sympathy. The more that is given for foreign missions—we venture the prophecy—the more will be forthcoming for the supply of the destitute at home."

If the sentiments in those extracts are weighed in the balance against those to which I have alluded, it will not be difficult to determine which preponderates.

The openings for spreading the truth in Hayti are every year increasing. They are more numerous now than they were when our missionary was there. A few months since, it was stated that the Commune of Donden, in Hayti, with a population of nearly six thousand, had virtually thrown off Romanism, and was prepared to receive evangelical Protestant ministers in place of the discarded priests. If our mission in that island had been in existence, that field might have been entered and a rich harvest reaped. We ought to have at least two missionaries in Hayti. Why is it that we have not? It was confidently expected that at least an effort would have been made at last Synod to have the mission renewed, but in this we have been disappointed. When the mission was dropped, it was said concerning it in the letter of our Synod to the Synod of our brethren in Ireland,

“We have felt constrained to suspend for a season our operations,—but do not misunderstand us, we still cherish the hope that Providence will open up the way for our resumption of this good work under happier auspices.”

Such language naturally led all who took a heartfelt interest in the mission to look forward with desire to the time when the field would be re-entered, but their hope is beginning to fail. They are ready to ask how long the season of suspension is to continue, and whether the way is not sufficiently open for its resumption.

It is greatly to be feared that if the church is not soon stirred up to renewed exertion in the holy cause of evangelizing the nations and displaying abroad the glory of Immanuel, she will sink down into heartless apathy and indifference. This is a cause in which there cannot be any neutrality. Either she is engaged in this high and holy enterprise with devoted zeal and energy, “employing her councils and tasking her resources,” or she is declining, not only in missionary fervour, but also in that which is always associated with it, spiritual feeling, and consequently drawing down the Divine displeasure, which, sooner or later, will be evinced by multiplied chastisement. The mandate of the church’s exalted Head that the gospel should be preached “to every creature,” rests upon her now as much as at any former period. To procrastinate long in giving renewed obedience to the command, cannot but be criminal. To us the day of opportunity is rapidly passing away; we should, therefore, “work while it is called to-day,” and what our hand findeth to do, do it with our might. Permit me to mention an instance of doing the Lord’s work in this way—an instance of zeal and Christian liberality worthy of imitation. It took place a number of years ago in the West Indies, but is not the less forcible by being old. One of the missionaries relates it as follows:

“In calling over the names, to ascertain how much they could give, I happened to call the name of Fitzgerald Matthew. ‘I am here, sir,’ he instantly replied; and, at the same time, I saw him hobbling with his wooden leg out of the crowd, to come up to the pew where I was standing. I wondered what he meant, for the others answered to their names without moving from their places. I was, however, forcibly struck with his apparent earnestness. On coming up, he put his hand into one pocket, and took out a handful of silver, wrapped up in paper, and said, with a lovely kind of abruptness—‘That’s for me, massa.’ ‘Oh,’ I said, ‘keep your money at present, I don’t want it now; I only wanted to know how much you could afford to give; I will come for your money another time.’ ‘Ah, massa,’ he replied, ‘God’s work must be done, and I may be dead;’ and with that he plunged his hand

into another pocket, and took out another handful of silver, and said—'That's for my wife, massa.' Then he put his hand into a third pocket, and took out a somewhat smaller parcel, and said—'That's for my child, massa,'—at the same time giving me a slip of paper which somebody had written for him, to say how much the whole was. It was, altogether, near £3 sterling—a large sum for a poor field negro with a wooden leg."

Oh that every member of the covenanted church—ministers, elders, deacons, and private individuals—had the missionary spirit of that poor negro when he uttered the expression—"*God's work must be done, and I may be dead!*" Respectfully yours, L.

(From Fairbairn's Typology.)

TYPOLGY OF SCRIPTURE.

[Continued from page 110.]

In perceiving the higher things typically represented by the water flowing from the rock, the Israelites stood at an immense disadvantage compared with believers under the gospel; and how far any did perceive them it is impossible for us to determine. In regard to the great mass, who both now and on so many other occasions showed themselves incapable of putting forth even the lowest exercises of faith, it is but too evident that they did not descry there the faintest glimpse of Christ. But, for such as really were children of faith, we may easily understand how they might go a certain way at least, in rising through the provisions then administered, to the expectation of better things to come. They must, then, have discerned in the inheritance which they were travelling to inherit, not the ultimate good itself, which God had destined for his chosen, but only its terrestrial type and pledge—something which would be for the present life, what, in the resurrection, the other would be for the spiritual and immortal life. But, discerning this, it could not be difficult for them to proceed one step farther, and apprehend, that what God was now doing to them on their way to the temporal inheritance, by those outward, material provisions for the bodily life, he did not for that alone, but also as a sign and pledge, that such provision as he had made for the lower necessities of their nature, he must assuredly have made, and would in his own time fully disclose for the higher. And thus, while receiving from the hand of their redeeming God, the food and refreshment required for those bodily natures which were to enjoy the pleasant mountains and valleys of Canaan, they might at the same time be growing in clearness of view and strength of assurance, as regarded their interest in the imperishable treasures which belong to the future kingdom of God—and their relation to Him, who was to be pre-eminently the seed of blessing, and "to the bundle of life, which is bound up (with him) before the Lord."

But, however much or little those for whom the rock poured out its refreshing streams may have been enabled to do in reading the import of the type, for us who can look back upon it from the high vantage-ground of gospel realities, it yields in regard to these realities themselves a clear and definite instruction. But, in seeking for this, we must be careful to look to the real and essential lines of agree-

ment, and not fix upon such as are merely accidental. It is not the rock properly that we have to do with, or to any of its distinctive qualities, as is commonly imagined, but the supply of water issuing from it, to supply the thirst and refresh the natures of the famishing Israelites. No doubt, the apostle, when referring to the transaction, speaks of the rock itself and of its following them, but plainly meaning by this, as we have stated, the water that flowed from it. No doubt also, Christ is often in Scripture represented as a rock; but when he is so, it is always with respect to the qualities properly belonging to a rock—its strength, its durability, or the protection it is capable of affording from the heat of a scorching sun. These natural qualities of the rock, however, do not come into consideration here; they did not render it in the least degree fitted for administering the good actually derived from it, but rather the reverse. There was not only no *seeming*, but also no *real* aptitude in the rock to yield the water; while in Christ, though he appeared to have no form or comeliness, there still was every thing that was required to constitute him a fountain-head of life and blessing. Then, the smiting of the rock by Moses with the rod, could not suggest the idea of any thing like violence done to it, nor was the action itself done by Moses as the lawgiver, but as the mediator, between God and the people; while the smiting of Christ, which is commonly held to correspond with this, consisted in the bruising of his soul with the suffering of death, and that not inflicted, but borne by him as Mediator. There is no real correspondence in these respects between the type and the antitype; and the manner in which it is commonly made out, is nothing more than a specious accommodation of the language of the transaction, to ideas, which the transaction itself could never have suggested.

The points of instruction are chiefly the following:—

(1.) Christ ministers to his people abundance of spiritual refreshment, while they are on their way to the heavenly inheritance. They need this to carry them onward through the trials and difficulties that lie in their way; and he is ever ready to impart it. “If any man thirst, let him come unto me and drink.” What he then did in the region of the bodily life, he cannot but be disposed to do over again in the higher region of the spiritual life; for there the necessity is equally great, and the interests involved are unspeakably greater. Let the believer, when parched in spirit, and feeling in heaviness, through manifold temptations, throw himself back upon this portion of Israel’s history, and he will see written, as with a sunbeam, the assurance, that the Saviour of Israel, who fainteth not, nor is weary, will satisfy the longing soul and pour living water upon him that is thirsty.

(2.) In providing and ministering this refreshment, he will break through the greatest hinderances and impediments. If his people but thirst, nothing can prevent them from being partakers of the blessing. “He makes for them rivers in the desert;” the very rock turns into a flowing stream; and the valley of Baca (weeping,) is found to contain its pools of refreshment, at which the travellers to Zion revive their flagging spirits, and go from strength to strength. How often have the darkest providences, and circumstances, that seemed

beforehand pregnant only with destruction, become, through the gracious presence of the Mediator, the source of deepest joy and consolation!

(3.) "The rock by its water accompanied the Israelites—so Christ by his Spirit goes with his disciples even to the end of the world." (Grotius.). The refreshments of his grace are confined to no region, and last through all ages. Wherever the genuine believer is, there they also are. And more highly favoured than even Israel in the wilderness, he has them in his own bosom—he has there "a well of water springing up unto life everlasting," so that "out of his belly can flow rivers of living water."

III. The only other point, apart from the giving of the law, of any moment respecting the march through the wilderness, was the pillar of fire and cloud, in which from the first the Lord accompanied and led the people. The appearance of this symbol of the divine presence was various, but it is uniformly spoken of as itself one—a lofty column rising toward heaven. By day it would seem to have expanded as it rose, and spread itself as a kind of shade or curtain between the Israelites and the sun, as the Lord is said by means of it to have "spread a cloud for a covering," (Ps. cv. 39,) while by night it exchanged the cloudy for the illuminated form, and diffused throughout the camp a pleasant light. At first it went before the army, pointing the way, but after the tabernacle was made, it became more immediately connected with this, though sometimes appearing to rest more closely on it, and sometimes to rise higher aloft.* The lucid or fiery form seems to have been the prevailing one, or rather, to have always essentially belonged to it, (hence called, not only, "pillar of fire," but "light of fire," *אור אש*, i. e. lucid matter presenting the appearance of fire,) only during the day the circumambient cloud usually prevented the light from being seen. Sometimes, however, as when a manifestation of divine glory needed to be given to overawe and check the insolence of the people, or when some special revelation was to be given to Moses, the fire discovered itself through the cloud. So that it may be described, as a column of fire surrounded by a cloud, the one or the other appearance becoming predominant, according as the divine purpose required, but that of fire being more peculiarly identified with the glory of God. (Numb. xvi. 42.)

(1.) Now, as the Lord chose this for the visible symbol, in which he would appear as the Head and Leader of his people, when conducting them through the wilderness, there must have been, first of all, in the symbol itself something fitted to display his character and glory. For there must have been a propriety and significance in selecting this, rather than something else, as the seat, in which Jehovah, or the angel of his presence appeared, and the form in which he manifested his glory.† But fire, or a shining flame enveloped by a cloud, is one

* Ex. xiii. 21, 22, xiv. 19, xl. 34-38; Numb. ix. 15-23. This subject has been carefully investigated by Vitringa in his *Obs. Sac.* l. v. c. 14-17, to which we must refer for more details than can be given here. What is given in the text claims to be little more than an abstract of his observations.

† For the essential identity of Jehovah, and the angel of his presence in connexion with this symbol, comp. Ex. xiii. 21, xiv. 19, xxiii. 20.

of the fittest and most natural symbols of the true God, as dwelling, not simply in light, but "in light that is inaccessible and full of glory,"—light and glory within the cloud. The fire, however, was itself not uniform in its appearance, but, according to the threefold distinction of Isaiah, (ch. iv. 5,) sometimes appeared as *light*, sometimes as a *radiant splendour* or glory, and sometimes again as flaming, or *burning fire*. In each of these respects it pointed to a corresponding feature in the divine character. As light, it represented God as the fountain of all truth and purity (Isa. lx. 1, 19; 1 John i. 5; Rev. xx. 23, xxii. 5.) As splendour, it indicated the glory of his character, which consists in the manifestation of his infinite perfections, and especially in the display of his surpassing goodness, as connected with the redemption of his people—on which account the "showing of his glory," is explained by "making his goodness pass before Moses," (Ex. xxxiii. 18, 19; comp. also Isa. xl. 5.) For, as nothing appears to the natural eye more brilliant than the shining brightness of fire, so nothing to the spiritual eye can be compared with these manifestations of the gracious attributes of God. And as nothing in nature is so awfully commanding and intensely powerful in consuming as the burning flame of fire, so in this respect again it imaged forth the terrible power and majesty of his holiness, which makes him jealous of his own glory, and a consuming fire to the workers of iniquity. Hence the cloud assumed this aspect, pre-eminently on Mount Sinai, when the Lord came down to give that fundamental revelation of his holiness, the law of the ten commandments (Ex. xxiv. 17; Deut. iv. 24; Isa. xxxiii. 14, 15; Heb. xii. 29.) Still, whatever the Lord discovered of himself in these respects to his ancient people, it was with much reserve and imperfection; they saw him, indeed, but only through a veil; and therefore the glory shone forth through a cloud of thick darkness.

No doubt, this is the case to a great extent still. God even yet has his dwelling in unapproachable light; and with all the discoveries of the gospel, he is only seen "as through a glass darkly." This feature, however, of the divine manifestations falls more into the back-ground in the gospel; since God has now in very deed dwelt with men on the earth, and given such revelations of himself by Christ, that "he who hath seen him," may be said to have "seen the Father." It seems now, comparing the revelations of God in the New with those of the Old Testament, as if the pillar of cloud were in a measure removed, and the pillar of fire alone remained. And in each one of the aspects which this fire assumed, we find the corresponding feature most fully verified in Christ. He is the light of men. The glory of the Father shines forth in him as full of grace and truth. He alone has revealed the Father, and can give the spirit of wisdom and revelation in the knowledge of Him. Therefore, he is the Word or revelation of God, and the effulgence of his glory. And while merciful and compassionate in the last degree to sinners—the very personification of love, yet he has eyes like a flame of fire, and his feet as of burning brass, and he walks amid the golden candle-sticks, as he did in the camp of Israel, to bring to light the hid-

den works of darkness, and cause his indignation to flame out against the hypocrites.*

(2.) But besides being a symbol of the Lord's revealed character, the pillar of fire and cloud had certain offices to perform to the Israelites. These were for guidance and protection. It was by this, that the Lord directed their course through the dreary and trackless waste, which lay between Egypt and Canaan, showing them when to set forth, in what direction to proceed, where to abide, and also affording light to their steps, when the journey was by night. For this purpose, when the people marched, the ark of the covenant went foremost (not in the centre, as is sometimes supposed,) and the pillar accompanied it, being the part most immediately connected with the person of God, (Numb. iv. 4, 5, x. 17, 33.) In addition to these gracious benefits, it also served as a shade from the heat of a scorching sun, and on one occasion, at least—when the Israelites were closely pursued by the Egyptians—it stood as a wall of defence between them and their enemies.

That in all this the pillar of fire and cloud performed externally and visibly the part which is now discharged by Christ toward his people in the spiritual and divine life, is too evident to require any illustration. He reveals himself to them as the Captain of Salvation, who conducts them through the wilderness of life, and brings them in safety to his Father's house. He never leaves them alone, but by his word and Spirit leads them into all the truth—assuring them of his continual nearness to comfort them in their troubles, and support them under their manifold temptations. He presents himself to their view, as having gone before them in the way, and appoints them to no field of trial, or conflict with evil, through which he has not already passed as their forerunner. Whatever wisdom is needed to direct, whatever grace to overcome, they are entitled to expect it from his hand; he is their shield, so that the sun shall not be permitted to smite them by day, nor the moon by night; and “when the blast of the terrible ones comes as a storm against the wall,” they have in him a “refuge from the storm, and a shadow from the heat.” Does it seem too much to expect so great things from him? Or does faith, struggling with the infirmities of the flesh, and the temptations of the world, find it hard at times to apprehend the spiritual reality? Let it go and quicken its fainting energies by looking at the visible manifestations of God in the wilderness. Let it mark there the goings of the divine shepherd with his people; and doubt not, that as he can neither change, nor deny himself, but is the same yesterday, to-day, and for ever, what was then done to the eye of sense, and on the open territory of a visible world, he cannot fail to be ever substantially repeating in the inward experience of a redeemed people to the end of time.

[To be continued.]

* John i. 4, 5, 11, viii. 12, ix. 5; Matt. xi. 27; Eph. i. 17; Heb. i. 3; Rev. i. 14, 15, ii. iii. &c.

THE PAPACY.*

There are poisonous plants of such an obstinate root, that they will spread both on the surface and below it: and such is the Papacy. It is hard to overcome. Its one steady purpose is domination. It must either be a tyranny or a conspiracy. It is a religion without a religious obligation, for it professes to be the maker of the world's religion, and demands obedience to an individual will—the will of one man whom a superstition sets up—a will that is guided by no fixed rules; that, however varying and contradictory, claims infallibility. The inheritance it would assume is Satan's promise, "the kingdoms of the earth and the glory of them." If the Papacy cannot take full possession, it is only because it is hindered, not by its own will, but by external resistance. It never has relaxed its demand of universal obedience; and, whenever and wherever it has had power, has enforced it. It would have an absolute jurisdiction over all the affairs of Christendom, as above all kings and princes, to judge them and depose them at pleasure. More than this: from being God's Vicar, the Bishop of Rome would be above his Master, and abrogate Divine laws and precepts; exercising absolute authority over the Scriptures, even to annul them, and to set up his own decrees as more divine; taking to himself the resemblance of him of whom it was said that he "should sit in the temple of God, showing himself that he is God." Yet with all his presumptuous titles, remembering that it is written that he that would be greatest among the disciples should be servant to the rest, he is also "*servus servorum*," that he may himself fill every office, and enlarge the view of his dignity, from the depth of that affected humility—measuring up to the highest from the lowest, himself usurping every space.

From the moment the Bishop of Rome usurped this sovereignty, then commenced the necessity of maintaining it, *per fas et nefas*. To abrogate one iota of his power was to abrogate the whole. He took upon himself and his successors a contention that can never cease, but with a universal submission. The whole history of the Papacy, from the day of its assumption, proves this. It does not come within the scope of our object to enter into the details of that history. They are well known: the remembrance of many and sore atrocities has been too deeply engraven on the minds of the people of England to be easily obliterated. When they hear of the Papal Aggression, they ask, When was the Papacy not an aggression? Neither are we very desirous to treat minutely of the Romish corruptions and apostacies, excepting where they evolve principles that will not amalgamate with any civil polity, or the laws and governments of nations. It is possible that there may be religions that, being tolerated, would in practice not only destroy every other, but the very name of liberty. Even Thuggism professes to be a religion, and secret murder its duty. Would it be religious liberty to tolerate the Suttees and Juggernauts of India? We do not mean to make offensive comparisons: we only put the case strongly, to show how obvious it is that toleration must have its limits; if not, toleration may become a domination, and the thing be lost in the name. There must be in every state some agreement between religion and its social laws. . . . But to return to the Papacy: it

* From Blackwood's Magazine.

stands apart from every religion, in its abhorrence, intolerance, and persecution of all that is not of itself. It will never cease to strive, openly if it can, if not secretly, to subvert every other—to set up its own absolute authority. Persecution is its law, its creed, its necessity. Where it is quiet, it is undermining; where it is visibly active, it sows dissensions and rebellions, because they promote its own supremacy; where it has the smallest chance of success, it moves onwards. Besides, it has organizations wondrously adapted to its work. There is not only a large submission to the Pope throughout territories and kingdoms that are not his, but there is that especial order of obedience, the Jesuits, who bind themselves to have no will but that of their “Holy Father;” whose first religion it is to do his will, whatever it be—to have no conscience, with regard to what is good and evil, but the Pope’s dictation;—a working army they may be called, that, though they seem dispersed and banished, are emissaries every where, and rise up in multitudes where it was thought there were none. They are allowed to assume whatever dress they please; for their better disguise, any occupation: they are in the highest and the lowest conditions, and have been known to appear as zealous members in conventicles.

Having constantly in view the firm establishment of its own power, as a foreign sovereignty the Papacy has communication, league, and intrigue with all the principal courts of Europe. It is therefore mostly dangerous to Protestant countries, as it naturally leagues with their enemies; and it is doubly dangerous in those countries where it has any large number professing themselves its subjects, organized by its authority, looking to Rome in preference to their legitimate governors.

JOHN OWEN—TEMPORAL MERCIES.

The following interesting passage on a subject that has given rise to some discussion, we have extracted from “Owen on Communion,” Part II., Chap. 10.—Ed. Cov.

The adopted sons of God have a right unto the things of this world: that is, unto all the portions of it which God is pleased to intrust them here withal. Christ is the *heir of all things*, (see Heb. i. 3;) all right and title to the things of the creation was lost and forfeited by sin. The Lord by his sovereignty had made an original grant of all things here below for man’s use; he had appointed the residue of the works of his hands in their several stations, to be serviceable unto his behoof. Sin reversed this whole grant and institution: all things were set at liberty from the subjection unto him: yet that liberty being a taking them off from the end to which they were originally appointed, is a part of their vanity and curse. It is evil to any thing to be laid aside as to the end to which it was primitively appointed: by this means the whole creation is turned loose from any subordinate ruler; and man having lost the whole title whereby he held his dominion over and possession of the creatures, hath not the least colour of interest in any of them, nor can he lay any claim unto them; but now the Lord intending to take a portion to himself out of the lump of fallen mankind whom he appointed heirs of salvation, he doth not immediately destroy the works of creation, but reserve them for their use in their pilgrimage. To this end he invests the whole

right and title of them in the second Adam, which the first had lost; he appoints him heir of all things. And thereupon his adopted ones, being fellow heirs with Christ, become also to have a right and title unto the things of this creation.

To clear up this right what it is, I must give some few observations.

1. The right they have is not as the right that Christ hath: that is sovereign and supreme, to do what he will with his own; but theirs subordinate, and such as that they must be accountable for the use of those things whereunto they have a right and title. The right of Christ is the right of the Lord of the house; the right of the saints is the right of servants. 2. That the whole number of the children of God have a right unto the whole earth, which is the Lord's and the fulness thereof, in these two regards. (1.) He who is the sovereign Lord of it, doth preserve it merely for their use, and upon their account: all others whatever being *malæ fidei possessores*, invading a portion of the Lord's territories, without grant or leave from him. (2.) In that Christ hath promised to give them the kingdom and dominion of it, in such a way and manner as in his providence he shall dispose; that is, that the government of the earth shall be exercised to their advantage. (3.) This right is a spiritual right, which doth not give a spiritual interest, but only sanctifies the right and interest bestowed. God hath providentially disposed of the civil bounds of the inheritance of men, Acts xvii. 26, suffering the men of the world to enjoy a portion here, and that oftentimes very full and plenteous, and that for his children's sake, that those beasts of the forest, which are made to be destroyed, may not break loose upon the whole possession. Hence, (4.) No one particular adopted person hath any right by virtue thereof, to any portion of earthly things, whereunto he hath not right and title upon a civil interest given by the providence of God. But,

(5.) This they have by their adoption, that,

(1.) Look what portion soever God is pleased to give them, they have a right unto it, as it is reinvested in Christ, and not as it lies wholly under the curse and vanity that is come upon the creation by sin, and therefore can never be called unto an account for usurping that which they have no right unto, as shall all the sons of men, who violently grasp those things which God hath set at liberty from under their dominion because of sin.

(2.) By this their right, they are led unto a sanctified use of what thereby they do enjoy: inasmuch as the things themselves are to them pledges of the Father's love, washed in the blood of Christ, and endearments upon their spirits to live in his praise, who gives them all things richly to enjoy.

And this is a second thing we have by our adoption: and hence I dare say of unbelievers: they have no true right unto any thing of what kind soever, that they do possess. They have no true unquestionable right, I say, even unto the temporal things they do possess; it is true they have a civil right in respect of others, but they have not a sanctified right in respect of their own souls. They have a right and title that will hold plea in the courts of men, but not a right that will hold in the court of God, and in their own conscience. It will one day be sad with them when they shall come to give an account of their enjoyments. They shall not only be reckoned withal for the abuse of that they have possessed, that they have not used, and laid it out for

the glory of him whose it is, but also they have ever laid their hands upon the creatures of God, and kept them from them for whose sakes alone they are preserved from destruction. When the God of glory shall come home to any of them, either in their consciences here, or in the judgment that is for to come, and speak with the terror of a revengeful Judge: I have suffered you to enjoy corn, wine, and oil, a great portion of my creatures; you have rolled yourselves in wealth and prosperity, when the right heirs of these things lived poor, and low and mean at the next door; give in now an answer, what and how you have used these things? What have you laid out for the service and advancement of the gospel? What have you given unto them for whom nothing was provided? What contribution have you made for the poor saints? Have you had a ready hand, and willing mind to lay down all for my sake? When they shall be compelled to answer as the truth is, Lord, we had indeed a large portion in the world, but we took it to be our own, and thought we might have done what we would with our own, we have eat the fat and drank the sweet, and left the rest of our substance for our babes; we have spent somewhat upon our lusts, somewhat upon our friends, but the truth is, we cannot say that we have made friends of this unrighteous mammon, that we used it to the advancement of the gospel, or for ministering unto thy poor saints, and now behold we must die, &c. So also when the Lord shall proceed further, and question not only the use of those things, but also their title to them, and tell them, *the earth is mine, and the fulness thereof*: I did indeed make an original grant of these things to man, but this is lost by sin; I have restored it only for my saints, why have you laid then your fingers of prey upon that which was not yours? why have you compelled my creatures to serve you, and your lusts, which I had set at loose from under your dominion; give me my flax, my wine and wool, I will set you naked as in the day of your birth, and revenge upon you your rapine, and unjust possession of that which was not yours. I say, at such a time what will men do?

CHURCH MUSIC.

It is refreshing to find now and then, in the public prints, indications of a disposition to retrace wrong steps—to return to a better way. The following, which cannot, in its general strain, be too much commended, is from the valedictory address of the late editor of the Choral Advocate—a paper devoted to matters belonging to Church Music. Such as are entangled, or are in danger of being so, in the meshes of fashionable folly as it intrudes even into the sanctuary, should read and ponder it.—ED. COV.

“The evils which exist in connexion with the psalmody of our churches are numerous, and many of them are fraught with serious danger to the cause of religion. Believing, as we do, that the subject of Church Music is closely related to the dearest interests of Zion, we cannot witness the sad havoc which is every where made of this part of public worship, without a saddening sense of the evil consequences which are visited upon spiritual worship by this state of things. It is a pity that so powerful an agency for good as that of music—so much ‘akin to heaven’ both in its object and nature—should be so debased.

“The work to be done, before our churches will employ this agency aright, is immense. The Christian ministry, and Christian people ge-

nerally, must be brought to realize the essential difference between music as an act and medium of worship, and music considered merely as an art. On this point, there is a fundamental error abroad in the churches. Go where you will, and you will find pastor and people, to a very great extent, adopting the same principle of action. So far as any attention is paid to the improvement of music, by the establishment of singing schools and choirs, the purchase of organs, the employment of organists and choristers, etc., it will be found that the advancement of music as an art, and for the mere musical satisfaction arising from it, forms the grand motive to effort. Cultivation is urged, continued, and ended, with no higher motive than that which is afforded by the principle of self-gratification. And so powerful and universally prevalent has this principle become, that it is greatly to be feared that the majority of people, both professors of religion and non-professors, listen to the performance of psalms by the choir on the Sabbath, as they would listen to an opera; and that their satisfaction with it depends upon its approximation, both in manner and spirit, to a well-executed opera. This, in plain English, is the fundamental error of the times on the subject of Church Music. And it is high time for Christian ministers and Christian people generally, to awake to a consideration of the subject. A line as distinct as the sunbeams should be drawn between music as employed in Christian worship, and music in the concert room; and every one should feel, when he enters the house of God, that he goes there to *worship*, and that the simpler the strains of music employed as the medium, the better. To one who takes his place in the sanctuary to pay his devout homage and love to the great Author of his being, such lofty strains as that of Windsor, (*Cantica Laudis*, p. 310,) or Dundee, or Martyrs, (p. 311,) will possess a grandeur and power such as no tongue can express. These grand old chorals lift the soul into the very heaven of heavens. When we have come down from the mount, after enjoying the delightful and divine emotions awakened by these majestic strains, we have wondered how it is possible for any one to have any relish for such light and frivolous movements as that of Antioch or Breck. We do not say that strains like Antioch and Breck are nowhere admissible in the service of the sanctuary. We only say that they are not for a moment to be compared with such tunes as we have named above. And the rising generation should be taught to understand the difference."

PAPAL LIBERALISM.

The *secret* of the Papal liberalism is still undeveloped; but it apparently lies in the Papal principle of universal power. Gregory VII. and Innocent III. aimed at this power by enlisting the vassal princes of Europe; but when the princes were vassals no more, the Popes bowed to the thrones, tried to obtain power by intrigue, and Jesuits and confessors took the place of legates and armies. A new era had begun, and a new source of power was to be employed. From the first French Revolution, the populace have been an element of overthrow. The two following French revolutions have made that element more conspicuous, more disciplined, and consequently more dangerous; but it is an evil acquiring strength alike with the laxity of government and the passions of the people. A mob had twice cast down the mightiest monarchy of continental Europe, and the Pope of Rome became a *Liberal*.—*Blackwood*.

DESPOTISM—SLAVERY.

Speaking of despots, the "Presbyterian" says:—

"Their whole creed is summed up in one word—submission. The people are to abstain from thinking and feeling, and much more, from speaking and acting on the affairs of government, in the right administration of which their best interests are involved. The worst effect of the despotism of past ages is the moral paralysis with which it has enfeebled the masses, by withholding from them the means of information. There is no reason why every nation under heaven should not enjoy a full measure of liberty, were it not for their ignorance of what constitutes freedom, and their long continued habit of tame and passive submission. Should light be permitted to enter into their long enslaved minds, their dormant energies would be aroused, and the knell of despotism would be rung. Let the fountain of all true religion—the Bible—be accessible to the people; let them know that their consciences are free."

The above detached sentences are found in an editorial headed "Despotism." Read them, and wonder at the inconsistency of men—of D.D.s. In one breath, denouncing political tyranny—and in the next, denouncing the agitation of the subject of slavery—the latter in many respects infinitely worse than mere civil oppression! Our notion is, that what is good for the Italians and Hungarians, would be better for the slaves—tenfold the victims of unhallowed power. If Popery and its allies should, as despotic, be repudiated and overturned—not less should the same measure be meted out to a government like that of the United States, which, besides being so inhumanly tyrannical, is so meanly hypocritical.

THE SLAVES—THEIR NEGLECTED CONDITION.

Thus says the Louisville "Presbyterian Herald," speaking of the slaves in Kentucky:

"No adequate provision has yet been made for the moral, religious, and intellectual instruction of the black population. This, our paramount and national duty, is neglected, not simply by the nation, or by men of the world, but by the Christian church, and by no branch of it to so fearful a degree as by the Presbyterian. Our Christian influence upon the population is almost nothing."

And yet there are men found, who, in the face of authoritative statements of this sort, will still persist in saying that the slaves are taught!

ILLINOIS PRESBYTERY.

This Court met in Princeton on October 13, 1851, and was constituted with prayer. The members present were J. Faris, Jas. Wallace, J. Stott, and J. M. M'Donald—ministers. Wm. Weir and John Caruthers—ruling elders. Absent, Revs. Sloane, Milligan, and M'Clurkin.

Mr. Stott was chosen Moderator, and J. M. M'Donald, Clerk. Mr. Wallace reported that he had attended to the installation of J. M. M'Donald in Linn Grove and Cedar.

The following minute, prepared by committee, was adopted:—

The Committee, to whom was referred the item relative to Mr. Acheson, a licentiate under your care, viz., that he should be taken upon trial, with a view to his ordination as a missionary, beg leave to report, that he has been removed by the Head of the Church from this militant state, and to the enjoyment, as we trust, of his reward in heaven. This

dispensation is to us mysterious and painful, yet we would submit and be resigned to the wise disposal of our Lord. Having laboured a few months with great acceptance, within the bounds of this Presbytery, he departed this life Nov. 25, 1850, in the city of Evansville, Indiana.

JAS. FARIS, Chairman.

A petition was received from the Theological students under the care of Lakes presbytery asking this court to co-operate with the presbytery of the Lakes, in sustaining a Theological School in Geneva Hall, with a view of securing the permanent re-establishment of the Theological Seminary at the next meeting of Synod.

In reply to this petition, Presbytery says, that any action by this court in the case seems to be unnecessary.

The moderation of a call was granted to the St. Louis congregation.

The call upon Mr. Stott by the Princeton congregation was presented and accepted, and he was accordingly installed as pastor of the congregation.

David S. Faris having completed his literary studies in Indiana University, was received as a student of theology under the care of Presbytery.

The congregations under Presbytery's care were directed to take up collections, to sustain the domestic missionary fund, as often as their respective sessions may deem proper.

The clerk was directed to ask one hundred dollars of the missionary fund.

The following distribution of supplies was made:—

R. Johnston—St. Louis, 6 Sabbaths; Stanton, 2; Springfield, 2; Mount Sterling, 2; Chili, 2; Quincy, 1. The remaining time, till next meeting of Presbytery, at his discretion in the northern part of Illinois.

J. M. M'Donald—St. Louis, 1 Sabbath; Quincy, 1.

A. C. Todd—St. Louis, 4 Sabbaths on his return.

Resolved—That Presbytery adjourn, to meet in Old Bethel, the first Monday of May, 1852.

Adjourned with prayer, and singing 133d psalm.

J. M. M'DONALD, Clerk.

[For the Covenanter.]

MEETING OF COMMISSION.

The Commission appointed at the last meeting of Rochester Presbytery to visit Perth, Canada West, met in Perth, 7th November, 1851, and was constituted with prayer.

All the members present, viz.: Rev. D. Scott, Moderator, Rev. J. Middleton, who was appointed Clerk, and J. Smith, Ruling Elder. The moderator stated the business of the meeting to be in reference to difficulties existing between the Pastor and a part of the society of Reformed Presbyterians of Perth. Statements were first heard from Rev. J. M'Lachlan, on his own part; and then from Messrs. J. and F. Holliday, on the part of themselves and those represented by them.

After the hearing of parties, Commission took a recess till 4 P. M., in order to consultation.

At the appointed time, Commission came to order, and proceeded to business. Various questions were asked of those directly interested in the matter, in order to elicit more full and perfect information of

facts, and after a lengthened conversation on all sides, it was finally recommended that papers and complaints be withdrawn, and upon purely Christian principles and feelings, an adjustment of all difficulties be sought. The recommendation was accepted.

Commission adjourned with prayer, to meet on to-morrow at the hour of 10 o'clock, A. M.

Nov. 8th. Commission met pursuant to adjournment, and was constituted with prayer. All the members present. After a careful consideration of the state of things at Perth, on motion, the following resolutions were unanimously adopted.

Resolved, 1st. That the commission disapprove of the unpresbyterial manner in which a part of the Perth Congregation, or society, under the pastoral care of the Rev. James M'Lachlan, sought a disjunction from his charge.

Resolved, 2d. That the commission disapprove of all resort to public newspapers as a proper means of redressing ecclesiastical grievances.

Resolved, 3d. That the commission unqualifiedly condemn as contrary to the principles, statutes, and common law of the Reformed Presbyterian Church, the following practices, viz.: voting at civil elections; sitting on juries; qualifying by oath for, or serving in, civil offices; taking the oath of allegiance under present corrupt and immoral constitutions; holding ecclesiastical fellowship with other churches, by waiting on their ministry, or receiving the dispensation of public ordinances of any kind from such; and neglecting of social worship.

Resolved, 4th. That since, as far as the commission can ascertain from the state of things, it does not appear that it will be for the mutual good, edification, comfort, and usefulness of the Rev. J. M'Lachlan and that part of the society of Reformed Presbyterians at Perth, desiring a separation from his pastoral charge, or for the prosperity of the Reformation cause in general at Perth, to continue the pastoral relation of the Rev. J. M'Lachlan with the aforesaid people. Therefore, Resolved, That Presbytery be recommended to grant a separation of the aforesaid relation at its next annual meeting; the above people being considered as bound to liquidate all just pecuniary claims due Rev. J. M'Lachlan, up to the time of separation.

Commission adjourned with prayer.

COMMUNICATED.

AFFAIRS ABROAD.

Turkey.—At the late meeting of the American Board of Commissioners of Foreign Missions, Dr. Anderson presented a summary of the results of missionary operations in Turkey among the Armenian population, who are alone accessible:

“There were unquestionable signs of a reformation. A spiritual revolution was going on among the people. There has been a decided progress of a religious reformation in Turkey. In 1843 the Sultan pledged his word that men should not be persecuted for their religious faith. There are *fifty* places in Asiatic Turkey, in all of which, it seems, churches might be formed. There were already *ten* organized churches. The Protestants in Aintab in five years have become a most interesting people. In Diarbekir a church has been formed in anticipation of a missionary.”

The Bible is freely circulated.

Prussia.—The present position of Prussia is hard to be accounted for. Until lately this kingdom was the open antagonist of Austria; and the tendencies of its government were, at least, Protestant—many thought, evangelical. At the present time it is on terms of friendship with Austria, if not under Austrian influence. A foreign journal thus speaks:

“That the house of Hapsburg should return to its ancient maxims of despotic rule as soon as it had the power, is what might have been expected; but that Protestant and constitutional Prussia, the abode of so many bold, speculative, and even daring minds, should sink into absolutism—that Frederic William, who since 1846 has taken the lead in every political and religious reform in Germany, should permit himself to be dragged at the tail of the Continental re-action—may well astonish us. Yet so it is. The King of Prussia has sunk to a lower depth in some respects than the Emperor of Austria, and has incurred almost equal guilt, without having an equal excuse.

. . . . In a tour through his dominions the other day, he received the Popish ecclesiastics with smiles and abundance of gracious words: but he could find nothing but frowns and sharp rebukes for his Protestant ministers, because, forsooth, they were permitting the Jesuits to outdo them in the sycophantish work of preaching implicit obedience to the Court. The *Cologne Gazette*, an old established journal, which in our country would be deemed eminently conservative, is not conservative enough for the Prussian monarch, and has been threatened with extinction. This man's accession to the Absolute fraternity, while it has humbled Prussia, has given a great amount of countenance to the League, and is doing vast damage to Protestantism on the Continent. The arms of Prussia are now on the side of Jesuitism; and we may now perceive the colossal dimensions to which this confederacy is growing, and the menacing attitude it assumes towards liberty.”

Belgium.—The gospel is making some progress in this country. A few years ago there was but one minister in Brussels, and but few in the kingdom. Now, says Dr. Baird,

“Besides Mr. Arnet's congregation of 300 souls, Mr. Panchaud has even a larger one in a new chapel which he has recently built, but which is not yet entirely paid for. And Mr. Van Maasdyk has a third, composed of Flemish people, in the lower part of the city, where he preaches in their language to 800 souls, of whom 350 are hopefully pious! All of these people were once, and only a few years ago, Roman Catholics.

“Besides these three chapels in Brussels, the Rev. Mr. Tiddy, the agent of the British and Foreign Bible Society, has a service in his own house every Sabbath. There is also a national Protestant (French) church here, but the pastor is not reckoned evangelical. There are two English chapels here, for the benefit of the many English people who reside in this city, or visit it from time to time.

“When I first came to this country there was no Home Missionary Society. At present the Belgian Evangelical Society has 26 stations, 12 ordained ministers preaching to organized churches, three or four colporteurs, and 11 pious school teachers. About 300,000 copies of the sacred scriptures, and many thousand tracts, have been distributed in this country since 1830, and chiefly since 1835.”

Switzerland.—Some statements, upon the whole encouraging, but in many respects painful, were made by the Swiss delegates to the Evangelical Alliance, respecting the religious condition of this country:

“Rev. Dr. Redpath said, that in the several cantons the Jesuits had been abandoned, and all had the same liberty of worship. Popery has much de-

clined since the revolution of 1848, and Protestantism has gained influence. In this country, as in France, Popery is the cause of infidelity. In some cantons infidels are abundant. The people are deplorably ignorant of religion. The pot-house orator is more believed than the pastor. Swearing, drunkenness, licentiousness, and vice of every description, are very general. In many country places few respectable marriages take place. Many do not recognise a God. Some say the sun is God, and that labour is prayer. Rev. M. Baup made a statement of influences counteractive of vice and infidelity. About a quarter of a century ago a revival of religion took place in many of the cantons. This occasioned persecutions. Then a free church was formed in 1847. Things are now in a transition-state in many places, and are working in favour of the truth. Great attention is bestowed upon the instruction of the young. Evangelical doctrines are advancing among the pastors of the national churches, and some of these now announce the gospel with much power."

Sardinia.—The new Protestant Church in Turin has been opened. The services were conducted by the two Waldensian or Vaudois pastors—and were attended by the representatives of England, Prussia, and the United States. This is one result of the revolution of 1848—but as yet it stands alone—nothing like it has taken place in any other Italian State. These witnesses should not be forgotten. Of the kingdom in general Dr. Baird says:

"The Kingdom of Sardinia presents a more hopeful appearance to the Christian than any of the countries of Papal Europe. The present king is determined to carry out the free constitution of his father, the lamented Charles Albert, in spite of Jesuit, priest, or pope. The Waldenses, so long and bitterly persecuted, are now, for the first time, incorporated in the nation, and enjoy equal privileges with the rest. The Bible has gained an access where before it had none. Freedom of conscience and the press is enjoyed, and the right of suffrage is almost universal. The Roman Catholic Church is falling into disrepute with the higher classes, and light is gradually breaking in upon the lower. There is hope that this interesting people will be in time not only free from the bondage of Rome, but truly enlightened by the gospel, and thus become the teacher and regenerator of the whole Italian peninsula."

A traveller through Piedmont, among some notices of their forms of worship and general habits, says—he is speaking of the public Sabbath services:

"A portion of the 98th Psalm was then sung, in which the people joined universally, all having psalm-books, with music for the whole psalm. While the young Vaudois girl of the inn was preparing the breakfast-table in the morning, and arranging on it the delicious mountain honey, rich cream and the long-tapering *Pane Grissino* called wands, peculiar to Piedmont, we asked her if the Psalms alone, or hymns likewise, were sung in the churches. She disappeared, and brought back in her hand a neat gilt volume in a small leather case, and with the honest pride that accompanies any allusions or explanations connected with their worship or old practices, said we should find there the Psalms of David, with the music, and that they used no other. The poorest of the people, as in Scotland, can afford a well-bound Psalm-book and Bible. The singing is slower and more plaintive than in this country: no sounds so like it had struck our ear, as the melody of the Scottish Highlanders on the hill-side. On all occasions the singing was led, solely, by the rector or precentor. The Vaudois have neither organs nor bands of hired vocalists. After the psalmody, the congregation stood up, when the pastor offered prayer from the Liturgy. The sermon followed from James i. 12, 14, and occupied about forty minutes. The preacher delivered it with much

earnestness and force. The matter was practical, textual, and well arranged, evidently the result of study and thought, and was accompanied, especially towards the close, with pointed appeals to the consciences of his hearers. Altogether it resembled more the style of preaching current in Scotland than in England. The Vaudois ministers never read their sermons; this the people would not tolerate; but they are in the habit of writing them and committing them to memory. We imagine they are prepared with as great care as in this country. Their pastors having received a thorough theological training at Berlin, Geneva, or Lausanne, have been accustomed to habits of study, and will take rank with those of the denominations in this country who appreciate a thoroughly educated ministry."

We were not before aware that these witnesses had kept themselves free from the corruptions of an uninspired Psalmody and from the reading of sermons. It is a gratifying fact. As to the Liturgy, we would like more information.

Tuscany.—Persecution has not hindered the spread of the gospel in Florence. Count Guicciardini states that there are more than two thousand persons who are, in various degrees, under the influence of the gospel. Many of these will only be stimulated by persecution. Bibles are still to be had. There is regular preaching in the city. The seed is sowing.

Rome.—If we may judge of the degree of intelligence among any people by the amount of newspaper circulation—and it is certainly some criterion—Rome is dark indeed:

"A single newspaper," says Horace Greely, writing from Rome, "is now published in Rome, but I have heard it inquired for or mentioned but once since I came here, and then by a Scotchman studying Italian. It is ultra-despotic in its spirit, and would not be tolerated if it were not. It is a small, coarsely-printed sheet, in good part devoted to church news, and the progress of conversion from the English to the Romish communion. There are very few foreign journals taken or read in the Roman States. Lynn or Poughkeepsie, probably Newark or New Haven, certainly, buys and reads more newspapers than the three millions of people who inhabit the Papal States."

In regard to political affairs, there is nothing certain. The following is, probably, accurate:

"The great fact at present is, hatred to the actual state of things, and, though republicanism has a deep footing here, it may be said that the enemies of papal authority are, however, not *d'accord* about desiring that form of government; and it is decidedly not the majority that can be classed as partisans to Mazzinism. The moderate party is insignificant at Rome, as but few still entertain any hope of reforms under the temporal rule of Pontiffs. The population of the Eternal City is estimated at sixty thousand less than a year or two since. The trades-people, such as bakers, &c., express their regret at the diminished demand, and are said to consider it one-seventh less than in former times. A considerable number of persons have been exiled from the holy city during the summer, and I am assured that many who have received leave to absent themselves for a while from their homes, are either prevented from returning, or have great difficulties thrown in their way. All these are causes of discontent. At the same time, the government certainly has to deal with a peculiar people. The Romans are, in general, very ignorant, and since the late political affairs of 1848 and 1849 are obstinately opposed to the rule of the church."

As to the ignorance of the people, it is easily accounted for—and we know of no way in which it can be cured but by a revolution. How-

ever bloody, such a shock would be in the end a blessing. We add, that the American Chapel at Rome has, as we anticipated, been closed by the government. Religious services are now held in apartments belonging to the American chargé. Thus ends the only step that looked like toleration.

Austrian Lombardy.—It is often said that Popery does not prohibit the Bible: how truly, the following address lately issued by the bishops of Lombardy to the clergy of their diocesses, shows:

“And in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their bishops, the enemies of our common faith, who are at all times upon the watch for a favourable attack upon us, have eagerly seized upon the opportunity afforded by the political disturbances of the country, to introduce among us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their works of darkness for corrupting sound doctrine. Nor do they leave any artifice untried, whether in the form of elegance in printing and binding or in the lowness of their charges, to put them into circulation, and to gain their own ends. Verily, it is afflicting to own that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backsliding, the Lord has suffered their attempts to be not altogether in vain, inasmuch as in various Catholic families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, more especially among families and the youth of both sexes. It is unnecessary to remind you how repeatedly the church, by the mouth of the Roman Pontiffs, has forbidden her children to read the Bible in any vulgar tongues whatsoever, and has not even sanctioned the versions of Catholic authors, though free from all suspicion, unless they have previously received the approbation of the Apostolic See, and were furnished with annotations taken from the holy fathers, or of learned and Catholic writers.”

The Jesuits.—This fraternity—the right hand of Papal despotism—is rapidly on the increase. In 1843, they numbered 1060 priests—625 scholars—707 lay brothers. In 1845, 1232 priests—908 scholars—1867 lay brothers. Allowing the same rate of increase since, they cannot number less than 5,500. Their increase has been most rapid in England:

“There were 110 Jesuits out of 359 priests then in England and Wales. Supposing the proportion to have been preserved; then, of the present 826 priests in England and Wales, 253 would be of the Society of Jesus. This calculation, however, does not inform us how many lay brethren of the order there are here, and in active operation. We may employ other means of calculation. It has already been stated that between 1790 and 1800 there were built eighteen new Catholic places of worship. The number of Jesuits in England about that time was, we have learned, 110. Now, if 18 new chapels were produced by 110 Jesuits, how many Jesuits are necessary to produce 144, the number built in the period from 1840 to 1851. The answer is, 880. This calculation gives us 880 Jesuits employed in the extension of Catholicism in England during the decennium 1840–1850.”

France. 1. *Its Political State.*—The French Chambers have re-assembled; and the President in his annual message has recommended, very earnestly, the repeal of the law limiting the right of suffrage. His object is, of course, to obtain a re-election. A small majority has decided against considering the subject for the present. Parties are very warm. The President relies upon the army. He has said, ad-

dressing six hundred officers of the army, headed by nine generals who waited upon him with an address:

"I hope that these trials will not return; but if the gravity of circumstances should renew them, and compel me to make an appeal to your devotedness, I am sure that I should not be disappointed, because you know that I demand nothing that is not in accordance with my right, recognised by the constitution, with military honour, and with the interests of the country; because I have placed at your head men who have my entire confidence, and who merit yours; because if ever the day of danger should arrive I will not do as the governments which have preceded me have done. I will not say to you, 'March, and I will follow you.' But I will say to you, 'I march, follow me.'"

This is bold language, but it was not uttered unadvisedly. 2. *Its Religious State*.—The correspondent of the Presbyterian makes some interesting statements regarding the progress of evangelical religion. The extract is long, but will not bear any more abridging:

"The French population are not, in general, so favourably disposed toward the priests as our government is. In this respect there is just now something surprising taking place: I have reference to religious movements which are urging the inhabitants of certain Roman Catholic communes in the direction of Protestantism. For some time movements of this nature have been assuming a character which deserve altogether the attention of the Christian, and this over a multitude of points within the French jurisdiction. These awakenings are spontaneous and simultaneous. Independently of those which are connected with the labours of the Evangelical Society, there are others which bear relation to the Central Society, and to our Established Churches. We have seen successively, in the Department of Seine and Oise, numerous inhabitants of the villages Gommecourt, Bennecourt, Mézières; and in Oise, Monjavoult, addressing themselves to the *Consistory of Paris*, and soliciting from it, along with the preaching of God's word, the instructions of evangelical schoolmasters. Their wishes have been gratified: worship is regularly celebrated in all these places, as also at Senneville, situated in the neighbourhood of Mantes, and the children of our new co-religionists attend the instructions of four teachers, whom the Consistory of Paris has placed there, conjointly with the *Society for the promotion of Primary Instruction*.

"In the month of November of last year two hundred and twenty-three individuals, belonging to five communes in the Department of Charente, drew up a petition, in which they urgently solicited the Consistory of Jarnac to furnish them with religious instruction. They promised to procure a central place for the meetings for worship, and declared that they were moved only by the desire of obtaining their salvation. Their request, with recommendations, was forwarded by the Consistory of Jarnac to the Central Society, which has returned a favourable answer. The pastor Recordon of Troyes furnishes encouraging accounts of an awakening which is going on at Estissac, Thuisy, and surrounding communes in the Department of Aube, and urgently requests the Central Society to send, as soon as possible, a pastor to Estissac. It is also asserted that the movements in the Departments of Charente and Aube are already propagating and extending themselves into many communes in the vicinity.

"You are aware that the awakenings of Roman populations do not inspire me with unreserved confidence; they are not always quite pure in their origin, and their positive results do not always correspond to the cheering appearances under which they presented themselves at first. Nevertheless, there ordinarily remains a *small faithful nucleus*; and this is much. But it is a question, whether the present movement will have more important conse-

quences than the preceding. In regard to this the future alone can enlighten us. Be it as it may, it is plain that we cannot meet men with a repulse who declare that they have left the Roman Church, and are resolved to embrace the faith of the gospel. We have, moreover, the conviction that what we witness is but the prelude of many other manifestations of the same nature. It may fall out before long that there will be such and such a commune, such a canton, such an arrondissement, where Popery is completely and publicly abandoned."

AFFAIRS AT HOME.

German Reformed Church.—We were rather hasty in saying in our last, that Dr. Nevin and his semi-papal doctrines were losing popularity in this denomination. The fact seems to be directly the reverse. The opposition is become more active and open,—and the Dr. has tendered his resignation as professor in Mercersburg. This was *not* accepted,—but a few voting in the affirmative. This is considered as an endorsement by the Synod of his doctrines. What these doctrines are, may be gathered from the following extract from a review in a contemporary of his last essay, styled "Early Christianity:"

"The article plainly maintains 'that Christianity, as it stood in the fourth century and in the first part of the fifth, was something very different from modern Protestantism, and that it bore in truth a very near resemblance in all material points to the later religion of the Roman Church;' in other words, that the Christianity of that period was substantially the same as Roman Catholic Christianity. Accordingly, the Doctor supposes that, were the Fathers who then lived again to appear on earth, they would find their home, not in the bosom of the Protestant, but of the Papal Church. 'They knew nothing of the view which makes the Bible and private judgment the principle of Christianity, or the only rule of faith.' They held to the supremacy of the Bishop of Rome, baptism for the remission of sins, the real presence of the Redeemer's glorified body, the necessity of confession, the grace of ministerial absolution, to purgatory, prayers for the dead, intercessions addressed to angels and departed saints, the veneration of relics, the continuance of miracles, the merit of celibacy and voluntary poverty, and 'the monastic life as at once honourable to religion, and eminently suited to promote the spiritual welfare of men.'"

Is it possible that the German Reformed Church is about to become in substance, papal?

National Sabbath-Sanctification.—The Associate Synod, at its last meeting, appointed a committee to prepare a memorial to congress, praying for the repeal of all laws by which persons in the employment of the general government are required, by the duties of their office, to violate the rest of the holy Sabbath, and were instructed to correspond, as far as practicable, with other Christian denominations in this country, in order to obtain concert of action.

The committee have prepared a memorial. We quote the following paragraphs:

"The provisions of the law which are the subject of our complaint not only interfere with the attendance of a large number of persons on the worship of God, on his own day, but the noise and confusion occasioned by the transportation of the mail passing houses of worship, during the hours of divine service, seriously interfere with the solemnities of religion. As-

suming that there is a God, it follows that he is to be worshipped by men socially as well as individually; and this being the case, some time is necessary for that purpose: he has designated the seventh portion of our time; and he has wisely and kindly ordered things so, that six-sevenths of our time are amply sufficient to labour and do all our work: and those who conform their conduct to this order of things find, that in keeping his commandments there is a great reward.—It is uniformly found, in the history of the world, that righteousness exalts a nation, while wickedness is destructive to national prosperity. Wherever the Sabbath is best observed, *there* the least amount of crime is found; and there the most intelligence and industry, with its rewards, among the mass of the people. As the truth of this statement will not be questioned, we will not trouble you with the evidence of it.

“Lastly, motives of patriotism induce us to urge the repeal of the obnoxious provisions of the law complained of, and all such laws or parts of laws, as require persons employed in the collection of the public revenue, or persons employed in the army or navy, to perform any official duty on the Lord’s day, which the public safety does not require to be performed. Since nations, as such, do not exist in the future world, the Ruler of nations in various ways punishes them, in the present life, for their disregard of his authority;—when they establish iniquity by law—when they decree unrighteous decrees. Thus the Lord of the Sabbath threatened his ancient people, that if they would not cease carrying burdens in and out of the gates of Jerusalem, on the Sabbath day, he would kindle a fire in those gates which should not be quenched. Of the execution of that threatening by the Chaldeans, you need not be informed. For disregard of the threatening, not only was their capital with its magnificent temple, laid in ruins, but the land kept Sabbath for seventy years. Nearer our own times, one of the most distinguished of the European governments had a book of sports prepared and published, describing certain sports or pastimes, which the government sanctioned and encouraged to be practised on the Lord’s day: and still nearer our own time, another European government, by a solemn decree, abolished the Sabbath, so far as a human government can do so. The bloodshed and revolutions which followed these impious enactments, admonish us to beware of placing on our statute books, or keeping there, any enactments by which the sanctity of the Lord’s day may be infringed, lest if we partake with them in their sins, we shall receive of their plagues, from Him by whom one is cut down and another set up.”

The object of this memorial is certainly good—and yet we have no hope that it will be at present accomplished. Not that this is any reason why an attempt should not be made: but the fact is, no material change for the better can be expected, until the institutions of the country are brought into conformity with the divine law.

A GREAT CHURCH CASE IN CIVIL LAW.—After considerable discussion about seven years ago upon the subject of Slavery, the Methodist Episcopal Church of this country were brought to separate into the “Church North” and the “Church South;” and in the adjustment of the immense property involved, painful and protracted civil suits have been carrying on since. The decision is at length reached, and the following from a contemporary may be of interest:—

“The decision in this case, delivered by Judge Nelson, in the U. S. Circuit Court at New York, settles the dispute finally. The case, it will be recollected, was be-

tween the Methodist Church, North, and the Methodist Church, South, in regard to the division of the church property, which on the occurrence of the separation of the Church into two branches, was claimed exclusively by the Northern section. The difference between the Northern and Southern branches of the Church, sprung up previously to 1844, as to the ownership of slaves. The question arose, in 1844, whether or not there should be a separation, and resolutions were passed by a large majority of the Conference of that year, held in New York, deciding that should the Annual Conferences in the Slaveholding States consider it best to separate, they might do so. The Church then divided. The fund in dispute was originally intended for the benefit of travelling and superannuated preachers and orphans. The defence contended that the plan of separation was illegal, because unconstitutional, and further, that the South in withdrawing did so voluntarily, and thereby renounced all their privileges as owners of the Stock Concern. The decision of the Court, after an elaborate and careful summary and review of the complaint and answer is, that the separation took place in pursuance of the action of the competent ecclesiastical authority—by the action of the founders of the fund themselves, and the beneficiaries falling within the new organization have not forfeited the character which entitles them to its enjoyment. The complainants are entitled to their share of the produce of the book concern; and a decree will be ordered accordingly. Whether the fund shall be administered by an application of the produce *pro rata*, or by an apportionment of the capital, are questions reserved until the settlement of the decree. The value of the fund is \$750,000."

The Fugitive Slave Law.—This law is likely to furnish abundance of business for the United States' Courts. Already some sixty or seventy indictments are pending—the larger part before the court in this city, for breaches of this law. Here the accused are charged with treason—in New York they have not gone so far—the rescuers of the fugitives in Syracuse have been charged with misdemeanor only. The government may do as it pleases, the sentiment of the country, and we think the consciences even of the persecutors themselves will be with the defendants. But what a mockery, to call this a free government, when every effort is made, in the name of the country, to establish slavery—and that in its most hideous form! There is another day coming.

NOTICES OF BOOKS.

CHURCH DEBTS; their Origin, Evils, and Cure. 12mo. pp. 159. By Wm. Ramsay. Philadelphia. 1851.

Mr. Ramsay has done good service by this volume, and, we hope, the book will live, be bought, and read, and so do good service for years to come. Church debts are one of the great plagues of the Church—like the cholera, they draw off the strength of the body ecclesiastic. The subject is considered by Mr. R. in a number of aspects, and discussed in a lively, and *sub-humorous* style, that cannot fail to carry the reader along with interest. Another recommendation of this volume is that, incidentally, it presents, in a way also to command attention, the entire subject of Christian beneficence. And, finally, the author has collected the spirit of his essays in a metrical dialogue, or dialogues, at the end of his volume. This book ought to be read by all sufferers under the evil that it condemns, and by all who are tempted to involve themselves in it,—the former, to stimulate them to vigorous efforts to throw it off; the latter as a warning against yielding to its seductions. We make one quotation on the origin of Church debts.

"*Church Debts* are not of *Heathen Origin*. I have been permitted to enter many of the temples of the Hindoos; the Mosques and Musjeeds of the Mohammedans; the "towers of silence," and the temples of the Zoroasterites;

and the sacred caves of the Buddhist, as they are found in a heathen land. I have looked with astonishment at the magnificence of some of those structures, and have admired the zeal, the industry, and the self-denial of those who erected them, and often have wished that their zeal had been devoted to a better cause. But, while I have admired their zeal and their devotion to idolatry, I have, at the same time been reproved, in reflecting that the people of God are far behind them in zeal and effort for the promotion of the cause of Christ. In Bombay, for example, the Hindoo population in 1835 was about 200,000, and they had upwards of 400 temples, or one temple to about every 500 of the inhabitants. But this is not all. *Not one of these temples is in debt*, so far as my knowledge of them extends. They have all been erected, either by the former Hindoo government, by the legacies of the rich, or by private contributions. It is so with the Mohammedan population. Their Mosques are all paid for. The Parsee population is about 20,000. They have several temples, all out of debt. The last "*tower of silence*," as it is called, was built by Framjee Cowasjee, on Malabar hill, at an expense of about \$25,000. He then gave it as a *donation* to his nation. Now, when I think of these things, and then cast my eye over this city, and look at her churches of all denominations, (about *one-fourth* enough for the population,) and think of the fact that, so far as I know, there is scarcely one of them out of debt, I grieve that the cause of Christ is so dishonoured."

We hope this matter will not be allowed to rest,—that it will be taken hold of earnestly, until Protestant churches are, in this respect, on as good a footing as the temples of Popery or Paganism.

THE LIFE OF COLONEL JAMES GARDINER, who was slain at the Battle of Prestonpans. Sept. 21, 1745. 24mo. Pp. 228. By Philip Doddridge, D. D. Philadelphia. Board of Publication.

The Life of Colonel Gardiner is a standard household biography. The reading of it is among our early recollections. As to the circumstances attending his conversion from a life of folly and profligacy, there may be a difference of opinion,—there can be none as to the sincerity and devotedness of the converted soldier. Thrown at once into the society of unbelievers and scoffers, he never wavered; but was ever ready to "give a reason of the hope that was in him." The volume is embellished with a portrait.

THE CONVERTED UNITARIAN; a Short Memoir of E—— E——, a Patient Sufferer, who entered into rest August 13, 1825. 24mo. Pp. 160. Presbyterian Board of Publication.

This is not, as might be supposed from its title, an argumentative work. It is a record of the experience of a highly intelligent, amiable and accomplished lady,—who was first *intellectually* orthodox; then, intellectually, a Unitarian; and, finally, brought by God's grace to know herself, and sin, and to have proper views of the Divine character and claims,—a firm and happy believer in Christ as her *divine* Saviour. Her letters are quoted quite freely, so that she herself exhibits the changes through which she passed.

A REPLY TO MORTON ON PSALMODY: To which is added a Condensed Argument for the Exclusive Use of an Inspired Psalmody. 24mo. Pp. 140. By Robert J. Dobbs, Minister of the Gospel in the Reformed Presbyterian Church. Pittsburgh. 1851.

There is a Mr. Morton, in the neighbourhood of Pittsburgh, who has been very busily engaged, for some years, in trying to draw off the members of the stricter churches from what he seems to think a great evil,—viz: the singing in religious worship of those "psalms, hymns and spiritual songs," which they are *sure* God approves, because He

gave them to the church for that purpose. Mr. M. has been in the newspapers a long time, and, finally, he wrote a book. This book Mr. Dobbs reviews, and as Mr. M. is fond of using sarcasm, Mr. D. deals pretty liberally in it also. Generally speaking, we dislike this mode of handling an opponent, but in this case, we cannot see that it is mistimed,—it may be carried a little too far at times. Mr. M. would not like to be called an enemy of the inspired word of God, and yet he has certainly introduced principles into his argument, that are only fit to be used by the infidel or rationalist. Those who wish to be satisfied of this, and to see how easy it is to meet his abuse and error, will be profited by getting Mr. Dobbs' book.

The summary of arguments for an inspired psalmody at the close of the book is very good. We give, almost at random, as a specimen of Mr. D.'s style, in the latter part of the volume, his answer to the objection, "That the Book of Psalms is hard to understand."

"*Answer.* 1. If there are some passages in the psalms hard to understand, so are there in the other scriptures.—2 Pet. iii. 16. 2. It is no harder to understand the psalms when we sing them than when we read them. 3. The more we use them, we will understand them the better. 4. *We* have a better opportunity of understanding them than Old Testament worshippers had; and we are sure the Book of Psalms was *their* psalmody. 5. If we are unable to understand the Psalms, much less are we able to compose songs which will supply their place. 6. If any man does not understand the Psalms, let him, under the direction of their divine Author, endeavour to ascertain their meaning. 7. The psalms are not, in general, hard to understand. There is, indeed, an unfathomable depth of meaning in them; but no man finds fault with a well on account of its depth, if the water rises to the surface. There can be more divine truth, and true devotional sentiment found on the very face of the inspired Psalms, than can be obtained from those which are uninspired, when they are worn threadbare."

CONFESSIONS OF A CONVERT from Baptism in Water to Baptism with Water. From the Second English Edition. 24mo., pp. 180. *Presbyterian Board of Publication.*

The son of a leading member of a Baptist congregation, himself a superintendent of a Sabbath School, as we learn incidentally, became convinced that immersion is not the Scriptural mode of baptism. This volume gives the history of his change, and, of course, presents the arguments on both sides of the question—on the Baptist side, to confute them, which he does in a plain, but remarkably perspicuous phraseology. He has considered only the mode: but so far as he has gone, his treatment of the subject is unusually satisfactory. Such books ought to be more read by the youth of our congregations. Familiarity with a volume like this would furnish them with ready solutions of the difficulties that may be thrown in their way in regard to the administration of this ordinance. The following is good:—

"There is a third question with which I am tempted to trouble you. It is this; How, upon your views, do you account for the circumstance that, in all the predictions and promises of the Holy Spirit contained in the Old Testament, you never meet with any allusion to divine influence which agrees with your favourite mode of representing it? Had God intended to appoint immersion as the standing and only symbol of the Spirit's operation to the end of time, might we not have expected to find some metaphor or some reference in accordance with this practice? But there is none. Not a line, not a word occurs in psalms or prophecies which alludes, even in the most remote man-

ner, to dipping, plunging, or any such mode of employing the element which God has consecrated for the service of his sanctuary. But while there is not a syllable that agrees with immersion, there are several very striking descriptions of the dispensation of the Spirit which allude to the mode which you reject. Need I remind you of such passages as the following? 'Then will I *sprinkle* clean water upon you, and ye shall be clean.' 'So shall he *sprinkle* many nations.' 'I will *pour* water upon him that is thirsty, and floods upon the dry ground; I will *pour* my Spirit upon thy seed, and my blessing upon thine offspring.' 'And it shall come to pass afterwards that I will *pour out* my Spirit upon all flesh.' Now, how is this? With the importance which you attach to your *mode* of baptizing, how do you account for the very strange circumstance (to say the least of it,) that numerous prophecies of the descent of the Holy Ghost should exactly agree with affusion, but *never* with immersion? And between these prophetic representations of the Old Testament, and the history of their accomplishment in the New, the accordance is most exact. Here we read that the Holy Spirit '*came upon*' those that received him; that he '*fell upon*' them, was '*shed upon*' them, and was '*poured upon*' them. Now, as visible symbols and audible sounds are only two forms of language—the one addressed to the eye, the other to the ear—we might therefore naturally expect, when both are employed to represent one thing, that some correspondence would be found between the mode of representation. And this correspondence exists between the '*divers baptisms*' of the law (which were principally sprinklings) and the manner in which the prophets describe the divine influence, of which these sprinklings were the sign. Why, then; should no such agreement appear under the gospel? While the same *verbal* form is retained, what reason can be assigned, or imagined, why the *visible* should be changed? Why should the counterpart of a promise to *pour out* be found in the very different mode of *plunging in*? And why, moreover, should a long consecrated symbol of the Spirit's influence be superseded by another, which presents no accordance whatever with the language either of the Old Testament or of the New? How is all this to be explained?

"But I must trouble you with one question more, and it shall be the last. Without asking you to account for the singular circumstance (singular, I mean, if the word '*baptism*' only signifies immersion) that, when the Saviour's promise—'Ye shall be *baptized* with the Holy Ghost'—was fulfilled on the day of Pentecost, the Spirit was '*shed forth*' upon them, I should like much to know how it could have happened, when Peter saw that '*the Holy Ghost fell upon*' Cornelius and his company, that *then* '*he remembered* the word of the Lord, Ye shall be *baptized* with the Holy Ghost?' Believing, as you do, that the word baptize describes a mode of applying the body to water, and that mode to dip, I am sure that any thing which '*fell*' upon a person would never *remind* you of a baptism. It would be one of the very last things to suggest such an idea. How, then, did it happen that the descending symbol of divine influence had precisely the opposite effect upon Peter's mind which it must have had upon yours? Why did such an action, unless there was a correspondence between it and the usual mode of baptizing, bring an idea to the *apostle's* thoughts that no *Immersionist* would have ever entertained? Surely he must have had very different associations with the word baptism from those which your practice is calculated to form. And I see not how to account for this difference, except upon the supposition that Peter had been accustomed to administer the ordinance by pouring, whilst you deem dipping a more excellent way."

It is I; or the Voice of Jesus in the Storm. 32mo., pp. 92. By Newman Hall, B. A. Presbyterian Board of Publication.

An excellent help this for the impatient, the timid, the doubting:

and who is not at times—we speak of Christians—either one or other, or all of them? We offer an extract as a specimen of the volume:

“The faith which recognises in all events the voice of Jesus is the true alchemy which transmutes all baser substances into gold. However otherwise valueless, even though pernicious and destructive, they now become a precious treasure. In the calculation of his wealth, the believer may include his heaviest trials and keenest sorrows. The apostle Paul says—‘All things are yours, the world, life, death, things present, things to come, *all* are yours.’ Men do not reckon losses among their possessions. These ‘all things’ are therefore gain to those of whom it may be added ‘and ye are Christ’s.’ Afflictions, therefore, the frowns of ‘the world’ as well as its smiles, the sorrows of ‘life’ as well as its joys, the sad separations and painful approaches of ‘death’ as well as the heavenly summons it conveys, the storms and struggles of ‘things present’ as well as the calm and the repose of ‘things to come,’—**ALL** are ours. Were we wise, we should not wish to part with one of them; for who deliberately impoverishes himself? Saw we as God sees, we should *understand how* they were all working together for our good. But though ‘we walk by faith, not by sight,’ may we not be as certain of the result, since God declares it, as if we comprehended the process? ‘The storm is ours!’”

CATECHISMUS MINOR WESTMONASTERIENSIS Latine Redditus A. G. Dillingham, 1656, et Nunc Denuo in Lucem Editus Mendis Aliquot, Expurgatis. 32mo., pp. 24. Philadelphia: *Presbyterian Board of Publication, No. 265 Chestnut St.*

This is a republication—as appears from the title—of an old translation of the Shorter Catechism. Would it not make a good school book? It might be put into the hands of learners as a first reading book. They are furnished at a low price.

MY FATHER'S GOD. A Testimony for Religion, addressed especially to the Children of Pious Parents. 24mo, pp. 96. *Presbyterian Board of Publication.*

This purports to be the history of one who neglected and misimproved, for a time, parental care, and teaching, and example. The exhortations with which it abounds, addressed to godless children of godly parents, are very earnest; and the exhibitions of the vanity and misery of the life of the unconverted who have been religiously trained, is very striking.

THE LABOURER'S DAUGHTER; or Religious Training in Humble Life. An Autobiographical Sketch. 18mo., pp. 41. *Presbyterian Board of Publication.*

Our readers have heard of—many of them have read—an Essay on the Sabbath entitled “The Pearl of Days.” This is the biography, written by herself, of the authoress, and exhibits an example of parental consistency, diligence, and Christian firmness, mingled with gentleness, in the training of children, that has rarely been equalled in any condition in life. The family is *the* school for Christian children. It will be better for the church when this great truth is properly understood. If there were more such labourers, there would be more such “labourers’ daughters.”

DER EDELSTEIN DER TAGE, oder die Vortheile des Sonntags für Arbeitsleute Von Eines Lohnerbeiters Tochter.

This is a German translation of the preceding.

THE CRIPPLE, The Mountain in the Plain, To a Boy Anxious about his Soul.

These are tracts, bound in a small volume,—all good.

GREEN PASTURES; or Daily Food for the Lord's Flock. **STILL WATERS;** or Refreshment for the Saviour's Flock at Eventide. By Rev. James Smith. *Presbyterian Board of Publication.*

These are small, neatly bound, gilt-edged volumes, consisting of texts for each day in the year, with a brief commentary on each text, and a verse of a hymn—the latter, we presume, well enough, if merely read, without attempting to sing them in praising God.

OBITUARIES.

DIED, October 7th, in Princeton, Ind., ROBERT STORMONT. He was born in S. Carolina, and with many others disgusted with the cruelties of slavery, and the ungodliness it genders, emigrated to Indiana. He was a ruling elder in the church, and remarkable for his untiring zeal in building up our beloved Zion. At the division of the church in 1833, he refused from the very first to abandon what had all along been the principles and practice of the Covenanted Church with regard to the government of the United States; though with a very few exceptions the congregation of Princeton abandoned their former attainments. With his brother and sister he formed a society which was the germ of the present Reformed Presbyterian congregation in that place. This society having had a few accessions, made application to the Presbytery of Ohio. Rev. Messrs. Faris and McKinney were appointed to visit the society, and if they found it proper, give them an organization. The result was, that July, 1836, the Reformed Presbyterian Congregation of Princeton was organized. The same distinguished and decided position which Robert Stormont had taken at the division, he constantly maintained till his last. Few men, according to his means; have, with as little ostentation, done so well for the church. His house was the home of the ministers. His mind still seemed to be planning some scheme of ecclesiastical prosperity, and his hand was the first to put it in execution. Emigrants connected with the church almost forgot the endearments of home in his friendship. Yet all his benevolence to the church and its members was concealed under a most lovely humility. He knew nothing of pomposity and vain show. He let not his left hand know what his right hand did. The last great work in which he was engaged was the erection and fitting out of a very comfortable house of worship. This was nearly finished when his Master called him to be a worshipper in the upper temple, not made with hands. During his last illness, the fitting out of the church was scarcely out of his mind; and he seemed desirous to live till he should see it completed. He was, however, resigned to the will of his Heavenly Father, and expressed his entire reliance on his Redeemer so distinctly, that his brethren sorrow not as those who have no hope. The congregation feel as though a standard-bearer had fallen. But they must look to the Great Shepherd to do his own work by other instruments. Were the members of the church generally distinguished by the same Christian energy and zeal in their various situations, how flourishing would be the church! She would appear like "a company of horses in Pharaoh's chariot." And with what complacence would the Great Shepherd meet and welcome his weary labourers at Jordan; and with what grace and strength would he defend from doubts and dangers, and the terrors of the last enemy. "Blessed are the dead which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

COMMUNICATED.

THE HUDSON RIVER RAILROAD.—On the 4th of October this noble, and, in some respects, stupendous work, was opened from the city of New York to Albany. It is one hundred and forty-three and three-quarters of miles long; and its total cost, with all its equipments, up to that date, was \$6,666,681 81. Previous to its completion it had rigidly acted on the plan of keeping the Lord's day as a day of rest; and thus all its clerks, conductors, engineers, and workmen of every description, had a season of relaxation from labour and of opportunity for religious worship. Almost immediately, however, after its completion, the company have authorized a "Sabbath train," and now its numerous *employé* must be discharged, or submit to this regulation. The numerous villages and stations along its crowded line must be excited and disturbed by its noisy course and its Sabbath-breaking travellers.

THE COVENANTER.

JANUARY, 1852.

[For the Covenanter.]

THE VIALS.

Rev. xvi. 1 :—“ And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.”

IT is a pleasant subject of reflection to the Christian, that the earth is not governed, either physically or morally, by a system of general laws, independent of an all-wise, holy, and omnipotently operative Intelligence. It is delightful to realize *that God reigns*. It is cheering, moreover, to reflect, that there is an infinitely wise plan of providence arranged and written in a book—and sealed, indeed, but delivered into the hands of the Lamb, the Lord Jesus Christ, by him to be executed, in the exercise of his royal functions. In this plan the Church and her interests, and her ultimate triumph on the earth, has the prominent place; and all the events which transpire on our globe have an immediate or ultimate connexion with her glorious destiny: The improvements in civilization—the sciences and the arts—the revolutions and the terrible wars, the famines and pestilences, the hail-storms and earthquakes,—the struggles of patriots, and the rise and fall of kingdoms and empires, have all, in the plan of providence, a subordination to her welfare. Independently of this grand central object, the conflicts and triumphs of nations, would be of no higher consideration than the feeble combats of ephemera.

This view is the key to the stupendous scheme of prophecy recorded in the Apocalypse. The God of heaven has determined to set up his kingdom in our world, of which the Church, redeemed by the blood of the Lamb, is the grand central province.

God has permitted the great adversary, Satan, to get possession of the earth and its inhabitants, and to intrench himself in its varied civil and religious institutions, as they are hostile to the prevalence of pure religion and liberty. He has permitted, in his wondrous wisdom, the visible Church herself to be corrupted, and to be turned by Satan, as captured artillery, against those who are the faithful friends of pure piety and freedom.

This is the state of the world at present. There are a few, and but a few, intelligent and sincere friends of civil and religious liberty in our world; and civil and ecclesiastical power, the wealth and influence, are all in the hands of the enemy. But *truth* is in the possession of the few, and the God of truth is with them, combating by their instrumentality,—this is sufficient: we know the latter will triumph.

Among the terrible agencies by which the Redeemer effects the destruction of the enemies of his kingdom, and its ultimate triumph, are a series of judgments called in the Apocalypse the *seven vials* or *seven last plagues*, for in them is filled up the wrath of God. To a mere outline of an exposition of these sore judgments we claim the attention of the readers of the COVENANTER.

In this preliminary essay we will present *the object* of this series of judgments, and *its chronology*. These are important points, for without a just exhibition of both, there can be no certainty in the exposition. I shall not attempt an elaborate disquisition on either of these points. With the book of Revelation before us, and a little accurate knowledge of history, the points are not of very difficult determination.

There are *three* periods distinctly marked in the Revelation, and each has its class of judgments, also definitely marked. The Roman Empire, as it stands related to the Church, in the field of history, is the grand object of these various judgments. The *first period* covers its *pagan form* of administration, as it stood opposite to the New Testament Church, then rising and spreading its purifying influence throughout the Empire. The Lamb employed the judgments of the seals, in aid of the rising Church, in the overthrow of the Pagan Empire.

But Christianity, as established by Constantine, was corrupted. Its simple form of government was utterly perverted, and the Church itself subjected to the State. To demolish this complex system of civil and ecclesiastical corruption, the Lamb employed the second series of fearful judgments, called in Revelation the *seven trumpets*.

The Roman Empire is in the mean while divided into the Eastern and Western Empires; the city of Rome, the metropolis of the latter; Constantinople, that of the former. The first four trumpets effect the destruction of the Western Empire, toward the latter part of the fifth century, in the overthrow of its last emperor, the contemptible and diminutive Augustulus. Two of the three wo trumpets demolished, by their terrible blasts, through the agency of the Saracens and Turks, the Eastern Empire, in the conquest of Constantinople, and established the still existing Ottoman Empire on its ruins.

As the last of the seals embraced the trumpets, so the last of the trumpets, *the seventh*, embraces the seven last plagues, which fill up the wrath of God against the fourth bestial empire, the Roman. But the question is, where now is that empire? Overthrown in the west, and demolished in the east, where is it to be found? During the dreadful ravages of the Saracens and Turks in the east, the Roman Empire was revived by the triumphs of the arms of Charlemagne the king of France—who is proclaimed by pope Leo III., “EMPEROR OF THE ROMANS,” “and is justly,” says Russell, “considered as *the founder of the new empire of the West*.” In the 13th chapter of the Revelation, the seven-headed and ten-horned beast is the symbol of the Roman Empire; and its revival here by the king of France presents it in its *last*, called its *septimo octave, head*. The *ten horns* intimate its separation into as many distinct states, still preserving the unity of the empire in their submission to a nominal head: for by the triumphs of the Barbarians, the western empire was divided into ten kingdoms. During the period of about 100 years the imperial diadem of Rome decked the brow of the descendants of Charlemagne; but upon their

degeneracy it was transferred to adorn the head of the then more noble German. "Nor was the supremacy of the emperor confined to Germany alone; the hereditary monarchs of Europe confessed the pre-eminence of his rank and dignity. He was the first of the Christian princes, *the temporal head of the great Republic of the West.*"* "The emperor has always claimed and has always been allowed precedence over every one of the ten horns; and as such he has invariably been considered as *the head of the great European commonwealth.*"†

By the time the civil empire was restored in the west—the Roman Church had apostatized—as she was symbolized by the two-horned beast of the earth described in Rev. xiii.; had established her power among the western nations, and erected her great *image* of the civil beast, *the Papacy*, also described in the same chapter; and in the union of these three powers—the *civil empire in its ten-horned state*, *the Roman Church*, and *the Papacy*, we have THE ANTI-CHRIST revealed—the last form in which the devil exhibits his hostility to the kingdom of Christ, before the Millenium.

The seven vials or last plagues are a series of judgments designed of God, and poured out by the angels commissioned by Christ—to *effect the destruction of this vast fabric of iniquity*. The modern kingdoms of this world in alliance with the Roman Church, and the Roman hierarchy, headed by the Pope—and all animated by the devil, constitute *the object* of the vials.

The question now occurs, at what period did the angels "*go their ways,*" to pour out their vials upon the Roman earth? There are two answers to this question to which I invite attention. One dates the period of the commencement of the infliction of these judgments as far back as the commencement of the 8th century of the Christian era, and the noisome and grievous sore of the first vial is represented as the symbol of the wars, lesser or greater, which broke out like boils over the whole body politic, and raged from about 713 to 1072.

The second vial, whose symbol is "the sea becoming as the blood of a dead man," according to this theory, symbolizes the wars between the emperors and popes on the subject of "investitures" and the memorable crusades, and covers the period from 1076 until about the year 1274.

The third vial, which is poured upon "the rivers and fountains of waters, and they became blood," is made to represent the fierce and bitter contests between the Guelphs and Ghibellines, or the pope's and emperor's parties, and extends from 1290 until 1370.

The fourth vial is poured upon the sun, and he scorches men with fire. The papacy is represented as the sun, and the great *Western schism*, the papacy itself, is the tremendous judgment which fell upon the pontifical sun; and its chronology is the period embraced between 1378 and 1447.

The fifth vial is poured out upon *the seat of the beast*, and the judgment symbolized is *the Reformation of the 16th century*; covering the period from 1517 to 1700.

The sixth is poured out upon the Euphrates, &c., and its period is between 1700 and 1826, embracing the wars of Louis XIV. of France, the American Revolution, &c.

The writer of these essays held this view of the vials for more than

* Russell.

† Faber.

twenty years, and has given it up with great reluctance. One or two difficulties which he could not, upon this theory, surmount, turned the scale against it; and induced him to assent to a more modern theory, which appears to him to be correct: though grand and important historical events are covered by that scheme.

The scheme which I deem to be the just one, is that which represents the vials as a series of judgments inflicted within the 18th and 19th centuries, and covering stupendous events, which have transpired within the last hundred years.

The reasons for our change of view are founded in a just interpretation of the *seventh trumpet*, an illustration of which will occupy the balance of this essay.

Rev. xi. 15: "And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*" The settling the chronology of this trumpet must determine that of the vials; as it is generally admitted that this trumpet is not a particular, but a general judgment, embracing in its dreadful sweep the seven last plagues that fill up the wrath of God to be revealed against the enemies of the Lamb before the millenium.

The *second wo* trumpet or the *sixth* trumpet in their order, presents the terrible blast of divine indignation which subverted the eastern Roman Empire by the Ottoman Turks, who established the still existing Turkish Empire. Now this trumpet terminated in its immediate effects in 1672. Of course the third wo trumpet, or the seventh and last in the series, must be blown subsequently to this period. The seventh must follow the sixth. Here was the difficulty which I found insurmountable, according to the above-mentioned mode of interpretation. It would be a violation of all the laws of a legitimate chronology to teach that the seventh trumpet was blown more than *eight* centuries before the *sixth*. It is the *third wo* trumpet, and must necessarily follow the second, and hence it is not recorded in immediate connexion with these trumpets, which are given in the ninth chapter, but we find it near the end of the eleventh. Besides, this would make the beginning of the outpouring of the vials to be simultaneous with the development of its object; that is, before "the cup of its iniquity is full," contrary to the usual procedure of Providence.

I felt myself constrained, therefore, to look for the period of the seventh trumpet subsequently to that of the sixth, which in its immediate effects terminated in 1672. Nothing is more certainly fixed than the chronology of the second wo trumpet. According to the 15th verse of the ninth chapter, it was to rage for 391 years and 18 days. This was literally fulfilled, Kutahi the first conquest of the Turks was in 1281, their last, in the taking of Cameniec, 1672. This chronological difficulty not only shook my faith in the long cherished theory, but compelled me to yield it for one that presents no such difficulty.

But the character of the seventh trumpet, which presents the design of the *seven vials* as divine judgments, confirmed my change of sentiment. It manifestly proclaims a stupendous *civil revolution*, (not excluding a religious) as its main object. It substantially declares that existing civil governments are *diabolical* in their character; not the ordinance of God, but idolatrous, and infidel, and despotic. But a great revolution is effected by the judgments of the vials, and they are

at length subjected to Jehovah the true God. They become thus subject, by acknowledging His Christ as their mediatorial king; taking Him as their king; adopting his Bible as their supreme law—his religion as their only religion; establishing the rights of men; and administering their governments for the glory of God and the good of their subjects.

Such being the design of the trumpet, we were enabled to approximate, at least, a determination as to the period when it was actually blown. Our opinion now is that it was blown in the latter part of the 18th century, and its terrible blast proclaimed the downfall of all infidel, immoral, despotic and antichristian governments that oppress the earth, and among the first evidences that it was blown, was the American revolution, 1776.

SCHOOLS IN THE STATE OF NEW YORK.*

That the training of the young mind, in the schools, should be thoroughly religious, is now admitted by all Christian Protestants.

This was the doctrine and practice of the church of Christ in the best days of the Hebrew commonwealth, from Moses to Ezra. The church trained her children as young disciples of Christ in the early and pure ages of the New Testament dispensation. They had no other book but the Bible, the Old Testament, to the year 54 of the Christian era. Indeed, it was impossible that they could have, for common schools, until the discovery of the art of printing, any other manual but the Sacred Scriptures.

The reformers of the sixteenth century regarded godly training in gospel truth, as the main element of all education. It was so in Holland, as it had been in Geneva. The Hollanders founded a colony, near the mouth of the Hudson, at Communipough, now on the Jersey shore, 1612. The same year, or the following, they commenced a village on Manhattan Island, now the city of New York. Though these emigrants did not fly from persecution, like the pilgrims who settled at Plymouth, 1620, yet they intended to plant a colony of Reformed Presbyterians for the extension of the church of Christ, in, at least, as pure a form as the Protestant in their fatherland.

The function of educating children there, as in Holland and in other Reformed countries, was committed to the care of church officers. The state made voluntary donations to the church, and by the act of endowment, the funds became, to all intents and purposes, ecclesiastical property. Our Holland fathers, like our British ancestry, held that parents, by natural relation, and by their baptismal vow, are bound to train up their offspring in the nurture and admonition of the Lord *in the school as well as in the family*. This they endeavoured to do, as long as the colony was subject to Presbyterian and republican Holland.

On the accession of the Duke of York, James II., to the throne of England, 1685, he resolved to make war on Holland. It was a republic, and it afforded an asylum to the Reformed Presbyterians, whom he was persecuting with the most relentless cruelty in Britain.

* Address at the Opening of the Rural Academy, Coldenham, Nov. 3d, by James R. Willson, D. D.

He sent over a fleet to wrest New Amsterdam, as New York was then called, and New Netherlands, as the colony was called, from Holland. They became an easy prey to the invader. James called the conquered city by his own name. The English colonial government usurped the direction of the schools, as it still does all ecclesiastical functions at home, and in all its colonies. Its principle, that of every hereditary monarchy, is that authority emanates from the throne: that the least important of these usurped prerogatives is the training of youth, no one will say.

For nearly a hundred years from the conquest of New Netherlands by the prelatial house of Stuart, the whole business of education was, as far as possible among a Presbyterian and Calvinistic people, of secular and episcopal complexion. Large manors were granted by the crown to Episcopal gentlemen, who originated schools on their domains. On the Colden manor, near where Coldenham Church now stands, an academy was erected by Cadwallader Colden, the last colonial governor. All evangelical religion was excluded from the course of instruction in this Episcopal seminary. This will be so always, when men, who are not under the influence of the saving grace of Christ Jesus, have the educational operations under their control.

Trinity Church, in New York, was endowed with a large glebe, which makes it now the richest moneyed corporation on this side of the Atlantic. Columbia College, in New York, the Episcopal Theological Seminary there, formerly in charge of Bishop Onderdonk,* have been founded and supported, in great part, by the funds of Trinity.

In administering the finances of that prelatial congregation Aaron Burr became very notorious in the year 1806. He was the son of a Presbyterian minister, president of Princeton college, (N. J.) Like many other literary men of that body, he connected himself to the prelatial church, because of the wealth of Trinity, and of the gayety of opulent episcopal society. He was a grossly immoral man. The bishop of the diocess made him a trustee of Trinity congregation. The Episcopalians call the trustees vestry men—keepers of the wardrobe. He was soon appointed treasurer—all to reward him for defection from presbyterianism to prelacy. The infamy of his after life is part and parcel of the history of this republic.

Into such polluted hands, the vast treasures of Trinity passed to be administered for the support of the hierarchy, and the education of children. Managed by so unholy an agency, school funds were not and could not be used for training up children "in the nurture and admonition of the Lord," and the more ample the funds, the more mischief they could work. So large were these funds at the adoption of the state constitution, in the time of the revolution, that Trinity was limited to stock yielding £5,000 sterling only, a year. The jealousy of this great Presbyterian state, in regard to the pecuniary power of prelacy is clearly indicated by that limitation. But legal restraints are feeble barriers, when the laws are not administered with good conscience in the fear of the Lord.

Trinity did forty-four years ago, and probably does now, *add* £5000, about \$25,000 a year, to her capital stock, and expends the other part

* Whose *character* is before the public.

of her revenues in building churches and supporting schools. This surely was not the meaning of the limitation. And an annual oath that their stock yields but £5000 a year, cannot be true. The blessing of a holy God cannot be upon schools and churches supported by funds defiled by such evasive oaths, to use no stronger word.

The government of this state, influenced by the action of sixty-four years of prelatical domination, assumed the whole direction of educational doings. And, though there has been a republican and liberal diffusion of means for educating the children of the masses, yet it was out of the church's hands, and in those of the ungodly.*

The Presbyterians of the city of New York did not tamely submit to the usurpation of the state in assuming the whole power over the schools. An association was formed in the city, for exercising a watchful supervision of the common schools. The object was to procure competent, trustworthy, moral and pious schoolmasters, to provide the means for their support, furnish good class books, and recommend the enforcement of salutary discipline. The doings of this voluntary association were very beneficent. It did, as far as circumstances permitted, what the old Dutch Classis (Presbytery) of New Amsterdam had done from 1612 to 1684. That course of instruction has made Holland the most learned nation on the continent of Europe.

But the New York association did not attempt to interfere with the higher departments of learning.

[To be continued.]

(For the Covenanter.)

OCCASIONAL COMMUNION.

MR. EDITOR,—I wish to call the attention of the ministers and members of the Reformed Presbyterian Church to the subject of occasional communion. It is confidently commended as an admirable means to heal divisions, and bring into one fold the scattered flock of the Redeemer. The unity of the church is exceedingly desirable. Her broken and enfeebled condition has nearly destroyed her moral influence, and placed those who love our Lord Jesus in a position seemingly hostile to each other. Good men, in all denominations, are weary of the strife. True religion is reproached. The sinner and the thoughtless beholding so much jealousy, and even bitterness, among professing Christians, despise religion, regard all professors as hypocrites, and strengthen themselves in their rebellion. The various plans to promote unity should be carefully examined, and whatever tends to unite true believers should be diligently, perseveringly, and believingly, followed by every Christian.

Of the various schemes proposed to accomplish this object, that of *Ammonius Saccus* has been received with the greatest favour, and exercised the most extended influence in the Christian world. He was a very learned man, who flourished in the second century. Occupying a commanding position as teacher in Alexandria, he proposed a plan to unite the various sects both in philosophy and religion; and bring the pagan and the Christian into one visible church fellowship. His

* It may seem superfluous to remark, that the prelatical system of instruction, in the learned institutions, was pagan—purely heathen. For it has been so for twelve hundred and sixty years of mourning.

scheme was simple. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects; that they differed from each other only in their method of expressing them, and in some opinions of little or no importance, and that by a proper interpretation of their respective sentiments they might easily be united into one body. In order to this, the fables of the priests should be removed from paganism, and the comments and interpretations of the disciples of Jesus from Christianity, and the object would be gained. Multitudes received these doctrines with favour. The distinction between truth and error being abolished, the offence of the cross was removed, and his disciples greatly increased.

He made almost superhuman efforts to accomplish the union; but he died before its consummation. His doctrines did not perish with him. They spread far and wide, and his disciples are at present numerous, active, jealous and persevering. Their creed is, "One religion is as good as another. The difference is in things not essential. If Christians would only lay aside their *sectarianism*, a union could easily be effected." Sectarianism is supposed to be the only foe to ecclesiastical union; and occasional communion in the word and ordinances is confidently expected to destroy this remaining enemy. Indeed, its value can hardly be over-estimated! If the ministers and members of the various denominations, notwithstanding their hostile creeds, different modes of worship, and opposing forms of government, can unite in the ministrations of the sanctuary, or at the table of the Lord, they cannot continue to regard doctrine, mode of worship or form of church government, as among the essentials of Christianity! They will gradually learn to view all religions as alike, and the whole affair being only a matter of convenience, there will be nothing to quarrel about, the church will have peace, and her members dwell together in delightful harmony! The jealousy arising from hostile creeds will cease, the bitterness occasioned by testifying against all corruptions and human inventions in religion no longer exist, the happy period, so long promised and so ardently desired, shall arrive, "When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together. They shall not hurt nor destroy in all my holy mountain!"

Occasional communion has already accomplished so much in abating our zeal for the faith once delivered to the saints, and in lessening our abhorrence of corrupt doctrine and modes of worship, that the most sanguine expectations of its friends seem likely to be realized. And those who suggest a doubt on the subject, or refuse to swim with the current, are viewed with suspicion, sometimes with dislike, as if they were really hostile to the unity, harmony, and prosperity of the church.

The Reformed Presbyterian Church has borne much of this reproach. She maintains that the Church should have terms of Christian communion,—that those opposed to these terms should not be admitted to church-fellowship,—and that *occasional communion* should not be extended to persons who should not be admitted to constant fellowship. Adhering to these great principles, she has not acceded to the open communion scheme, nor as yet has she been active in any of the alliances, plans of union, &c., &c., which of late have occupied so much time and talent in the Christian church. She has viewed these move-

ments with deep interest, hoping and praying that all discussions might tend to convince of the value and necessity of making revealed truth the only basis of union. She cannot much longer remain a spectator. The question has now become a practical one. If we wish to maintain our position, we must examine anew its strength, and establish our defence. The question must be met and argued. None of our ministers or members, so far as known to me, advocate occasional communion with those who refuse our terms of church-fellowship, yet some of the ministers do practise it, and not a few sessions connive at the practice in their members. The question should be carefully examined. And if, on examination, we find that we have no warrant to apply the measuring reed to the temple, the altar, and the worshipper, we should, as honest men, confess the sin of our past course, purge our subordinate standards, and reform our practice. Delay is dangerous. Occasional communion is at this moment sapping our strength, and striving to overturn our system of truth and order. Vows are lightly esteemed; adherence to the doctrine and order of the church gradually becoming a matter of convenience; discipline for breach of vow rendered almost impossible; and apostacy distressingly frequent. Those who practise occasional communion often going on to entire abandonment of the fellowship and testimony of the church. Stumbling blocks are thrown in the path of the young. They see the inconsistency between the doctrines of the standards and the practice of occasional communion, and believing it better not to vow, than to vow and not pay, they refuse to acknowledge their baptismal obligations. To maintain our vow is by many considered bigotry, and to speak against occasional communion is interfering with the rights of conscience, and breathes a spirit of persecution. Surely, then, dear brother, we should examine this question, and if we cannot defend the doctrines above quoted, we are bound, as honest men, if we would free our skirts from blood, to cease binding ourselves and the members of the church to terms of ecclesiastical fellowship for which we have no authority. On the other hand, if we find that from every brother that walketh disorderly we should withdraw, it is hoped that those who adopt the standards will abandon their practice of occasional communion, that in future we may live in love, walk by the same rule, and strive together "for the faith once delivered to the saints."

Hoping to hear soon from some of your correspondents on this important subject, I remain your fellow-labourer.

* * *

CIVIL GOVERNMENT GOD'S HOLY ORDINANCE.

The following we insert.—1. Because of its merits.—2. Because we find it in the columns of the "Preacher," an Associate Reformed weekly. It is a communication to that paper. These are the doctrines that must prevail. God in Christ is honoured by them. They may be treasonable in the estimation of infidels and tyrants, but they are *true*—and "truth is mighty, and will prevail."—ED. COV.

Man is a social being. The principle of association is one of the strongest of our nature; hence, banishment from society is admitted on all hands to be one of the severest modes of punishment. And a person in

ordinary circumstances showing a disposition to escape from society, gives indisputable evidence of moral or mental derangement. Man's wants, as a physical being, even in a rude, savage state of society, cannot be suitably supplied, much less in a cultivated state, without more labour and exertion than any one individual is capable of performing. From all this it is clear that God designed us for social life.

We are left without doubt upon this subject, when we look into divine revelation. Have we not all one Father?—Mal. ii. 10. God hath made of one blood all nations of men to dwell on all the face of the earth.—Acts xvii. 26. It is not good for man to be alone.—Gen. ii. 18. We are taught in the Lord's Prayer to say, "Our Father."

But man fell from his original purity, and became a depraved creature; and in consequence of his total depravity, it became necessary (owing to his natural disposition to disregard the rights of his fellow-man in society,) to establish rules and regulations for the protection of each other's rights; and to devise, and practically carry out, arrangements for the general interest and happiness of society. Here then is founded in man's nature the necessity of civil government. But seeing that the dim light of nature is not sufficient to direct and restrain man, in his present state, God has given us an explicit revelation of his will upon this subject. Near the commencement of scripture history, we are informed that officers were set up over the people. Judges and officers shalt thou make thee, in all thy gates, which the Lord thy God giveth thee throughout thy tribes, and they shall judge the people with just judgment.—Deut. xvi. 18. "By me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth." We understand this passage to teach, beyond dispute, the doctrine that civil government is an institution appointed by God; and those who rule in his fear, judge not for man but for the Lord. The Apostle Paul, in Rom. xiii. 1-7, gives a particular outline of the ordinance, its origin, and special duties, growing out of the relation of rulers and ruled. "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; 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." In this passage a minute description of the character of civil government is given, and also of the magistrate who is God's minister, and consequently, the duty of the people to obey such ministers, not only for wrath, but also for conscience sake; that is, obey them in all things not sinful, even if he should be a wicked ruler we are providentially placed under, not because we believe him to be God's minister, but because the thing is right in itself. He only is God's minister who possesses the required moral qualifications. But we are, so far as in us lies, to be at peace with all men, but never to sacrifice truth for the sake of peace, that would be purchasing it at too dear a rate; for we are commanded to buy the truth and sell it not. We have the example of Jesus Christ and his Apostles and Prophets, and all the faithful martyrs, (who suffered the most cruel tortures wicked civil powers and devils could invent, rather than turn traitor to their Lord and Master,) upon this point. We ought to obey God rather than man, should be our reply in all cases. It is inconsistent with any idea we can form of God's holy character, to suppose that every

civil government, that has a providential existence, is God's moral ordinance; or that irresponsible wicked men, set up as magistrates, are God's ministers. Hos. viii. 4: They have set up kings, but not by me; they have made princes, and I knew it not. Ps. xciv. 16, 20: "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity? Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" These passages are plainly to the point. The idea entertained by many professing Christians, that Nero, the emperor of Rome, at the time Paul wrote, was God's minister, is so contrary to any thing we can learn from reason and revelation on the subject, that I am surprised that ever such a sentiment was entertained by any Christian. What! that monster who fattened his fish on the flesh of human beings, and of whom it is said by Tacitus, that virtue under his reign doomed a man to certain destruction! No, it cannot be that God could have any fellowship with such iniquity; the destruction of that wicked wretch and his nation, as well as all wicked nations in ages past, is sufficient evidence to the contrary.

The destruction of all wicked nations in future is also plainly foretold in prophecy. See Dan. vii., where antichristian powers are represented under the symbols of terrible ferocious beasts; and also the final triumph of the Lord Jesus Christ, in his mediatorial reign over the nations, is a matter of prophecy and cause of rejoicing to the saints of the Most High. "I saw in the night vision, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." See also Revelation xvii. and xviii., where the certain destruction of the great antichristian powers, and as certain the triumph of Christ and his followers, are predicted. Chap. xviii. 20: "Rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her." Chap. xix. 15, 16: "And 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: and he treadeth the wine-press of the fierceness of the wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written: King of kings and Lord of lords." Psal. ix. 17: "The wicked shall be turned into hell, and all the nations that forget God." Isa. lx. 12: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." In v. 17, righteous civil rule is foretold: "I will also make thine officers peace, and thine exactors righteousness."

The commands to obey superiors in the other lawful relations, are as unlimited in their requirements as to obey civil rulers. For instance: children, obey your parents; servants, obey your masters; and also for people to obey their ecclesiastical rulers. In all the relations here mentioned, in order that they may all harmonize, we must adopt the same general rule of interpretation; that is, to obey in all things, when their injunction does not come in opposition to God's law, which is paramount to any and all other laws. Away, then, with that God-dishonouring, infidel sentiment, that there is no higher law than the constitution of the United States, which indicates a fearful degree of wickedness in the nation: when men

high in place will venture to utter such sentiments before the people who have the power of the elective franchise in their own hands. Such men must presume much upon the corruption of their constituents; for, if the people were properly enlightened with regard to their great responsibilities in the exercise of their privileges as American citizens, they would soon let such infidels know that such sentiments could not be uttered without incurring the displeasure of an insulted people, who had confided their political interests into their hands. Where, I would ask, is the influence which the church is required to exert in the world, as the light of the world and salt of the earth, that such sentiments can be uttered almost unrebuked, at least by the large influential churches of our land? It is remarkable, the coincidence that exists between church and state; almost every thing that is incorporated into the state is baptized into the church. Does the state violate the Sabbath by running mail-stages, boats, and rail-cars? Many church-members answer, Here am I; take my money, and I will take stocks in your companies, and so be partaker in the sin of Sabbath desecration. Does the state incorporate slavery in the constitution of the government; the larger body of the church, so-called, answers, Amen, and receives it into the church as a holy Bible institution. The doors of the church are opened so wide, that almost every thing that has become popular in the world is received into the church. The proper exercise of discipline at the present time is looked upon by many as tyrannical, and, therefore, it is almost laid aside. If these things are so, it is high time, then, that one and all would awake to their duty, and endeavour to be faithful witnesses for God and his truth, if the heavens should fall, and the potsherds of the earth should strive against the potsherds until they dash each other to pieces. Let each one endeavour, in the strength of promised grace, to go forward, in commanded duty, earnestly contending for the faith once delivered unto the saints. Remembering that the beastly powers of earth "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." J. B.

Martinsburgh, O., Nov. 19, 1851.

RELIGIOUS EDUCATION.

We make a few extracts from an address prepared by the Presbyterian Synod of Wheeling, (O. S.) to parents, &c., within its bounds. They embody truth of the highest importance, and are most seasonable.

"It is a misapplication of the principle of the *division of labour* to exclude the teaching of religion from the regular course of College instruction, upon the plea that secular knowledge only should be taught in the college, and that the teaching of religion should be reserved for parents and pastors. You cannot legitimately divide or divorce religion from right instruction in the sciences; nor can you divide one day of the week for the teaching of religion, to the exclusion of the remaining six days. The true application, here, of the principle of the division of labour is to divide the labour of religious instruction among the parent, the pastor, and the teacher or professor in school and college. The every day instruction is to be made available for God. Enough religious instruction cannot be imparted to youth on one day for the whole seven days. Religious instruction on one day of the week cannot afford a dispensation to omit teaching the doctrines and promises and duties of the Great Salvation during the rest of the week. (Deut. vi. 7.)

“Secular and religious education are like the warp and woof which go together. To teach a science religiously, is to teach religion by means of that science. Whether a man is teaching astronomy or languages, he is under obligations to mingle religion as far as possible with his instruction. The college is to be the ally and confederate in religion for home and the pulpit. Vain, utterly vain, is the ridicule which some would throw upon this method when they describe it as mixing Scripture with Syntax, and piety with the pence table. The phenomena of God’s universe are not rightly taught when God’s presence and glory are not taught in them. As all God’s works praise him, all science of his works and ways should be so taught as to show his praise: otherwise, the element that is infinite has been left out of the process, and the process has not been religiously conducted. The teacher, therefore, is to aim at interweaving divine truth into the whole texture of early acquisition, in school and college. ‘Give religious instruction at home.’ By all means. But let it not stop there. Let the school go on with it, and the academy and the college. Let all the institutions of education carry forward the teachings of the fireside. Wherever he goes, the youth is immortal: and at college immortal things should be kept before him with a perseverance that pleads a divine promise for a blessing.’

“The following also are Bible principles of education: 1. That our youth, as God’s creatures, must be trained for his glory. 2. That religious instruction having been begun early, should be perseveringly inculcated. Deut. iv. 9, and xi. 19; Ps. lxxviii. 5; Prov. xxii. 6, &c. The spirit of these precepts forbids us to limit religious instruction to the household or to the sanctuary, but contemplates every agency that is brought to bear upon education. The school and college, therefore, as well as home, are to be employed in imparting religious truth. 3. A third principle of education is that the *Bible is the great text book of human instruction*. 4. Education must be administered practically upon the principles of the covenant—such principles as 1, faith in God for his blessing upon the youth; 2, an aim to promote his glory, on the part of those who train our students; 3, prayer with and for students; 4, a pious example set before them by their teachers; 5, a tender concern for their souls. It is a misapprehension that while these principles may serve to direct parents in training their sons and daughters, too high ground is assumed in them for colleges. The principles of education are not and cannot be changed by a transfer of youth from home to the college. Teachers are as much bound to act upon Bible principles as parents themselves. If there is any place where it is important to inculcate the truth, the whole truth, and nothing but the truth, it is the place of daily instruction. If there are any hours in which permanent impressions are communicated, the hours spent in schools and colleges are such.”*

* “‘The history of the world may be challenged to produce a single instance in which any form of religion has taken hold of the public mind, where it has not been inwoven in the whole system of public instruction. The religion of India and of China, is taught in all the public schools of those countries; the Koran is the text book of all knowledge to the Mussulman; Christianity has hitherto been taught in the schools of every Christian country. The experiment which we are making, is a novel one in the history of the world, and one of fearful risk.’—Dr. Hodge.

“Up to a comparatively recent period, the church or people of God felt it to be their duty and their appointed charge, to take the oversight, management and control of children, during the whole period of their school and college ‘training’ just as surely and just as effectively as during the period of infancy and matured manhood. They undertook this work as a part of their business; not as a matter of choice, but as one of conscience and duty. This commission of Christ was read by our fathers plainly, literally and reverentially. Its authority was felt, its command was obeyed, its warrant was confided in, and its promises were acted upon. In the primitive church, every congregation, as a general rule, or several, according to their ability, had their schools; and larger districts their catechetical or higher seminaries and Colleges. Here, during the dark ages, the only light that still glimmered was preserved and kept burning. And here, at the Reformation, the torch of learning was again lighted, the darkness scattered, and ‘the true light,’ which now irradiates the nations, enkindled and shed abroad. *There was not a single church of the Reformation that did not recognise the duty of the church to maintain under her own supervision and control, common and grammar schools, academies, colleges and universities. This system constituted in an especial manner a part, and a main part of the arrangements of every Presbyterian church, and gave vigour and character, morals, religious purity and constancy, to every country in which it was carried out.*’ Luther, Zuingle, Melancthon, Calvin, Beza, and other reformers, had an agency more or less extensive in advancing both religion and general knowledge. ‘The old Universities were reformed into institutions for the promotion of religion.’

“Bancroft thus writes—‘Calvin was the father of popular education, the inventor of the system of free schools.’ To this, a learned writer adds, ‘From the intimate theoretic union of Church and State in Geneva, every school and institution of learning was “*parochial*” in the highest sense of that word. The little Republic of Geneva thus presented in 1559, nearly three centuries ago, a complete educational system, consisting of common schools, a grammar school, a college, and a University—sustained in part, at least, at the public expense—and in which *religion was taught in connexion with secular learning.*’”

“The French Church not only established schools but colleges and Universities. The Universities were five in number—at Montauban, Montpellier, Nismes, Saumur and Sedan. At the revocation of the edict of Nantes, *the Universities of the Protestants were suppressed!*”

UNBELIEF.

Ah! how often do we limit the Holy One of Israel! We too often think of him as like to ourselves in his resources! We regard as an impossibility that which presents to him no difficulty. We despair of help from the very quarters whence, perhaps, he is that moment advancing to our succour! We presume to prescribe to the Almighty. Instead of praying for his aid, and leaving to his loving wisdom the manner of it, we too often determine in our own minds the method by which the hoped for assistance will be given. Disappointed in our expectation, we perhaps murmur that our prayers have been disregarded, though at the

very time we are receiving in some other way the aid we sought. Is not strength to bear a burden as much an answer to prayer as its removal? Is not grace to persevere in supplication, amid surrounding gloom, as much a proof of our Saviour's faithfulness as if the sunshine dispersed the darkness? May not a still deeper sense of our vileness and helplessness be an answer to prayer for spiritual growth, still more valuable at some seasons than even the joy and peace we coveted? Though the enemy may not have left us, yet is it no mercy to be enabled to maintain the conflict, and "having done all, to stand?" And though the storm may continue to rage, and the calm be long delayed, yet is it not a proof that Jesus is with us, so long as the waves are not suffered to overwhelm us?—*Newman Hall.*

COMFORT FOR THE BEREAVED.

Let this be our consolation when we mourn over those who sleep in Jesus. It is not an enemy who hath done this. It is no frightful monster who has torn that dear one from our loving embrace. It was a Brother's arms which received the departing spirit. He commits the important office to no inferior messenger, far less to an enemy. "I will come again, and receive you unto myself." Dying Stephen beheld him, when he said, "Lord Jesus, receive my spirit." Yes, it is Jesus! In that chamber of anxiety and tears, where the feeble tide of ebbing life is watched so tenderly, and all is being done that skill and kindness can suggest to delay the dreaded moment of separation, Jesus is saying, "It is I." In that darkened abode, where the activity of love no longer holds back the flood-gates of grief, Jesus whispers, "It is I." At that sad funeral procession, each advancing step of which seems as though it were conveying the mourners to their own burial, Jesus—as at Nain—touches the bier, and says to the widow, the fatherless, the friendless, "It is I." At the open grave, where with that dead body are to be sepulchred so many living joys and hopes, Jesus—as at Bethany—stands among the mourners, and, while weeping with them, allays their sorrow, saying, "It is I." Yes, it is Jesus who has taken away the departed spirit to the full enjoyment of a love still tenderer than theirs, in a world where tears are never shed, and pain is never felt, and death is for ever unknown!—*Ibid.*

THE PSALMS OF DAVID—EVER APPROPRIATE.

These Psalms are chiefly summaries, in a poetical and impressive form, of great truths and principles, derived from the past acts and revelations of God, by some of the most gifted members of the church, and accompanied with such pious reflections and devout breathings of soul, as the subjects naturally suggested, through God's Spirit, to their minds. In them is expressed, we may say, the very life and essence of the symbolical institutions and manifold transactions in providence, through which the members of the old covenant were instructed in the knowledge, and trained to the service of the true God—and so expressed as to be most admirably fitted for forming the minds of all to right views and feelings concerning God, and enabling them to give due utterance to these in their exercises of devotion. But was this the character and design of the Book of Psalms merely to the Old Testament church? Is it not equally adapted

for the suitable expression of pious feeling, for a help to devotion, for a directory of spiritual thought and holy living, to the church of the New Testament? Is there a feature in the divine character as now developed in the gospel, a spiritual principle or desire in the mind of an enlightened Christian, a becoming exercise of affection or a matter of vital experience in the divine life, of which the record is not to be found in this invaluable portion of holy writ? And how could such a book have existed among the sacred writings centuries before the Christian era, but for the fact, that the old and the new covenants, however much they may have differed in outward form, and however the transactions respectively connected with them may have been inferior in the one case to the other, yet were alike pervaded by the same great truths and principles? Thus the Book of Psalms, standing mid-way between both covenants, and serving equally to the members of each as the handmaid of a living piety, is a witness of the essential identity of their primary and fundamental ideas. There the disciples of Moses and of Christ meet as on common ground, the one taking up as their most natural and fitting expressions of faith and hope, the hallowed words which the other had been wont to use in their devotions ages before, and then bequeathed as a legacy to succeeding generations of believers. So intimately connected were they with the affairs and circumstances of the dispensation which was to vanish away, that they one and all took their occasion from these, and are fraught throughout with references to them; and yet, so accordant are they to the better things of the dispensation that abideth, so perfectly adapted to the ways of God as exhibited in the gospel, and the spiritual life required of its professors, that they are invariably most used and relished by those who are most established in the grace, and most replenished with the blessing of God. It was confessedly carnal institutions, under which the holy men worshipped, who were employed by God to indite these divine songs, as it was also the transactions of an earthly and temporal life which formed the immediate ground and occasion of the sentiments which they unfold; yet where in all scripture will the believer, who "worships in spirit and in truth," more readily go to find language for expressing his loftiest conceptions of God, for portraying his most spiritual and enlarged views of the character he is called to maintain, or breathing forth his most elevated desires and feelings after divine things? So that the Psalms may well be termed, with Augustine, "an epitome of the whole Scriptures," and a summary, not as Luther said, of the Old Testament merely, but of both Testaments together, in their grand elements of truth and outlines of history. "What is there necessary for man to know," says Hooker, "which the Psalms are not able to teach?" They are to beginners an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come, all good necessarily to be either known, or had, or done, this one celestial fountain yieldeth." — *Fairbairn's Typology.*

HE IS A CHRISTIAN.

He is a Christian.—Then he is an honest man. He had rather wrong himself than wrong his neighbour. In whatever business he may be engaged, you may be sure that his dealings will be honest and upright. "Provide for things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian.—Then he is an humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's interposing love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian.—Then he is a kind man. He feels interested for his neighbours, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness, brotherly kindness."

He is a Christian.—Then he is charitable. He is prompt to attribute right motives rather than wrong, to others, wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and to restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian.—Then he is forgiving. Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip, for his most implacable enemy. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian.—Then he is benevolent. He feeds the hungry, clothes the naked, and ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

He is a Christian.—Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be derived or preserved in the soul. "In every thing, by prayer let your requests be made known unto God." "When thou prayest, enter into thy closet."

He is a Christian.—Then he will cherish and cultivate in his relations to God, and in his intercourse with men, "whatsoever things are true, honest, just, lovely, and of good report."

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics? Then he is no Christian!

(*Extract.*)

NATIONAL SUPPORT OF RELIGION.

We find the following in the public prints:—

"Judge Parsons of Pennsylvania recently said, 'If the city and county of Philadelphia could appropriate the sum of \$50,000 annually for five years

for missionary purposes, more than that amount would be saved to the people, in the sustenance of paupers, the administration of law, and the pay of police officers.”

Is it not strange that, knowing these facts, intelligent Christians should oppose and even regard as Anti-Christian, a national acknowledgment of the true religion, and the contribution of funds for the evangelizing of its destitute population? In a fiscal point of view, such appropriations would be wisely made. But who can estimate the moral results and spiritual benefits?

THE CHRISTIAN INTELLIGENCER—ATONEMENT.

This paper has the following in an editorial:

“With regard to the doctrine of the Atonement, on which ‘S.’ desires some light, were we giving an opinion at once the most succinct and the least liable to offend in any quarter, we would say, with a very eminent divine, that, ‘By the death of Christ a way was opened for the free and consistent exercise of mercy in all the methods which Sovereign Wisdom saw fit to adopt.’ And in saying this, we should perhaps include every material idea which the Scriptures give us of that important event. If we properly discriminate between atonement and redemption, many metaphysical difficulties will be removed. But we must stay here on the threshold.”

Does the Intelligencer intend in this to hint at a leaning towards the New School view of the atonement? We hope not; but the definition of the atonement seems to us exceedingly defective: the atonement secures the salvation of its object: and we know that the distinction alluded to in the last line is one on which that School lays great stress.

THE PRESBYTERIAN—DESPOTISM.

Under this head we gave, in our last, a sample of the way in which editors who have nothing to say against the direst oppression and most heartless oppressors at home, can speak of oppression abroad. We give another sample from the same source:

“While we adhere to the views formerly expressed, that our country is not in a situation to settle the quarrels of Europe, or to take part in the battles of freedom, in whatever part of the world they may occur, we are nevertheless deeply interested, not only in the liberation of Hungary, *but of the oppressed of every land.* The public sentiment, now so unequivocally expressed, will produce some tremour in the bosoms of foreign tyrants; and if it does not induce them to relax their grasp, it may at least render them doubtful of the policy which they have pursued in *enslaving the minds and bodies of their subjects*, and foreshadow the *severe settlement* to which they will, sooner or later, be brought.”

We only add—apply this to the United States: it is as true here as in Europe.

THE PRESBYTERY OF THE LAKES.

This Presbytery met at Southfield, Michigan, Oct. 2, and continued their sessions three days and a half. The following subjects of public interest occupied their deliberations:

1. The organization of a new Congregation by commission of Synod. The proceedings of the commission came up protested; and the Pres-

bytery being incompetent to decide on the reasons of protest, after ascertaining that it was the intention of the protesters to prosecute the same before the supreme judicatory, laid the whole matter on the table till after the next meeting of Synod.

2. The affairs of Southfield Congregation. After careful examination of matters, the pastoral relation between Rev. J. Niel and the Congregation was, at his request, dissolved; and the Congregation was declared vacant.

3. Students of Theology. Four additional students were received, making the whole number thirteen. These were placed under the charge of Rev. J. B. Johnston till next meeting of Presbytery; and Mr. J. K. Milligan was appointed teacher of Hebrew. Members of Presbytery to supply Mr. Johnston's pulpit occasionally, and examine the students. They have been furnished with *Concordances*, both Hebrew and Greek, in order to direct their attention more strongly to the original Scriptures, and facilitate their acquaintance with these fountains of light and love.*

Appointments of supplies have not been fully made out.

Next meeting is to be held at Miami, second Wednesday of April, 1852, at 10 o'clock, A. M.

R. HUTCHESON.

THE REFORMED DISSENTERS.

The Presbytery of this name is, at length, dissolved: the ministers all, except Mr. M'Coy, having joined the Associate Church. We have not heard the terms on which they have united themselves to that body, but we presume they are those laid down by the Synod, viz., the adoption of the Secession Testimony.

CIVIL GOVERNMENT—THE CHRISTIAN INTELLIGENCER.

Some time since, just after the last meeting of Presbytery, a short article appeared in the columns of the *Intelligencer* in reference to covenanting principles in general, and Mr. Little, in particular. This article was of such a character that we did not think it noticeable. It was evidently penned in ignorance of the merits of the case, and of the doctrines of the church: and in bad temper. In the same paper, of the 25th December, we find another attempt to *expose* the principles of the Reformed Presbyterian Church. This we cannot leave unnoticed—partly to rectify mistakes, and partly to vindicate what we believe to be the real principles of civil and religious liberty. We premise, however, that the article contains a fair exhibition, as far as it goes, of the position which the Reformed Presbyterian Church occupies. The writer has done—what controversialists often forget to do—he has permitted us to speak for ourselves, by quotations from the Testimony of the church; giving in full the chapter entitled, "Of the Right of Dissent from a Constitution of Civil Government," and some extracts from the historical part of the Testimony, defining the relation which the members of this church hold to the godless and slavery-sanctioning institutions of the United States. This done, the writer

* It is due to some persons at a distance to state, that the arrangements of Presbytery for Theological Students do not contemplate any connexion with Geneva Hall or its charter.—R. H.

proceeds with a few comments designed to hold up Covenanters as unfriendly to civil and religious liberty—as *un-American* in sentiment and policy. Now for particulars. And,—

1. In reference to the charge against Mr. Little:—it was not brought before presbytery by "*fama clamosa*." The libel was drawn up by an elder of a congregation in the same connexion, who heard the discourse on which it was founded. And now we ask the Intelligencer, does it mean to say that an elder, or even a member of the church has not a right to present a libel against any minister who teaches doctrines contrary to the standards of the church which he, the minister, has solemnly declared that he believes and has sworn to maintain? Is it not the duty of his fellow-members to do so? And what does the Intelligencer, in its sober judgment, think of that way of attempting to throw odium upon a prosecutor? Is a prosecutor who comes forward—taking the responsibility fairly and manfully, to be branded with odious epithets and insinuations?* We had hoped better things of the brethren of the Dutch Reformed Church. This stab and the reiteration of it, looks a little like a "power behind" the editor's desk, infusing its spirit into columns, generally so free from a disposition to unfairness. What matters it how the charge got before presbytery—if it ought to have been there? And even if it ought not, all was above board: and what right has this paper to throw out insinuations against an officer of the church in the discharge of his duty?

2. Respecting the matter of the discourse, the Intelligencer says: "Such a subject as slavery was calculated to give a preternatural acuteness to every ear." "Thank thee," Doctor, "for that word." True, and we take some pride in this—we hope it will always be so—Covenanters are enemies of slavery—all true Covenanters. What they are when they become "Americanized," to use a term of this writer,† we are not so well prepared to affirm. But this we know, that *every* Reformed Presbyterian, who understands and believes the doctrines of the church, is and must be, an uncompromising enemy to the holding of human beings as property—to the depriving, even the most feeble, of any of their natural rights or just civil privileges. True Covenanters are the friends of human liberty. They have sacrificed no little for it—they and their forefathers—and they are still willing to subject themselves to the reproach of all the panders of oppression and traitors to freedom—on behalf of the proud Christian principle of "universal emancipation." And is it any wonder, that in this land of boasted liberty and infamous oppression—that in the presence of a law enacting slave-catching as the business of every citizen of the United States—that at a time when so many ministers of Him who came to "preach deliverance to the captive," had become recreant to the principles of liberty, and were labouring to quench its fire in the hearts of their hearers—is it any wonder that at *such a time* every ear should listen with "preternatural acuteness?"

But how does this fact tally with the design of the whole article,

* The following is the sentence to which we refer:—"Fama clamosa, the most unrelenting of prosecutors, soon found a personification in a ruling elder of a neighbouring church."

† He says,—“Our cordial advice is, that they again unite, and become *all* truly American.”

which is to hold up Covenanters as opposed to liberty? Ah! there is the difficulty! Covenanters will not bow the knee to slaveholding institutions. They *will* testify to the rights even of coloured men who have no votes to give—no rewards to confer—no contributions to make.

This writer does us great honour—greater we fear than some of us deserve—for no *true* Covenanter could ever urge the claims of any such law as that last outrage upon liberty—the fugitive-slave law.

3. We have commended this writer for quoting our own language—he ought to have quoted a little more. As, for instance, the following, which precedes the statement—in our Testimony—“Of the Reasons why we refuse allegiance to this Government.” Had he quoted this, it would have been seen that Covenanters are republicans, and that, moreover, they approve of the *form* of government adopted in this country—that they dissent from it because it refuses to give God due honour—and because it is polluted with the sanction and practice of slaveholding.

“The Reformed Presbyterian Church approve of some of the leading features of the Constitution of government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and their property. A *definite Constitution* upon the *representative system*, reduced to writing, and rendered the bond of union among all the members of the civil association, is a righteous measure, which should be adopted by every nation under heaven. Such a constitution must, however, be founded upon the principles of morality, and must in every article be moral, before it can be recognised by the conscientious Christian as an ordinance of God. Were every article which it contains, and every principle which it involves, perfectly just, except in a single instance, in which it was found to violate the law of God, Christians cannot consistently adopt it. When immorality and impiety are rendered essential to any system, the whole system must be rejected. Presbyterian Covenanters perceiving immorality interwoven with the general and the states’ constitutions of government in America, have uniformly dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they were more anxious for the prosperity of Zion. Their opposition however, has been the opposition of reason and of piety. The weapons of their warfare are arguments and prayers.”

We cannot conceive in what sense we need to become “Americanized,” to make us republicans. The fact is, we know of no denomination of Christians but ourselves who study to vindicate republicanism from the Bible. We do not deny, indeed, that a monarchical government—if it be a government of liberty, and law, and Christian character—may claim the allegiance of the Christian; but we do affirm that the scriptures—those Old Testament Scriptures to which this writer refers—give a peculiar countenance to republican institutions. Hence we are religiously republicans and advocates of the rights of man.

This writer says,

“Government and not monarchy or republicanism, as such, is of divine appointment, and to which all ought to be subject for conscience sake.”

We go a step farther. We claim for republicanism a clearer scriptural sanction than for any other form of government.

The *Intelligencer* proceeds :

“The ‘Covenants’ so dear to them and their fathers, have, like the Jewish economy, served their turn, and ought now to be allowed to pass away.”

Did the writer ever read these covenants? If he has, he has done more than many a one who has seen fit to speak slightly of them. What are these covenants? They are bonds to maintain and spread true religion, to abjure false religion, to support a civil government which accords with the word and institutions of God, to defend civil liberty, and to prosecute personal religion. Have they “served their turn?” Ought engagements to these ends to be allowed to “pass away?” We think not. And we have the warrant of express prophecy to assure us that the time will yet come when “many nations shall say, Come, and let us join ourselves to the Lord in a covenant that shall not be forgotten.” Despised as these covenants are—we know that they were hated in their day only by the ungodly and the tyrannical. And now we are willing to compare them with the Constitution of the United States—not at all fearful but that they will come forth from the ordeal resplendent with the glory of true religion and liberty—while the latter will be covered with the blackness of impiety and oppression.

5. The *Intelligencer* defends the recognition of slaveholding. It says,

“With regard to slavery, of which they complain, it is a *fixed fact*, an acknowledged evil, though not necessarily sinful—but exists to prevent a greater, namely, the dissolution of the union. The present federal compact could not have been formed without it. A southern confederacy would not have abolished it. It would therefore have existed in a vastly worse degree than it now does, when northern influence, through union with the south, meliorates many of the evils to which the system is incident.”

We deny every statement, except that which relates to a southern confederacy. Slavery is not a “fixed” fact. Wicked men and nations are trying to “fix” it; but they are attempting an impossibility. “Not necessarily sinful,”—then why denounce tyranny and oppression—for what tyranny ever equalled chattel slavery? or why are we commanded to do to others as we would have others do to us? The federal compact *could* have been formed without it. But, if not, what apology is this? Are we to do evil that good may come? It would *not* have existed in a worse degree without the union. What evil does the union ameliorate? Not one. We ask specifications. Does it secure the slaves better food and more of it? Does it secure among them the marriage relation? Does it give them an education? Does it secure them milder treatment? Not one of all these. But this the union does, and we feel it now: it deadens the heart of the free north to the sufferings of their oppressed brethren of the south. Instead of mitigating the evils of slavery, the spirit of slavery is quenching the free spirit of the north. It degrades labour; it fosters pride—a spirit of caste—a contempt of the coloured race. Experience has demonstrated, what sagacity might have known beforehand, that slavery must die, or the liberty of this nation will not be worth many years’ purchase.

So far the facts: but what shall we say of the morality of this paragraph! We presume the *Intelligencer* would preach to the sinner the doctrine of repentance of all sin—it will warn its readers to make no covenant with sin, not even with wrong. Covenanters live up to this in

politics also, as well as in the affairs of a single man. They say—No confederacy with wrong—“Can a man take fire in his bosom and his clothes not be burned?” We go against the doctrine of doing evil that good may come. We are not prepared to receive the doctrine that liberty must perish if slavery be not sanctioned.

6. The *Intelligencer* attempts to defend the Constitution against the charge of infidelity. It says:

“With regard to the alleged atheism or infidelity of the Constitution, we think it wholly a misconception.”

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

7. We make one more specification.

“They ought to rejoice that, while such a government as they want never will be formed on earth, here they have the freest ever founded, under which they can peaceably worship the God of their fathers, none making them afraid.”

Let us ask—What kind of a government do Covenanters want? They want a government that honours God *explicitly*—that acknowledges the Lord Jesus Christ as “King of Nations”—that professes submission to God’s law as the “higher law;” we mean God’s law revealed in the Scriptures—that will aim at the promotion and encouragement of pure morals and true religion; in other words, that will not show the same countenance to the devil’s cause that it does to Christ’s—that will establish freedom by effectual guarantees, allowing no such iniquity as slaveholding—that will confer its honours upon the friends of Christ rather than upon the votaries of his great adversary, to the exclusion of these last—this is something like the kind of government that we look for, and whatever the bulk of Protestants may believe on this subject, we will try to retain our faith that, in some such way, the nations will yet “kiss the Son,” “the kingdoms of this world” will yet “become the kingdoms of our Lord and of his Christ.” And we still think that our friends—may we call them so?—of the *Intelligencer* would not object to the advent of such a social state, and the organization of institutions such as we have sketched out.

8. We have now touched upon all the points of this article. We repeat that it does us more justice than we commonly meet with—it quotes our standards. But what shall we say as to the bearing of the article in the case of Mr. Little? Is the *Intelligencer* a friend of his? Does it mean to defend him? If so, he has certainly reason to exclaim, “Save me from

* Junkin on Prophecy, pp. 280, 281.

my friends;" for the whole bearing of the article, so far as it refers to him, is calculated to make the impression that the *Intelligencer* regards him as "Americanized,"—that is, according to its own statements of our principles—a disbeliever in them, and that while he bears our name. If we were in Mr. Little's case, we should feel bound to put ourselves right with the public on this matter. Can any position be more discreditable than to be represented, and that by our friends, as professing one thing and believing another? If Mr. L. be a Covenanter—if he repudiates such defences as this, he will—we would at least in his case—state distinctly that they have not his sanction. Notoriety is perhaps to some people a good thing; but notoriety as a traitor is not particularly desirable.

LAYS OF THE COVENANTERS.—NO. IX.

PEDEN AT THE GRAVE OF CAMERON.

"A dream of those ages of darkness and blood,
When the minister's home was the moorland and wood—
When in Wellwood's dark valley the standard of Zion,
All bloody and torn 'mong the heather was lying."—HISLOP.

This poem refers to the darkest period of Scotland's dark history—between the Restoration and the Revolution—a time, during the whole of which, her annals may be said to have been traced in blood. From the sending down of the highland host, as it was called, in the end of the year 1677, to waste and depopulate the western counties, where the Presbyterian interest was strongest, to the day when indignant Britain hurled the tyrant James from his throne, the miserable peasantry of Ayrshire and Galloway, more especially, enjoyed not the breathing space of a day; and if the persecution appeared at any season to relax, it was simply because the agents of oppression found no more spoils to gather, and no more victims to destroy.

On the 20th July, 1680, Richard Cameron, with a handful of his followers, fell, not without a brave resistance, at Ayrsmoss. The head and hands of Cameron were severed from his body, and with a cold-blooded ferocity, strongly characteristic of the times, and of the men, they were carried by the dragoons of Earlshall to Edinburgh, and exposed before the eyes of his old father, who had long lain a prisoner there. With the very wantonness of cruelty, they taunted the bereaved parent by asking if he knew the ghastly relics? "I know, I know them!" said the poor old man, "they are my dear, dear son's. Good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy to follow us all our days!" This anecdote affords as fair an illustration as can be given, of the spirit which animated the two parties. Cameron's headless body was buried where he fell, and to that lone grave did Alexander Peden, a fellow-labourer in the gospel, repair, and, sitting down by the spot where his friend of many years had at last found the rest they had both so often wearied for, he could not repress the heart-wrung ejaculation, "O, to be wi' thee, Ritchie!"

Lays of the Kirk and Covenant.

A sound of conflict in the moss! but that has passed away,
And through a stormy noon and eve the dead unburied lay;
But when the sun a second time his fitful splendors gave,
One slant ray rested, like a hope, on Cameron's new-made grave!

There had been watchers in the night! strange watchers gaunt and grim,
And wearily—with faint lean hands, they toiled a grave for him—
But ere they laid the headless limbs unto their mangled rest,
As orphaned children sat they down, and wept upon his breast!

O! dreary, dreary, was the lot of Scotland's true ones then—
 A famine-stricken remnant, wearing scarce the guise of men;
 They burrowed, few and lonely, 'mid the chill, dank mountain caves,
 For those who once had sheltered them were in their martyr graves!

A sword had rested on the land—it did not pass away—
 Long had they watched and waited, but there dawned no brighter day;
 And many had gone back from them, who owned the truth of old,
 Because of much iniquity their love was waxen cold!

—There came a worn and weary man to Cameron's place of rest,
 He cast him down upon the sod—he smote upon his breast—
 He wept as only strong men weep, when weep they must, or die—
 And, "Oh! to be wi' thee, Ritchie!" was still his bitter cry!

"My brother! O, my brother! thou hast passed before thy time,
 And thy blood it cries for vengeance, from this purple land of crime;
 Who now shall break the bread of life unto the faithful band—
 Who now upraise the standard that is shattered in thine hand?"

"Alas! alas! for Scotland! the once beloved of Heaven—
 The crown is fallen from her head—her holy garment riven—
 The ashes of her Covenant are scattered far and near,
 And the voice speaks loud in judgment—which in love she would not hear!

"Alas! alas! for Scotland! for her mighty ones are gone,
 Thou, brother—thou art taken—I am left almost alone;
 And my heart is faint within me, and my strength is dried and lost,
 A feeble and an aged man—alone against a host!

"O, pleasant was it, Ritchie, when we two could counsel take,
 And strengthen one another to be valiant for His sake—
 Now seems it as the sap were dried, from the old blasted tree,
 And the homeless—and the friendless—would fain lie down with thee!"

It was an hour of weakness—as the old man bowed his head,
 And a bitter anguish rent him, as he communed with the dead;
 It was an hour of conflict—and he groaned beneath the rod—
 But the burden rolled from off him as he communed with his God!

"My Father! O, my Father! shall I pray the Tishbite's prayer,
 And weary in the wilderness, while thou wouldst keep me there?
 And shall I fear the coward fear, of standing all alone,
 To testify for Zion's King, and the glory of His throne?"

"O, Jesus! blessed Jesus! I am poor, and frail, and weak,
 Let me not utter of mine own—for idle words I speak—
 But give me grace to wrestle now, and prompt my faltering tongue,
 And breathe Thy name into my soul, and so I shall be strong!

—"I bless Thee for the quiet rest thy servant taketh now—
 I bless Thee for his blessedness, and for his crowned brow—
 For every weary step he trod in faithful following Thee,
 And for the good fight foughten well—and closed right valiantly!

"I bless Thee for the hidden ones who yet uphold Thy name,
 Who yet for Zion's King and Crown shall dare the death of shame—
 I bless Thee for the light that dawns even now upon my soul,
 And brightens all the narrow way with glory from the goal!

“The hour and power of darkness—it is fleeting fast away—
Light shall arise on Scotland—a glorious gospel day—
Wo! wo! to the opposers, they shall shrivel in His hand—
Thy King shall yet appear for thee, thou covenanted land!

“I see a time of respite—but the people will not bow—
I see a time of judgment—even a darker time than now—
Then, Lord, uphold Thy faithful ones—as now Thou dost uphold—
And feed them as Thou still hast fed, Thy chosen flock of old!

“The glory! O, the glory; it is bursting on my sight,
Lord! thy poor vessel is too frail for all this blinding light!
Now let Thy good word be fulfilled, and let thy kingdom come,
And, Lord, even in Thine own best time, take Thy poor servant home!”*

Upon the wild and lone Ayrsmoss, sank down the twilight gray,
In storm and cloud the evening closed upon that cheerless day;
But Peden went his way refreshed, for peace and joy were given—
And Cameron’s grave had proved to him the very gate to heaven!

AFFAIRS ABROAD.

Arabia.—The Arabs are becoming unruly since the death of Mehemet Ali. The report is as follows:

“After a peace of thirty-three years’ duration, the Wahhabis have suddenly fallen upon and pillaged the holy cities of Mecca and Medina. The garrison of the latter place, having attempted to defend it, were massacred to a man, and a large number of citizens perished with them. The Mosques were destroyed, all their contents of any value appropriated, the cities completely sacked, and numbers of women and children carried off to the desert. The courier who carried the intelligence to Constantinople described the condition of the plundered towns as distressing in the extreme. The Wahhabis, it will be remembered, inhabit the interior and highland portion of the Arabian peninsula. Before their repression, in 1848, they could bring into the field 200,000 warriors. They believe, as true Musselmans, in one God, and Mahomet as his prophet; but are peculiar in denying to the latter any claim to Divine power. They accept the Koran in its primitive simplicity, as a Divine revelation, and reject all the articles added by the Turks.”

Italy. 1. *Sicily.*—The revolutionists of Sicily are again astir. An outbreak occurred a few months since. It was put down. It was premature. 2. *Northern Italy.*—This is, after all, the quarter where effective revolutionary efforts are to be looked for. There, if any where in Italy, are intelligence and energy. There, particularly in Tuscany and Piedmont, the Bible has been circulated, and something is known of the gospel. The correspondent of the *New York Observer* truly says:

“But the despotisms that were shaken, some of them nearly subverted, by the shock communicated from her last irruption, the people’s minds, indignant to burst the yoke, and only requiring the stimulus to give courage for the attempt, are consolidating their strength internally; and a common danger is confederating them, in spite of mutual jealousies, which are suppressed, for the occasion, not annihilated. So, with the consent of Prussia, the Austrian has taken military occupation of Tuscany; for it is in Northern Italy that the

* Peden was by many supposed to possess the spirit of prophecy.

outburst is feared;—where, before, it required all the efforts both of cannon and deceptive diplomacy, to quell the spirit that so extensively pervades the masses; in Tuscany, Piedmont, Venice, the Tyrol, longing to burst the bonds of political and spiritual thralldom. These nations are to be ‘shaken’ yet: whence the impulsive power is to come, is not so clear. Most probably from within. The efforts for civil and spiritual freedom, in these countries where the oppressive power is on the spot, banded with neighbouring allies, with almost inexhaustible resources, will, probably, require repeated experiments to teach the people the right tactics in order to conquer their liberties: somewhat in the way in which, from rude beginnings, genius reached the construction of the most perfect instruments of discovery. For all hope of reformation from the despots themselves, is now seen to be as visionary as that of the Popedom,—their mightiest ally, and which, on that account, they are leagued to uphold.

“In Piedmont and Savoy, increasing spread of freedom, so that the Waldenses have got permission to build a church in Turin; and Gilly, their historian, is appealing to his brethren, the *Protestant* section of the English Episcopal Church, for aid to them in its erection. There, and over all the States of Northern Italy, the truth is spreading; nothing is wanting but freedom of action to stud it over with Protestant churches; and expectation is on tiptoe, whether civil despotism, Popish tyranny, and the Inquisition, will be allowed to suppress it, as they did in the sixteenth century, when it was even more wide-spread than now, and a mysterious Providence suffered it to be extinguished.”

Geneva.—The effect of the changes of the times have not been, as yet, favourable to the religious interests of Switzerland: Geneva, especially, has suffered. Popery, and Rationalism, and infidel democracy, have brought low this “cradle of the Reformation.” A late writer says:

“I was told that before the revolution of 1846, for many years, there was no happier place than Geneva. The people were industrious; they had all the liberty they could desire. The government was the kindest, the best regulated, the most honest that was known. The schools were well regulated, and parents were prompt to send their children, and next to America, Geneva was the most desirable spot on earth for a residence. . . . At present, one can easily recognise much of French immorality among even these apparently isolated Swiss. The Sabbath is not the day it was when Calvin was director of public affairs here. Now it is a day for holiday recreation and amusement. The coffee-houses are crowded, and games at cards and billiards are the chief employments there, while the opera houses’ new plays are advertised for the Sabbath, and many who have not exhausted their strength in country excursions, crowd into the theatre, to close the amusements of the day with the music and sport of the stage. The markets and stalls and corners are surrounded by sellers and purchasers, and with little exception, you would scarcely recognise the Sabbath *at all*, especially a Sabbath at *Geneva*, the Rome of Protestantism.”

And yet there is life in Geneva. The same writer says:

“All I can gather leads me to believe, that there is in Geneva the materials of great honour to the cause of true Christianity. The people are obliging, industrious and intelligent. The young men, to the amount of forty or fifty, have meetings weekly for prayer and biblical knowledge, and some seem to be engaged heart and hand in the spread of true piety. Some of the schools are conducted with a degree of excellence not surpassed in value in any part of England, though not with the same extent and expense. The children in Switzerland are bright-looking, blue-eyed, and remarkably clean and unob-

trusive. But in view of all this, what the future will reveal is dark and uncertain, even here at Geneva, where so much of holiness and zeal and Christian intelligence *has* been, and indeed so much now remains in the hearts and heads of many of its citizens with whom I have the honour and pleasure to associate."

Germany.—There is nothing political to note in Germany. We have, however, pretty full accounts of the condition of its sects and religious parties. The correspondent of the Presbyterian says:

"*Neo-Catholicism* has fallen into utter discredit, as I long since informed you. With the exception of a small number of persons, and a smaller number of churches, which have passed over to evangelical Protestantism, the whole of the great movement, set on foot by Rongé, has been a gain only to Rationalism and infidelity. *Innovating and Rationalistic Jews* are drawing towards a connexion with the German Catholics, as also with the free united communities of the *Lichte Freunde*."

This we are not surprised at. The Rongé movement was the protest, not of faith, but of unbelief, against the mummeries and despotism of Popery. The same writer goes on to say:

"On the other hand, the old Catholic Church has gained in strength and credit, in Germany as elsewhere, by the mysterious dispensation of God, which will eventually turn to the downfall of the great Babylon. Even Protestant governments, that of Prussia included, permit themselves to be drawn over to favour the Romish Church. It is averred that Prussia, which reckons two-thirds of its population to be Protestant, and one third Roman Catholic, expends 300,000 *thalers*, (\$207,000,) annually for Protestant worship, and 700,000 *thalers* (\$483,000,) for the Roman Catholic! These facts explain how the report has spread, that the King of Prussia was secretly inclined to Catholicism. The king has deemed this accusation worthy of a public contradiction."

One of the most interesting and important circumstances in the religious condition of Germany, is the drawing together of the evangelical, and their determination—which has gone so far as to the formation of an organization—to prosecute home missionary work. This is the result of the great meetings at Wittemberg and Stuttgart, of which we have given detailed accounts. The executive of this organization is a committee, which has its seat at Hamburg and Berlin. The North British Review thus describes this committee, its operations, and results:

"The measures of this body, which consists of some of the most influential names in Germany among the clergy, nobility, counsellors of state, professors, and mercantile men, have been marked by great wisdom as well as zeal. This Committee, ever keeping before them the revival of religion within the Church, and the recovery of its nominal or apostate members to the faith of the gospel, have not complicated their labours by efforts directed to the Roman Catholics. Nor have they limited themselves within the Protestant pale to the poor and the outcast, the orphan and the prisoner, but have extended their regards to the profligacy of the higher classes—to the unbelief of the clergy—to the want of religion in schools—to the non-existence of a Christian literature—to the desecration of the Lord's day—to the neglect of family religion, and many other kindred evils, which a 'Home Mission,' in the English sense of the word, does not suggest, and the attempt to meet which gives the German institution a striking original character.

"From the labours of this Central Committee and its affiliation societies, a mighty impulse has been given to the reformation of religion in the entire

German fatherland. From sixty to seventy of these societies exist in sixteen different states of Germany, and the number of agents and correspondents engaged in helping on the work amounts to nearly two hundred. Not only general societies for the Inner-Mission, but separate establishments, such as orphan asylums, houses of refuge, deaconesses' institutions, &c., have been called into birth or quickened into new life; and it is in contemplation to train fifty labourers in these and kindred normal schools for the work of the mission, under the superintendence of the Central Committee. Other details might be given; but it is enough to say, that while the funds at the disposal of the direction in question are as yet but small, the amount of local effort called into play, in the form both of pecuniary donation, and still more of personal self-denying activity, has been immense; and that already a visible check has been given to the infidelity, the Sabbath desecration, the neglect of worship, and the prevalence of anarchy, with its fostering poverty and crime, that were fast bringing the German nation to the verge of ruin. Probably a fifth, perhaps even a fourth, of the entire Protestant clergy of Germany sympathize with this movement, and in some parts of Germany, such as Westphalia, Rhenish Prussia, and Wurtemberg, the proportion is vastly greater. The most eminent of the theological professors and directors of seminaries, with most sections of the serious-minded clergy, readily forward it, and even the high Lutherans, whose scruples about lay-agency keep them aloof, have been stirred up to engage in the same work on their own principles."

Another meeting of the *Kirchentag* (Church Union) was held at Elberfeld, Sept. 16, and following days. The subjects discussed were the establishment of a *Journal of the Union*, which will be done—Public Education—the organization of distinct Synods—the position of licentiates in the church—and voluntary associations. The discussion brought out no small amount of High-Church views,—some seemed to be genuine Puseyites. However, the Low-Church view prevailed. The German churches will receive aid, under certain limitations, from private and personal efforts. All this is favourable; but we must remember that the real friends of evangelical religion are but a fraction of the whole mass, scattered like "dew among the nations."

France.—It has taken place. Louis Napoleon has seized the reins. The Assembly has been dissolved. The principal leaders of all the parties, except that of the Dictator, are in prison—Legitimists, Orleanists, Republicans, Socialists. The *coup-d'état* took place Tuesday, Dec. 2. Wednesday and Thursday were bloody days; but the army—150,000 men—prevailed. Louis has restored universal suffrage, and ordered an election, within a month, for a President, who is to continue in office for ten years—and also of two houses of legislation, who, with a council of state, are to constitute the government. At this date, (Dec. 25th,) it is impossible to conjecture the result. If the army adhere to him, Louis will prevail. If they falter, he is gone, of course; for his whole power is at present military only. At any rate, he can look for no peaceful tenure of power. Even should he receive a majority of votes—as he probably will if the election take place—he will occupy a thorny seat, unless, indeed, he engage France in a foreign war, and succeed in it. Without this, he will soon fall. The intelligent correspondent of the "North American" regards this—and justly—as ominous of great and speedy changes throughout Europe. He says:

"Neither the people of France, nor of England, nor of Europe, can flatter themselves that the present alarming crisis will terminate speedily and peace-

fully. It has long been predicted that 1852 would be a year of revolutions. The events of the last three years have justified that prediction. During that period the cause of republicanism has spread rapidly and gained great strength in Europe. The old monarchical governments are weak, and they will tumble to pieces as rapidly, when once they begin, as they did in '48. They were then patched together with the most solemn promises, which were made only to be broken. France commenced the revolutions of '48. She has again begun a bloody drama, which must, sooner or later, deluge her own land, and spread confusion and disaster over Europe. The fate of Louis Napoleon depends at this hour upon a slender chance in the turn of events. It matters little, however, what may be his fate whilst all France is aroused for bloody action, and whilst no man is able to predict the end of the present terrific spectacle."

As to the church, we have some very favourable accounts. An officer of the Evangelical Society of France says:

"The encouraging dispositions evinced at *Mamers* and *Alençon*, (dispositions which have lasted these two years, and still continue,) may be fairly presented as a specimen of the almost universal dispositions of the populations, in almost every part of our country. In every department where a work of Evangelization shall be undertaken, we shall find hundreds of people anxious to hear of a religion other than Popery. We may safely assert, without the least exaggeration, that, were it possible to send 100 or 150 labourers to the harvest field, every one of them could gather *well disposed audiences*, consisting of several hundreds of persons. This desire to hear the gospel expounded, is felt to such an extent, that, in every quarter, the colporteurs who are circulating the word of God, write that it is necessary to send forth preachers into the districts where they are visiting, as the people repeatedly say to them, 'Tell your friends to send us ministers; we are bent upon hearing them.'"

From the following, which comes from the same source, it would appear that the friends of truth will have greater liberty in their efforts, than they have enjoyed in many localities, particularly since the revolution of 1848:

"We must not omit to mention a recent occurrence which highly encourages us in the prosecution of our labours. You know, from our last report and bulletin, that Mr. Lenoir, pastor at Villifavart, in consequence of his having held a religious meeting at St. Hilaire, has been condemned by the tribunal of Limoges to pay a fine of five francs. Mr. Lenoir appealed to the superior tribunal in Paris. Now, on the 13th inst., the *Cour de Cassation* have pronounced a judgment in that affair. Their decision is a full acknowledgment of the rights of religious liberty. Our evangelists, whether Frenchmen or foreigners, are completely warranted in holding religious meetings, in every district where they may be called by the population. This decision is all-important, and is a powerful encouragement in the prosecution of our labours."

Our readers will remember that great hopes have been entertained respecting the resuscitation of the ancient Synod of the French Churches: that meetings were held in May and September, 1848—and that another was to be held in 1851. This did not take place, and the correspondent of the "Presbyterian" says:

"On drawing nigh to the year 1852, which may become prolific of important changes, it seems to me that it may be interesting to your readers to learn how matters stand in regard to this subject. Alas! I have nothing satisfactory to communicate to you on this point, and if the history of these three

years have proved any thing, it is that the reform of the Established Church, the imperious necessity of which is increasingly felt, does not appear as if it could be arrived at by the ordinary methods, either of the Church itself, or of the State, and that it can scarcely be expected, except by a sudden and unlooked for interposition of the kind providence of God. It is pretty generally believed, that if the ultra-republican party return to power, they will separate the Church from the State. This change, which the greater part of the most decidedly evangelical pastors would make welcome, at present, as a pledge of reform, (in itself, and abstraction being made of the circumstances which may have produced it,) is almost the only human chance and foresight that we have of a serious and thorough re-organization."

AFFAIRS AT HOME.

Statistics. 1. *Episcopalians.*—According to Swords' Pocket Almanac for 1852, the number of diocesses in this country, of the Protestant Episcopal Church, is 29; bishops, 33; priests and deacons, 1672; whole number of clergy, 1705. Deaths of clergy the past year, 16; ordinations—deacons, 49; priests, 66; candidates for orders in fifteen diocesses, 142; communicants in twenty-six diocesses, 67,200; Sunday-school scholars in twenty-two diocesses, 40,507; contributions to church objects in twenty-five diocesses, \$330,533.01. 2. *Methodists.*—The number of Conferences connected with the Northern Branch of the Methodist Church is 31, of which one is in Liberia, one in Western Virginia, one in California and Oregon, and one in Missouri. The whole number of members is 721,814; last year, 682,000; increase during the year, 32,132. There are 371 superannuated ministers, a small proportion of the whole, 3935 travelling preachers, and 140 supernumerary; making a total of 4450. Besides these, who are all under the direction of the Conferences, there are 5700 local preachers, who, as we understand, select their own locations, and are not under the control and patronage of the Conferences. This gives the whole number of preachers in the connexion North at 10,150. It will be seen the disposition to abandon the circuit for location is becoming quite prevalent. The amount reported as contributed for missions is \$138,989, which gives an average of nearly 20 cents to each member.

Kossuth.—The whole land is astir welcoming the great Hungarian. This, in itself, is well. But how inconsistent! Binding chains upon millions in our own country, and shouting welcome and encouragement to the most proud and hated of all the enemies of the old world's despotism.

If sympathy will do him good, Kossuth has it—at least in words. But he asks more, and we would not be astonished should he ultimately receive it—substantial aid—money to forward European emancipation, and still more, the active intervention of this country to prevent the interference of Russia in the coming contest in Southern Europe. If he shall succeed in impressing his views upon the country, we shall certainly become involved in the bloody struggle ahead; and we are not sure that, at any rate, this can be avoided. When the whole earth is in confusion, how can we be at rest? Eventful times are at hand. Kossuth has been the invited guest of New York and Philadelphia. He has been received with the highest honours and enthusiasm, and goes on to Washington as the invited guest of the nation. Wherever

he goes he electrifies his hearers by his eloquence, and sways them by his arguments. His visit—even should he fail in his immediate object—will tell upon the sentiment and future policy of the country.

Congress.—There is little yet to chronicle of Congressional doings. It is the long session, and no business is transacted until after the New Year.

The Treason Trials.—The occurrences at Christiana in this State, resulting in the death of Mr. Gorsuch, a slaveholder, have furnished some exciting business for the United States Court in this city. A number were indicted for treason. Castner Hanway, a respectable farmer, of Quaker connexions, was tried in the month of November. The trial lasted ten days, and resulted in his acquittal. The jury were out but ten minutes! A righteous verdict. The prosecution proved nothing. The other indictments for treason have all been dropped; but the accused were transferred to Lancaster, to be tried there in the State courts for riot and murder, with the exception of George Williams, a coloured man, who gave information to the slaves that warrants were issued for their apprehension, who is to be tried for misdemeanor for obstructing the execution of the fugitive slave law. Rather a singular charge that! He is out on bail: so are Lewis and Hanway, who are to be tried in Lancaster. If acquitted there of riot and murder, the coloured prisoners, except nine who have been discharged, are to be brought back to this city and tried for misdemeanor. It is a remarkable fact that not one solitary conviction has yet taken place in any of the cases of rescue of fugitives. Bad as public sentiment is, it is not quite so bad as the law, or as the public authorities and trafficking politicians of the country.

OBITUARY.

Died, at his residence in Newburgh, July 25th, 1851, of palsy, after a severe but short illness, Mr. WILLIAM M'CULLOUGH, sen., in the 68th year of his age.

Mr. M'Cullough was a native of Ireland, who, with his wife Mary E., (whose death he survived a little more than three years,) emigrated to this country in the spring of 1811. Having espoused the reformation in early life, they were by their brethren certified to their brethren whence they would go. Accordingly, they were both received into communion, on certificate, among the society in Newburgh; and in a few years thereafter witnessed the organization of the Newburgh congregation, both continuing faithful members thereof until death. And now their works do speak of them. He fought the good fight of faith. He surrendered none of the attainments he espoused. He loved the ordinances, and to hear and meditate upon the word of God. In his last affliction the fifteenth, sixteenth, and seventeenth chapters of the Gospel by John were manifestly comforting and strengthening to him. Among his last words were the following: "Lord Jesus, come quickly. The goodness of God is wonderful. The want of faith shows a want of love to Christ."

While we mourn the loss of his society and counsel, we are comforted in the hope of his glorious rest and blessed state.

(Com.)

THE
COVENANTER.

FEBRUARY, 1852.

[For the Covenanter.]

THE FIRST VIAL.

We have by a fair induction ascertained the object and the period of the series of judgments, entitled the seven last plagues, or "the seven vials." The Roman Empire in its present divided and antichristian form, is the object, and the period commences in the earlier part of the 18th century, when the last wo trumpet was blown, proclaiming the subversion of immoral and despotic civil power, ushering in the peaceful and joyful establishment of the kingdom of Christ. Without further preliminary remarks, I proceed to a mere sketch of an interpretation of these "sore judgments."

Rev. xvi. 2. "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

I. The nature of this judgment is the first subject of inquiry. The imagery is borrowed from one of the Egyptian plagues. "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh, and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt."—Exodus ix. 8.

It is not an infliction literally of some sore disease afflicting the human body, "a noisome and grievous sore," as the language is symbolical; but the figure represents a moral and spiritual malady, breaking out into a chronic ulcer, involving the communities of the nations in the most terrible calamities. A leprous disease, mental in its character, corrupting the morals and religion of the nations, and dissolving the sacred bonds which bind man to his fellow, as the noisome sore dissolves the strength and consistency of the human frame. The moral and religious depravity of the Jews in the time of the prophet Isaiah, are illustrated by a similar figure, "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isaiah iv. 6.

The reason of the revolt of the Jews is found in their deep-seated and

universal depravity. From the meanest peasant to the greatest peer, there is no soundness, no good principles, no religion, (for that is the health of the soul,) nothing but wounds and bruises, guilt and corruption, noisome to a holy God, painful to the sensible soul. (Henry.) This plague symbolizes such a state of moral and religious depravity as the actual condition of the vast majority of the population of the nations of the modern Roman Empire. A universal depravity of religion and morals, as the effect of some deadly poison, or moral virus infused into the mind of the populace, from the meanest peasant to the greatest peer; the result of which will be the dissolution of society, its corrupted elements corroding each other, as the impoisoned juices of the ulcerated body.

II. The immediate object of this terrible judgment is the mystic "earth." This angel "poured his vial upon the earth." The earth is here the symbol of the Empire in its whole extent, as it now exists. It is the Roman Empire in its divided or ten-horned state, and the judgment falls upon the population of the empire in every division and sub-division of it; upon each horn in the whole extent of its dominion. The mass of society in all the nations comprehended in the modern empire, will be deeply corrupted in its religion and morals, and reduced to that precise state of fearful depravity, fitting it for becoming the instrument of inexpressible cruelties. The depravation of the religion and morals of a people is, indeed, the sorest judgment that can befall it, as it prepares the corrupted mass for the commission of every enormity.

The judgment falls with special and terrible force upon two classes in the empire. "The men which had the *mark* of the beast,"—"and upon them which worshipped his image." The beast is the Roman Empire in its civil aspect. It is the beast emphatically—the terrific monster that rose out of the sea, having "seven heads and ten horns"—that horrid system of despotism and misrule which the Dragon has set up in opposition to the kingdom of Christ. Those who have his *mark* are those who voluntarily by allegiance, support his despotic rule.

"Grotius and Spencer with wonted industry and erudition, have furnished the means of explaining this symbol by the customs of antiquity. The slave received the mark of his master; the soldier of his general; and the devotee of his idol. These marks impressed on the hand or forehead, consisted of the name, at length, or the initials of the name; of some cipher which had a definite conventional signification; or, of certain hieroglyphics generally understood. Thus he who imposed the mark declared his property, and they who received it, their submission and determination to serve." "The mark on the forehead, is *avowed subjection* to the corrupt and impious power of the nations in all cases, civil and ecclesiastical, to the full extent of their tyrannical claims; and that on the hand denotes *activity in supporting these thrones of iniquity*, whether with or without the profession of the Roman Catholic creed, or any other heresy whatever."

"Support of the secular power urged by the ecclesiastical, upon all descriptions of men, avowed and acted upon under the influence of delusion, and for the sake of temporal gain, while it involves an admission of those antichristian principles, which oppose the rights of God and man, and which tend to perpetuate the unholy despotism of the European nations, cannot but be criminal in the sight of the moral Governor of the world, and must expose to punishment all upon whose heads its guilt doth rest."—M'Leod.

The *image* of the beast is the *Papacy*. The Roman hierarchy with the Pope at its head, is a system of government formed by the Roman Church, symbolized by the two-horned beast of the earth, (Rev. xiii.) after the example of that of the seven-headed and ten-horned beast, or civil powers. He claims a civil as well as ecclesiastical supremacy, and the *worship* of this image of the beast in the text, does not signify merely the divine honours rendered to this impious "man of sin," but the recognition and support of his unhallowed claims to their full extent. All those therefore who support the pope, advocate and defend his despotic dominion, together with the supporters of the immoral and tyrannical civil powers of the Roman world, are the special objects of the vengeance poured out of this vial of wrath, are the peculiar victims of the deadly virus of this ulcerous plague.

III. A brief history of this judgment will, we believe, confirm our interpretation. The fatal malady inflicted by this vial *was by the infusion into the populace of the nations, from the meanest person up to the greatest peer, OF THE DEADLY VIRUS OF THE POISON OF INFIDELITY.* Infidelity with its direful effects is the judgment of the first vial. This dreadful infliction is thus graphically described by a distinguished writer.

"A set of men, many of them of talents of the first order, arrogating to themselves the exclusive title of Philosophers, and actuated at first, perhaps, by zeal for the truth, carried on an incessant warfare against all that they were pleased to designate as superstition and vulgar prejudice. But theirs was not that philosophy which, elevated above all low and grovelling passions, and irradiated by light from heaven, views with pity rather than contempt, the aberrations of man, and seeks by mild and gentle methods to lead him into the way of truth. It was heartless, cold, and cheerless; its summum bonum was sensual indulgence or literary fame, and few of its professors displayed any real dignity of soul; its favourite weapon was ridicule; it attacked not only the absurdities of the popular faith, but it levelled its shafts at the sublimest truths of religion; *it shook the firmest basis of social order*, and sought to rob men of all lofty hopes and aspirations. Every mode of composition, from highest science and most serious history, down to the lightest tale, with which was often joined a sickly affected sensibility, calculated to gain it admittance into the female bosom. The consequence was, as might be expected, a general laxity of principle.

"The chief seat of this philosophy was France, where a court corrupt and profligate, beyond, perhaps, any which Europe had yet witnessed, had utterly degraded the minds of the upper classes of society. The efforts of the virtuous Louis XVI. to stem this torrent were unavailing; national vice was not to escape its merited chastisement. The middle orders were disgusted and galled by the privileges of the noblesse, and their excessive pride and insolence; the writings of the philosophers, and the scandalous lives of many of the clergy, had shaken their reverence for religion; and abuses and oppression of arbitrary and extravagant government were keenly felt; the glorious struggle of the English for liberty in the last century, and the dignity and prosperity consequent on it, awakened the aspirations of the better disposed; the achievement of American independence filled the minds of many enthusiasts with vague ideas of freedom and happiness beneath republican institutions; and the lower orders in general looked forward to any change as a benefit."—*Outlines of History, Lardner's Cyclop.*

This virus of infidelity, thus graphically described in its origin and action, produced universal depravity of morals and of manners. The rejection of divine revelation necessarily leads to this, as thereby is removed the only firm basis of virtue. "Partaking of the license of its professors, the degraded literature of modern times called into its alliance that immorality, which not only Christian, but even heathen philosophy had considered as the greatest obstacle to a wise, great and happy state of existence. The licentiousness which walked abroad in such disgusting and undisguised nakedness, was a part of the unhappy bequest left by the Regent Duke of Orleans to the country which he governed. The conduct of Orleans and his minions was marked with open infamy, deep enough to have called down, in the age of miracles, an immediate *judgment* from Heaven; and crimes which the worst of the Roman Emperors would have at least hidden in the solitary Isle of Capua, were acted as publicly as if men had no eyes, and God no thunderbolts."—Scott's Life of Napoleon.

From "the frothy cocytus" of infidelity, "flowed those streams of impurity which disgraced France during the reign of Louis the XV., and which continued in that of Louis XVI., to affect society, morals, and above all literature."—"Infidelity was so general in France, as to predominate in almost every rank in society."

Thus corrupted by infidelity, and utterly demoralized, the worst passions of the human heart were left without restraint, the bonds of society were disrupted, and the minds of the masses were inflamed to the utmost against the noblesse, by whose "privileges," we have seen, they were "galled;" and against a godless priesthood, by whose exactions they were impoverished; and burning with a consuming hatred they were prepared for the eventual rallying cry, "*Down with both.*"

True religion implants and fosters the love of God and man; that noble charity which is the bond of perfectness; but infidelity extinguishes the natural sensibilities, and leaves the soul of man a prey to the demons of passion, which render man more cruel than the ravening wolf. It prepared the minds of men for the terrible scenes of cruelty enacted under the next vial. To illustrate this fearful and true statement of the legitimate effects of infidelity, in hardening the sensibilities of the heart, and firing the infernal passions, I give a brief extract from Scott's Life of Napoleon. "The murders committed at Lyons, though hundreds were swept away by volleys of musket shot, fell short of the horrors perpetrated by Carrier at Nantes, who, in avenging the republic on the obstinate resistance of La Vendée, might have summoned hell to match his cruelty, without a demon venturing to answer his challenge. Hundreds, men, women, and children, were forced on board of vessels, which were scuttled and sunk in the Loire, and this was called republican baptism. Men and women were stripped, bound together, and then thrown into the river, and this was called republican marriage." But we have said enough to show that men's blood seems to have been converted into poison, and their hearts into stone, by the practices in which they were daily engaged. Nothing short of a few heroic actions "could have prevented France, during this horrible period, from becoming a universal charnel house, and her history an unvaried calendar of murder." Whence this dreadful cruelty? From the deadly virus of infidelity. This in itself is a distinct and most awful judgment. So we deem it, and it fitly illustrates the figure of this vial, "a noisome and grievous sore."

I am aware that commentators do not thus exhibit it. They confound it with events of which it was the preparation. It deserves to stand forth as a distinct and most terrible infliction of divine wrath, viewed in its very nature and tendencies, as demoralizing the soul, and hardening the heart, and thus preparing its victims for the perpetration of "unheard of enormities:" and then, in its ultimate results, sealing his eternal damnation.

This judgment pervaded Europe and America. France was not alone, although the virus worked there in its intensity—but every where throughout the known world the poison was working, and had been working for years, hardening the souls of men in high and low degree, and preparing them for being eager actors in scenes of horrid butchery.

The minds of those who had been active supporters of immoral power, and debasing superstitions, and priestly despotism, were imbued with it; and the effect was, that alienating man from God, he became immediately alienated from his brother man, and being in this two-fold way more firmly fixed as the child of the devil, he was prepared to be the minister of vengeance upon his fellow.

Let us remember that the Messiah reigns in all this,—that this was a just infliction upon the Antichristian powers, from his hand. He gives men "up to strong delusions to believe a lie, because they believe not the truth, but have pleasure in unrighteousness." It is a fearful retribution. The nations of Europe rejected the truth, and slaughtered, at the instigation of the Pope, the witnesses, who held, and defended, and illustrated it in their holy lives; and they were given up to the power of the demon of infidelity, that their hearts freed from all the restraints of even the least sense of religion, they might be callous to all noble and tender emotions, and prepared to wreak divine vengeance upon each other.

What an awful lesson is this to the professed Protestant community! This judgment followed the misimprovement and persecution of the gospel. It will follow in all like cases. How careful should the churches be to preserve the light and influence of the truth among them; lest careless of their high privileges, the fell spirit of infidelity, as a judgment, allowed to enter; and these communities where truth and love and peace now reign, be hardened under its infernal power, and be converted into scenes of debasing licentiousness and brutalizing cruelty.

What a monster of cruelty is infidelity, when God withdraws all restraint, and gives men up to its fell sway! what horrors of iniquity and relentless cruelty have men perpetrated under its dominion! May the Spirit of truth dwell in us, and enlighten and sanctify us more and more through the knowledge of our Lord Jesus Christ, that bound to our God, and to one another in love, we may be occupied continually in doing good, soothing the sorrows, and promoting the welfare of miserable man,—and fitted in the end for the abode of purity, love, and peace, where sorrows shall for ever have an end, and where everlasting joys are the inheritance of the saints. *

(For the Covenanter.)

GOG AND MAGOG.

They are described, Ez. xxxviii. 2; 3: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him; and say, Thus saith the Lord God, *I am* against thee, O Gog, the chief prince of Meshech and Tubal."

Meshech is Moscow, and Tubal is Tobolsk, the former the ancient capital of European Russia, the latter that of the Asiatic.* There is an account of the martial array—cavalry and infantry of the huge Russian army. Gomar, v. 5, was the grandson of Noah. (Gen. x. 3.) From him the Gomerans or Germans are descended. Togarmah was the third son of Gomar. He was the ancestor of the nations along the foot of the Baltic, the chief of whom are the Prussians. They are the same race as the Turkomans, who inhabited the mountains of Hindostan, from which issued hordes, who were called Scythians, now the Don Cossacs. They are dispersed to the west, now known as the Sarmatians, a people north of the Danube and the Rhine. These nations, Ezekiel says, are “of the north quarters,” xxxvii. 6. They are all vassals of the chief prince of Meshech and Tubal. Persia, Ethiopia, on the head waters of the Nile, and Lybia, west of Egypt, are in the arms of this great Northern power. The Vandals, from ancient Vandalia, have often emigrated in large masses through Western Asia into Africa. In very many respects they retain the habits and manners of the Northern nations from which they sprung, and are of the same spirit. These Northern, European, Asiatic and African tribes are all acting together under one head, “the chief prince of Meshech and Tubal.” The Hebrew word translated chief is ראש *rash*, or *rosh*, whence the name Russ or Russia is derived. This chief prince is the Emperor of Russia. He rules with iron sway a vast assemblage of tribes, from Kamschatka to the Gulf of Bothnia, and from the Arctic Ocean to the Danube in Europe, and the Caspian Sea. The realms of this potentate embrace a population of 61,000,000. Every year he drafts 200,000 young men, who are kept on drill two years. This process has been going on for 30 years. If the one half of these have died, there remain more than 3,500,000 drilled troops in Russia. Besides, a warlike spirit has been diffused through the whole empire,—it is one vast camp.

This is the storm cloud seen by Ezekiel, and recorded in the first chapter of his prophecies. It is the gathering of the fearful hail storm of the seventh vial. (Rev. xvi. 21.) One advance cloud burst over Poland, 1830, and another, the same year, on the lower Danube. In 1849, another spread fearful desolation through Hungary.

It is not strange that alarmed nations, even the mightiest, gaze at the rising tempest in dismay. This mighty despot of the North has his emissaries employed in every kingdom of Southern Europe and even in our own country. Greece is little more than an appanage of the chief prince of the North.

The prophet, for the consolation of the saints, predicts the entire overthrow of this tremendous Northern power after it shall have executed God's vengeance on the fourth beast, with seven heads and ten horns, “out of the bottomless pit,” the Roman Empire, and upon Popery—the harlot woman that rides the beast.

“I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands.” (Chap. xxxix. 3, 4.) The left hand is East and the right West, as the Russian Chief advances on the South, on which he has had his eye for more than 100 years. There has been a commencement of fulfilling this remarkable prophecy, in the failure of the Russian armies in Circassia. The bow has fallen almost out of his right

* Granville Sharp, and Paxton's Illustrations.

hand. He shall fall upon "the mountains of Israel." The Circassian battles, in which Russia has failed, are on the west side of the Euphrates, and so within the territory promised to the seed of Abraham.* (Joshua i. 2, 4.) But the full accomplishment is yet future and very near at hand. The destruction of human life, indicated in this war, can refer to no less than the battle of Armageddon, *הרמגדון* the highest mountain of Gad and Dan. The mountains of Israel, where the army of the North will be defeated.

In that war, the last on our planet, the Mahometan empire will fall to rise no more. Israel will be restored to his own land (Ez. xii.) immediately after the "temple will be built, the national Church will be organized, and the land divided." Thy kingdom come. J. R. W.

[Continued from page 167.]

SCHOOLS IN THE STATE OF NEW YORK.

The literary training of youth in academies and colleges for learned professions is scarcely less important than that of young children in the common schools. At the revolution all this passed from prelacy into the hands of the state government. A part of the ample funds of Trinity Church had been vested in the founding and support of Columbia College, in the city of New York. A few academies were founded in the interior of the State,—one in this neighbourhood on the Colden manor. These institutions, like the schools at present in Canada East, were designed for the sons of the aristocracy. The interests of Christ's Church, and the training of youth for the occupancy of "the house not made with hands, eternal in the heavens," was not an element in these seminaries. This essential defect is perpetuated in *all* the learned foundations of this state. The class books were and are heathen. The Lord Jesus and his great salvation were not and are not much, if at all, in the thoughts of professors or pupils.

The natural, necessary, and obvious results of casting the minds of the young in pagan moulds were, that swarms of irreligious men, in medicine, law, the navy, army, and all the offices of state, turned away the minds of men in the walks of life, from the Creator, Redeemer, and Preserver of men. The more learned and powerful men have become, the greater the increase of ungodliness. The pulpit too has been fearfully desecrated. The power of prelacy has been prodigiously augmented. The influence of the Episcopacy through the funds of Trinity is not confined to the State of New York; it pervades every State in the Union.

The limitation of the funds of Trinity to a revenue of 5,000*l.* a year, by the law of this state, probably rather increased the pecuniary power of this corporation. The revenues are chiefly vested in the building of churches, and in the support of the clergy. A seminary for the education of ministers is maintained in the City of New York, and many young men educated as beneficiaries: it is Puseyite, or rather Popish. The professor, the late Bishop of the diocese of New York, has been suspended for immorality, but is continued in the professorship!

Theological education can scarcely fail to be corrupted, when all the fountains are polluted with the abominations of paganism. Every

* Keith's Land of Israel.

good man must lament to see all learning in the higher and lower schools, altogether diverted from the eternal interests of the immortal mind and God's glory.

The Papists in this state are opposed to the common school system, not because it is secular, but because it is not Popish, and because the Bible may be used as a class book. They petitioned the government for an appropriation to their Catholic Schools from the school fund. A democratic administration, and a whig also, favoured their petition, but it failed. It is a strange fact that the leading politicians of both factions count about 1,000,000 of poor illiterate Papists, more than they do 22,000,000 of Protestants.

Though the direct application failed, yet it partly prevailed, by cabinet management.

The school law made the Protestant voluntary society the almoners of that part of the fund belonging to the City of New York. Popish influence extended the operation of the law to the city. As three wards are Popish, they have got their hand in the Protestant treasury. Let every good man and woman pray, Lord, by the Spirit of Christ purify the schools.—Amen.

THE TRUE FOUNTAIN.

Come, let us not despair; the fountain is as pure and as free as ever: precious fountain, ever flowing with blood and water, milk and wine. This is the stream that heals the wounded, refreshes the weary, satisfies the hungry, strengthens the weak, and confirms the strong; it opens the eyes of the blind, softens the heart of stone, teaches the dumb to sing, and enables the lame and paralytic to walk, to leap, to run, to fly, to mount up with eagles' wings; a taste of this stream raiseth earth to heaven, and brings down heaven upon earth. Nor is it a fountain only; it is a universal blessing, and assumes a variety of shapes, to suit itself to our wants. It is a sun, a shield, a garment, a shade, a banner, a refuge; it is bread, the true bread, the very staff of life; it is life itself, immortal, eternal life. (*John Newton.*)

THE CHRISTIAN'S CALLING.

A Christian should be conformable to Christ in his spirit and in his practice; that is, he should be spiritually minded, dead to the world, filled with zeal for the glory of God, the spread of the gospel, and the good of souls. He should be humble, patient, meek, cheerful, thankful under all events and changes. He should account it the business and honour of his life, to imitate Him who pleased not himself, who went about doing good, and has expressed to us the very feelings of his heart, in that divine aphorism, which surpasses all the fine, admired sayings of the philosophers, as the sun outshines a candle: "It is more blessed to give than to receive." The whole deportment of a Christian should show that a knowledge of Jesus, which he has received from the gospel, affords him all he could expect from it;—a balm for every grief, an amend for every loss, a motive for every duty, a restraint from every evil, a pattern for every thing which he is called to do or suffer, and a principle sufficient to constitute the actions of every day, even in common life, acts of religion.—(*Ibid.*)

CHRIST'S KINGDOM SPIRITUAL.

What is meant by the spiritual, divine and heavenly nature of gospel things, is not their utter disconnexion from sense and time, but their direct and immediate connexion with the interests of salvation, with a kingdom not of this world, and a coming eternity. The kingdom of heaven, both in its head and members, while themselves partake of flesh and blood, must have their history to a certain extent bound up with outward and temporal affairs, and the latter, for the very food and exercise of their divine life, are in some degree dependent upon carnal ordinances. But Christ's work was not the less a spiritual work, his kingdom a heavenly kingdom, his salvation an eternal salvation, that, in doing and providing all, he had to endure pains of body, as well as of mind, to be suspended outwardly on a malefactor's cross, as well as to be in his soul exceeding sorrowful even unto death; nor is the life, which his people are called to lead in him, less entitled to be called a spiritual and divine life, that it is maintained upon the theatre of a present world and brings them into contact with its temporal concerns, as well as with principalities and powers of darkness. For the history of Christ's kingdom, even when thus connected, in himself or his people, with outward and visible things, bears immediately upon the highest interests of man's nature, and the progress of the great work of God. (*Fairbairn's Typology.*)

THE DOCTRINE OF ELECTION HUMBLING.

What a call does not this doctrine furnish to utter self-renunciation and abasement, to lowly, creaturely dependence on God, in the professed disciples of Jesus! In all that concerns their peace with God, and their hopes of salvation, they must feel themselves to be nothing, and regard God as all. It is of him alone, that they, or any others, have become vessels of honour, and heirs of blessing. The day-spring, which has lightened their gloom, and brought to them the prospect of a better inheritance, has risen in their hearts solely by his disposal, and at his bidding. And however early, in any case, their desires and efforts may have been directed toward God, still it is his election of them, not their choice of him, in which the real well-spring of their salvation must be sought. The confession of one and all must be this: "By the grace of God we are what we are."

Ah! here it is, most of all, that the axe is laid to the root of man's apostasy, and spirit of alienation from the living God. He would fain be independent of his Creator, and grow out of his own root,—would fain be indebted to his own will, and his own arm for salvation, if not in providing its inheritance of blessing, at least in securing his personal interest in its riches. The pride and self-sufficiency of the heart retreats here as to its last asylum, and will hardly quit its hold. But there is no alternative for thee, whoever thou art, that wouldst make thy calling and election sure. Thou must wholly renounce self, and cast the burden of thy soul on the will and sovereignty of a gracious God. Thou must go and deal with him, not as a wise and prudent one, who can devise for himself the path of life, nor as one who has something of his own to bring, but simply as a babe seeking its light and food, its safety and well-being, from the hand of Him who gave it birth. Blessed are they who thus submit themselves to the goodness and mercy of God! It is the true standing and

wisdom of a creature, meekly resolving its will into the will of the Creator, and hanging in dependence on his arm of might and love. It is to take the child's part of yielding and confiding, as opposed to the rebel's part of grudging and resisting; and whenever taken, may justly be hailed as the commencing dawn of an eternal day. (*Id.*)

READ THE WHOLE BIBLE.

He would be a sorry student of this world, who would for ever confine his gaze to the fruitful fields and well watered gardens of this cultivated earth. He could have no true idea of what the world was, unless he had stood upon the rocks of our mountains and seen the bleak muirs and mosses of our barren land; unless he had paced the quarter-deck when the vessel was out of sight of land, and seen the waste of waters without any shore upon the horizon. Just so, he would be a sorry student of the Bible, who would not know all that God has inspired: who would not examine into the most barren chapters to collect the good for which they were intended; who would not strive to understand all the bloody battles which are chronicled, that he might find 'bread out of the eater, and honey out of the lion.' (*M^cCheyne.*)

TURN THE BIBLE INTO PRAYER.

The Rev. Mr. M^cCheyne, in writing to a youthful parishioner, uses the following language: "You read your Bible regularly, of course; but do try and understand it, and still more, to *feel* it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an epistle also. *Turn the Bible into prayer.* Thus, if you are reading the first psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly.' 'Let me not stand in the way of sinners.' 'Let me not sit in the seat of the scornful,' &c. This is the best way of learning the meaning of the Bible, and of learning to pray."

THE POWER OF RUSSIA.

Just now, Russian influence rules Europe. Hear Kossuth. This extract is from his speech in Pittsburgh.

"A great crisis in human affairs, instinctively and universally felt to be approaching, has placed my single self in the singular position of being able to claim, for the cause I represent, a universality which is not restricted by the geographical limits of territories or by the moral limits of nationalities. I preach principles, indispensable to the independence of nations and the crusades of these principles—I preach not against Austria, which has no vitality by itself, but against the principle of evil—Russia."

"France, Austria, and Prussia are the three chief proconsulates of the Czar. Belgium, Sardinia, Switzerland, and the rest of Germany, are trembling on the eve of absorption. Turkey, on the eve of a battle for life and death against the traditional policy of Russia, bequeathed by Peter and pointed out by the triumphal arch of Potemkin in the Crimea, saying, 'There is the way to Constantinople.'"

"It is known and publicly reported that Russia has decided to incorpo-

rate Turkey, and to rule three-quarters of the earth from Constantinople, and, to get the willing consent of her tools, gives Hungary and Italy to Austria, Belgium and the Rhenish Provinces to France, and the rest of Germany to Prussia."

"I have dwelt, perhaps, too long upon the condition of Europe, but it was necessary to show that though there be no Russian eagles painted over the public offices in Germany, Italy, and France, still the Russian frontier is really extending to the Atlantic. People of free America beware, ere it be too late. Hurriedly and by sudden violence all civil and religious liberty must, for the repose of absolutism, be trampled out of Europe; and by most deliberate perpetration—by diplomacy, persuasion and gold. The way must be prepared to trample it out elsewhere by ulterior violence."

"I know it may be that Russia, even after having absorbed Europe, will not dare to attack directly the United States; but it may be that it will dare even this. No nation is safe against it."

How singularly all this tallies with the prophecies of scripture, every student of the Bible knows. The world is looking for a speedy and great outburst of liberty against the despotic powers of southern and western Europe. Prophecy foretells it, and also foreshadows the *immediate* result,—the friends of liberty will have partial success, but the war will be tremendous and exhausting. Russia will then intervene. She will re-instate the interests of despotism and popery. In other words, she will re-enact, on a much larger scale, the Hungarian drama of 1849. Hear Kossuth:—

"Russia is the principle of evil on earth. The assurance to have the support of the Czar in the work of oppression, makes every tyrant bold, and the assurance to have to meet Russia, either directly or in his satellites, makes every oppressed nation depressed in spirit and desponding in hope to resist oppression successfully, because it has to calculate not only the forces of its own oppressor, but also in addition the forces of Russia, ready to support every despot who cannot succeed to beat down the spirit of freedom in his own country by his own force. This certainty of Russian aid is decisive in the scale of events—not as if the Czar were very powerful for himself, but because he is powerful as a rear-guard—as a support. We have fought the Emperor of Austria—we have beaten him—crushed him to the earth, till he flew to the feet of the Czar, mendicating his aid. Our victories were, of course, not gained without sacrifice on our part. You know, that on the battle-field it is not only the vanquished who have to mourn over a loss. Now, if after a victory gained at such a price, when the enemy is defeated, but the victor himself weakened, fatigued, and exhausted, Russia steps in with a fresh force, well provided with every means of war, that circumstance, of course, must turn the scale, though that force be not absolutely formidable in itself. Herein lies the reason why Russia is dreaded so much. It is not powerful in itself. It cannot send more than 250,000 men across the frontier, and never had more than 100,000 men assembled in one battle-field. But with this force it is formidable as a rear-guard, falling fresh and with full weight upon a nation when it is exhausted by its very victories."

But what is the power of Russia? Is it great enough to preclude all hope of a speedy recuscitation of religion and liberty? A contemporary makes some estimates. They are, we think, too low; but they contain much truth:—

"It is very generally exaggerated. We are apt to forget the prodigious extent of the empire, covering more than 6,000,000 of square miles, and embracing, according to the *Almanach de Gotha*, a population of 65,949,266 souls. A population so scanty over a surface so vast, necessarily requires a

arge military force to be kept constantly on foot for police purposes; and the Russian army, when upon a peace footing, is barely adequate to this end. The nominal number of troops for this service is 785,000 men, from which the very best authorities require us to deduct one-half to arrive at the actual force. Divide this force over the immense circum-polar territories of the Czar, and the military arm will be fairly estimated, and lose its exaggerated value. Poland alone contains nearly a fourth of the population of the empire; and demands the constant presence of a large portion of the army to preserve the Russian dominion intact. The war footing of the army embraces nominally 1,000,000 men. There is, however, no reason to take these figures as at all near the true mark. Russia has never been able to place more than 320,000 men in the field; and these for the most part badly disciplined, and without any of the individual and national spirit requisite to great military successes. The fact that Russia has never achieved any one great battle in history is one evidence of her martial weakness; and others are, her struggle with Turkey, her wars in Poland and the Caucasus; all evincing a lamentable absence of science and courage and effectiveness.

"The Russian Marine is formidable in the number of vessels, but in all all other respects contemptible. It consists of forty-five ships of the line, thirty frigates, and a due proportion of smaller vessels.—It is a little remarkable that the navy of Catharine I., 'sixty years since,' was greatly superior in numbers and efficiency.—The advance of the mercantile interest has been attended by a steady contraction of the arm necessary to protect it.

"It is impossible to arrive at the financial strength of the empire. Every effort is made to conceal it. The government never publishes any statement of finances, and we can only base our conjectures on the unavoidable disclosures of an accidental pinch. The current notions of Russian wealth are founded on the liberality of the pay to the diplomatic agents, and the rumours of immense receipts from the Ural mines. But why was it that a two months' campaign in Hungary of a sixth part of his pretended standing army, obliged the Czar to beg a loan of 14,232,000 rubles from London capitalists? Why is it that the national debt grows rapidly and enormously, already exceeding 1,660,000,000 rubles of silver, or \$1,200,000,000? Why is it the current annual receipts seldom meet the current annual expenditures, even at a period of general peace? Why is it that the treasury from all its resources; taxes upon the serfs of the crown; the monopoly of brandy, saltpetre, powder, &c. stamps and enrolments; customs, and a variety of other imposts, fails to extract a revenue equal to that of the United States? *The truth is, Russia is poor.* A long war would prove her ruin. She covets an extension of dominion merely to enlarge her resources; and the extension must be effected, if need be, by a military *coup-de-main*; but if possible by the peaceful arts of diplomacy."

This is too low; but we have no question that the efforts of Russia herself, when she comes to interfere in southern Europe, will be exhaustive. She will have a bloody struggle: her resources will be diminished and hence she will prove an enemy incomparably less formidable to the rising energies and efforts of a re-animated protestantism and liberty.

THE SOUTH.

A southern presbyterian is writing letters to his northern brethren, in behalf of the south, as a field needing religious culture. He makes out his case. We select a few of his statements, as illustrations of the effects of slavery. Speaking of the kind of preaching required among the slaves, he says:—

"Bearing in mind the important fact, that but few of his hearers can read."

This, let it be remembered, is said of the slaves held by professing Christians, as well as of the slaves of the openly irreligious. Verily they have their reward, for, as this writer proceeds to say:—

“I have called the field extensive—it is vast indeed. Run your eye over the map of the south-western States only, look at the population in the census of 1850, then refer to the records of the various evangelical denominations, and see how few clergymen are scattered over this populous region. Or ride with me a hundred miles in any direction, and see how few churches, and still fewer preachers we shall find.”

For some reason or other, the writer would not, probably, allow that abolitionism, by opening up to the light their dark places, has had any effect. Their state is not quite so bad as it once was, for he adds:—

“Still we have the satisfaction of perceiving that things are improving. They have improved within the last five years, and, with the blessing of God on the prayers and labours of his people, we hope that the next five years shall show a still greater improvement.”

“But the steamers are not our only Sabbath breakers. Many, *very many* of our sugar planters keep their sugar houses in full blast on the Sabbath day.” Now we question none of these statements. Slavery keeps its victims ignorant, and must do so, if it is to continue. It disperses the population over large districts, making it difficult to establish congregations, and impossible to maintain common schools in the planting regions. And, again, we have good reason to believe that the abolitionists have been instrumental in awakening, from a sense of shame, perhaps, and, it may be, from some better motives, a desire to pay more attention to the oral instruction of the slaves, who have been, and still mostly are, “heathen in their midst.” We add: this writer appeals to the north to help them: who ever heard of the north appealing to the south for aid in *any* good work? The fact is, the south left to itself, would die—intellectually and spiritually, and economically. The north, rid of the south, would exhibit new vigour, like a man with a rotten limb cut off. “None so blind as those that will not see.”

NEW SCHOOL PRESBYTERIANISM.

A minister of this body has been making some revelations, or rather acknowledgments, of a rather remarkable character, in reference to the present condition of that church. Of their *faith* he says:

“Take us as to doctrine. Do we all hold to the Confession of Faith even in the decency of form? Are we all even Calvinistic in the main points of belief. Now it does appear to me, that this question must be answered in the negative, and that that negative must cover a large portion of our church. There are certainly very many churches in our connexion, which not only make no formal use even of our Confession of Faith, but which never even allow it to be used in any way as a book which concerns them. Then as to the Catechism, who does not know, that through large sections it has been wholly laid aside, and in many cases as a pernicious book? I know whole churches, in which, if you venture upon the use of the Catechism, your success will depend on your adroitness in diverting the attention from its Calvinistic peculiarities. As for the plain presentation of the doctrines, especially those of divine sovereignty, election, and the perseverance of the saints, it cannot in very many sections be done without arousing serious opposition in the church.

My own experience, and I have neither been extreme in my views nor rash in my method, is directly in proof. Nor am I alone, for said a friend of mine, a minister, not long since, 'What shall we do? We are fast losing our distinctive traits as Calvinists. And if we endeavour to check the evil by preaching the doctrines, our people will not bear it.' Indeed, in some parts it is no uncommon thing for churches whose symbols *do* recognise the doctrine of election, to make an exception in favour of candidates for admission, who *do not* believe in that doctrine. And I myself know a case, in which a minister connected with one of our Presbyteries, in drafting the articles of faith for a newly organized church, purposely left out the doctrine of Infant Baptism; and in his preaching styled election a doctrine of the devil."

He is equally candid in reference to their regard to Presbyterianism in church government:—

"How is it with our Form of Government? Is that generally recognised? Nay! do we all even in principle admit that grand element of the Presbyterian system, a ruling eldership? Certainly I am greatly mistaken, if there be not a *large number* of churches in our connexion who neither use, nor allow the use of, our Book of Discipline, and who are therefore far from any just recognition of our Form of Government. Indeed, I was personally knowing to a case in which a leading minister in the presbytery objected to the practice of requiring a church of that description to conform to presbyterial usage in reference to the church records. But aside from this, how many churches not only have no eldership, but regard such a body as *unscriptural and oppressive*? And how many have not even that make-shift substitute, a committee, and who in our presbyteries represent themselves among our ordained elders by ordinary *lay members*? I know a church which had had a standing committee for years, but which had no discoverable rule defining its powers and duties, and which transacted its business congregationally. The church had, however, little to do with the business in fact, for I could easily name the only six male members upon whose attendance we could rely, and who for four-fifths of the year were the sole voting members present at the church meetings. It was finally observed that the standing committee was an absurdity in its existing form, and it was proposed to adopt a rule, requiring all business coming before the church to be first brought before the committee, who were to examine it to their own satisfaction, and report the same, with simple recommendations for its adjustment. Several absurd amendments were offered and urged until the whole project was defeated, and the church fell back to her old slipshod practices. And this was no ignorant nor inferior church either."

We are not surprised at these statements. With respect to the constitutionality of the excising act we were never quite clear,—but that it was essentially just we never had the least doubt. New Schoolism is not Arminianism; it is in some respects worse, in others not quite so bad, but upon the whole rather more dangerous, for it is more insidious. This pernicious *ism* had infected most of the excised churches; and, besides, it was allied with a spirit in regard to church government and communion, of the most latitudinarian sort. The General Assembly had scarcely any option. It had to cut off a limb to save the body. And now, many years after the event, a voice, and from no unimportant quarter it would seem, is heard, that justifies by its utterances the bold step. If the above is not far beyond the truth, it is a sad misnomer to call the New School body Presbyterian.

But it is true! The editor of the paper in whose columns the communication appears, attempts a vindication,—but indeed supplies any a

tional evidence that may be required. He says, speaking of doctrinal unity:—

“Popes, and cardinals, and archbishops, and hierarchies, have exhausted the energies of spiritual tyranny to make men believe and think alike—but they have failed utterly in their efforts to secure this long desired result. It cannot be gained in this world. To approximate toward it, you must invade the liberty of thought, inquiry, and speech. You must erect a central power to make brethren afraid to speak out their thoughts, to create any thing like the *appearance* of perfect uniformity of views on the various things connected with Christian doctrine. There is such diversity in the structure of different minds, in early culture, discipline and development, that the uniformity sought can never be created in any large community on earth. This consideration should lead Christians to speak of their different views not as ‘discordant and incongruous’ things—but as diversities which are to be tolerated,—and which are not inconsistent with that ‘unity of spirit’ and of faith in Christ enjoined in the gospel.”

That is, *all* men will not receive sound doctrine, therefore it is something akin to popish intolerance to require the members of a church to profess their belief of her avowed doctrines—to assent to her published creed! How far would this liberal spirit go? What part of the church’s creed may be dispensed with? Again, speaking of government, the editor says:—

“Let us suppose there are fifty or a hundred such churches, (which we do not admit)—what then? Shall we excise them? Shall we exclude them without hearing or trial in any form? *The great question is*—are they *Christian* churches? Have they so much truth in their creed and in their hearts, as to unite them to Christ, the living head? If so, how does the great law of love require us to treat them, so long as they continue in our communion? Can we find any authority in the Bible or the shadow of a rule in our Constitution, to cut them off, and cast them out of the Church, without trial—on a *report* that they do not recognise our Form of Government?

This is an evasion. No question is raised respecting the *process* by which the enemies of presbyterianism should be stripped of the presbyterian name, but what should be done with them—should they be retained or excluded? The editor would clearly retain them,—he says so. Such “churches are better than none,” and, of course, he would treat them as having a right to the fellowship of their body. Truly, we have fallen upon a generation of no common stamp—when people will form their creed—draw up their constitution, professedly with Christ’s sanction and authority, while their doors are open, notwithstanding, to those who will brand a leading principle of their standards as “a doctrine of the devil,” and pronounce their form of government “unscriptural and oppressive!” Where is the honesty or integrity of either side,—of those who intrude into a church while denying its doctrines? or of those who will make such welcome? The wisest and most creditable course this body could pursue, next to a return, with confession and repentance, and sincere acknowledgment of their error, would be to discard at once the Confession, Catechisms, and Form of Church Government altogether. Sailing under false colours is piratical.

WHAT THE NATION SHOULD BE.

The following is from the Address of the ministers of Washington to Kossuth:

“As Christ’s disciples, we cannot doubt that nations, which are but congregations of individuals, should be governed by the just and benevolent spirit of his religion; that the principle of national morality is not essentially different from that of private duty; and that, in the language of the great defender of English liberty already quoted, “a commonwealth ought to be one huge Christian personage—one mighty growth and stature of an honest man, as big and compact in virtue as in body; (and for the reason which he so well alleges;) for look what the grounds and causes are of single happiness to one man, the same ye shall find them to the whole state.” We believe that government is an ordinance of God, through the agency and for the good of man. The honour, the integrity, the benevolence of Christianity, should animate its soul, and regulate and direct all its powers.”

Passages like these show, that amid all the error so lamentably prevalent in relation to civil government and the duty of nations, there is still a measure of conviction that, after all, Christianity should be acknowledged by the state. This conviction we believe to be gaining. It will be discovered, presently, that there are but three aspects possible to the national society: it must either recognise a false religion, and partake of its spirit, or it must be professedly infidel, and be actuated by an infidel hostility to true religion; or it must be Christian—in profession, in spirit, and in the ends at which it aims.

THE CHRISTIAN INTELLIGENCER—CIVIL GOVERNMENT.

In our January No. we offered a brief commentary upon an editorial which appeared in this paper, Dec. 25th. We merely touched upon one paragraph—that containing its defence of the government of the United States against the charge of infidelity. The entire paragraph is as follows:

“With regard to slavery, of which they complain, it is a *fixed fact*, an acknowledged evil, though not necessarily sinful—but exists to prevent a greater, namely, the dissolution of the union. The present federal compact could not have been formed without it. A southern confederacy would not have abolished it. It would therefore have existed in a vastly worse degree than it now does, when northern influence, through union with the south, meliorates many of the evils to which the system is incident. Again, the Constitution, in dealing with those under it, recognises the rights of all as equal, exercises no control over the conscience, and has nothing to do with the faith of any, that being a matter for which man is responsible to God only. With regard to the alleged atheism or infidelity of the Constitution, we think it wholly a misconception. The acts of our government from its very formation, contradict the charge. We hold that we acknowledge God and religion in the very highest sense of the word. *We act upon the principle*, as if it were deeply founded in the very nature of our species; and this we hold to be an infinitely stronger acknowledgment than formally entering it in the instrument itself. It is viewed as part and parcel of our moral constitution, and therefore becomes part of our common law. This gravest charge, then, we hold to be wrong, and is proved so by every civil judiciary in the country, from the highest to the lowest. Prayers in Congress, and the administration of an oath on the Bible, contradict it. Besides, it will not be contended that

the patriots who formed our Constitution were either *atheistic, infidel, or even immoral*, as a body. Christ declared that his kingdom is not of this world. The framers of our Constitution seem to have had this in their minds, and therefore did not wish to amalgamate things human and divine. But there is no evidence that God was not in all their thoughts when they omitted to take any notice of the latter element. To have incorporated this in the instrument would not have been wrong, but it would only have been putting into the national compact what not one in ten thousand ever thought of seriously denying."

Covenanters are familiar with these reasonings. On similar grounds, or rather on these grounds, New Light Covenanters attempted to justify their apostacy from the platform of the church about twenty years ago.

And, 1. The "acts of the government" are adduced in evidence. What acts? The writer does not mean certainly such an act as the treaty with Tripoli, in which the highest authority in the nation declared that,—

"The government of the United States is not, in *any* sense, founded on the Christian religion. It has in itself no character of enmity against the laws or religion of a Mussulman."

This was in 1797, when most of the actors in framing the Constitution were yet in public life, and many of them still leading politicians; and yet, was one found to enter protest? Not one! Again, what shall we say of the flagrant sin of Sabbath profanation committed by the transportation, with the full sanction of the government, of the public mails on the Lord's day? This "act" does not exhibit our national character in a very Christian light. What shall we say of the countenance given to Judaism—to Popery—to Mormonism—a countenance at least equal to that given to Christianity? The "acts" of the government will not sustain this writer's defence. But,

2. It is affirmed, that after all, the nation acts upon the principle that God and Christianity are to be recognised. This is the grand argument of the paragraph. And certainly if we should affirm that the Christian feeling of the country never made itself felt in the affairs of state, we would go beyond the record. But what of this? (1.) This has nothing to do with the Constitution. The Constitution embraces *the principles* of the nation;—it is the nation's creed. The nation has no character—no rule—for it has no existence as a nation, except as these are found in the national Constitution. (2.) The nation may be compared to any other infidel, living where a Christian influence makes itself felt. Such a man will do many things like a Christian,—he will shut his store on the Sabbath, he will hold a pew, it may be, in a church, he will contribute to the erection of churches, he will speak favourably of religion, and in a season of calamity he may become alarmed, and act as though he were ashamed of his infidelity,—and yet the man is an infidel still. He has no God, regards no Saviour, recognises no authority in God's law or word. Now such a man is incomparably more like a Christian than this nation is like a Christian nation, and yet who will claim for him a Christian character? (3.) If this reasoning be valid, it is certainly as good when used on the other side of the question. Now, we assert that Judaism has made itself felt in the national councils and acts. It was mainly on this ground, that the petitions of the Christian part of the community for the stoppage of the mail on the Lord's day were rejected, some years ago— it would be against the consciences of the opponents of the law of the

Sabbath! And we have no hesitation in saying that they were constitutionally rejected,—that is, there is no precept or provision of that instrument which warrants a concession of this kind to *Christian* feeling. (4.) We “act upon the principle.” Of course, if the nation acknowledges God and Christ, and the Christian religion—if the spirit of the national organization be Christian,—no atheist, or even deist, to say nothing of a Jew—could consistently take his seat under the constitution. All these would be excluded. Every body would say, and they would feel, that they were out of place in the halls of legislation, and on the benches of justice. Is this so? Every one knows it is not. There have been *avowed* atheists in congress—infidels in any quantity, and certainly a Jew would be as welcome there as any one else. Is this “acting upon the principle” that God and his Bible are recognised by the Constitution? (5.) We thought it was the prime boast of this nation, that it had erected a platform on which *all*—pagan and Christian, believer and infidel, good and bad, Christ’s servants and the devil’s, could meet and act together! And yet we are told the platform is Christian! Ah! how the great adversary loves to see the eyes of Christians so blinded—to see his own servants so honoured. (6.) It is not true, that Christianity is “part and parcel of the common law.” This writer believes it to be so, but it is not. It may have been ruled so in New York state, but it never has been so ruled in any United States court to our knowledge. A curious circumstance,—the Mormon insurrection, as we may call it,* has brought out in the public prints some statements on this subject. The editor of a leading journal, in some comments upon the duty of the nation to this lawless people, says:—

“The question is, either whether there is any general authority conferred in such matters, affecting the whole country, and of course the states; or whether there is any of a special character which would justify restrictive interference in the territories. If we placed the moral law side by side with the religious law, it would be understood at once that the whole subject is tabooed to Congress, which could not touch it, however gross and offensive to all our ideas might be the departures of particular communities. According to the English maxim, Christianity is a part of the common law; but it is not so with the common law in the United States, the constitution specially ordaining that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”

This is the simple truth. Christianity is not recognised by the United States, either in statute law or common law. But,—

3. There are certain acts specified—employing chaplains, and swearing to the Constitution. As to the first of these, let us suppose that Congress employed a Jew to say its prayers, as the legislature of New York lately did, would there be any thing unconstitutional in such an act? Certainly, a Unitarian might be—a Unitarian has been, chaplain to Congress; but a Unitarian is no Christian. And, besides, should Congress abandon the practice altogether,—should it dismiss all its navy and army chaplains,—should it continue its sessions every day in the week, and the supreme and circuit courts do the same, would it be unconstitutional?—it would be if the Constitution were Christian. All that in fairness can be gathered from

* We refer to the troubles in Utah territory and the return of the United States officers from the territory. The Mormons are charged—truly, no doubt—with flagrant crimes against the moral law.

the facts referred to by the *Intelligencer* is, that the public sentiment of the country is not quite prepared to sanction the *open* trampling under foot by the government, of every Christian institution.

As to the oath to the constitution, we would like to know in what article of the constitution it is said that the juror is to swear by the Christian's God? And, moreover, no officer need swear at all; he may affirm. And hence we assert, without fear of contradiction, that no constitutional provision can be found, that would exclude even an atheist from the chief magistrate's chair.

4. This writer says, that "it will not be contended that the patriots who framed our constitution, were either *atheistic, infidel* or *immoral*." Whether any of them were Christians, we will not take upon us to say. We do not know that any of them were atheistic; but that some of the leading men were infidel we do know. But what has this to do with the Constitution? This instrument is before us; and if an instrument which does not even mention the name of God is atheistic and infidel, then it is. And, besides, God was acknowledged in the articles of confederation which the Constitution superseded. This acknowledgment was left out—it must have been deliberately omitted—in framing the Constitution. Hence, we do not affirm that God was absent "from all their thoughts" in what they were doing. So much the worse: they thought of God and his name, but it was only to treat them with neglect, not to say contempt.

5. "The kingdom of Christ is not of this world." No, it is from above, but it is exercised over earthly things. That such men as some of those, at least, who were concerned in framing this constitution, should have so grossly misinterpreted Christ's declaration—that is, provided they knew any thing about it—is not so strange; but we are grieved to find this perverted view so deeply rooted in the minds of some of his disciples. Does this writer really believe that our Saviour designed that declaration as an act of emancipation, freeing the nations from the obligation to do him public honour? What then are we to make of the equally explicit assertion, that "all judgment is committed to Him, that *all* men may honour the Son, even as they honour the Father?" And how are we to reconcile the prophecy of Rev. xi., that "The kingdoms of this world are (the period yet future,) become the kingdoms of our Lord and of his Christ," with His declaration before Pilate: provided the *Intelligencer* interprets the latter correctly? The truth is, Christ there speaks of the *origin* of his government—of his right of dominion. His is no worldly kingdom. He is supreme moral governor,—“The Governor (Ps. xxii.) among the nations.”

So much for our contemporary's vindication of the Constitution. We have a word to say in regard to the advice tendered us, to unite with the larger presbyterian body. 1. If the advice is good for us, it is equally good for our Dutch friends. They are a small body, and the fact that they came from Holland, and Presbyterians from Britain, is a matter of no moment. If General Presbyterianism, and numbers, are to test the question of duty, then we say, "Physician, heal thyself." Let the Dutch church merge in the General Assembly, and so set us an example. On their own showing, they are now in a position somewhat schismatical. 2. The principle still holds, implied in the question, "How can two walk together, except they be agreed?" In not a few points, nor unimportant, in our estimation, we differ from the General Assembly. One of these, the very point we have been considering;—*they* swear to uphold a Con-

stitution of government which we *know* to be atheistic, and infidel, and oppressive,—“oppressive,” in sanctioning slavery. 3. The guilt of schism does not rest upon us. We hold to the platform of our fathers,—of the Bible. That we are the lineal descendants of the Covenanters of Britain, is admitted by all who know the history of the seventeenth and eighteenth centuries, and our present position. For, be it remembered, Covenanting Presbyterians were not, as such, first known in 1686. They date back most of a century before that time—and were very distinctly known by the name Covenanters, from 1638. We are the oldest of the family, the stock from which the branches have been separated. As to the presbyterian body in this country, we confess we cannot trace its genealogy,—it cannot with certainty itself. 4. Advice of this kind, we mean the spirit manifested in it, we do not like. It has the air of dictation. Show us, if it can be done, that we are in error, and we will not prove obstinate. But we know our ground too well. We have not only explored it, but we have fought it over, and are not to be “*hooshed*” from it like geese from a common.

We have no desire for a provoking or irritating discussion. We have always cherished a most sincere respect for the Dutch church. We remember the intimate connexion between the Holland church and the Scottish in the days of the Solemn League and Covenant,—and especially, that in Holland many of our persecuted and exiled forefathers found a Christian welcome and a peaceful home, while the sword was doing its work upon their brethren in Scotland. And now, we respect them for themselves,—for the honoured names that have been enrolled in their fellowship in this land. But, withal, we cannot range ourselves under even their banner. We have contended, and we mean, by God’s help, to contend for social Christianity, and to resist every step of departure from the true scriptural platform: our banner is still “Christ’s Crown and Covenant.”

AFFAIRS ABROAD.

Missions in India and Ceylon.—Missionary operations in these countries have been attended with a most gratifying measure of success. The results are summed up as follows by

THE CALCUTTA REVIEW.—“At the close of 1850, fifty years after the modern English and American societies had begun their labours in Hindostan, and thirty years since they have been carried on in full efficiency, the stations at which the gospel is preached in India and Ceylon are 260 in number, and engage the services of 403 missionaries, belonging to 22 missionary societies. Of these missionaries, 22 are ordained natives. Assisted by 551 native preachers, they proclaim the word of God in the bazaars and markets, not only at their several stations, but in the districts round them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded 309 native churches, containing 17,356 members, or communicants; of whom 5000 were admitted on the evidence of their being converted. These church members form the nucleus of a native Christian community, comprising 103,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old.

“The efforts of missionaries in the cause of education are now directed to 1345 day schools, in which 83,700 boys are instructed through the medium of their own vernacular language; to 73 boarding schools, containing 1992

boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to 128 day schools, with 14,000 boys and students, receiving a sound scriptural education through the medium of the English language. Their efforts in female education embrace 354 day schools, with 11,500 girls, and 91 boarding schools, with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into 10 *languages*, and the New Testament into 5 others, not reckoning the Serampore versions. In these 10 languages a considerable Christian literature has been produced, and also from 20 to 50 tracts, suitable for distribution among the Hindu and Mussulman population. Missionaries have also established and now maintain 25 printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain English services in 59 chapels for the edification of our own countrymen. The total cost of this vast missionary agency during the past year amounted to £187,000, of which £33,500 were contributed in this country—not by the native Christian community, but by Europeans."

Madagascar.—We have, in former numbers, presented some brief notices of the spread of Christianity in this island. It has made its way through much suffering, and, what is very remarkable, mainly through *native* agency. The late accounts show that the work is still going on there, and Christians are still persecuted. The London Missionary Magazine says:

"It appears that the determination of the idolatrous queen to uproot the 'new religion' is one of the most immovable character. Rich and poor, bond and free, the officers of the army, and the princes of the blood royal, are alike the victims of the royal displeasure, and are made to suffer its consequences. Yet, in spite of all, the prohibited religion spreads. Prudence dictates concealment; but, when discovered, then love and truth impel to the most fearless and self-sacrificing confessions. There is, therefore, no fear that Christianity itself will be exterminated. As it was in the times of Roman Paganism, so is it in the present era of Madagascar history; for every Christian martyred, two heathen are probably made Christians by the resistless moral spectacle of such voluntary self-surrender. But we are bound none the less to sympathize with the accumulated anguish of thousands of individuals, whose goods are seized, whose property is confiscated, whose wives and children are sold into perpetual slavery, whose very lives are sacrificed to the demon of idolatrous tyranny. Madagascar is beyond the pale of civilized nations, and no diplomacy intervenes to abate the furious rigour of her children's fate. Yet, let the facts be known that, in the last out-burst of this protracted persecution, four persons have been burnt alive; fourteen precipitated from a high rock and crushed to death; one hundred and seventeen persons condemned to work in chains as long as they live; twenty persons cruelly flogged with rods; besides one thousand seven hundred and forty-eight other persons mulcted in heavy penalties, reduced into slavery, and compelled to buy themselves back, or deprived of their wives and families."

Hungary.—Report says that Hungary is still "unquiet," and that many political arrests are making. It is also stated that more Bibles have been sold in Hungary, since the revolution, than in twenty years previously, notwithstanding the impoverishment of the people by the war, and by Austrian exactions. The following is not without interest:

"One of the most devoted and successful Protestant pastors in Bohemia, at the present time, is Rev. Frederick William Kossuth. He is said to be nearly related to the Governor of Hungary. In 1846, he undertook to gather a church of Bohemian Protestants at Prague, the scene of the labours

of the Bohemian martyrs, Jerome and John Huss. Several converts were made from among the Papists previous to the year 1848. The revolutions of that year gave religious liberty to the Austrians, and Kossuth availed himself of the precarious boon. His preaching place was soon crowded, and hundreds of Papists became converts to his doctrine. In 1849, he commenced a periodical by the name of *The Herald of the Bohemian Brethren*, which soon attracted the notice of the Government and was suppressed.

“Very severe opposition, of course, has been excited on the part of the Papal priesthood. They have denounced him in terms the most bitter and uncompromising; setting him forth as the real Antichrist, and publishing the most absurd calumnies against him, so as to provoke the insults of the mob and to crush him as their fathers did the Bohemian martyrs. But they could not arrest the progress of the truth. His congregation numbered, last July, (as we learn from a correspondent of Count Valerian Krasinski, at Prague,) eleven hundred souls, of whom seven hundred are converts from Popery, including three priests. At that time he had purchased an old Hussite church, (which had been shut up since the year 1620,) for £2750, of which sum he had, with great pains, collected and paid £600. The remainder was to be paid in annual instalments of £300. It will be remembered that after the battle on the Wellenberg, near Prague, in 1620, ‘the Brethren were subjected to all manner of persecutions, their ministers banished, their churches closed, and they themselves, in 1624, expelled the country.’ Blessing on the man who labours for the restoration of those ancient sanctuaries! Let him be remembered by all who have learned to revere the name of Kossuth, and much more by those who glory in the cross of Christ.”

Italy.—The American chapel in Rome has not been discontinued. Rooms are occupied in the American consulate, and worship regularly observed. Is not the following, from the London Standard, coloured a little? Are the peasantry of the Roman States so well acquainted with the Bible, and so friendly to Protestantism, as is here represented? We fear not: and yet there can be no doubt the truth is working its way.

Speaking of some intelligent and religious young men, who had found an Italian peasant, in the Papal territories, with a Bible, and well acquainted with it, though secretly, it is added:

“The same party, having passed from Rome to Naples, found the rural peasantry every where substantially Protestant, the town population, too generally, infidel; but found genuine Popery through the whole extent of Italy nowhere, if not under the priest’s frock.”

This is the more credible, when we remember that in Florence and its immediate neighbourhood, the *avowed* friends of the Bible are reckoned at two thousand. Are not many more secretly on the same side?—for terror is not sparingly dealt out to suppress the cause of Christ:

“In Florence, the persecution for religion’s sake is exceedingly bitter, nearly unto death.—During my stay at this latter place, two individuals, a husband and wife, were then in prison, for reading the Scriptures in their own tongue. One or two others were ordered into banishment—and so much of their property confiscated, as not to leave them sufficient money with which to travel. Several English and American residents, hearing of their case, raised them funds, to permit them to carry into execution the civil sentence. I believe in one instance the suspicion of their inclination to Protestantism was roused, and their sentence passed, upon the simple affidavit of a servant girl in their employ; and while I write, these are under the penalty, for simply reading the New Testament.”

Germany.—We have little from Germany. Prussia and Austria are by no means friendly, though they act together in trampling upon consti-

tutional liberty. In Austria the Constitution of 1848 has been formally set aside by the fiat of the Emperor, and it is now a despotism. The Jesuits are completely in the ascendant. The laws restricting the exercise of the Papal authority in Austria, have been mostly repealed,—and thus the barriers set up, even in the middle ages, have been removed. The same has been done in Baden, in Bavaria, and in some of the smaller circles. Indeed, we question whether the influence of the popish priesthood, and of the Pope, was ever greater, even in the dark ages, than it is now throughout all the Popish German States. The London Watchman says:

“Germany feels the lash of Jesuit vengeance scarcely less poignantly than Rome herself. They are waging an assault on literature under the pretence that the German press is revolutionary; and now those literary men over the whole world, who have kept aloof from the Romish controversy, and even lent their pens to promote the projects of the Roman Court, are likely to hear that the long celebrated Leipzig Fair is dispersed in consequence of a legal persecution carried on against German literature by those learned educationists, the Jesuits. And to give rampant Jesuitism a mark of Catholicity, of dominion over man and mind, irrespective of national demarkations, their agents in the Frankfort Diet propose a common system of police—in conjunction with the confessional, of course—throughout Austria and Prussia, and, in order to complete the apparatus of repression, one common press law for both countries, so to smother in dead silence whatever shall be offensive to themselves, and bring Germany, and Spain, and Italy together into one common brotherhood of intellectual as well as religious bondage. In Baden, too, they have it all their own way. Beards may be shaven or trimmed, only according to the pleasure of the Jesuits, who suffer a veritable pogonophobia at the sight of a democratic chin. If they would be content with warring upon beards, one might be content to laugh at the tameness of a people who could submit to that sort of petty despotism, but they go to the utmost possible extremes of religious persecution. Dr. Marriott, of Basle, a man well known in England, and long engaged in promoting the spread of evangelical truth in German Switzerland, and so far as his influence has extended, throughout Germany, *is now in prison* in Karlsruhe, arrested and sentenced to incarceration for presuming to prepare and circulate a tract to illustrate the nature of Jesuitism by extracts from the works of the notorious Alfonso Liguori.”

As to Protestant operations, we have little to add to the pretty full accounts of our last number. Dr. Baird, who has been visiting these countries, thus sums up affairs as they exist:

“In Germany a double movement is in progress—a movement of truth and of infidelity. The deplorable state of the National Church is the cause of this. The separation of the Government from the Church seems manifestly coming. There is a great spread of the spirit of liberty, and of something more than liberty. It is becoming fashionable for the people to turn away from the churches. But, at the same time, the number of those who love the truth is increasing, and they are becoming more and more established in the truth. I was present at a meeting at Elberfeld, where were eight hundred ministers and two thousand laymen, embracing persons of all shades of faith, from the highest to the lowest; and that was a representation of the state of things throughout Germany. But, on the whole, the state of things is far more flourishing than it has been for a number of years.”

France.—Louis Napoleon has, for the time, been completely successful. He received nearly seven millions of votes—the negative votes falling short of a million. The leaders of the opposing faction are mostly in

prison, or in exile. Thousands are shut up as state prisoners in Paris, and elsewhere. The liberty of the press is completely crushed. No pamphlet, under twelve pages, is allowed to be printed without permission of government. Most of the newspapers are stopped; and files of soldiers, and a government proof-reader, occupy the offices of such as are allowed to go on. Louis is sustained by the other despots of Europe, and is in open alliance with the popish priesthood. The promised constitution was not promulgated at the appointed time,—but, perhaps, has been before this. Will this state of things last? It is impossible to speak with confidence. We think not, however. Two causes—to say nothing of violence and fraud freely charged, and, we have no doubt, justly, upon the government—have operated to secure Louis a majority of votes. First, the restoration of universal suffrage. The people, disgusted with the Assembly for enacting the restrictive law, took little interest in their fate, and were prepared to sanction any thing that held out, however faintly, the prospect of its ultimate and complete repeal. Second, the fear of Socialism on the part of the business part of the community—of all property-holders, the *bourgeoisie*. But difficulties are ahead. When the constitution is proclaimed, former issues will be partially forgotten—and the old parties, all of which are opposed to Louis, will re-assume their position—and then comes the tug of war. And we cannot persuade ourselves that even Popish influence can counterbalance the almost insane love of power that animates all Frenchmen—for, after all, the masses are infidel. Still, we dare not prophesy. That there will be a struggle, and a bloody one, in France, as in other European countries, is certain; the immediate issue is doubtful. If the army stand by the usurper, he may maintain himself—if any considerable portion of them join the insurgents, his doom is sealed. Another thing is nearly equally certain—the Protestants of France will be restricted, perhaps openly and generally persecuted. So says the correspondent of the Presbyterian:

“It is impossible to be concealed, that this alliance of the government and the clergy bodes no good to the cause of the gospel. The ultramontane paper, *the Univers*, boasts that the same movement which has arrested Socialism, will also arrest *Protestant Propagandism*. Our established churches will, perhaps, not greatly feel the present change; but our religious societies, and our independent churches, may readily be exposed to danger, especially under the military rule which, at Paris, and in thirty departments, has taken the place of the ordinary and legal rule. Perhaps the Established Church will see itself checked in some of its benevolent enterprises, especially in those which have as their object the evangelization of Roman Catholic populations. We are in the hands of God: we must wait and leave events to be developed. Every thing at present is so unforeseen!”

But, to give even Louis his due, this writer adds:

“The new government has done one very good thing, to which I render justice the more willingly, because I am compelled to censure others of its acts. The Minister of the Interior has taken, for the observation of the Sabbath, the only measures which a government can take, at least in France, and he has vindicated this happy innovation in a circular to the Prefects, written in a very wise spirit, and going as far as one can go, without overleaping that limit. I shall do myself the pleasure of presenting you with an extract from this remarkable circular.

“The rest of the Sabbath is one of the essential bases of that morality which forms the strength and solace of a country. To look upon it in but the single point of view of material welfare, this rest is necessary to the

health and the intellectual development of the working classes: the man who labours without intermission, and reserves no day for the performance of his duties and the advancement of his instruction, becomes sooner or later the victim of materialism, and the sense of his own dignity is impaired in him at the same time with his physical powers. Besides, the working classes, who are subjected to labour on Sundays, too often indemnify themselves for this restraint by abstaining from work on another day of the week; a pernicious custom, which, by contempt of the most venerated traditions, leads insensibly to the ruin of families and to debauchery.

“The government does not pretend, in matters of this nature, to cause a kind of constraint to bear upon the will of citizens. Each individual remains at liberty to obey the suggestions of his conscience; but the State, the administration, the communes, can set the example of respect for principles. It is in this sense, and within these limits, that I think it necessary to address to you some special instructions.

“Accordingly, I request you to issue orders, that in future, as far as it depends on the authority, public labours shall cease on Sundays,” &c.

The following is new and interesting;

“There are, particularly in the south of France, many Protestant communities, which have been for a longer or shorter time without spiritual pastors or guides. To remedy this evil, they are from time to time visited by the pastors who reside in other places. In one of these apostolical journeys about ten years ago, the Pastor Chabrand of Toulouse, with another faithful minister, in visiting the department of the Upper Pyrenees, reached the high ridge of mountains, so called, which separate France from Spain by a three-fold cord. Beyond the first range of hills he was surprised to find a Christian Church or congregation, hitherto unknown, consisting of shepherds and their families, who, on account of their abode in this elevated spot, have little intercourse with those who inhabit the plain, and have remained without any settled pastor ever since the revocation of the Edict of Nantes; by which edict full security was promised to the Protestants of France, under King Henry IV., but it was revoked by his grandson, Louis XIV., in 1685.”

“Good-will and true-heartedness are seen in all their ways. The persecutions which they formerly suffered, and which deprived them of their pastors, have left no trace of bitterness in their minds. Before Pastor Chabrand departed, they took him to a solitary place among their mountains, and said: ‘Here it was that our fathers met their pastor for the last time, when persecution removed him from them. Here, in the midst of their families and flocks, he prayed that the Lord would shelter his word and his Church in these mountains.’ His prayer was heard, for the good Shepherd has not suffered them to want. (Psalm xxiii. 1. See also Psalm xxxi. 21, and James v. 16.) ‘The effectual fervent prayer of a righteous man availeth much.’

“Long and constant use had almost worn out the copies of the Bible which these poor shepherds had preserved. They asked Pastor Chabrand to help them to procure others, but knew not that it would be in his power. He, however, on his return immediately wrote to the Geneva Bible Society, and obtained a hundred Bibles, which he sent to the village in question, where they were thankfully received.—*German Magazine.*”

ENGLAND. 1. *Protestant Movement.*—The Puseyistic tendencies in the Establishment, with the late Papal movement, have awakened some pretty ardent expressions of Protestant feeling in England. The following resolutions were adopted at Freemasons’ Hall, in London, on the 28th November, 1851, at which the Earl of Shaftsbury presided.

1. “That the revival, on the part of the Church of Rome, of the loftiest pretensions and most intolerant doctrines of the Papacy of the middle ages, renders it the duty of all Protestants to unite, both for the defence of their civil

and religious liberties, and for the maintenance of that revealed truth on which depend alike the temporal and eternal happiness of mankind.

"2. That the recent movements of the Romish priesthood throughout continental Europe, coupled with their late aggressive proceedings in England, prove the existence of a settled purpose to overthrow religious freedom; while their success in France, in prosecutions for the sale of controversial tracts, and in preventing the circulation of the Holy Scriptures, shows to what an extent that freedom may be curtailed, even under a constitution framed to secure both civil and religious liberty. That this meeting, therefore, approves of the purpose of the committee of the Protestant Alliance to interpose, whenever practicable, in behalf of those suffering wrong at the hands of the priesthood; and it calls upon the Protestants of all countries, and especially upon those of the United States of America, to unite with the people of Great Britain in defence of those principles of the glorious Reformation for which our ancestors laboured and suffered.

"3. That this meeting, desirous to express its sense of the contrast afforded to this retrograde movement in France and elsewhere, by the protection recently given by the government of Piedmont to the ancient Church of the Waldenses, and by the firmness with which that government has withstood the arrogant pretensions of the Papal priesthood, it trusts that the house of Savoy may have the honour to carry on to completion the work of liberty of conscience, the surest guarantee of civil freedom and national prosperity. And it desires to express its firm conviction, that in maintaining the independence of the Sardinian Crown against the aggressive claims of Rome, the Piedmontese government may rely on the warmest sympathy of the people of Great Britain.

"4. That, as the nearest and most practical duty of the British people, an earnest endeavour ought forthwith to be made to terminate that intimate connexion with Rome into which this protestant nation was brought in 1845, by the act which settled upon Maynooth College a permanent national endowment. And that for this purpose petitions to both Houses of Parliament be now adopted, praying for the immediate and total repeal of that enactment."

A petition to parliament, in accordance with the foregoing resolutions, was then adopted by the meeting.

2. *The Calvinistic Methodists.*—The following interesting account of this people we credit to the Zion's Herald:

"They were regularly organized into a religious body in the times of Wesley and Whitefield, and they have been on the advance ever since, until they have become a very efficient and numerous sect. In their creed they are strict Calvinists; in their Church government they are itinerant Presbyterians. They hold regular monthly, quarterly, and annual associations for arranging the affairs of their body. Every regular minister among them has a charge, in which he usually continues through life; but several of these charges, in connexion with places that have no regular minister, are formed into sub-circuits, which are supplied by the regular ministers and preachers, who sustain in their body a relation very near the same as local preachers do among us. Besides these exchanges, they have their regular monthly, quarterly, and annual visitations, so that in fact, this denomination of Christians have an opportunity of hearing so many different gifts during the year as they do as a body. This has been one of the secret causes of their eminent success in Wales.

"They hold precisely the same relation to the Church of England that the Wesleyans do. They have never formally withdrawn from it, unless they have done it very lately, of which I have received no information. They sustain two very excellent academies, one in North Wales, and the other in the South. They also sustain, by voluntary contributions, over one hundred free schools. Of late they have done something in the missionary cause:

they maintain three foreign and twenty home missions. No denomination has done more for the moral and religious welfare of the Welsh people. But let us give a few items of their statistics. They have in Wales 195 regular ministers, 217 preachers, 1,940 deacons, 57,660 church members in full, besides some thousands on probation, 740 chapels, and over 90,000 Sabbath-schoolers. They have in England 8 regular ministers, 10 preachers, 64 deacons, 3,129 church members, 19 chapels, and over 3,500 Sabbath-school scholars. They have 1 church in Dublin, Ireland. They have in the United States 30 regular ministers, 20 preachers, 60 churches and places of worship, and about 1800 members."

3. *Political Changes.*—The world was startled, a few weeks since, by the resignation of Lord Palmerston, late Minister of Foreign Affairs, the most experienced member of the Cabinet, and a Liberal. The precise reason has not yet come to light, nor is it yet known what effect his withdrawal, at this juncture, will have upon the foreign policy of Britain. Among other remarks, it is reported that the immediate cause of his resignation was an expression of opinion by Lord P. favourable to the *coup d'état* in France. Others assert that it is but the denouement of a long standing feud between Lord P. and Earl Grey—the latter being Popish and aristocratical, the former more of a Protestant, and a Liberal. His successor is Earl Granville—a young man little known beyond the limits of Great Britain. The ultimate consequence of this change will, probably, be a remodeling of the Cabinet—Lord Lansdowne having also resigned—or the formation of a new one: if the latter take place, Lord Palmerston is expected to become Premier.

Ireland.—That protestantism is gaining ground in the south and west of Ireland, is unquestionable. The Dublin Evening Mail, a popish journal, says:—

"There is no foreseeing where the emigration will stop, or when. Now, although great numbers of Protestants of every denomination, particularly of presbyterians, emigrate, there is no doubt that the overwhelming majority are Roman catholics. This drain, therefore, will reduce the proportion of the Roman catholics in reference to the protestants of the establishment at any rate. That ratio had been already fearfully reduced by famine and pestilence, and it is diminishing by the still more rapid and continuous progress of emigration. This is not all, however. We learn from unquestionable Roman catholic authority, that the success of the proselytizers in almost every part of the country, and we are told in the metropolis, is beyond all that the worst misgivings could have dreamt of."

How extensively, and in what shape the work of conversion is going on in certain districts, is seen in the following from the Belfast Banner:—

"It appears by a contemporary that, in a mountain district, not thirty miles from Derry, a number of Roman catholics, who built a chapel to accommodate themselves, and who expected to get an 'independent' curate, have been so treated by their bishop and parish priest, that they have resolved to sell their house to a protestant dissenting minister, and to go over in a body to the reformed faith."

In the mean time, emigration goes on. Says one of their papers:—

"The thinning of the population proceeds, in spite of wind and weather, as briskly as it did in the month of May last. As yet there is a fair demand for tillage farms, at moderate rents, in well circumstanced districts, where poor-rate is not a heavy tax on industry; but, upon the other hand, there are some southern and western counties in which extensive tracts are unoccupied, or where the local taxes are so high as to deprive the landlords of any return in the shape of rent."

AFFAIRS AT HOME.

The Maine Temperance Law.—The chief feature of the Maine Law, which makes it different from all previous excise legislation is, that it declares spirituous liquors—except when used for mechanical or medicinal purposes—to be a contraband article, and confiscates them immediately. It deals with a whiskey-barrel as it deals with a gambler's tables, or a counterfeiter's dies, or any other source of immorality and public injury. By one article of the statute an agent is authorized to sell spirituous liquors for mechanical or for medicinal purposes. Any other person engaging in such sale is liable to a heavy penalty—such penalty to be appropriated (if a fine) to the support of the poor of the city or township. If a complaint is made by three citizens of any town against an individual for selling liquor, a constable shall proceed to search the premises where it is alleged that the liquor is kept for sale. If the 'crathur' is found, it is immediately destroyed, and the owner is fined twenty dollars and costs. If he appeals to another court, he must give sureties to the amount of two hundred dollars for the payment of costs. And no suit can be brought for the recovery of the value of spirituous liquors in any court in the state of Maine.

This stringent law has been faithfully executed, and so manifest already are its good fruits, that no fears need be entertained of its repeal. It has reduced pauperism and crime almost incredibly, in Portland, the chief seaport. The friends of temperance in Vermont, Massachusetts, Rhode Island and New York, having watched the operation of the law, have given it their assent, and are now beginning to move for a similar law. Pennsylvania is usually far behind in such matters, but the attempt is now making in this city, to awaken the community on the subject. A petition is about to be presented to the legislature, asking the enactment of a law prohibiting the manufacture and sale of liquors as a beverage. Right, and may it be successful.

Utah—The Mormons.—Mormonism is fast running its downhill and infamous course. The United States' officers found Utah too hot a place for them. The civil power there is all in the hands of Brigham Young, the Mormon high priest, and President Fillmore's governor. As to morals, the licentiousness of the rulers and chief men of the church is most shameless and open. They are polygamists, having as many wives as they choose, or can get. None but Mormons have any chance for justice, and but little for even personal safety. The United States officers were in fear for their lives. Congress is about to look into the matter, and the remedy will, probably, be the appointment of another governor, and the establishment of a strong military post in the territory. Report says, that judges will be sent out the coming season, with orders to enforce the rules of common law against polygamy, and other outrageous practices of these wretches.

Religious Denominations.—The religious denominations in our country stand thus as to age and numbers.

1	The Episcopal Church,	1,605 ministers,	1,550 cong.	100,000 mem.
2	Congregational,	1,608	1,971	197,196
3	Baptist Body,	7,617	10,895	784,028
4	Presbyterian Body,	4,578	5,672	490,257
5	Methodist Body,	6,000	30,000	1,250,000
6	German Churches,	1,827	5,346	333,000
7	Friends,	.	300	.
	Total	<hr style="width: 100%; border: 0.5px solid black;"/> 23,235	<hr style="width: 100%; border: 0.5px solid black;"/> 55,734	<hr style="width: 100%; border: 0.5px solid black;"/> 3,154,481

We have then about one-eighth of the population in connexion with nominally evangelical churches. This is not saying that they are all pious. This is doubtless a far greater proportion than in any other country. Since 1800, that is, during the first half of this century, our population has increased about $4\frac{1}{2}$ fold, and the members of our Evangelical churches have increased nearly *ten-fold*.

The amount of money expended by these Evangelical Churches, in carrying forward their benevolent plans last year, amounted to about \$2,128,939. This was the voluntary contribution of the people, and does not include the amount paid for the support of their individual churches.

Of the Non-Evangelical Churches, we have

1	The Romish Church,	which reports,	1,081 Priests,	30 Bishops,	4 Archbishops,	and 1 Cardinal,	1,116 ministers,	1,073 con.	1,500,000 pop.	
2	Unitarian,		250	"	300	"	30,000	"	30,000	
3	Christ-ians,		1,500	"	1,500	"	150,000	"	150,000	
4	Universalists,		540	"	550	"	50,000	"	50,000	
5	Swedenborgians,		35	"	40	"	10,000	"	10,000	
			<hr/>		<hr/>		<hr/>		<hr/>	
			3,406	min.,	3,468	con.	1,740,000			

The Episcopal Church, 1 minister for every 15,000 of population.

Congregational,	1	"	"	14,250	"
Baptists,	1	"	"	2,850	"
Presbyterians,	1	"	"	5,161	"
Methodists,	1	"	"	3,870	"
German Churches,	1	"	"	12,588	"

This gives the Evangelical portion of the church *one* minister for each 1,000 of the population in the United States. Many of these are infirm and superannuated, but still we number them so as to give the proportion as it exists.

In a heathen land, (India for example,) there is *one* minister for every 300,000 of the population.

The Romanists have 1 minister for every 20,846 of people.

Unitarians,	1	"	"	100,000	"
Universalists,	1	"	"	42,000	"
Swedenborgians,	1	"	"	660,000	"

The non-Evangelical Churches have one minister for every 6,500 of our population. The evangelical is to the non-evangelical as $6\frac{1}{2}$ to 1. This gives the evangelical portion of the population of the U. S. the decided advantage; they constitute one-eighth of the whole population, while the non-evangelical form but one-twelfth of it.

The Great Hungarian.—Kossuth is winning his way. He has been received with unequalled enthusiasm. Wherever he goes, he moves all minds with his eloquence. All but the slaveholders and the papists give him honour. The former fear him because he advocates liberty; the latter hate him because he is a protestant, and because the movement of which he is the acknowledged leader, is calculated to destroy popery as well as tyranny. His doctrines will not, just now, receive congressional sanction, but he is sowing seed which will spring up hereafter, when the great conflict comes. Wherever he goes, he magnifies the Divine government and providence. It is evident that he sees—as few of our statesmen seem to see—God as ruling in the affairs of men.

Methodist Episcopal Church.—It is well known that the popular element has found no place as yet in the government of the Methodist Episcopal church. All their affairs are managed by their bishops and clergy. Even the Protestant Episcopal church has admitted the “lay” element, as it is termed,—but Methodists have rigidly adhered to the exclusive system of Wesley. On this very ground a secession occurred some twenty-five years ago. Another attempt is making to effect a reform. We refer to a meeting held in this city, some weeks since, in which twenty-three congregations were represented. The president considered the subject before them,—

“As involving in its consideration, questions of vital importance to the interests and prosperity of the church of our fellowship; a subject which, with painful expressions, has long agitated the breast of the intelligent and reflecting layman, who, without breathing the spirit or uttering the language of secession, has borne with silent grief the mortifying reflection, that in this enlightened age, in this happy country, where every institution, civil and religious (the Roman catholic excepted,) is based upon the inherent right of the people to co-operate in making and modifying the laws by which they are governed, the Methodist Episcopal church—the church of his choice—is so constituted, that its lay members (to use the language of Judge Nelson) have no part or connexion with its governmental organization, and never had. True, we are not bound down by the galling chains of an ecclesiastical despotism, yet there is no protestant church, in this land of liberty, in whose councils are not found the laity of the church.”

The chairman of the committee on resolutions said :—

“Many brethren had been aware, although it might not be generally known, that for several years past the Methodist Episcopal church had not been fulfilling her mission with the efficiency of former times—and the further the inquiry had been prosecuted, the more striking the evidence became. He presented to the meeting a series of statistics, showing very clearly that in many prominent parts of the country, the church was not keeping her relative pace with the population. He showed also, that so far as the Philadelphia conference was concerned, there had been a serious retrogression for the last several years. And the minutes of the whole of the conferences, north and south, showed an increase for the last seven years, of but 46,000 members, while in the previous seven years, (before the division,) the increase had exceeded half a million. He said the audience would doubtless be amazed to learn that the whole church north had decreased 28,000, so that the Philadelphia conference was not singular in this untoward state of things. He knew the audience would be startled at the announcement, but it was nevertheless true, and he verified his statement by figures from the records of the church.”

NOTICES OF BOOKS.

THE TYPOLOGY OF SCRIPTURE; or the Doctrine of Types investigated in its Principles, and applied to the Explanation of the Early Revelations of God considered as Preparatory Exhibitions of the Leading Truths of the Gospel. By the Rev. Patrick Fairbairn. Salton. Two Volumes in One. *Philadelphia*. 1852. *Daniels & Smith*. 8vo. Vol. I., pp. 326. Vol. II., pp. 324.

A remarkable book. Every student—every careful reader of the Bible—has, we have no doubt, often wished for the guidance of some clearly defined principles to aid him in ascertaining, both what is typical in the Old Testament, and in applying the ascertained types. For want of these, some expositors have set out with the one rule—that

nothing in the Old Testament is typical but what is expressly declared in the New Testament to be so, while others—the most of the popular authors on this subject, such as M'EWEN—have given the reins to fancy, and have treated the types, each according to their own peculiar turn of mind, as if they were merely intended to suggest a train of parallelisms.

Mr. F. has attempted, and we think with singular success, to begin right by laying down certain principles to serve as a guide in reference to both the above objects. This constitutes the first part of his work, and the best. In his second part, he proceeds to the examination of particular types. With the former, most of which we have examined with care, we are particularly pleased, and have found no little instruction in perusing it. Of the latter, we have laid before our readers a specimen in the "March through the Wilderness" in our late numbers.

It would be too much to say, that we agree with every statement in this work; but we have met with few volumes which we can more cheerfully recommend. Every student of the word of God should make himself familiar with its principles of interpretation.

EARS OF THE SPIRITUAL HARVEST; or, Narratives of the Christian Life. 12mo., pp. 180. *Presbyterian Board of Publication.* Philadelphia.

This volume consists of well selected, short biographies, and incidents, designed—to use the language of the Editor—"to illustrate the all-important fact, that conversion, from first to last, is the work of the Eternal Spirit." Most of the incidents are entirely new to us—all of them are interesting—some are exceedingly striking—and, we presume, from the sources from which they come, that even the most remarkable are well authenticated. In an age when so much dependence is placed upon eloquence and moral suasion as *agents* in the conversion of sinners, it is well done to exhibit, in the form of narrative, the actual workings of that "free" Spirit, whose operations are compared by the great Master himself to the "wind which bloweth where it listeth." A word—even a dream, or event—may be the turning point in the history of a soul that has resisted eloquence and logical reasoning.

This volume is embellished with wood-cuts—excellent, as those of this Board always are.

BIBLE DICTIONARY for the use of Bible Classes, Schools, and Families, 12mo., pp. 478. Prepared for the Presbyterian Board of Publication, second edition.

We are pleased to find that this concise, portable, and well selected dictionary has reached a second edition; in which, as the editor states, "various corrections have been introduced, and the pronouncing dictionary has been more nearly conformed to the standard of Walker." We renew our recommendation of this work. It has the great advantage over the older works of this kind, that it is a dictionary and not a congeries of essays. Every family that will buy and use it will be far more than compensated for their outlay.

BIBLE PRINCIPLE, the Sure Cure for the World's Distemper. An Address to the Amphisbeteon Literary Society of Elder's Ridge Academy, Oct. 10, 1851, by Rev. A. M. Milligan. 8vo., pp. 16.

A most important theme, and most appropriate to the occasion and the audience. The object of the speaker is to exhibit the incomparable excellence and the paramount authority of God's word: arguing from these

and kindred premises, that it is the true instrument of reform, and, also, that to secure its efficacy it should be studied in the schools.

We make a short extract bearing upon this topic.

“Here is a question of great importance pressing itself upon our attention. Why is it, that the principles of divine truth have been, so long, unproductive upon society, of the good effects they are calculated to produce?”

“The answer is plain, and easy. The medicine has not been administered. The most certain remedy can perform no cure, until it is applied. We cannot certainly blame the physician or condemn his prescription till we follow his directions and administer his potion. It is not because there is no balm in Gilead that the world’s disease is not cured. So long as youth are educated in the maxims and ethics of heathenism, instead of Christianity, so long as those who are to take the lead of society, both in church and state, are, during the whole course of their early training, drilled, and indoctrinated into principles, which are in direct opposition to those of the Bible, we cannot expect to see the cure effected; they administer poison instead of the panacea, and kill rather than cure.

“The ruin of many of the pride of our youth, both as to their morals and usefulness, and the breaking of their parents’ hearts, are not the only evils which have flowed from corrupt class-books and ungodly teachers. But from them it has spread through all the arteries and veins of society, and poisoned every fountain. Not only have legislative halls and courts of justice thereby been polluted, but the sanctuary and even the sacred desk have thereby been profaned.”

PROTESTANTISM THE ONLY PROPAGATOR OF CIVIL AND RELIGIOUS LIBERTY. An Address delivered in Patterson, N. J., Sept. 29th, 1851, to the Protestant Association, by the Rev. John Borland Finlay, Ph. D., Pastor of the Reformed Presbyterian Church, Williamsburgh, L. I., 8vo., pp. 56.

Mr. Finlay has certainly succeeded in throwing a vast amount of good matter into this address. His proposition is not fairly questionable. If any question, there is proof enough in these pages to satisfy a reasonable man a number of times over. This pamphlet contains a number of very seasonable exhortations and warnings, especially in reference to the encroachments of popery. The following are true, and ought to be more widely known:

“With the Bible in their hands, and an intimate acquaintance with its doctrines, Protestants learn that there is no kind of tyranny authorized by Divine Revelation, and that every civil organization that treads upon the rights of humanity, is not recognised by the Divine rule. Hence empires and kingdoms, which do not recognise their Creator, will be brought into judgment; for the nation that will not serve Him shall perish.

“In the judicial law of the Mosaic polity there are principles laid down which are of the most vital importance. By that code of Divine law the Israelites were governed in the land of Canaan. The polity of the Israelites was that of a well modelled republic. Each of the twelve tribes was independent of its neighbouring tribe, while all of them were united in one general government, under the control of Jehovah. During a long period the tribes were governed by judges, chosen and raised up by Jehovah for the deliverance of His people from their enemies. Thus, in a republican manner did they live, until, tired with the government of Jehovah, they, like ‘the nations,’ desired to have a king, who would go out and in before them.”

In regard to the United States government, we will not now enter into any controversy. It is enough to say that it sanctions slaveholding, and hence comes under the condemnation of the above sin and curse.

THE COVENANTER.

MARCH, 1852.

[For the Covenanter.]

SECOND VIAL.

Rev. xvi. 3:—“*And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.*”

The object of this vial is the body of the European population in a state of great agitation, like the sea when wrought into a commotion by the tempest. The “*sea*” is thus frequently employed as a symbol. It represents the population of the nations tossed by the tempest of war. The conquering hosts of the Medes and Persians, under Cyrus, are represented by the sea in deep and overwhelming commotion, as they assail proud Babylon. “The sea is come up upon Babylon; she is covered with the multitude of the waves thereof.”* The vast multitude of the Gentiles, as they accede to the church, are represented by this figure. “*The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.*”† In the 13th of the Revelation, John records his vision of the Roman empire in its divided form, as “rising up out of the *sea*,” the population of the Western Empire, agitated by the invasion of the fierce and triumphant barbarians. The subjects of “the Mother of Harlots” are described in the 17th chap., 15th verse, by the same figure: “The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues.”

The sea, therefore, in this vial, is the appropriate symbol of the body of the European population, excited by the judgment of the preceding vial, and prepared for scenes of blood and slaughter. The object of this plague, then, is the entire population of the antichristian nations; upon them this vial of wrath is poured.

The nature of the judgment is represented by the sea, converted as “into the blood of a dead man.” Wars on a large scale, moving and shaking the nations to their deep foundations, and wasting them by a great destruction of the human species, in which oceans of blood are shed, the imagery plainly indicates. It is drawn from the first plague of Egypt, in which the waters are turned into blood, so that no man or beast could drink of them. Imagine, reader, that “the great and wide sea” were changed into *blood*, or that putrescent state in which it is found in the veins and arteries of a dead man! By this image you have the condition of the nations represented under the influence of this terrific judgment. Society is commoved deeply, as the sea wrought by the tempest, and oceans of human blood are shed. Nation rises up against nation, and

* Jer. li. 42.

† Isa. lx. 5.

kingdom against kingdom; and Europe is deluged with blood, the result of mutual slaughter, as if "every soul in the sea had died." The period during which this vial poured its stream of burning wrath upon the convulsed sea of the European nations, was that which intervened between the bursting forth of the French Revolution in 1792, until the establishment of the Directory in 1795. This brief period embraces scenes of fearful slaughter. Never, in any age, does history present such destruction of human life, such cruelty of man to his fellow man. These seven last plagues contain the vengeance of Heaven for the slaughter, by the antichristian nations, of the martyrs of Jesus. That nation, whose hands were most deeply dyed with their sacred blood, was first visited with the flood of consuming wrath. Upon guilty France, for the massacre of the Waldenses and Huguenots, the vengeance was first poured. Infidelity and atheism had indurated the hearts of men, and divested them of every feeling of sympathy, of every tender sensibility, which adorns humanity. Men's hearts were filled with the most relentless malice and insatiable thirst for blood: and one continued stream of human gore flowed during these terrible years of vengeance, from the throne and the altar, pervading every class, fattening the soil of France with the blood of devoted millions. Blood was given this wretched nation to drink, because it was worthy.

The massacre of the various persons confined in the prisons of Paris, by the mob, is the opening scene of these horrors. "A revolutionary tribunal was formed from among the armed ruffians themselves, who examined the registers of the prison, and summoned the captives individually to undergo the form of a trial. If the judges, as was almost always the case, declared for death, their doom, to prevent the efforts of men in despair, was expressed in the words—'Give the prisoner freedom.' The victim was then thrust out into the street, or yard; he was despatched by men and women, who, with sleeves tucked up, arms dyed in blood, hands holding axes, pikes, and sabres, were executioners of the sentence; and by the manner in which they did their office on the living, and mangled the bodies of the dead, showed that they occupied their post as much from pleasure as from love of hire.

"In the brief interval of this dreadful butchery, which lasted for four days, the judges and executioners ate, drank, and slept; and awoke from slumber, or arose from their meal with fresh appetite for murder. There were plans arranged for the male, and for the female murderers, for the work had been incomplete without the intervention of the latter. Prison after prison was invested, entered, and under the same form of proceeding, made the scene of the same inhuman butchery. The Jacobins had reckoned on making the massacre universal over France. But the example was not in general followed. It required, as in the case of Saint Bartholomew, the only massacre which can be compared to this in atrocity, the excitation of a large capital, in a violent crisis, to render such horrors possible."*

Is it not sufficient, in this sketch, to barely mention **THE REIGN OF TERROR**, with the names of **MARAT**, **DANTON**, and **ROBESPIERRE**, and the **REVOLUTIONARY TRIBUNAL**? **TWO MILLIONS OF VICTIMS** were offered up to this bloody Moloch! "It is enough to say, that the blood of the saints began to be avenged. France had for ages yielded the neck to the Papal yoke, and lent its aid to bind it on other nations; but never, even

* Scott's Napoleon.

under the dictation of the Abbot of Citeaux, did the counts or knights, and soldiers of France, exercise more atrocious cruelties against the saints of the Most High, than those of which Churchmen and Loyalists were then the victims." *

In the province of La Vendée, which, with a singular fidelity and devotion adhered to the Royalist cause, there raged a most fierce and bloody civil war. Cruelties were enacted which shock the sensibilities of our nature. "Upwards of two hundred battles and skirmishes were fought in this devoted country. The revolutionary fever was on its access; the shedding of blood seemed to have become positive pleasure to the perpetrators of slaughter, and was varied by each invention which cruelty could invent to give it new zest. The habitations of the Vendéans were destroyed, their families subjected to violation and massacre, their cattle houghed and slaughtered, and their crops burned and wasted. One Republican column assumed and merited the name of INFERNAL, by the horrid atrocities which they committed. At Pillau, they roasted the women and children in a heated oven. Many similar horrors could be added, did not the heart and the hand recoil from the task." †

But the carnage was not confined to France. While these cruelties were enacted in her bosom, and it was stained with the gore of every rank, the tide of desolating war was rolled by her revolutionary armies over the nations within the boundaries of the empire. France was not only a wo to herself, but was made a wo to the inhabitants of the Roman earth. Europe had risen, as in our own times, for the defence of Absolutism—and the forces of the allied monarchs assailed the French Republic. A wondrous energy and skill and prowess was given to the Republican armies of France, and she turned the battle to the gates of her inveterate foes. Her armies were every where triumphant. "On the north-eastern frontier, the English, after a series of hard fighting, had lost not only Flanders, but Holland itself, and had been finally driven with great loss to abandon the Continent. The King of Prussia had set out on his first campaign as the chief hero of the Coalition, and had undertaken that the Duke of Brunswick, his general, should put down the revolution in France, as easily as he had done that of Holland. But finding the enterprise which he had undertaken was above his strength; that his accumulated treasures were exhausted in an unsuccessful war; that Austria, not Prussia, was regarded as the head of the Coalition, he drew off his forces after they had been weakened by more than one defeat.

"Spain, victorious at the beginning of the conquest, had been of late so unsuccessful in opposing the French armies, that the King of Spain was obliged to clasp hands with the murderers of his kinsman Louis XVI., acknowledge the French Republic, and withdraw from the Coalition."

"Austria had well sustained her ancient renown, both by the valour of her troops, the resolution of her cabinet, and the talents of one or two of her generals—the Archduke Charles, in particular, and the veteran Wurmser. Yet she, too, had succumbed under the Republican superiority. Belgium, as the French called Flanders, was, as already stated, totally lost; and war along the Rhine was continued by Austria, more for defence than with a hope of conquest.

"So much and so generally had the fortune of war declared in favour of France upon all points, even while she was herself sustaining the worst of evils from the worst of tyrannies." ‡

* Keith.

† Scott's Napoleon.

‡ Ibid.

During these scenes of slaughter by the armies of Revolutionary France, an atrocious war, by Russia, Prussia, and Austria, was waged against wretched Poland, resulting in the base partition of that unfortunate country among the bloody and triumphant despots.—Thus “the sea” of the European population “became as the blood of a dead man, and every living soul died in the sea.”

CONVERSION OF THE JEWS.

Bloomington, February 3d, 1852.

MR. EDITOR,—In my last letter on the conversion of God’s ancient people I gave it as my opinion that if a proper effort was made, something could be done towards Christianizing that portion of them who are or may be in the United States. The information which this opinion elicited from the Corresponding Secretary of the “American Society for Meliorating the Condition of the Jews,” and which appeared in your pages, was both interesting and gratifying; it fully sustained the view not only that something may be done, but that much may be done, and it presented to my mind cogent reasons to sustain the position “that the United States form the best field in the world for missionary operations among the Jews.” If this view be correct, great are the obligations which devolve upon the American churches to put forth vigorous and sustained efforts for their conversion; and permit me to say that on none does the obligation rest with greater force than on the Reformed Presbyterian Church. It is matter of rejoicing to the Christian heart that the endeavours of the above-named Society have been so successful, and that the prospects for the future are so encouraging.

My design, at present, is merely to lay before you a few thoughts on this important subject, some of which may perhaps be profitable to your readers.

The gentleman to whom I have alluded assigns as one reason in favour of the view “that the United States form,” &c.—speaking, of course, of such Jews as have emigrated from antichristian countries, and the greater portion of those in the United States are such—that “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.” These are facts which teach an important lesson to every Christian who earnestly desires the salvation of Israel. The image worship of the Greek Church, and the idolatry of the Church of Rome, have been among the greatest barriers in the way of converting the Jews; and it is the opinion of some that there are aspects of prophecy which countenance the idea that they will not be converted, as a nation, until Antichrist has been destroyed. I have seen it stated that they have been known, although they believed in the New Testament, to shudder at the profession of the Christian faith, lest they should become idolatrous, and dishonour the first and second commandments of the law. You have probably read the account given by Mr. Brett, an Englishman, who was a representative from that country to a great council of Jews, who assembled in a plain of Ageda, in Hungary, to examine the Scriptures concerning Christ, on the 12th of October, 1650. There were about three hundred rabbies present from different parts of the world, and not less than three thousand strangers assembled to witness the proceedings. After various discussions, the council came, on the seventh day, to the

question—"If Christ be come, what rules and orders hath he left his church to walk by?" At this stage of the proceedings an opportunity was presented for the Church of Rome to take part, and the pernicious operations of Popery soon became manifest:

"Thereupon six of the Roman clergy (who of purpose were sent from Rome by the Pope to assist in this council) were called in, viz., two Jesuits, two friars of the order of St. Augustine, and two of the order of St. Francis; and these being admitted into the council, began to open unto them the rules and doctrine of the holy Church of Rome, (as they call it,) which church they magnified to them for the holy Catholic Church of Christ, and their doctrine to be the infallible doctrine of Christ, and their rules to be the rules which the apostles left to the church, for ever to be observed, and that the Pope is the holy vicar of Christ, and the successor of St. Peter: and, for instance, in some particulars, they affirmed the real presence of Christ in the sacrament, the religious observation of their holy days, the invocation of saints, praying to the Virgin Mary, and her commanding power in heaven over her Son; the holy use of the cross and images, with the rest of their idolatrous and superstitious worship; all which they commended to the assembly of the Jews for the doctrine and rules of the apostles. But as soon as the assembly heard these things from them, they were generally and exceedingly troubled thereat, and fell into high clamours against them and their religion, crying out—'No Christ, no woman god, no intercession of saints, no worshipping of images, no praying to the Virgin Mary,' &c. Truly their trouble thereat was so great, that it troubled me to see their impatience: they rent their clothes, and cast dust upon their heads, and cried out aloud—'Blasphemy! blasphemy!'—and upon this the council broke up."

This interesting conference might have been productive of much good, if Popery had not broken it up. In every age the Church of Rome has proved a mighty obstacle in the way of converting the Jews, because they have been wont to associate Christianity with her superstition and idolatry, not being aware that Popery is but a caricature of the Christian religion. When they come to the United States their eyes become open to this fact; at least they have an opportunity of perceiving it, and certainly it is no small matter to have this obstruction removed, which has stood so much in the way of their embracing the religion of Jesus.

Another circumstance which I think is calculated to operate favourably upon the mind of the Jew in this country, is, that the efforts of Protestants in their behalf proceed from different motives, and are carried out in an entirely different manner from those of the Church of Rome. The object of the Popish church, in reference to their conversion, has been to aggrandize itself; and in the accomplishment of its purpose it has not hesitated to use violence and bribery; we know from history that they have again and again persecuted them in every way which cruelty could suggest. They have dragged them into their churches, and by violence compelled them to be baptized with the sign of the cross. When banished from Spain in the fourteenth century, fatigued and famished, they took refuge on the shores of Italy, and the Romish priests came to them with a piece of bread in the one hand, and a crucifix in the other; and many of the poor Jews, in order to satisfy the cravings of hunger, submitted to be baptized. But I cannot enlarge. Many of the Jews are aware of these facts, and perhaps some of them have seen movements of a similar character. Now, when they contrast the selfishness, cunning, and intolerance of European Popery towards them, with the kindness, sympathy, and candour, which characterize the efforts of Protestants in their behalf,

they cannot be blind to the difference, especially when, from the vantage ground which they here occupy, they view it in connexion with the marked distinction which exists between Popery and Protestantism, it strikes me that this must have a salutary effect in disposing them to look favourably upon Christianity, and ultimately to embrace it.

If "America is to be the great field of Jewish missions," there are considerations which give additional importance to them. Their success, in conjunction with circumstances I am about to mention, would have a great effect upon the Jews on the European continent. The democracy of Europe are looking to the United States for sympathy and succour in the great uprising for liberty which is contemplated, or at least expected, ere long, and it is perfectly manifest, from the aspect of things among us, since the landing of Kossuth, that they shall not be disappointed in their expectations so far as money is concerned, if nothing more. The Jews generally range upon the side of freedom; it is well known that they have been among the chief contributors to the liberal press, and have played a prominent part in revolutionary politics. Now, the aid afforded by American Protestants—for I judge but few Roman Catholics will favour the cause of liberty, unless Popery is to be benefited by it—will tell powerfully upon the minds of those European Rationalistic, Democratic Jews, and dispose them to look upon Christianity in a different light from that in which they have been in the habit of doing; they will discover that it is not necessarily allied to despotism, and they will be shaken in the belief that civil liberty is the only Messiah they need look for. The communication between Jew and Jew throughout the world is so exceedingly rapid that it attracted the attention of such men as Frederick the Great and Napoleon; they would therefore soon learn that their brethren in America were fast embracing the Christian faith through the efforts of those same Protestant Christians who had rendered them so much assistance in the cause of popular liberty. I may be mistaken; these ideas may be purely imaginary; but I am impressed with the belief that they would look at these things, and that they would have a benign effect upon them in regard to the Christian faith; and if so, it increases the importance of Jewish missions in America.

Another thing which I consider as giving them additional importance is, that if this country be the best field of Jewish missions, of course more good can be done among them by the same agency than could be done any where else; and in whatever country the missions are most prosperous—wherever, in the use of the same amount of means, there are the greatest number of Jewish conversions, especially if a greater proportion of the converts become preachers of the gospel of Christ—as is the case in the United States—there the missions are more important than in any other place, not merely because of the greater number of souls that are saved, but chiefly because of the connexion which the Scriptures establish between the restoration of the Jews and the universal establishment of the kingdom of Christ among the Gentiles, and because the greater the number of Jewish conversions, and the more there are of these become heralds of the cross, the sooner will the great things spoken concerning them be fulfilled, the sooner will they be restored to their own land, and be put in possession of that peculiar glory which is promised to them, and the sooner will they be the means of imparting to the gentile world a portion of the glory and blessings which shall yet be concentrated in them and emanate from them.

It is generally admitted that the Christian churches have duties to render to God's ancient people, but some of them seem to be satisfied with merely praying for them occasionally; others go a little further, and exert themselves somewhat in their favour. But I hazard nothing in saying that those who are doing most for them come very far short of fulfilling their duty. The claims of Israel have not been sufficiently studied. The churches have not yet fully perceived the strength of the obligations which rest upon them, to go forth with the utmost zeal and energy for their conversion. They have not yet clearly seen that the claims of the Jews upon them are of all others most sacred and impressive; that, besides those which are common to them with the gentiles, they have many which are peculiar to themselves. Nor have they duly appreciated that most interesting and important connexion which exists between their conversion and the spread and triumph of the cause of Christ. It is high time for those who have not concerned themselves about their salvation to arise from their lethargy. They have surely slumbered and slept long enough over the miseries of Israel, and now that the appearances and invitations of Providence are favourable, those who have already been engaged in this great work should go forward with redoubled zeal and energy, and all should be aroused to the deepest and most prayerful earnestness for the conversion of the children of Abraham.

The Reformed Presbyterian church has been long engaged in praying for the bringing in of the Jews, but it is only the synod of our brethren in Scotland that has made any positive effort to restore the lost sheep of the house of Israel back to the fold of the great Shepherd. Is it not time for our Synod in the United States to follow their example? Could not a Jewish mission constitute one part of her home mission work in our large cities? I have for some time thought this cause should hold an important place in them.

Respectfully yours, L.

THE PREVALENCE OF INFIDELITY.*

The existence of this evil entirely accords with the prevailing character of the Antichristian period. The obvious tendency of Romanism is to produce infidelity, in a certain class of minds. It is a well-known historical fact, that multitudes of the priests of the Church of Rome, and not a few even of her Cardinals and Popes, have been infidels. What a modern historian has said of a British monarch, is, without doubt, a true picture of many educated Romanists. "Charles" (the Second,) he says, "had never been a sincere member of the Established Church. His mind had long oscillated between *Hobbism* and *Popery*. When his health was good, and his spirits high, he was a scoffer. In his few serious moments, he was a Roman Catholic." The contrariety between Romanism and infidelity is more apparent than real. The former bears the aspect of excessive credulity; the latter may be described as criminal incredulity. But it should be observed, that the faith of the Romanist, which appears to be excessive, is not faith in the Testimony of God, but in the arrogant assumptions of man. He has surrendered his judgment to human control, and refuses to hear or to consider the declarations of his Creator. There is no ground for wonder, therefore, that Infidelity should greatly abound under the reign of Antichrist. Although diverse from each other, Infidelity and Popery have always been ready to reciprocate good offices in time of need. Not only do individuals "oscillate" between the

* From the sermon preached at the opening of the Scottish Reformed Presbyterian Synod, October, 1851, by Stewart Bates, D. D. † Macaulay.

two systems, but whole nations. At one time France is vehemently infidel; at another, it is intensely Popish. "Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists." "He is Antichrist that denieth the Father and the Son." 1 John ii. 18, 22.

Whether Infidelity prevails more extensively in our times, than in any former period of the history of the world, it may be difficult to determine. Besides being widely blended with Romanism, it is often concealed under the mask of hypocrisy. Many have the impression that it is on the increase; and that the public press throughout Europe is more largely engaged in the service of Infidelity than in the support of true religion. It is not at present the policy of the abettors of that system to compose elaborate treatises subversive of Christianity. It adopts a more crafty, but more deadly course. By means of the cheapest literature, which panders to all the depraved passions of our fallen nature, it propagates its poison with unceasing activity, and through every practicable channel. Of the flood of pernicious matter which is incessantly poured out on the community by means of the press, it is only a small proportion that is avowedly directed against the truth of religion; while yet the whole drift and tendency of it, is to destroy all faith in divine revelation, and inflame the natural enmity of the heart against its pure and holy precepts.

Infidelity is found to exist under several distinct forms. Occasionally, although rarely, it is met with in the form of **ATHEISM**, denying, as the name intimates, the very existence of the Supreme Being, or uttering its doubts and cavils, demanding proof that any God exists. This is a wickedness of which fallen angels are incapable. The devils believe and tremble.

A much more common, and not less fatal form of it, is known by the name of **PANTHEISM**. Equally with the former, this is a system of materialism. It denies the existence of any Creator—any personal God—and also of any angel, or soul in man. It knows nothing, and confesses nothing but matter, and the properties of matter. It teaches, accordingly, that there are certain qualities and powers inherent in matter, which produce all the phenomena that we ascribe to creative power and wisdom. It is certainly in a high degree both absurd and contradictory, as it virtually admits and denies, at the same time, the existence of a Supreme Intelligence. The Pantheist holds, as the name imports, that God is in every thing, and that every thing is God. The language of an irreligious poet, although capable of being understood in a sense in which it is equally truthful and beautiful, would express the creed of the Pantheist. Putting his own interpretation on the lines, he would say of the Supreme Being, that he

" Warms in the sun, refreshes in the breeze;
Glow in the stars, and blossoms in the trees;
Lives through all life, extends through all extent;
Spreads undivided, operates unspent."

In the British Isles, however, and especially among the least educated portions of the community, Infidelity prevails chiefly in the form of **DEISM**. There is a testimony in the human heart to the existence of a Supreme Being, which science, falsely so called, cannot easily suppress. And among the multitude, this voice is less frequently disregarded. The Deist admits the existence of an Almighty Creator, and Moral Governor of the world, but he rejects Divine revelation, denies or doubts the immortality of the soul, and a future state of rewards and punishments. If the probability of a future state is admitted, it is maintained that the unbounded benevolence of the Supreme Being will infallibly secure the ultimate happiness of all his creatures. The attributes of perfect justice, and moral purity, do not belong to the God of the Infidel. Even of this form of Infidelity there are diversities and gradations, under the several names of Antichristian Deism, philosophical Deism, and

spiritualism, or Christian Deism. The first of these varieties is distinguished by the violent hatred it bears to Christianity, and its untiring efforts to bring it into contempt. The blasphemous and execrable system called Socialism takes rank under this head. Philosophical Deism, too lofty to stoop to contradicting and blaspheming, occupies itself in elucidating and expounding natural religion, in exalting the native powers of the human mind, as sufficient to investigate all needful truth, and eventually to attain all possible virtue. The perfectibility of human nature—a doctrine confuted by the universal experience of six thousand years—is the favourite theme, with this class of Infidels.

The particular form of Deism which has the effrontery to take the name of *Christian Deism*, is, perhaps, not the least insidious. It is Satan transforming himself into an angel of light. One who has studied the subject carefully, has said of it, that, in our day, it most of all demands the attention of the student of Infidelity. "It sometimes stands out in our literature under a purely religious or philosophical type, enforcing the beauty, and power, and all-sufficiency of natural religion, with an earnestness of purpose, an elevation of spirit, a fervour of style, and an amount of practised literary power, which win the admiration, and too frequently command the assent of the young, the ardent, and inexperienced."* There are not a few popular authors of the present day, who appear to belong to this most dangerous school.

The actual working of Infidelity in the intercourse of society, although often disguised and concealed, is, without doubt, both pernicious and powerful. It ferments among the masses, who, in our towns and cities, have become estranged from all Christian ordinances. It gathers strength at Theatres, and Tea Gardens, and by Sabbath excursion Railway Trains. It is zealously propagated in factories and large public works. It has its hoary apostles in taverns and gin-shops, where reason is besotted, and the passions inflamed. It has influence at Railway Boards, scoffing at the authority of the divine law, and commanding systematic traffic to be maintained on the Lord's day. And, notwithstanding the oath taken by members of Parliament, "on the faith of a Christian," a large amount of it finds its way into the halls of legislation. To this cause must be mainly ascribed the laxity of principle which habitually prevails there—that extreme latitudinarianism which regards all systems of religion with equal favour, or equal indifference, excepting in so far as they can command political influence.

The danger to true religion, and to the best interests of mankind, from this source, are exceedingly increased by the facility with which it unites and co-operates with any system of false religion, and particularly with Popery. Every attentive observer of public movements must have remarked, with how much alacrity various hostile forces are rallied under the same standard, when any measure is pressed calculated to dam up the course of some flagrant vice, or promote the better observance of the Lord's day. Whatever diversities may mark their respective systems, in their hostility to true religion they are as ONE, and the slightest signal is sufficient to collect the confederate hosts of Unitarians, Romanists, and Infidels, of manifold ranks and orders. And that the danger from this source may be seen in its true magnitude, it should be recollected, that the same sympathy which pervades and combines such classes at home, might, in certain conjunctures of affairs, do the same in the other nations of Europe, where Infidelity leavens the whole mass of society. It is, perhaps, impossible to compare the relative strength of Popery and Infidelity in Continental Europe. It is generally acknowledged that Germany is decidedly infidel. France is, perhaps, almost equally so, were it not at the same time hypocritical. Those who know it best declare, that its assumed regard to the established superstition is only a mask to conceal its infidelity. Popery

* Professor Martin, of Aberdeen.

suits the purposes of two parties better than its rival; and these are the *priest party*, which is exceedingly numerous and powerful, and the *aristocracy*, who either possess, or are aspiring to, the emoluments and honours of political power.

And here, it would seem, we have manifestly on the stage, and in vigorous operation, the *three unclean spirits* of the Apocalypse—from the mouth of the Dragon, *Infidelity*—from the mouth of the Beast, *tyranny*, at present greatly exasperated by jealousy—and from the mouth of the false prophet (the symbol of the Papacy, or Romish priesthood,) *superstition*. They are all equally declared to be diabolical; and they “go forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty.” In the very midst of the prophecy, a note of warning and watchfulness is addressed to the people of God, by the inspired penman:—“Behold, I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” Rev. xvi. 14, 15.

CHRISTIAN SINGULARITY.

There is a duty and a charity likewise, which we owe to the world at large, as well as a faithfulness to God and his grace, in our necessary converse among them. This seems to require, that though we should not be needlessly singular, yet, for their instruction, and for the honour of our Lord and Master, we should keep up a certain kind of singularity, and show ourselves called to be a separate people; that though the providence of God has given us callings and relations to fill up, (in which we cannot be too exact,) yet we are not of the world, but belong to another community, and act from other principles, by other rules, and to other ends, than the generality of those about us. I have observed that the world will often leave professors in quiet possession of their notions and sentiments, and places of worship, provided they will not be too stiff in the matter of conformity with their more general customs and amusements. But I fear many of them have had their prejudices strengthened against our holy religion by such compliances, and have thought, that if there were such joy and comfort to be found in the ways of God as they hear from our pulpits, professors would not, in such numbers, and so often, run amongst them, to beg a relief from the burden of time hanging upon their hands. As our Lord Jesus is the great representative of his people in heaven, he does them the honour to continue a succession of them as his representatives upon earth. Happy are they who are favoured with most of the holy unction, and best enabled to manifest to all around them, by their spirit, tempers, and conversation, what is the proper design and genuine effect of his gospel upon the hearts of sinners. (*John Newton.*)

TEMPORAL BLESSINGS.

All the temporal blessings and accommodations the Lord provides to sweeten life, and make our passage through this wilderness more agreeable, will fail and disappoint us, and produce us more thorns than roses, unless we can keep sight of his hand in bestowing them, and hold and use the gifts in some due subserviency to what we owe to the Giver. But, alas! we are poor creatures, prone to wander, prone to admire our gourds, cleave to our cisterns, and think of building tabernacles, and taking our rest in this polluted world. Hence the Lord often sees it necessary, in mercy to his children, to imbitter their sweets, to break their cisterns,

send a worm to their gourds, and draw a dark cloud over their pleasing prospects. His word tells us that all here is vanity, compared with the light of his countenance; and if we cannot or will not believe it upon the authority of his word, we must learn it by experience. (Id.)

INDWELLING SIN.

The heart is deceitful and desperately wicked, destitute of good, and prone to evil. This is the character of mankind universally, and those who are made partakers of grace are renewed but in part; the evil nature still cleaves to them, and the root of sin, though mortified, is far from being dead. While the cause remains it will have effects, and while we are burdened with the body of this death, we must groan under it. But we need not be swallowed up with over much sorrow, since we have in Jesus a Saviour, a Righteousness, an Advocate, a Shepherd. He knows our frame, and remembers that we are but dust. If sin abounds in us, grace abounds much more in him; nor would he suffer sin to remain in his people, if he did not know how to overrule it, and make it an occasion of endearing his love and grace so much the more to our souls. The Lord forbid that we should plead his goodness as an encouragement to sloth and indifference. Humiliation, godly sorrow, and self-abasement become us; but at the same time we may rejoice in the Lord. Though sin remains, it shall not have dominion over us. Though it wars in us, it shall not prevail against us. We have a mercy-seat sprinkled with blood, we have an Advocate with the Father, we are called to his warfare, and we fight under the eye of the Captain of our salvation, who is always near to renew our strength, to heal our wounds, and to cover our heads in the heat of battle. (Id.)

CHRIST'S EXCELLENCY.

O for a ray of divine light to set me at liberty, that I might write a few lines worth reading, something that might warm my heart and comfort yours. Then the subject must be Jesus; but of him what can I say that you do not know? Well, though you know him, you are glad to hear of him again and again. Come then, magnify the Lord with me, and let us exalt his name together. Let us adore him for his love, that love which has a height, and depth, and length, and breadth, beyond the grasp of our poor conceptions; a love that moved him to empty himself, to take on him the form of a servant, and to be obedient unto death, even the death of the cross; a love that pitied us in our lost estate, that found us when we sought him not, that spoke peace to our souls in the day of our distress; a love that bears with all our present weakness, mistakes, backslidings and shortcomings; a love that is always watchful, always ready to guide, to comfort, and to heal; a love that will not be wearied, cannot be conquered, and is incapable of changes; a love that will in the end prevail over all opposition, will perfect that which concerns us, and will not leave us till it has brought us perfect in holiness and happiness to rejoice in his presence in glory. The love of Christ! it is the wonder, the joy, the song of angels, and the sense of it shed abroad in our hearts makes life pleasant, and death welcome. Alas! what a heart I have that I love him no better! (Id.)

 POPISH RELICS.

As our readers may not properly appreciate what they lose by eschewing the scarlet-coloured lady and her possessions, we present a select list of her useful treasures:—

A finger of St. Andrew; a finger of St. John the Baptist; the thumb of St. Thomas; a rib of our Lord, or, as it is profanely styled, of the *verbum caro factum* (the Word made flesh); the hem of our Lord's garment which cured the diseased woman; the seamless coat of our Lord; a tear which our Lord shed over Lazarus—it was preserved by an angel, who gave it in a vial to Mary Magdalene; two handkerchiefs, on which are impressions of our Saviour's face—the one sent by our Lord himself as a present to Agbarus, Prince of Edessa, the other given at the time of his crucifixion to a holy woman named Veronica; the rod of Moses, with which he performed his miracles; a lock of the hair of Magdalen; a hem of Joseph's garment; a feather of the angel Gabriel; a finger of a cherubim; the water-pots used at the marriage in Galilee; the slippers of the antediluvian Enoch; the face of a seraphim, with only part of the nose; the snout of a seraphim, thought to have belonged to the preceding; the coal that broiled St. Lawrence; the square buckler, lined with red velvet, and the short sword of St. Michael; a vial of the sweat of St. Michael, when he contended with Satan; some of the rays of the star that appeared to the Magi.

 MINISTERS' REVENUES.

Is there not much truth in the following from the pen of Dr. Mason?

“Since the time of my settlement here, lawyers, merchants, physicians, have made their fortunes; not an industrious and prudent mechanic, but has laid up something for his family. But should God call me away tomorrow, after expending the flower of my life, *my* family could not show a single pent for the gain of more than seventeen years' toil.” The same testimony could be given truly by ninety-nine hundredths of the faithful ministers of the land. Nor is this to be complained of, as an arrangement of Divine Providence. The apostles were poor; the Son of man had not even where to lay his head. But is it honourable to the churches? Is it conducive to their prosperity? Does withholding more than is meet tend to their growth in grace and active piety? God forbid that the ministry be made rich and luxurious, and that they serve God and Zion for hire. But they have a *divine* right to a competent maintenance, and to the opportunity of laying up something for their widows and orphans against the day of their removal. They have, indeed, the promises of God to lean upon always, and the foundations of their hope and confidence for their bereaved families are broad and strong; but, no thanks to their people for this, nor any excuse for that covetousness that would confine them to the bread and water that God has made sure to his faithful ones. Many a godly minister is enervated both in body and mind by the solicitude unavoidably felt in relation to those dependent upon him, when death shall call him away from them, and throw them helpless and unfriended on the cold charity of the world.”

THE GOSPEL IN CITIES.

Circumstances are awakening attention to the destitute condition of a large proportion of the population of cities, as it respects religious privileges. The New York Independent thus discourses on the state of things in that city:

“The Apostles made the great cities the centres of their labours for the kingdom of Christ. They gathered churches in Jerusalem, in Antioch, in Rome, in Corinth, in Ephesus, wherever the multitudes resorted for traffic, for education, for pleasure, or for the observance of religious rites. From these centres an influence was diffused through all the surrounding regions; churches planted in the cities became fountains of spiritual light and healing to the neighbouring villages and country. Modern missionaries have wisely adopted the same policy; and in the cities of the East, “where merchants most do congregate,” and where are established the institutions of government, of education, and of religion, they have commenced their labours for Christ. The wisdom of this policy is seen in the opening of the whole Armenian nation throughout the Turkish empire to evangelical influences, in consequence of the successful preaching of the Gospel in Constantinople. This is every where the wisest and the safest policy. Yet what in the beginning was the best course for introducing the Gospel, what is now the best course for introducing it into an unevangelized country—namely, to strike at the political, literary, and commercial centres of the country—is often practically disregarded in Christian lands. If the introduction of the Gospel into a country depends much upon securing a hold in the great cities, the conservation of religion among a people depends equally upon keeping the cities under the power of religion.

“No one who has been for any time a resident of New York can have failed to notice a retrograde movement among the churches, as respects the masses of the population. As compared with other cities, New York is well supplied with churches; but as compared with the wants of its population, and especially as regards the application of religious institutions to the masses, there is a sad deficiency. For many years past, the waves of business have gradually encroached upon and undermined the churches in the lower part of the city. One church edifice after another has been sold for the purposes of merchandise, and the congregation has either disbanded or removed to a distant location, thus losing in a moment whatever local influence it had previously possessed. New churches indeed have been built, and that in no small number, in the new sections of the city, where men of property have fixed their residences, and also where the plainer but respectable classes resort for cheaper rents than can be had down town, so that the proper church-going population have been measurably accommodated. But this has been done at the expense of church privileges for the masses residing down town and in the poorer wards of the city. It is a great mistake to suppose that the lower wards of the city have been depopulated by the encroachments of business; the reverse is true. The once stately mansion in Greenwich street, State street, Whitehall, or Battery Place, abandoned by the princely merchant, is either occupied as a boarding-house by a dozen families in place of one, or is converted into a lodging-house for emigrants, and stocked with human beings from garret to cellar. In some instances, also, the lofts of stores are tenanted by numerous families. The census shows an actual increase of population in wards that were supposed to have been deserted

as places of abode. Yet from these wards religious privileges, in the form of church edifices and the stated preaching of the Gospel, have been almost entirely withdrawn. The religious influences that were once diffused over them by the existence of churches and the residence of Christian families in the midst of them, are now concentrated in those parts of the city where the great majority who can afford to live comfortably, or who wish to live extravagantly, choose to reside.

“ But it is not only these lower wards, where business is encroaching, that have thus been deprived of religious privileges. The same natural tendency of those that have pecuniary ability to concentrate themselves in the newer and more attractive localities, has crippled many of the smaller churches in the side wards, and has threatened them with dissolution. Thus, religious influences, or at least those that pertain to the permanence of churches and of Christian families in a neighbourhood, are continually lessening in those parts of the city where the numbers, the ignorance, and the vices of the population demand those influences in all their urgency and force. This evil has been increased of late by the inducements of a cheaper and more healthy residence offered by the new villages, towns, and cities, in the vicinity of New York. A vast amount of capital and influence, that would have been expended in the support of religion in New York, has thus been withdrawn to neighbouring places. The New York merchant who resides in Brooklyn, Williamsburg, Flushing, Jersey City, Newark, Hoboken, Yonkers, Morrisania, ordinarily feels that he must sustain religious institutions in the place of his residence, and that by doing this he is absolved from all obligation to support religion in New York. But he forgets that he owes all his business prosperity to the commercial facilities and police regulations of this great emporium, while at the same time he escapes any city tax upon his personal property, and disclaims all obligation to aid in building churches here. Now surely the man whose business establishment is in New York, who here makes his wealth, though he may vote and attend church in Brooklyn or in Newark, has a deep personal and pecuniary interest in the question whether the city government of New York shall be chosen by a godless, drunken rabble, and the population of the city shall be heathenized. It is the better class of people, the wealthy, the respectable, the industrious, the frugal, that seek a quiet home away from the busy city, and their place is filled by the emigrant population that pours in upon us so rapidly that some quarters of the city are now as completely German or Irish as Berlin or Dublin. Notwithstanding the rapid growth of surrounding places, mainly by accessions from the business population of New York, the population of the city proper is increasing with fearful rapidity, and is fast degenerating in character. Within the period of our own observation, there has been a visible decline in the sacred observance of the Sabbath. The cries of news-boys, the opening of confectionaries, saloons, and segar-shops, the exposing of fruit for sale at the corners of the streets, military parades, often without the pretence of a funeral, “sacred concerts” of brass-band music, these and like desecrations of the Lord’s-day are comparatively recent, at least in their publicity and generality. The tendency is more and more to throw off the restraint of the Sabbath; and it will soon be thrown off entirely, unless public sentiment is rallied and rectified. Laws for the observance of the Sabbath are a dead letter. They are trampled under foot in the very eye of the police. As grog-shops and apple-stands are opened on the Sabbath, contrary to law, so

we should not be surprised at any time to find the theatres open on Sabbath evening; any law to the contrary notwithstanding. This state of things should be seriously pondered. The question to be determined is, Shall New York—by which we mean the great heart of the city, the mass of its population—be abandoned to ungodliness? The Christian merchant who, for health, comfort, or convenience, removes his family from the city where he transacts his business, who makes his money here and enjoys it elsewhere, should consider whether he has not a personal obligation for the moral condition of New York. The mere selfish consideration of preserving his own property and guarding his own interests in the city, should lead him to contribute to our local institutions of morality and religion. But he is under a higher obligation. If, like Lot, he has chosen his place of business in this great Sodom, if he is prospered here through the favour of Providence, shall he not even be vexed with the filthy conversation of the wicked, and warn and entreat the guilty and the perishing around him? Is it enough that he should make money in New York, and use Christian influences somewhere else?"

We are not quite so low in this city, but low enough. Were the churches even crowded, there is not church accommodation here for more than one-third of the population. It is high time the attention of the churches was turned most earnestly to this subject. The devil is busy promoting his kingdom—so are his servants. Will the Christian community sleep on until the threatened ruin overwhelms us?

(For the Covenanter.)

ELECTIVE AFFINITY CONGREGATIONS.

"There be they who separate themselves."—JUDE 19.

There are some members of the church who maintain that a party in a congregation that becomes disaffected with the pastor or session, or with the congregation itself, have a right to demand from the church courts a disjunction and separate organization without any respect to the "bounds of their dwellings." In other words, that the disaffected party are the only judges of the lawfulness and expediency of such a separation and organization, and that church courts can only ratify and carry out their will. Hence, it sometimes happens that church courts refusing to grant a petition of this kind are blamed, and are charged with acting in an arbitrary and tyrannical manner, depriving the people of their just rights. As there is some danger that honest and peaceable members of the church may be deceived in this matter, and led into measures which they may afterwards repent, a few remarks on this subject may not be deemed unreasonable or improper.

That some members of a congregation should not be organized into a separate congregation, mainly because of their hostility to their brethren, might be maintained by many arguments.

1. It is inconsistent with Presbyterian Church Government and is an element of congregationalism. In congregational churches, where there are no church courts above the congregation, there is no redress if the majority of a congregation decide against the minority. The minority must either submit, or secede and set up a separate organization. In Presbyterian churches there are ample means of redress to the injured, and for preventing and removing all just causes of strife and separation.

And here is the peculiar excellence and glory of Presbyterianism. It opportunely provides for the removal of offences, and for preserving the unity of the church. To grant, therefore, a disjunction and separation of brethren upon the ground of offences is to disregard the first principles of Presbyterian Church government, and to go down to congregationalism.

2. It is injurious to the pastor, the session and the congregation from which the disjunction is asked; it is hurtful to the party that attains it; and it implies unfaithfulness in the court granting it. The grounds upon which such a separation is demanded are either true or false. In either case, they ought to be investigated. If proved true, and of such a magnitude as to warrant the separation of brethren into different congregations, appropriate censures ought to be applied, and the offence or offences removed. If false, the character of the accused should be vindicated from groundless charges and set in a plain light; and those who without cause raise up strife and contention, rebuked. And the church court that refuses to search into such wrongs, mainly to avoid trouble, and takes an easier way, by arraying a disaffected party in a congregation in hostile attitude against their brethren, thus giving them a fair field, and leaving truth and right to be determined by success in arms, is unfaithful to the Church's Head, encourages and strengthens the guilty and wrong-doer, and furnishes occasion for suspicion to rest upon the innocent. It is healing the hurt of the daughter of Zion slightly—daubing the walls of Zion with untempered mortar.

3. Such a separation is a breach of covenant. When the members of the church living in the same vicinity are organized into a congregation, they enter into an engagement or covenant. All those who afterwards accede to them as members of the same congregation, become equally bound with the original members. On the ground of this mutual covenant they become one body, and are recognised as a moral person. They solemnly pledge themselves to God and to one another, that they will worship together as brethren, and sustain the ordinances in that place until they either remove to another place, or it becomes more convenient to worship God in distinct organizations. Upon the faith of this mutual engagement they call a pastor, and all again enter into a solemn covenant with him. He and they are all mutually bound in the sight of God to maintain the great principles contained in the standards of the church in their respective places, and in reference to every thing not settled in these standards, they promise subjection to the courts of the Lord's house, and mutual forbearance. This brotherly connexion usually entered into with so much desire and earnestness, and ratified by so many solemn and affecting sanctions, and the medium of blessings so valuable, and of associations so enduring, ought not to be needlessly broken. And church courts should not sanction and encourage breach of covenant. Covenanters should not become covenant-breakers.

4. The practice we oppose involves ministers and congregations in pecuniary difficulties and embarrassments. When most of our congregations are first settled, the members are few and generally of the poorer class. They are, however, united, and have a reasonable prospect of increase. They are earnest and urgent to obtain a pastor. They call a minister to labour among them, and they pledge themselves to one another and to him that they will pay him perhaps one-half or three-fourths the ordinary salary of a minister, and as soon as they are able, the full

amount. The minister accepts their call, expecting, by strict economy, and perhaps by going a little in debt, to sustain himself and family for a short time,—looking forward to the growth of the congregation, when he will be relieved from the debts, privations and embarrassments attending his first settlement. But ere he begins to realize his expectations, some influential member or members in the congregation have become offended. They have not obtained the influence or office in the congregation to which they thought themselves entitled and fitted. The minister preaches doctrines which, although they are plainly contained in the standards of the church, yet are not acceptable to them; the session has subjected them or some of their friends to discipline,—or they have not paid stipend for two or three years, and they begin to regard the pastor as a creditor, and all he says about the temporal affairs of the church, and the duty of supporting the gospel at home and abroad as peculiarly suited to them. Of course, “they can’t be edified.” They do not desire to be alone. Misery likes company. They endeavour next to alienate others from the pastor and session, and by a course of evil surmising and mis-construction of the motives, language and conduct of the pastor, and perpetual fault-finding, others are gained. A little party has now been formed. The next step is to stay away from public ordinances. For why should they attend upon ordinances in which they are neither edified nor comforted? Of course, they are not bound to give any thing to support ordinances on which they do not attend. Having now separated themselves from the congregation, and nullified all their obligations to support it by refusing to fulfil them, they appear before presbytery demanding a separate organization. Thus the congregation and its pastor are left embarrassed and involved in debts and obligations which were assumed upon the pledge and faith of those who have gone out from them and ask for a legal establishment in opposition to them.*

The church has not ministers in sufficient numbers to employ two or three in doing the work of one; nor are our congregations rich enough to employ as many ministers as there may be parties in each. A principle that cannot be carried out in its legitimate bearings should not be adopted in a particular case. No one desires to see this principle carried out fully in the church. It would scatter desolation and death over the fair heritage of God. How foolish, then, to expect that a principle, which, if universally adopted, would work ruin in the church, can be safely adopted in a particular congregation. It is as the letting forth of water.

For several years our church has feebly attempted to do something in the great missionary field. In this great work of our generation we are behind every other Christian denomination. Our church has abundant means in her possession to support several missionaries at home and abroad, but for want of men, little, almost nothing has been done. The church has been crying, “Whom shall I send, and who will go for us?” But there are none to answer, “Behold, here am I; send me.” The heathen are perishing around us and in our midst, and many of the members of our church, and godly people in other churches, in distant parts, are calling for the word of life. Shall those ministers who might be sent to feed the hungry and save the perishing, be placed in the bounds of already settled congregations, to weaken the hands of the pastor and to keep alive and strengthen faction and party? Shall the bread of life

* The same argument might be illustrated by reference to the building of meeting-houses.

and the water of life be taken from the destitute and the dying and given prodigally to those whose appetites are fastidious and morbid? Could the blessing of God be expected or asked upon such conduct? Truly, if church courts, instead of providing for the destitute and sending the gospel to the perishing, sanction and feed the spirit of strife and party among church members;—it would not be strange—it would be a just judgment, if God should give them plenty of this work to do.

6. The spirit manifested and the course usually pursued by those who seek such a separation from their brethren, are sinful and disorderly. They absent themselves from public ordinances in the congregation to which they belong, and thus take upon themselves the power of suspending their pastor from the exercise of his office. They disregard the authority of the session, and thus nullify its power. They appear before the higher courts not to submit the lawfulness and propriety of a disjunction to their judgment, but merely to have a separation which they have already effected approved and ratified. They are the only judges in their own case. *They separate themselves.* Church courts are, in their eyes, merely executive departments, to carry out their sovereign will. Their conduct is disorderly, and the principles upon which they act revolutionary.

7. Such organizations are directly contrary to the standards of the church. See Form of Church Government,—“Of Particular Congregations.” The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings. It is no valid objection to say there may be extraordinary cases; for in every case that may ever exist, there will, of course, be something peculiar. This peculiarity will be considered by those who separate themselves as making an extraordinary case. Thus extraordinary cases would become the rule, and the rule the exception. It is dangerous as well as unfaithful to try experiments that violate the standards which all have solemnly sworn to maintain.

8. The setting up of altar against altar by those who belong to the same church has a very bad influence upon those who are without, and exposes Christians to reproach. Brotherly love is the main test by which the world judges of the sincerity of Christians and of the truth of religion. “By this shall all men know that ye are my disciples, if ye have love one to another.” “See these Christians, how they love one another.” Brotherly love is the great moral attraction by which the attention and respect of worldly men are drawn to the church. But if those who believe the same standards and are bound to observe the same ordinances, are so destitute of this prominent Christian principle—have so much antipathy one to another that they cannot worship God in the same place,—how will all men see that they are the disciples of Christ by their mutual love? The same causes that alienate Christians from one another will continue to separate others still farther from them.

Now let these divisions among Christians, instead of being discounted and removed by appropriate measures in the power of the church, be legalized and become permanent, and a most effectual barrier is raised up against men coming into the church, and occasion is given to the enemy to speak reproachfully.

9. Such organizations are schismatical. A schism, properly, is not a separation from the church, but a disagreement among church members, which mars or destroys their mutual fellowship. “Let there be no

schism," says the Apostle, "in the body," 1 Cor. i. 10. "Schism," says Brown, of Haddington, "is properly an uncharitableness and alienation of affection among church members who in the main continue in church fellowship with one another, 1 Cor. i. 10, 11; xii. 12, 25: or it consists in Christians carrying on their disputes with sinful eagerness and want of Christian affection to one another; 2 Cor. 12, 20. It proceeds from pride, self-love, jealousy, hatred, evil-speaking, &c. James iv. 1." *Body of Divinity*, page 555.

Now that there are in the case supposed an uncharitableness, a want of Christian affection, and a sinful eagerness in carrying on disputes, cannot for a moment be questioned. Brethren have become so alienated from one another that they cannot hold fellowship together. The communion which they have hitherto enjoyed has been broken up. Some members of the church have separated themselves from the fellowship of the church in the congregation to which they belonged, and upon the ground of this acknowledged separation they appear before the church courts, asking them to establish a connexion of a *different kind* from that which they have hitherto enjoyed, and which their brethren whom they have left enjoy. They have separated themselves from the fellowship of the church, they have made a schism, and upon this fact their plea rests for a separate organization. In other words, they have made a schism in the church, they tell the church so, and they ask her to ratify and establish it.

Now all this is plainly contrary to the unity of the church, to the law of brotherly love, and to the nature of ecclesiastical fellowship. It takes for granted that the church is not one, and that the same kind of fellowship does not exist in all her congregations. It implies that persons may be in communion in one congregation who are not in communion with the whole body. It is congregationalism in its worst form. The principle upon which Christians are divided into distinct congregations is here entirely overlooked and disregarded; which is not to impair and destroy Christian fellowship, but to promote and strengthen it. Without different organizations, the unity of the church could not be so clearly exemplified, nor the communion of saints so fully enjoyed. "When believers multiply to such a number that they cannot conveniently meet in one place, it is lawful and expedient that they be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and for the discharge of their mutual duties."* But here an element foreign to the constitution of the Christian Church is introduced, inconsistent with her unity and destructive of the fellowship of her members. A new organization is sought, not that the fellowship of Christians may be more fully enjoyed and their mutual duties the better discharged, but for just the opposite reason; that their fellowship may be broken up, and their mutual duties neglected and disregarded. Have church courts authority to dispense with the obligation of God's law, to grant indulgence for the disregard of the primary duties of the Christian profession, and to establish schism?

10. The disjunction of alienated and hostile members of a congregation merely because of their alienation and hostility to their brethren, instead of making peace, as is pretended, sometimes increases and perpetuates strife. The same measures that were employed to bring the new organization into being are still necessary to keep it alive and to strengthen

* Form of Church Government.

it. Without this, most of its members would soon go back to the congregation they left, and the new organization would dwindle away. The law of self-preservation now requires that those unkind and unchristian feelings which heretofore existed be maintained and cherished, and perhaps additional acts of hostility may be thought necessary to obtain members. Hence, uncharitable judging, evil surmising, evil speaking and misrepresentation of those from whom they are separated, and of whose prosperity now they are very jealous, seem to be quite justifiable. Such conduct will naturally excite resentment, and call for acts of self-defence from their brethren. Thus crimination and recrimination become the *appropriate* employment of the members of the two congregations. We do not say that this state of things exists in every case—divine grace may enable men to overcome the strongest temptations,—but we do say, that such is the influence and effect a disjunction of the kind contemplated is naturally calculated to produce. Where have congregations that have been divided on this principle afterwards become reconciled and friendly? It is the drawing out of one part of a congregation in hostile attitude against the other; making, often, the existence and growth of the one to depend on weakening and destroying the other; thus furnishing the strongest temptations to the indulgence of the worst passions and perpetual strife. That this is a correct view of the subject appears from the fact that some of those whom we oppose, and who are most active and forward in favour of dividing congregations on this principle, maintain that this is a proper way to settle a dispute in a congregation,—by organizing the alienated party. There will then be a fair opportunity of determining the controversy between them by the triumph of the one over the other.

We shall notice briefly a few of the strongest arguments usually urged in favour of dividing Christians into separate congregations, according to their antipathy one to another, and close this paper, already extended beyond the design of the writer.

1. It is said "Abraham and Lot separated from one another because their herdmen strove;" Ans. The separation of Abraham and Lot was local. They did not remain in the same place and set up altar against altar. When two families shall find it conducive to their temporal interests to remove to a greater distance from each other, we shall offer no objection. Such was the case here. It has nothing to do with the question under consideration.

2. "Jeroboam and the ten tribes obtained a disjunction from the kingdom of Judah and the house of David." Ans. It is a bad cause that needs the example of Jeroboam the son of Nebat, who made Israel to sin, to support it. Besides, this disjunction did not make peace. As the effect generally is, so it was here. "And there was war," says the inspired historian, "between Rehoboam and Jeroboam all the days of his life." 1 Kings xv. 6.

3. "Paul and Barnabas separated because of a contention between them." Ans. 1. It is not right to follow the example of good men in what is sinful. The infirmities and sins of good men are recorded in scripture not that they may be imitated, but that they may be avoided. 2. The separation of Paul and Barnabas was local. "They departed asunder, one from the other." They went to different places. Let those who cannot live at peace with their brethren follow their example. The example of Paul and Barnabas condemns those who continue in the same place, at strife with their brethren.

4. "They cannot live peaceably with the congregation to which they belong, therefore they should have a new organization." Ans. Then in order to obtain a disjunction, those who ask it must evince a destitution of the Spirit of Christ—must have broken up all friendly intercourse and Christian fellowship with their brethren, and must show an incurable perversity in continuing in these sins. These are the prerequisites to a new organization of *this kind*, and the reasons for granting it. Those who do not furnish sufficient evidence of a high degree of criminality in this respect—those who can still exercise a spirit of meekness, of forgiveness and forbearance to their brethren in the same congregation, are not to be favoured with a distinct organization. A disjunction, a separate organization, is a privilege to be given only to those who are pre-eminently and incurably guilty! Hence, here is a premium upon sin and a reward to strife and transgression!! O, tempora! O, mores!

5. "If they do not obtain a separate organization, they will not pay to support the gospel." Ans. However it may be with *men*, the *gospel* does not require support which can only be obtained by breaking down the order of the church.

These, if recollection serves, are some of the most plausible arguments generally employed in behalf of breaking up and dividing congregations according to the hatred and hostility of the members towards one another. They have been weighed in the balance and found wanting. Were it not for the low state of religion, such a measure would find few advocates. It has no countenance from the word of God, and no example in the practice of the church in a reformed state. It is one of the human inventions of our day, calculated to supplant the institutions of Jesus Christ,—a weak effort to please contentious men, at the hazard of incurring the displeasure of a holy and jealous God.

Let us earnestly and importunately pray for better times;—when there shall be no occasion and no desire to employ unscriptural expedients in the church of God. When the supreme desire of all officers and members shall be to please and honour the Lord Jesus Christ, and not themselves or one another. Then shall strife and division cease among brethren, and there shall be one Lord and his name one. Then God, even our own God, shall bless us, and all the ends of the earth shall fear him. May the Lord hasten it in his time. Amen. RENWICK.

THE COLOURED POPULATION OF NEW YORK.

A Convention of coloured citizens met in January last, in the city of Albany, to take into consideration the action of the Governor of New York in recommending to the Legislature an appropriation for the removal of the coloured population to Liberia. The Convention issued an Address, signed by the secretaries, Henry Hicks and William Mathews, and by the President, John C. Pennington. This Address demonstrates, by undeniable statistics, that this portion of the population is rapidly improving, at least in the great cities of the seaboard, and we may fairly infer, in other parts of the State.

"The cities of New York, Brooklyn and Williamsburg, contain more than a third of the entire coloured population of the State. A hurried investigation, in which many instances have been overlooked, and all the estimates rendered low, shows that coloured persons have invested in business carried on by themselves—

In New York city, - - - - -	\$755,000
In the city of Brooklyn, - - - - -	76,200
In the city of Williamsburg, - - - - -	4,900
Total, - - - - -	\$836,100.

“ And that, apart from business, coloured persons hold real estate, deducting incumbrances—

In the city of New York, - - - - -	\$733,000
In the city of Brooklyn, - - - - -	276,000
In the city of Williamsburg, - - - - -	151,000

Total, \$1,160,000

“ And these sums are distributed among a large number of individuals, engaged in business or holding real estate, no account being taken of personal property.

Twenty years ago the same class held in these cities:

Real estate, - - - - -	\$350,000
Business investments, - - - - -	511,000

Total, - - - - - 861,000

“ That is to say, while this population has increased twenty-five per cent., its wealth has increased one hundred per cent.

“ As to the condition of the masses of our population in these cities, we adduce the respectable authority of the *New York Tribune* for the statement, that coloured beggars are extremely scarce in New York, except such as come from ‘ the South, asking money wherewith to buy their own muscles, blood and bones.’

“ By the second annual report of the governors of the Almshouse of New York, for the year 1850, it appears that there was expended by them during that year—

For the poor generally, - - - - -	\$406,642,60
For the coloured poor, to wit—	
The Coloured Home - - - - -	\$7,664,58
Coloured Orphan Asylum - - - - -	2,607,13

Total, \$10,271,71

“ The Coloured Home and Orphan Asylum contain all the coloured poor, dependent on public support, with a very few exceptions. From the above, it seems that one-fiftieth of the amount expended has been for the coloured poor. In New York city, the coloured population to the white, fairly estimated, is as one to 25; hence the coloured population of that city are 27 per cent. less burdensome than is the white population, to the poor fund. And this happy state of things had arisen, in part, from the fact that the former class have mutual benefit societies, with a cash capital of \$30,000 from which they take care of their sick and bury their dead.”

AFFAIRS ABROAD.

Sandwich Islands.—We have studied to keep the condition of these interesting islands pretty fully before our readers—inasmuch as they furnish, perhaps, the most impressive modern exemplification of the efficiency of the gospel in lifting a people from the lowest barbarism to a state of intelligence, civilization, and personal and social morality. Among all our statements, none will be found more gratifying than the following:

“The number of inhabitants in these islands is 80,641. There are twenty-one churches, containing 21,054 members; which is about one-fourth of the whole, or about *one-half the adult population*. The churches of the Sandwich Islands have paid their pastors an average salary of \$300; which we think is about equal to the average salary of ministers of all denominations throughout our country. The contributions for foreign missions at the Sandwich Islands for the past year, have been \$3,170, which is an average of a little over \$150 to a church; and yet the poorest people in this land know nothing of poverty in comparison with the people of those islands. But the brightest part of the picture is the spiritual prosperity of those churches. The average additions by examination for the year is forty to each church! Yet, it is said in the report of the mission, that the interest at the Sandwich Islands has not been as great the past as it was the previous year.”

Some months since, a company left California for the purpose, as was reported, of effecting, by force, a change of government there. Some apprehensions were felt as to the issue. The expedition, at the last accounts, has returned, having abandoned the project. Still, we cannot suppress our fears that an attempt will yet be made to overthrow the power of the natives, and subject these islands to the sway of speculators—perhaps, of slaveholders.

Constantinople.—The influence of gospel truth seems to have reached a more extended and still widening circle. At a late missionary meeting, Mr. Goodell, lately returned after a residence of many years in Constantinople as a missionary, made some statements. We quote them:

“A celebrated teacher, who is a good friend of the missionaries, has been directed by the Patriarch to instruct the young men in Constantinople expecting to become priests. He succeeded in securing the audience of sixty or seventy persons daily, of whom seven or eight were candidates for the priesthood. To these he taught the Gospel, directing such as desired further information to the missionaries. Holy water, transubstantiation, &c., were all nonsense to him. The Patriarch finally became so displeased with his conduct as to cut off his salary; but the council by whom the Patriarch was directed belonged to the ‘enlightened party,’ and sustained the teacher in his course, while his hearers furnished the means for his support. Mr. Goodell remarked that this ‘under-surface’ current was going on marvellously. As furnishing additional evidence of this fact, a letter from Mr. Dwight was read, stating that a most influential banker has a Protestant overseer in his house, who is about to be admitted to the church, and the same individual has been made private tutor of this banker’s children. In another letter, Mr. Dwight said that when he first went to Constantinople, not one of the many noble English families in the city sympathized with the missionaries. Now, every one of this class has members who have received of the grace of God. Mr. G. remarked that, from various signs, it is evident that the work of reform among the Armenians is deep and general. The nation is waking up, and going into a controversy. Mr. Dwight says it appears to him that there will soon be a great exodus from the old Armenian Church.

“On Sabbath evening, 1st inst., Mr. Goodell spoke more particularly respecting the same field of missionary labour, in Dr. Adam’s church. During the twenty-nine years of his residence there, the missionaries had been obliged to pack up and remove thirty-four times, on account of fire, plague, &c. But of late, great changes in the social, civil, political, and ecclesiastical condition of the Turk have taken place. The plague no longer prevails, as efficient quarantine regulations have been established. Large fires have ceased, as the houses are well built of stone or brick. Previously this was not allowed, as the Sultan could not burn them if they rebelled. There are now in Constantinople fourteen evangelical churches. Six years ago, there was not one. The

Scriptures are now extensively circulated. In addition, 450 books, of more than 50 pages each, have been issued from the mission press. There are now held, every Sabbath, 44 to 45 Protestant services, in six different languages. The missionaries of the Board preach in five languages. This difference in language had proved of great disadvantage to missionary labour. The prejudice against educating females is fast disappearing, and female schools are becoming common."

Malta.—We live in times when no important position, affording facilities for a bar against Popish and Mahomedan lies and sins, should be left unmarked. Malta is one of them. During the late Italian revolution,—and, particularly, after its suppression, many intelligent and believing Italians resorted to this island. It was regarded by the friends of Italy as a kind of citadel, happily located for the work of aggression upon the realms of Antichrist. Dr. Baird has drawn attention to this island in a recent letter to Dr. Candlish. We make some extracts:

"Malta stands almost in the centre of the sea; being nearly equi-distant from its eastern and western extremities; and is almost as near Africa as it is to the shores of Europe. God has given this important island, which is scarcely less strong in its military fortifications than Gibraltar itself, to England, in order that, through the efforts of British Christians, the Gospel may be propagated in the countries adjacent. And certainly the importance of this possession of the English crown, when viewed in this light, cannot appear less to any Christian mind than as a military and naval station for the command of this inland sea.

"The history of that island, as you well know, is interesting. At an early period it belonged to the Phœnicians; next it belonged to the Carthagenians; then it passed into the hands of the Romans; in modern times it has been in the possession of various nations. In the year 1530 Charles the Fifth transferred it from Spain to the Knights of St. John—one of the three great military orders—after they had been driven out of the island of Rhodes. That remarkable order of religious soldiers and traders held it till 1798, when Napoleon got possession of it, whilst on his way to Egypt. Two years later the English took it from the French, and have held on to it. Nor is it at all likely that they will give it up.

"The inhabitants are a very mixed race. Whilst the greater part of the 110,000 who dwell on this island speak a dialect which is essentially Italian, and some speak quite pure Italian, there are many who speak Arabic, or a language which is essentially such; and can converse with ease with inhabitants of the Barbary States.

"Some of the first American missionaries who went to the corrupt Churches of the East, resided for years at Malta, engaged in translating religious tracts into Arabic and other languages, and printing them there. The Church Missionary Society of England made it a point at which its missionary operations were carried on. But I apprehend that the importance of this island as a citadel from which to attack Romanism in Italy, has never been appreciated as it should be. The establishment of a college within a few years, by the munificence of British Christians, and, I believe, in some measure, by the British government, is a very encouraging circumstance, and will, in fact, have a most important bearing on the spread of the Gospel, if a wise and liberal course should be pursued.

"The Free Church of Scotland commenced a mission in Malta in 1845 or '46. As Malta is under the British flag, almost any thing, I should suppose, may be done to spread the truth among its inhabitants, and to cause it to reach the shores of Italy, by means of the Religious Tract, the Scriptures, and the voice of the living teacher, who may be trained up there."

Russia.—This great power evidently regards Europe as its own. Not

long ago, hid in the dark recesses of its woods and wilds, Russia lay out of the circuit of European interests and changes. No chord transmitted its electric influences so far north. Not so now. Every movement, however remote, is at once felt in St. Petersburg. Louis Napoleon's usurpation was immediately succeeded by the rapid concentration of her troops on the western frontier. Poland is full of them;—and a railway, seven hundred miles in length, is in process of construction from the central parts of Russia westward. The following is, at least, curious. Will the schism be healed between the East and the West before the final onsets? This extract is from the *Paris Univers*, a leading Popish paper:

“It is evident that in England, as in Germany, the government would be unable to draw along the masses in a movement of conversion; in Russia, on the contrary, it would perhaps suffice that the great—that is to say, the government and some bishops—should be converted, for the whole nation to follow them. The Catholic missionaries, who have lived in Russia for thirty years, attest that looking at the submission, the good faith, and the attachment of the people to every ancient usage, especially religious, a conversion, if it came from the high clergy, might operate in such a way that the masses, ignorant as they are of the causes which separate the two churches, would not even perceive this change. Now, Russia reckons nearly 55,000,000 of schismatics; and there are nearly 18,000,000 others, outside of her bosom, who would be in a given time led forward by the example of this empire. In the hypothesis now before us, there would, therefore, be more than 75,000,000 of souls brought back to the true faith.”

The *New York Observer* thus enlarges and comments:—“Among the ‘consequences’ of such an event, the *Univers* mentions the probable ‘conversion’ of the kingdom of Prussia, and of all the Protestant and Jewish subjects of Russia. Moreover, ‘Catholic Russia would no longer dispute with France in Turkey; the common efforts of these two great nations would facilitate the conversion of the votaries of the Koran.’ Thence the *Univers* extends its views to Asia, and reasons generally upon the change which a union of religious sentiment between France and Russia would produce in the political aspect of the world. The article concludes by stating that at Rome the chief hope of bringing about this consummation rests on the devotion of the people of Russia to the blessed Virgin. The Emperor of Russia would probably prefer to convert the Pope to his religion, but it would be no great change either way. Russia now adheres to the Greek Church; but there is no more true religion in the Greek than in the Romish communion, and if any reasons of state policy could be found for a combination of Rome and Russia, the junction would be readily effected. The prospect now is that the despots of Europe will join hands to repress the spread of civil and religious liberty.”

Hungary.—The following account of Hungary, historical and religious, is from the pen of Dr. Baird, and will be read with interest:

“Hungary is interesting to a Protestant as having been the scene of many conflicts between Truth and Romanism. The doctrines of the Reformation early penetrated into that beautiful country, and almost the whole of the Magyars embraced them. These people had come from Asia into the Valley of the Danube in the ninth century, and had embraced Christianity, and for the most part had become the followers of Rome, as many of the people whom they found in that country—Slavonic and other tribes—and whom they conquered, were followers of Constantinople; in other words, belonged to the Greek Church, whose missionaries had first carried Christianity into the Valley of the Danube. In the year 1526, Hungary became united to the arch-

duchy of Austria, (by the marriage of the last heiress of the former with the archduke Ferdinand of the latter,) and so came under the government and fatal influence of the *House of Hapsburg*, at once the greatest advocates and promoters of Romanism and of despotism. Notwithstanding the opposition which the rulers of this execrable house made to the Reformation, that glorious movement made great progress in Hungary, especially among the Magyars. Indeed, almost the whole of that portion of the inhabitants embraced at first its glorious doctrines, which were long and distinctively termed, in that land, **THE MAGYARIC FAITH**. But the influence of the Jesuits, and of the many and dreadful persecutions and oppressions at the hands of the rulers, in the process of time did much to stay the progress of the glorious movement, and indeed to recover for Rome her lost possessions in that land. Treaties of peace were made at Vienna, (in 1606,) and at Linz, (in 1645,) with the Princes of Transylvania, (or *Siebenbürgen*, as that country is often called,) then independent, who had taken up arms against Austria in behalf of the oppressed Protestants, secured them some relief for awhile. God often raised up friends for them. Frederick the Great espoused their cause, and compelled the Empress, Maria Theresa, to cease to persecute them.

“Notwithstanding all that they have gone through, the Protestants of Hungary are estimated at about *three millions*, or *three millions and a half*. It is an interesting fact that they are the only considerable body of Protestants in eastern Europe. Rather more than one-third part of the Protestants of Hungary belong to the Lutheran Church, or the *Augsburgh Confession*, and rather less than two-thirds belong to the *Helvetic Faith*, whose church organization is essentially Presbyterian.

“The Austrian government, through an edict of Marshal Haynau, issued in February, 1851, is endeavouring to subvert the very structure of the Protestant Churches, abolishing, in fact, what may be called their Presbyteries, (‘Seniorates,’) and their Synods, (‘*Assemblies of Superintendents*,’ who are a species of bishops,) and even breaking down the autocracy, or self-government of each church, by arbitrarily giving the appointment of the men who are to constitute these several ecclesiastical bodies to the military authority.” How the Austrians intend to use their authority appears from the banishment of the missionaries of the Free Church of Scotland from Pesth. The Edinburgh Witness thus refers to this event:

“Our respected missionaries, Messrs. Wingate and Smith, have received peremptory orders to leave Pesth, and their remonstrances, applying for delay on account of the inclemency of the season, have not been listened to.—The 15th instant was the last day allowed them, in the strict prohibition against stopping any where in the Austrian dominions or touching at Vienna. They leave the mission at a time when it was and is full of promise—with the schools attended by 360 children, their premises not admitting more—the demand for Bibles great and increasing—and some indications of saving grace through the word preached.”

By late arrivals, we find that the British government has directed inquiry to be made in regard to this.

Italy.—The work of evangelization goes on, accompanied, as it always has been when Popery has had the power, with bulls of denunciation, and actual persecution. The papers furnish us, by every arrival, with instances of the latter. The latest bull was issued for the purpose of denouncing a law work, entitled “*Institutions of Ecclesiastical Law*,” by Prof. Nuytz, of the Royal University of Turin, the capital of Sardinia. The Professor—who still continues his teaching, unharmed by the angry bull of the Vatican—states such propositions and facts as the following: “That the church has no coactive power, nor any temporal power, whether

direct or indirect;”—“that nothing hinders, but that by decree of a General Council, or by the will of all nations, the Sovereign pontificate may be transferred from the Bishop and city of Rome to another bishop and another city; that a definition emanating from a general council is not subject to ratification, and that the civil administration may reduce the thing to these terms—that the doctrine of those who compared the Roman Pontiff to a monarch, whose power extends over the universal church, is a doctrine which had its rise in the middle ages, and the effects of which still remain; that the compatibility of the temporal power and the spiritual power is a question controverted among the children of the Catholic and Christian Church.” For these—with some Protestant teachings respecting marriage—the work of the Professor is thus treated:

“We consequently order that none of the faithful, of what condition or rank soever—even those whose condition or rank might require a special mention—shall possess or read the books and theses mentioned above, under pain of interdict for clerks, and of the greater excommunication for laics, which interdict and excommunication shall be incurred, *ipso facto*, reserving to ourselves, and to the Roman pontiffs, our successors, the right to soften them, or to absolve from them, except, in the case of excommunication, he that has incurred it is *in articulo mortis*. We order printers and booksellers, all and every one of them, whatever may be their rank and functions, to send to their ordinaries these books and these theses, whenever they shall fall into their hands, under pain of incurring, as we have said above, for clerks, the interdict, and for laics, the greater excommunication. And not only do we condemn and reprobate, under the penalties which have been just set forth, the above-mentioned books and theses, and forbid absolutely any one to read, to print, or to possess them, but we extend this condemnation and these prohibitions to all the books and theses, whether manuscript, or printed, or to be printed, in which the same deplorable doctrine shall be reproduced in whole or in part.”

Popery is always the same. While the Pope denounces—the Grand Duke of Tuscany fines, imprisons, and banishes, and at Rome itself the prisons are crowded with the same kind of bad subjects of Antichrist—may we not hope that among them are not a few servants of Christ?

Geneva.—We find in the correspondence of the various papers frequent notices of Switzerland, but very rarely any thing directly bearing upon its religious condition. The following, from a correspondent of the Presbyterian, has a painful interest:

“We went to hear Dr. Malan, who is the patriarch of evangelical religion here, and in former days suffered for his faith as much persecution as could be inflicted, where religious toleration is a fixed tenet at once of the civil and the ecclesiastical power. It is mournful to see how error prevails here, where Calvin laboured with such heaven-given success, and from which went forth the influence that has blessed England, Scotland, and America. The greater part of the National Church is but little better than infidel, and the Catholic religion, I was told, is gaining ground afresh. Near the house that is pointed out as the dwelling of Calvin, I found an establishment of the sisters of charity that seemed to be in a flourishing condition. Dr. Malan’s church is a small and humble building, erected upon his own ground, at the rear of his dwelling, so that you pass through his yard to reach it. A small congregation of very plain-looking people was assembled, and as we mingled heartily with them in their devotions, we felt that we were in the midst of the true flock, only the more assuredly, because it was both small and poor. Dr. Malan has a very patriarchal look, and his manner was exceedingly affectionate.

His sermon certainly had not the power of those that I heard at Paris from Dr. Monod, but it was water from the wells of salvation.

“I found the desecration of the Sabbath almost as great at Geneva as at Paris. It was about the close of the *Tir Federal*, or national shooting-match—a biennial fête which draws to one place almost all the adult male population of all the Swiss Cantons, and a great many females. During the morning the firing of guns was heard in every direction, and some little steamboats that were arriving and departing many times a day, bringing full loads of new comers to the festival, and carrying off those who were satisfied with the show, that had continued about ten days, were always saluted with some pretty six-pounders. In the quarter near the place where the targets were placed had been established a great many comic theatres, harlequin performances, and games of chance for small hazards; all these were in the gayest operation as I passed through them after leaving church. Men were engaged in athletic sports upon the green, and immense crowds were indulging in unrestrained gaiety. Yet notwithstanding this, and notwithstanding, moreover, a certain unrefined appearance of the miscellaneous population collected together on this occasion, we thought that there was about them more of an American look than we had observed elsewhere. This we accounted for, first, because they are republicans, and next, because they are, in some sort, Protestants now, and in times past were Protestants of the noblest sort.”

France.—Louis has propounded his constitution. It is nearly a republication of the consular constitution of his uncle; pretending to leave something to liberty in the establishment of a lower house of two hundred and fifty members, selected by the President out of five hundred chosen by universal suffrage. This body, however, only decides upon laws proposed by the President, and sanctioned by a council of state and a senate, both of which are directly appointed by the government. And, besides, the President has reserved to himself the right of appealing directly to the people. France is, now, under a thinly disguised, but real, despotism. The leaders of *all* the great parties are mostly in exile, some thirty thousand opponents are in prison—and thousands are threatened with transportation to the malarious regions of Cayenne, in South America—the very spot to which the revolutionists of '93, &c., banished each other, few then surviving. The papists are in ecstasies; their whole influence, with rare exceptions, is in favour of Louis. Will it last? The most sagacious think not. The correspondent of a leading paper in this city thus discourses upon the aspect of affairs:

“From every European watch-tower a sharp look out is kept by princes and peoples, and every change in the political horizon is faithfully reported. The position of political and social affairs remains to the outward view to-day as it appeared nearly a month since; but might against right, despotism against republicanism, advances in Europe. The bonfires of liberty are extinguished one by one; the people of every nation are crushed; they will be held in bondage till the signal is given by the Mazzinis and Kossuths of the Old World for a general uprising against despots. Neither the advice of England, nor the egotistical constitution of Louis Napoleon, nor the enormous armies of Austria and Russia, will have the slightest effect in postponing, beyond the time long ago appointed by general consent, the forthcoming conflict. Republicans, socialists, statesmen, generals, and great men in every walk of life, may be imprisoned or banished, and still the terrible struggle of peoples will go on. Different nations may find an excuse for war, but a war between nations will not postpone the great war which hundreds of thousands are prepared to make for the independence of Fatherland. The people of France, of Italy, of Hungary, of Germany, are resolved to strike when the signal shall be

given from the proper quarter. Kings and emperors know this, and are tremblingly endeavouring to secure their thrones. I will not venture to predict the result of this forthcoming contest of 1852; for I know not the numbers nor the resources which can be commanded. But that the blow will be sudden and violent, is admitted on both sides. If I am rightly informed, months must yet elapse before the warfare will be commenced; and yet peculiar circumstances may force forward, prematurely, one nation before *all* are fully prepared to unite in one common cause. Extraordinary events will fill the historic page of 1852.

“It is said that nearly all the expelled statesmen of France have sought a home in Belgium, and that the Belgian government is threatened so severely by the despotic powers of France that it has ordered the French refugees to leave the country. The only safe resting-place for them is in England, and hither they are coming as fast as steamers can convey them. Louis Napoleon will find that these men will obtain great sympathy here, and Changarnier may be able to obtain thousands of followers who will support him in an expedition upon Paris. The correspondent of the *Chronicle* says that a painful sensation has been created by the decrees which banish from France, without trial, members of the late Assembly, and send to the deadly marshes of Cayenne a large number of eminent men. ‘The same vengeance which has fallen with so heavy a hand on the representatives of the people is likely to extend beyond. There are thousands upon thousands in France who are known to be as hostile to Louis Napoleon’s absolute usurpation of power as those who have now been punished for the maintenance of their opinions. Every one connected with politics feels uneasy, for no one knows when his turn may come.’ The editor of the *Chronicle* says that any wild romance writer would be considered artistically unnatural and positively false to the law of political possibilities, if he had ventured to picture the France of 1852 as a nation in which two or three thousand innocent persons would in a few hours be hurried off to a pestilential penal colony—without even the form of trial—and more especially as amongst these banished parties are men with European reputations, generals of fame, scientific men, literary men, public writers, bearing such names as Lamoriciere, Thiers, Changarnier, de Remusat, Girardin, and Quinet! Some two to three thousand French gentlemen are condemned to perpetual slavery in a deadly swamp of tropical mud, fever, and jungle, and not one life is worth five years’ purchase! The *Chronicle* bewails the incredible amount of suffering, want, misery, disease, and death, which Louis Napoleon’s decrees will produce in the case of the victims and their families, and says that a more deplorable event never occurred. But the consequences of this event reach further, because a systematic Reign of Terror, not less awful because at present less bloody than its antecedent of the last century, is inaugurated. ‘Europe has at this moment reproduced the most savage barbarism of political manners. That such a deed could not only be attempted, but that it should succeed and be accepted as a triumph, is the most ominous presage of a storm under which civilized society is already beginning to reel.’”

In our last we expressed our fears that the efforts of Protestants might be arrested by the strong hand of the despot. The correspondent of the “Presbyterian” confirms this view. He says:

“Who knows whether the time is not approaching when the Established Churches will be the only ones which will be able to preach the gospel freely in the midst of this benighted population? Some even fear that all the Protestant Churches are threatened, even the established ones, and that by the principle of *absolute political authority* uniting with the principle of *absolute religious authority*, the Roman Catholic Church alone will be acknowledged by the State, and tolerated in France. I think this is impossible. But so many things, that once seemed equally impossible, have now become reali-

ties, that one dares no longer to affirm any thing in regard to the future. But finally, although it may take place, we shall be able, I am confident, to follow with Christian courage the path which will be prepared for us by the hand of God, and not by our own choice. The time, perhaps, is approaching, when the small number of the people of God in France, collected by the dispensations from above, in a single body and in the same mind, will draw a new life, in its union, in its evangelical simplicity, in its separation from the world, and even in the opposition of its adversaries. Serious days seem to be in store for the children of God in France; may foreign Christians not forget us in their prayers!"

Holland.—Dr. Baird has collected, during his recent visit to the old world, a great amount of interesting information. His statements respecting Holland are, upon the whole, encouraging. He first speaks of the decline of genuine Protestantism, as follows:

"We assign three causes for the decrease of sound doctrine, and consequently of vital piety in the Dutch churches; namely, the very intimate union of Church and State, [is the Doctor sure of this?] the great commercial spirit of the nation and their absorption in material interests, and the long wars in which that country was involved with France and England. To this list we may add two more:—1. The disastrous influence of French opinions on the subject of Morals and Religion with which that country was flooded about the period of the Great Revolution of France, 1789–'95, and the years following. There was, in fact, a good deal of infidelity in Holland before the epoch of that Revolution. The writings of the authors of the 'Encyclopedia,' of whom Voltaire was the master-spirit, had gained a wide circulation there, and were diffusing their poisonous influence. But when the armies of the French Republic, and afterwards those of the Empire, overran that country, the evil became more aggravated and enormous. 2. The adoption of a loose and unguarded formula of subscription to the Articles of Faith, required of ministers and candidates for the ministry, on the part of the General Synod of the Reformed Dutch Church,—which had been the National and State Church until the French laws were extended over that country in Bonaparte's reign, in the year 1816. At that time the formula in question was so modified as to require the candidate for the sacred ministry to say that he received the said Articles of Faith, *as far as (quatenus) they agreed with the Word of God*—instead of receiving them as teaching the Truth that is contained in that Word, and as had hitherto been the case; thus leaving to the candidate the decision of the important point, *How far do the Articles set forth the Truth.* It is easy to see that a creed of this sort is just as good as no creed at all."*

There is a brighter side. The Doctor goes on to say:

"And yet the LORD had His hidden ones in the land where John Robinson and the 'Pilgrims' had taken refuge two centuries before. It pleased Him to raise up, from time to time, those who loved the Truth and laboured for its propagation. The veteran Bilderdyk,† (who has been called the Dr. Johnson of Holland,) did much in his day to make evangelical religion once more respected. The excellent Heringa was for a long time the only evangelical Professor of Divinity in the University of Utrecht, if not in the three universities of the kingdom. He went lately to his rest.

"The great upheaving of the nations of Europe, in 1848, led to important changes in Holland, so far as the policy of the government in relation to the 'Dis-senters' is concerned. There is now no longer any persecution from the police, or any other arm of the State. 'The Churches have now rest' in Holland, and 'are edified.' This is emphatically true of the Dissenting

* We call attention, particularly, to this.

† He was born in Amsterdam in 1750, and died about twenty years ago.

Churches. It is also true, that 'walking in the fear of the LORD, and in the comfort of the HOLY GHOST, they are multiplied.'

"The late visit of the author to Holland, has satisfied him that Truth and vital Godliness are making real progress in that country. Although it is believed that there is not one strictly orthodox Theological Professor in the universities of Utrecht and Groningen, and not more than two in that of Leyden, yet there are a number of pious young men—especially in those of Leyden and Utrecht,—who are preparing for the ministry. There is a spirit of inquiry also among some of the young men of rank in Amsterdam and the Hague, which is very encouraging; whilst the people in the rural districts—the plain, unsophisticated labouring people,—are longing for the good old doctrines which once and for ages were heard in their churches. Many copies of the Scriptures have been sold by colporteurs and other agencies in Holland within the last few years. All this is good, and full of encouragement. Mr. Isaac Da Costa (a converted Jew) and others at Amsterdam, and Dr. Cappadoce, (also a converted Jew,) and Mr. Groen Van Prinisterer, and others, at the Hague, have done much to promote the interests of true religion in Holland. The prospects of Evangelical Faith in that country are far brighter than they have hitherto been for many a day.

"We conclude by stating that in a population of about three millions, which is that of Holland, there are half a million of Roman Catholics, whose worship is equally sustained by the State with that of the Protestants, and a large number of Jews, among whom there have been some interesting conversions to Christianity within a few years. The statistics of the Protestant Churches of Holland are as follow :

The Reformed Church	counts	1511	Ministers,	and	1274	Congregations.
The Lutheran Church,	"	70	"	"	64	"
The Mennonite Church, (Baptist,)	120	"	"	115	"	"
The Remonstrants, (or followers of Arminius.)	23	"	"	19	"	"
The Dissenters have	(not ascertained)	"	176	"	"	"

"In the three universities of the kingdom there are at this time 381 students in theology."

England.—This staid country is, again, becoming excited. The latest topic is a war with France. It has been supposed that Louis Napoleon is about to attempt—à la mode his uncle, the Emperor—an invasion of England. These apprehensions have not been confirmed. Louis denies any such intent. Still, the government appears to be preparing against some anticipated danger. There is great activity in the dock-yards and arsenals.

Parliament has re-assembled. The Queen's speech contains a clause promising, as a government measure, an extension of the franchise. It is also understood that more rotten boroughs will be disfranchised. It seems that, altogether contrary to what might have been looked for from him, Lord Palmerston *did* approve of the *coup d'etat* of Louis; and that this, with insubordination, were the causes of his abrupt dismissal. As to religious affairs, some three thousand three hundred ministers of the Establishment have signed an address approving of the late decision in the Gorham case. This is, probably, about the strength of the evangelical party—leaving some fifteen thousand either high church or Puseyistic in their views.

OBITUARY NOTICES OF THREE FRIENDS.

A lengthy obituary in a monthly magazine may be deemed improper, while a short notice of the life and death of the worthy and good may not only be

agreeable, but commendable. Such notice seldom fails to make a deep and a profitable impression on the minds of those who reflect on that providence which removes a relative from the circle of friends below to the world of spirits above. This conviction is deepened as the thought dwells on the mind, that all the living *must die*; that saints will meet again in the world on high; that a similar providence will be the chariot of the Almighty to transport *our souls* beyond the regions of death.

The object of this communication is to state, that an All-wise, though to us inscrutable Providence, has removed from our midst a kind and amiable sister, and a fond, indulgent mother. Only six days intervened between their deaths. The former, Mrs. Byers, was stricken down in the prime of life, at that period when human wisdom would have said she was much needed in her family, and in the church militant. But God's claims are supreme and ultimate. Human desires must yield to God's demands. After a short but severe illness, on the 2d of October last, in the 31st year of her age, her soul took its flight amid the triumphs of faith, we trust, to be ever with the Lord. A husband and two children, with other near relatives, are left to feel and lament their irreparable loss. The latter, Mrs. Catharine Kennedy, relict of James Kennedy, was born May, 1777, in County Derry, Ireland. Early in life she espoused the principles of the Reformation in a public profession. During her long and valuable life, she practically exemplified these doctrines so as to recommend them to all with whom she associated. Brethren who departed from the testimony of Jesus, going either to the right or to the left-hand extreme, failed to influence her mind, or shake her confidence in the form of sound words which she so nobly professed. As she advanced in life she evinced an increased desire to enjoy the ordinances—to punctually attend on the means of salvation—to be refreshed at the pools of spiritual life. On the Sabbath, the tenth day preceding her death, she occupied her seat in the sanctuary. On the evening of the same day she took suddenly ill with cramp in her stomach. She said it was her death. Quoting the text she heard explained—"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." She remarked that "it would be the last sermon she would ever hear preached, for it was all preached to her." It was true. Her suffering was almost without intermission, until nature finally yielded, and the conflict was ended. Her soul passed away in the silence of death, in the 75th year of her age, leaving her children around her bed to dry up the mourner's tear—"When my father and my mother forsake me, then the Lord will take me up."

We cannot forbear to mention, in connexion with the two foregoing, another mysterious and painful dispensation of Divine Providence, as the three seem to be, in that providence, closely joined together. Miss Elizabeth Carson, an intimate friend of the family, left her home in Mercersburg, to attend the sick and dying. Her presence and company were truly refreshing. Her counsel and advice were as the oil of joy in a house of mourning. Eminent in piety, rich in experience, distinguished in useful knowledge, her walk was with God. And she was not, for God took her. She awoke in the morning of the 26th of November, enjoying usual health. In a few moments after she fell down dead in our midst, and breathed no more. Our kind friend is gone, no more to return, until the resurrection morn.

The deceased was a member of the Associate Congregation, of which the Rev. F. W. McNaughton is pastor. The mother of the deceased died in the communion of the Reformed Presbyterian Church, much beloved by all who knew her; and the daughter imbibed much of the same spirit and principle. Many have lost a *true* friend; her brothers, an indulgent and faithful sister—her pastor, a consistent, intelligent member. In this solemn and sudden providence, we are spoken to by our God and our Judge: "Be ye also ready."

Fayetteville, Jan. 12th, 1852.

J. KENNEDY.

THE COVENANTER.

APRIL, 1852.

[For the Covenanter.]

THE THIRD VIAL.

Rev. xvi. 4—6:—“*And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.*”

It is important to ascertain the correct interpretation of the imagery of this vial, in order to the exhibition of the special objects of this dreadful wo. This “cup” of wrath is poured out upon “the rivers and fountains of waters;” which, by the terrible slaughter, are converted into BLOOD. The language of the passage is certainly *figurative*, and cannot be taken, according to *Dr. Keith's* interpretation, in a strictly literal sense. The *mistake* of this able and distinguished writer is induced by a fondness for finding, in the object of a prediction, something precisely correspondent with the *letter* of the text. For this reason he interprets “*the sea*,” of the second vial, literally as its object, and which was converted into blood, shed by the navy of Great Britain. “The whole naval glory of Britain,” says he, “is emphatically written in a verse—‘*The sea became as the blood of a dead man.*’” Upon the same principle of interpretation, he considers the rivers and fountains of water, which irrigate the plains of Northern Italy, the object of this plague. We admit that that beautiful region became a terrible battle field, and its pellucid waters were tinged with the blood of slaughtered armies; yet the streams which water it were not the object of this “cup of trembling”—but the various kingdoms of the modern Roman Empire, lesser and greater—the original ten horns—and those which proceeded from them; as they were divided by internal feud, or the wars by which they were often convulsed.

This interpretation, that the nations of Europe, within the precincts of the Roman Empire, and not the rivers and fountains of Northern Italy, literally, were the objects of this vial, is plain from the text itself. The reason of the judgment is, that those upon whom it is inflicted “are worthy to have blood given them to drink, for they have shed the blood of saints and prophets.” Now, “the rivers and fountains of water” never did this, but the nations of modern Rome have poured out the blood of the saints like water; and, hence, become the objects of this tremendous wo; *have blood given them to drink*, because they revelled in the blood of the martyrs.

“The rivers and fountains of water” are converted *into blood*. The

kingdoms of Europe are drenched with the blood of the slain. It is God's great judgment of *the sword*, pouring forth rivers of human gore. It is war and a vast effusion of blood.

The history of this vial of wrath is the history of the bloody wars of Revolutionary France with the European powers under the Directory and Consulate, from 1796 until 1804. Dr. Keith has given, with a graphic pen and by ample quotations, the history of the fearful slaughter. It is true he keeps before the reader his peculiar interpretation, yet he, nevertheless, gives an accurate description of the bloody scenes. The storm of war raged from Monte Notte, on the Alps, the scene of the first of Bonaparte's victories, over the plains of Piedmont and Lombardy to the gates of Vienna. The history of Bonaparte's first campaign in Italy, from the battle of Monte Notte to the treaty of Campo Formio, 3d of October, 1797, is the history of the opening scenes of this tremendous judgment upon the bloody butchers of the witnesses.

Take one scene of blood from Abbott's Napoleon, as an exemplification of the fearful slaughter: "Upon the rejection of these proposals (of peace made to the Archduke Charles,) the thunders of Napoleon's artillery were again heard, and over the hills and through the valleys, onward he rushed with his impetuous troops, allowing his foe no repose. At every mountain gorge, at every rapid river, the Austrians stood, and were slain. Each walled town was the scene of sanguinary conflict, and the Austrians were often driven in the wildest confusion, pell-mell with the victors through the streets. At last they approached another mountain range, called the Styrian Alps. There, at the frightful gorge of Newmarkt, a defile so gloomy and terrific that even the peaceful tourist cannot pass through it unawed, Charles again made a desperate effort to arrest his pursuers. It was of no avail. *Blood flowed in torrents—THOUSANDS WERE SLAIN.* The Austrians, encumbered with baggage, wagons, and artillery, choked the narrow passages, and a scene of indescribable horror ensued. The French cavalry made most desperate charges upon the dense masses. Cannon balls ploughed their way through the confused ranks, and the Austrian rear and the French van struggled hand to hand in the blood-red gorge. But the Austrians were swept along like withered leaves before the mountain gales. Napoleon was now at Leoben. From the eminences around the city, with the telescopes, the distant spires of Vienna could be discerned. There the victorious general halted for a day to collect his scattered forces. Charles hurried along the great road to the capital, with the fragments of his army, striving to concentrate all the strength of the empire within those venerable and hitherto impregnable fortifications."

In this fearful scene we have but a few drops of the cup of blood held to the lips of the enemies of the Lamb. Four splendid armies of imperial Austria were slaughtered in this first campaign of Napoleon in Italy. The army of Piedmont had already been swept away "like a rolling thing before the whirlwind." The nations bled at every pore. Not less bloody was the campaign of the Russian warrior Suwarrow over the same battle field. Let Dr. Keith tell the tale of horror. "There was another man in Europe who was fitted, no less than Bonaparte, for holding the vial of wrath in his hand, and for sprinkling it anew over the rivers and fountains of waters; and the French, who had once been joint agents in the work of shedding the blood of the saints of the Most High, were made the victims of the wrath of which they had so recently been the instruments. In

savage cruelty no name could overmatch Suwarrow's. The siege of Ismail is a black spot, even on a bloated world. The 'merciless victor,' who had presided over it, and who, without uttering one word of mercy, had calmly looked upon the massacre of thirty thousand vanquished enemies, was, upon the first tidings of war, on the march to Italy to retrace the steps of Bonaparte. Like a demon of destruction he lighted on the rivers, and stopped not till he reached the fountains of waters. Suwarrow, who shrunk not at blood, at the head of a Russian army, that showed no mercy and knew no fear, combined with Austrians bent on revenging their country's wrongs, reversed and redeemed the conquests which Bonaparte had won; and with activity and desperate resolution, scarcely second to his own, and acting on his system of concentrating forces on a single point, as if to pour out a vial of wrath on one spot after another, repelled the French, with immense slaughter, from river to river, till they lost every inch of ground which they had formerly gained, and not one republican corps was to be found in Lombardy or Piedmont. The career of Suwarrow along the rivers, and till he reached the fountains of waters, was not less bloody, along them all, from the lake Guarda and the banks of Mincio, to the sources or fountains of the Po, than that of Bonaparte. And the evidence that his course also was marked by a vial of wrath, is too abundant to be effectually condensed in a brief narrative."

In this account of the shedding of blood, under this vial, we must embrace the campaign of the Rhine, conducted by Moreau and Jourdan on the side of France, and the Archduke Charles and General Wartensleben on the side of Austria, with various success. Torrents of blood flowed from the veins of the butchered Germans and French.

To these we add the campaign of Napoleon in Egypt, saturating the sands of Egypt with the blood of the Frenchman and the Mameluke, and resulting in the wasting and ultimate capitulation of a splendid army; and the destruction of the navy of France by Nelson in the Bay of Aboukir.

But the dregs of this vial of wrath had yet to be poured out. The campaign of Marengo under Napoleon, as first consul, and that of Hohenlinden under Moreau, fill up the measure of this cup of blood. Dr. Keith's (chiefly from Scott) condensed account of the former, answers well my purpose.

"In 1800 the armies of France in Europe were again under the command of Bonaparte; and Piedmont, which he formerly had conquered, was again his mark. Bonaparte, as consul, left Paris on the 6th of May, 1800. During the interval between the 15th and 18th of May, all the columns of the French army (60,000) were put in motion to cross the Alps: one column by Mount Cenis, on Exilles and Susa; another by the route of the 'Little St. Bernard.' On the 18th, Bonaparte himself, at the head of the main body of the army, passed the Great St. Bernard, an immense and apparently inaccessible mountain, 'and the next morning, 16th May, the vanguard took possession of Aosta, a village of Piedmont, from which extends the valley of the same name, watered by the river Doria.' 'They advanced down the valley to Ivrea, carried the town by storm, combated and defeated an Austrian division at Romoro. The roads to *Turin* and *Milan* were now alike open to Bonaparte.' 'Marches, manœuvres, and bloody battles' between the Austrian army, and the other columns of the French, followed each other in detail; and Suchet took up a line on Borghetta. Bonaparte formed the resolution to pass the rivers Sesia and Teseino, to push straight for Milan to join 20,000 men who had crossed the

mountains by the route of St. Gothard. Bonaparte entered Milan. Pavia fell into the hands of the French; Lodi and Cremona were occupied, and Pizzighitone was invested; and Bonaparte again occupying the place of Attila, fixed his residence in the Ducal palace of Milan. The French occupied the best and fairest share of Northern Italy, while the Austrian general found himself confined to Piedmont. Bonaparte, on his part, was anxious to relieve Genoa. With this view he resolved to force his passage over the Po, and move against the Austrians, who were found to occupy in strength the villages of Casteggio and Montebello. These troops proved to be the greater part of the very army which he expected to find before Genoa. The battle of Montebello was a most obstinate one. The tall crops of rye hid the hostile battalions from each other's sight till they found themselves at the bayonet's point—a circumstance which led to much close fighting, and, necessarily, to much slaughter. It was a conflict of man against man, and determined at a dear cost of blood. The Austrians retreated, leaving the field covered with their dead. The remains of their defeated army were rallied under the walls of Tortona."

"But the battle of Marengo decided the fate of Italy. The plain on which it was fought 'seemed lists formed by nature for such an encounter, where the fate of kingdoms was at issue.' The French occupied the plain. The Austrians concentrated their forces in front of Alexandria, divided by the river Bormido from the purposed field of fight. It was the last—long the most doubtful, and finally the most decisive battle of all the Italian campaigns, which had introduced a new era in war. Nor was it less desperate and bloody than any of its predecessors; for it was only after the Austrians 'had been wearied with fighting the whole day, and disordered with their hasty pursuit;' and after 'the plain had been filled with flying soldiers, and Bonaparte himself was seen in full retreat,' that on the advance of fresh troops from a distance to the field, the exhausted Austrian column was charged with new vigour, its ranks were penetrated, their army divided, and the whole French line, rallying, at the voice of Napoleon, forced back their enemies at all points; who were pursued along the plain, suffering immense loss, and were not again able to make a stand till driven over the Bormido. The confusion at passing the river was inextricable—'The river rolled red amidst the corpses of horses and men'—it became blood."

Such was the effect of the last of the many battles fought in this region, so full of rivers and fountains of waters, that, in the words of Sir Walter Scott, "even Pitt himself," upon whose declining health the misfortune made a most unfavourable impression, "had considered the defeat of Marengo as a conclusion to the hopes of success against France for a considerable period.—'Fold up the map,' he said, pointing to that of Europe, 'it need not be again opened these twenty years.'"

"Almost all the loss sustained by the French in the disastrous campaigns of 1799, was regained by the battles of Montebello and Marengo." "Bonaparte set out for Switzerland on the 6th of May. Two months had not elapsed, and in that brief space what wonders had been accomplished!" "Enough," says Sir Walter Scott, "had been done to show that, as the fortunes of France appeared to wane and dwindle after Bonaparte's departure, so they revived with even more than their original brilliancy as soon as this *Child of Destiny* had returned to preside over them." "And enough had been said to show how hitherto that destiny was accomplished, as it was written in the Revelation of Jesus Christ."

The victory of the French, under Moreau, over the Austrians at Hohenlinden, was a bloody victory, in which the combating nations poured out their blood like water.

Such are some of the terrible scenes of this vial of wrath. The kingdoms affected by this awful slaughter, by cruel war, were Piedmont, Italy at large, including Lombardy, the *Papal States*, and Naples; Austria, France, and several of the German States. Thus the cup of blood was poured upon the inhabitants of these wretched lands; and why? *Because they shed the blood of saints and prophets, and blood was given them to drink, for they were worthy.* Yes, this fearful judgment was a righteous retribution, in the providence of Christ, for the slaughter of the witnesses by these kingdoms. This is the affirmation of the *faithful ministry*, "THE ANGEL OF THE WATERS: Thou art righteous, O Lord, which art and wast, and shalt be, because thou hast judged thus." The events recorded in history affirm this solemn truth. "The seven last plagues are the vials of the wrath of God, poured out upon the earth while the judgment sits upon the Papacy: and although the Austrians conquered, (under Suwarrow,) and Italy was freed, the POPE was a prisoner in the hands of the Republicans. The French did tear the Pope from his kingdom and country, but they could not defend the frontiers of Lombardy and Piedmont; nor, though they led him into captivity, was their own blood less freely shed in the place where French armies had mercilessly persecuted, to the death, the worshippers of Jesus"*—the noble Waldenses. The representative of the martyrs themselves—"the angel out of the altar,"† affirms these judgments as a righteous retribution. "Even so, Lord God Almighty, true and righteous are thy judgments." v. 7. "Napoleon became the avenger of the blood of the saints, against the king of Sardinia, the emperor of Germany, and the Pope of Rome. And the like retribution was exacted of the French by the hands of Suwarrow. And enough may have been said to show how 'the third angel poured out his vial upon the rivers and upon the fountains of waters, and they became blood'—upon the despotic European nations, great and small, original, or having sprung from others, because they shed the blood of the saints."

ROMANISM. ‡

The SECOND GREAT PERIL of the present time, which is the formidable power, and amazing exertions of the ROMISH ANTICHRIST. We regard the proof as satisfactory, that one and the same system is exhibited, in its several characters and relations, by Paul, in his second epistle to the Thessalonians, under the name of the *apostacy*—by Daniel, in the vision of the *ten horns*, and the *little horn*, on the head of the *fourth beast*—and by John, in several chapters of the Apocalypse; and it must be admitted, by such as hold this view, that the *system or power*, so described, is represented as the most formidable antagonist of the Church of God and of true religion, which ever existed in the world, or will exist again—that it may be fairly regarded as the master-piece of Satan's policy. After all that has been written on the subject, it would still be an achievement for a theologian of the first rank, to group together the delineations of the several inspired writers, to gather up and exhibit in one connected whole, all the parts of this monstrous system, and to bring out the full portraiture of Antichrist in the sight of the world.

When some flagrant crime has been perpetrated, and the hue and cry must

* Keith.

† Compare with Rev. vi., 9—11.

‡ From a Sermon by Stewart Bates, D.D., at the opening of Synod, Glasgow, 1851.

needs be raised, in order to the apprehension of the criminal, it is of primary importance that the description given to the public should be as exact and full as possible, as any material omission or mistake may endanger the ends of justice. In such cases, it is the obvious policy of the offender to disguise himself, and, if possible, to pass for another person. In this, as in all other feats of duplicity, Antichrist stands unrivalled. He devours his victims as with the mouth of a dragon, and forthwith assumes the gentle look of a tender lamb; sheds blood in torrents, and complains of the persecutions he endures; crushes liberty in all lands, where he has the power, at the same instant denouncing all successful resistance to his own sovereign will as insufferable tyranny and oppression. There is none more ready than he to raise the *hue and cry*, and join in the pursuit of Antichrist. And by such devices he has escaped for centuries. But his doom is approaching; and every one who openly delineates his character with scriptural fidelity, is doing something toward his overthrow. As soon as mankind have become sufficiently instructed to recognise and identify this great adversary of God and man, the love and veneration which they have borne to him will certainly be changed into hatred and indignation. Even the ten horns shall at last hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire.—Rev. xvii. 16.

The apostle Paul represents the system of Popery mainly in its religious aspects; not as a system of true religion, but as a great *apostacy* or perversion of religion; not as the *mystery of godliness*, but as the *mystery of iniquity*; not as exalting or honouring the Most High, but setting up in the church, the temple of God, an impious *rival* or *antagonist*, who usurps the place of God; not as attaining power by manifesting the truth, but by diabolical duplicity and fraud; pretending a commission from Heaven, and like Jannes and Jambres, who withstood Moses, supporting this claim by mock miracles and imposture. He also predicts that the effect of this system should be, to turn away the minds of men from the truth of the gospel, which is the power of God unto salvation, and by filling them with strong delusion, to consign them to eternal destruction.—2 Thess. ii. 7—12.

The prophet Daniel was a statesman as well as an inspired writer—the prime minister of one of the most illustrious monarchs of all antiquity. To his mind the system was exhibited more in its *political* aspects and relations. He had himself witnessed how deeply the interests of religion and the destinies of the church are affected by political changes, and the policy of civil rulers. It is a great advantage towards a right understanding of his prophecy, that it is presented in a connected chain, one portion of which is expounded by a divinely appointed messenger, thus furnishing a key to a sound interpretation of the remainder. And, as in Pharaoh's dream, the vision was doubled, for greater certainty and clearness, so in the case of Daniel, the same great outline of prospective history was twice exhibited: first, in the great image of Nebuchadnezzar's dream, recorded in the second chapter, and afterwards, in Daniel's vision of the four great beasts, contained in the seventh chapter. At his own earnest request to understand the meaning of the vision, the prophet is informed, that these four beasts are symbols of four great kingdoms or empires, which should follow each other in succession, and which should fill up the whole period of time that was to elapse, until the introduction of the kingdom of Christ. The first of these great empires, which was the Chaldean, was then in the zenith of its power. It was subverted and succeeded by the Medo-Persian. This, in its turn, was overthrown, and succeeded by the Grecian or Macedonian; and this, in like manner, by the Roman. The prophetic symbol of the last is a savage monster, that has no parallel in nature, "dreadful and terrible, and strong exceedingly," and it has ten horns. While the prophet was considering the horns, "behold there came up another *little horn*,"—the symbol of the papal power; by degrees

it grows strong, and displaces three other horns to make room for itself. In this horn were eyes, like the eyes of a man, and a "mouth speaking great things." This part of the vision greatly affected the prophet, and he sought earnestly to know about this fourth beast, and about this *little horn*, "whose look was more stout than his fellows." Concerning him he is farther informed, that he "would speak great words against the Most High, and wear out the saints of the Most High—and that they should be given into his hand, until a time, times, and the dividing of time." There can be little doubt that this refers to the prophetic period of forty-two months, or—a day for a year—twelve hundred and sixty years—the precise period during which the witnesses are to prophesy in sackcloth. The prophet farther learns with astonishment, that the ultimate destruction of the beast itself is a judgment on the impiety of the *little horn*. "I beheld then because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." The political powers that support the papacy are held responsible for his impiety and cruelty, and shall utterly perish in consequence of their connexion with that ungodly system. This prophetic warning deserves to be solemnly pondered even in Britain, where, to the present hour, large sums of money are every year devoted, by the legislature, to the preservation and propagation of popery.

In the Revelation of John, the system is exhibited both in its ecclesiastical and political characters—as a *church*,—a corrupt and apostate church—under the emblem of an infamous woman; and as wielding great *political power*, indicated by the woman's position on the scarlet coloured beast. Each of the symbols apart is fitted to awaken sentiments of disgust and terror. The name of the woman is written in conspicuous characters upon her forehead:—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Like a shameless courtesan, she displays the wealth which is at once the evidence and the reward of her wickedness. "She is arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls." She is also a *sorceress*, holding in her hand a golden cup, with which she entices, intoxicates, and corrupts whole nations. Like the incestuous Herodias, she is both an adulteress and a murderer. That abandoned woman caused the head of one faithful martyr to be served up in a charger, as a choice repast for her revenge. But this woman riots in murder. "She is drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The beast on which she is seated is of the same sanguinary character—evidently the same monster which Daniel had described, as "strong exceedingly, having great iron teeth, which devoured and brake in pieces, and stamped the residue with his feet." He lives by rapine himself, and slaughters for his mistress, who, with amazing craft, has established a complete control over him.

This complex and wonderful representation is explained to the apostle. It is the symbol of a great imperial power whose capital city was built on seven hills; of a power also, which, in its protracted history, should be exercised under seven successive forms of government. Five of these forms, or heads, had already fallen, one was then in existence, and another was afterwards to arise. This last head was destined to endure the shock of such terrible violence, and to be torn with such horrible convulsions, that it might appear to be totally destroyed. Yet from this state of deep exhaustion, or suspended animation, it would certainly recover and revive again, the same in spirit as before, although changed in aspect or appearance, being henceforth chiefly a centre of unity for ten horns which have sprung up on it, and by means of which its strength is now put forth and exerted. It might thus appear a question, whether it was the seventh head revived again, or whether, on account of the great change it had undergone, it should be esteemed an *eighth*. But however that point may be decided, there is no improvement in the

spirit or character of this head. It is full of names of blasphemy. (Rev. xvii. 3.) The ten horns are the instruments of its power. The Roman empire revived is now ten sovereignties, or kingdoms, in a political sense, distinct and independent of each other, yet still ONE, as regards their spirit and character, and the habitual course of their public policy—all immoral, despotic, intolerant of human rights, and hostile to the righteous claims of the Son of God—all disposed to chase the true church into the wilderness, (Rev. xii. 4—6,) while they lavish their favours on the apostate church—all of them so essentially irreligious and antichristian, that they cannot be converted or reformed, and must consequently be subverted and removed, to make way for the establishment of the kingdom of Christ. “And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.”—Dan. ii. 44.

The ingenuity and learning of centuries have been on the strain, to find some other object to which these descriptions might be applied, but without the least semblance of success. No other system, growing out of the fourth great empire, and, by degrees, collecting and consolidating the power of it, has ever been pointed out. The complex character of the system, as ecclesiastical and political, the geographical position assigned to it, the period of history at which it has been developed, as traced downwards from the times of the prophet Daniel, are quite decisive. Moreover, its strongly marked characteristics—its profound policy, its immense power, its wide prevalence over so many nations, its fascination, or *witchery*, for the multitude, its unrelenting and merciless persecutions, its habitual and pestilent control over the civil powers, and its never-ceasing hatred and antagonism to true Christianity all combine to fix the application of these prophecies to the Romish system, with a certainty and precision that must, eventually, silence all contradiction. Every fresh development of Antichrist imparts increasing clearness to the interpretation. This wonderful prophecy, like the fabled tunic of Nessus, closely enveloping the modern Hercules, who proudly claims to be more of a god than a man, must continue to cleave to him, and torment him, until it shall infallibly consume him.

It is a remarkable feature of the system of Popery, and a proof that it is the work of Satan, that its great mission seems to be, to vitiate and corrupt every thing that is good. It poisons the relations of life, and makes the son a traitor to his father, and the wife to her husband, for the maintenance of priestly ambition. By means of indulgences and absolutions, it virtually annuls the divine law, fixing at a paltry sum the pecuniary demerit of every transgression, and degrading the decalogue into a *tariff* of priestly exactions. It destroys the vital principle of all sound morality, by making the favour of God, and eternal life, a reward for implicit faith in the priest. It disfigures and caricatures the worship of God, and the ordinances of religion. Like certain provision merchants, who show their contempt for the Bible, by wrapping in the sheets of it their vilest articles of merchandise, Popery never takes hold of a Bible truth, but in order to give currency to some enormous lie. The gifts of Providence—wealth, talents, genius, learning—are employed by it for purposes of mischief. It has successfully struggled for political power; having, in substance, made the laws, and exercised government over the nations, for a thousand years, only that it might enslave mankind. All the fine arts—music, poetry, sculpture, painting—have been made subservient to its selfish designs. IT IS A UNIVERSAL CORRUPTER. It seems to ransack creation, to find out whatever might be for the honour of God, and a blessing to man, that it may vitiate and destroy it. As if some malignant demon had traversed paradise, to poison every fountain, and pollute every spring, and blight every flower, and scorch every tree. It brings down the curse of

Heaven on every nation where it bears sway; but most of all on the human inhabitants. What sad demonstration of this heavy charge is furnished in the wretched condition of my own native land, gifted by a bountiful Providence with every external and material advantage, but reduced by Popery to a state of dreariness and desolation, no where to be paralleled, perhaps, but in that guilty land whose inhabitants rejected and crucified the Lord of glory.

In this career of consummate iniquity, the grand struggle, and the grand difficulty, has been about the Bible. Nothing has been so perplexing, so hard to be subdued into the service of Antichrist. Yet as Satan's stoutest attempt to draw the Son of God into sin was made by an insidious and perverted use of the divine word, so there is one gigantic falsehood lying at the foundation of the Popish system, which Rome is anxious to prove by the scriptures; and that is, that Almighty God has put the Church of Rome, virtually, the priesthood, into his own place—that the wisdom, and authority, and power of the Godhead are vested in them; that the keys of heaven and hell—the absolute right to bestow eternal life, or condemn to eternal perdition, is in their hands. Having, with infinite craft, persuaded mankind that this doctrine is taught in the Bible, the Church of Rome could be well content to lay the holy book aside, as being of no further utility. Among the myriads of sins that Rome pretends to pardon, the sin of neglecting the Holy Scriptures has never been known to have a place.

But the danger to Romanism from the Bible was not fully apprehended, until after the discovery of the art of printing, and until the might of God's word was demonstrated by the Reformation. Then it was that Rome was compelled to exert her utmost ingenuity to construct defences against this formidable adversary. By her dungeons, and by the flames, she could silence the voice of ten thousand human witnesses. But the same procedure could not be adopted in respect to the scriptures. Other expedients were found to be indispensable. Since the Bible could not be put out of the world, its authority must be lowered, and its testimony neutralized. And here the *mystery of iniquity* has been strenuously at work. By means of false translations, and still more corrupt paraphrases and comments, the true meaning of scripture has been extensively perverted. Then, by setting up the Apocrypha, and the fathers, and oral traditions, intrusted, of course, to the custody of the priests, the decrees of councils, the dogmas of the pope, and innumerable pretended revelations, given by angels and departed saints, the Bible is so overruled as to be virtually set aside. Yet these manifold devices did not wholly suppress the fear of danger. Some inquisitive spirit might choose to examine the Bible, and might discover the want of harmony between its teaching, and that of Rome. To make all sure, the arrogant pretence was invented, that the church is the *sole authorized expounder* of the meaning of scripture; that to the people, the divine word neither has, nor ought to have, any meaning, but what the church assigns to it. This stratagem took effect, and continues to the present day to close up the minds and consciences of more than half of Christendom, against the lessons of heavenly wisdom.

But the boldest blasphemy of all is, that mankind have no right to possess or read the scriptures, but at the sovereign pleasure of the Pope. The Bible is positively forbidden to the people. After it has been bound with seven chains, the Philistines discern danger in it still, and it must needs be withdrawn. The blessed Redeemer commands the people to search the scriptures, that they may become acquainted with himself; but Antichrist commands them to avoid the scriptures, as the most deadly source of heresy and danger to their souls. "All scripture is given by inspiration of God," and declared to be profitable; but the Pope pronounces the scriptures to be unprofitable, and in a high degree pernicious. The apostle Paul congratulates Timothy for having known the scriptures even from childhood, and declares

them "able to make men wise unto salvation;" but Rome, with an audacity that could come only from the pit, affirms that they lead men to perdition. All manner of folly and impiety may be freely printed and circulated in Popish countries; but wherever Popery has full sway, to print or circulate the word of God is a crime to be expiated in a dungeon, or on the scaffold.

Another held, and from the Bible held,
 He was infallible, most fallen by such
 Pretence; that none the scriptures, open to all,
 And most to humble hearted, ought to read
 But priests; that all who ventured to disclaim
 His forged authority, incurred the wrath
 Of Heaven; and he who in the blood of such,
 Though father, mother, daughter, wife, or son,
 Imbrued his hands, did most religious work,
 Well pleasing to the heart of the Most High.

It is true, the charge of forbidding the use of the scriptures to the people is denied by Romanists, who reside in Protestant countries. But we know the value of that denial. The use of the scriptures is permitted, and to whom? To those who have renounced all right to think or to judge for themselves; who have surrendered their understanding and their conscience to the priest: who can see, and will see, no sense or meaning in the word of God, but what the priest permits it to have; to those to whom their *confessor* is above all divine revelation; who can believe that a wafer, over which the priest has uttered certain words in a strange language, has been changed into a God—into the body, and blood, and soul, and divinity of the eternal Son of God. Such persons may, perhaps, be permitted to possess the scriptures, so long as the liberty is used with discretion. Rome intrusts the Bible in the hands of the people, as an indulgent parent might intrust a loaded pistol in the hands of a wilful child, warily and watchfully, knowing that he might destroy himself, or perhaps his own father. But in granting this indulgence to any one, the priest virtually says to him, "The moment that book expresses one sentiment or thought to your understanding or judgment, more than the church approves of, that moment you return the book to me, on the peril of your soul's salvation." What infinite effrontery! What tremendous cruelty! that an insolent priesthood should thrust themselves between the God of wisdom and his own rational creatures, virtually saying to the Most High, "Your words must not be heard by the people, or they shall be ruined." To the people they haughtily say, "Stand off! you have no right to know what was spoken by the prophets, the apostles, or the blessed Saviour, but as we please."

There is evidently a universal and profound consciousness, that Popery and the Bible cannot stand together; that the light would expel the darkness; that the truth would overpower the error; that the beams of the Sun of Righteousness would terminate the reign of old *Erebus* and *chaos*. The Man of Sin can resist argument, and scoff at ridicule, and defy human power; "He esteemeth iron as straw, and brass as rotten wood; the arrow cannot make him flee; sling-stones are turned with him into stubble; he laugheth at the shaking of a spear." (Job xli. 27.) But what he dreads horribly, and the very thought of which brings on a cold paroxysm as of the pangs of dissolution, is "the breath of the mouth, and the brightness of the coming of the Son of Man." Let a free and patent path be once opened for the circulation of the scriptures throughout his wide dominions, and the day of his downfall shall speedily come.

The danger to all the best interests of these lands—to liberty, to social order, and religion, from the prevalence and power of Popery, is both great and urgent. When we consider the marvellous adaptation of the system to depraved human nature, its great antiquity, the vast number of its adherents in

the British Isles, the blind submission they yield to their spiritual guides, the bond of union they all have in a crafty Foreign Power, the ambitious, scheming, mischievous character of the priesthood, and call to mind, also, the redoubled wrath of the old Serpent, who knows assuredly "that he has but a short time," there is evidently a loud call to the friends of truth to "put on the whole armour of God, that they may be able to withstand in the evil day." And alas! all the other dangers are heightened by the unwise and infatuated policy which British statesmen, of all parties, have heretofore pursued, in respect to Popery, in treating it not only as a church or a religion, having a claim to be recognised and respected, but as worthy to be taken under the fostering care and patronage of the legislature, and to be propagated at the public expense throughout the vast dominions of Britain. How can this policy be justified? How can it be any longer tolerated by a nation that has suffered so much from Popery?—a nation professing to believe that this system entails eternal ruin on its deluded victims?*

(To be continued.)

(For the Covenanter.)

INFIDELITY UNDER THE AUSPICES OF CHRISTIANITY.

Infidelity, in its naked and hideous forms, as advocated by its professed apostles and votaries, is comparatively harmless. It commonly only influences and still further debases those who, in some mode or other, seek scope for the indulgence of "the lusts of the flesh," and then its exhibition proves its antidote. But when its principles are inculcated by men professedly Christian; when God and his providence are ignored by such men; when the binding obligation of God's law is discarded by men holding the office of the Christian ministry; when the teachings of the Bible regarding man's primitive state and the origin of evil are overlooked, and the reasonings of "philosophy falsely so called," are adopted and enforced by teachers of religion; when these things are listened to silently, if not approvingly, by Christian audiences, it is time to sound the note of alarm.

One public lecturer of no mean note, R. W. Emerson, in reality—so far as we can judge from its published synopsis—if not formally, teaches the doctrines of fatalism. When so many ministers of the gospel are employed in inculcating blind and passive submission to the decrees of civil government, simply because they are established by the existing authorities, and in scoffing at the "higher law," I conceive that infidelity has entered the pulpit. True, its dogmas have not by these D. D.'s been directly inculcated, but it has been countenanced and strengthened; indeed, in the scoffs and jeers with which many professed Christians, and even ministers of religion, regard the "higher law," I can see nothing but sheer infidelity under the flimsy veil of devotion to civil magistracy. But a still more glaring instance of denying God the Father, and of the Lord Jesus Christ, and of the Holy Spirit, and of the Bible as the means of re-

* "Popery is the last, the most matured, the most subtle, the most skilfully contrived, and the most essentially diabolical form of idolatry which the world ever saw, or which, there is reason to believe, it ever will see. It is the *ne plus ultra* of man's wickedness, and the *chef d'œuvre* of Satan's cunning and malignity. It is the greatest calamity, next to the fall, which ever befell the human family."—THE PAPACY: by the Rev. J. Wylie. Johnston & Hunter, Edinburgh, 1851.—An admirable treatise on "the history, dogmas, genius, and prospects of Popery," and eminently worthy of the prize of one hundred pounds awarded to the writer by the Evangelical Alliance.

generation and sanctification, is found in a toast delivered by the Rev. Dr. Cox, of Brooklyn, N. Y., at the celebration of Washington's birth-day, Feb. 22d, 1851. He is said in the *New York Spectator* to have uttered the following:—"The memory of Washington—the infusion of his spirit is the preservative of the country—the cultivation of his virtues the improvement of mankind." The only conceivable apology that I could offer for such a sentiment is, that it was uttered without due reflection, or that he did not intend that it should be understood in its plain and proper import. Such language would not be true of Isaiah or of Paul, much less of Washington, however great and good he may be supposed to have been.

Infidelity, however, seems to have found a special advocate in the person and teaching of the *Rev. Dr. Dewey*, of New York, who delivered, during the month of January, a course of lectures in that city, upon "Human Progress and Modern Reform." He shows his utter disregard of the authority of God, as impressed upon the Scriptures, when he says in his fourth lecture—"True, the apostle Paul said, 'Wives, obey your husbands;' but that was in an imperfect state of society; and in the present age of light and refinement, we should not insist on the command of the apostle." I do not intend to explain the command, nor to show its binding obligation; but I ask, could the infidel desire a clearer endorsement of his notion that the Bible is either not from God, or at least is unfit for the present state of society? If a moral precept such as this, which Dr. D. scouts, is of no force, how shall we show that the Bible forbids rum-selling, drunkenness, adultery, slavery, murder, and such like? When we bring the precepts of the Bible to bear upon the rumseller, the drunkard, the adulterer, the slaveholder, and the opponent of capital punishment, they may tell us with the *Rev. Dr. D.*, "True, the Bible does say so and so; but in this age of light and refinement, we should not insist upon such commands." In his (professed) elucidation of the "problem of human destiny," he says:—"It," the creation, "must be imperfect, and hence EVIL natural and moral. It is inherent in the very idea of creation." He evidently doubts or disbelieves the Scripture account of the introduction of evil, as recorded Gen. iii. Upon his principle, I do not see how the inference could be avoided that God is the author of sin.

I pass over his volunteer apology for the "passions and appetites of human nature;" nor will I dwell upon his defence of even the most loathsome and disgusting idolatry, for we hear from this D. D., that "even the worship of beasts had its interesting, beautiful, and salutary features." I know not to what people this Dr. preaches; but if they adopt his notions, their views will be at complete variance with those of the author of the Bible. I notice but one more of his crude and infidel principles. In reference to the condition of our first parents at their creation, he adopts the theory "that they were in a state of infancy and imperfection." That the infidel, who discards revelation, should entertain such a notion, is not strange; but that one occupying the position of Dr. D. should publicly adopt such a sentiment, and yet retain his place as a minister of Christ, is a painful evidence of the degeneracy of the times. I call him a minister of Christ merely in accordance with the general sentiment, for I have not the most distant idea that the Head of the church acknowledges as his ambassador any man whose teachings are such as Dr. D.'s. But how strange it is that any who profess to believe the Bible should adopt such a notion! Were not the beasts, the plants, and the trees, in

a state of perfection?—were not all their attributes fully developed?—and was man, the lord of all, the chief of God's works, "in infancy and imperfection?" God pronounced all his work to be very good; and yet, according to this sage teacher, man was in a state of infancy and imperfection!! But, further, God says—"Let us make man in our image, after our likeness." "So God created man in his own image." We learn that this image consisted in "knowledge, righteousness, and true holiness," Col. ii. 10; Eph. iv. 24; and yet Dr. D. ventures, before a Christian community, to say—"In the biblical account of Adam and Eve, there is nothing to authorize the notion that they were born in a state of perfection, intellectual or moral." It is a mournful state of things when those who are professedly set to promote the advancement of Christ's kingdom are employed in destroying its armory, and undermining its foundations; it is for a lamentation when those who are by their profession and office engaged in the uprooting of Satan's empire, are yet engaged in promoting his cause. While the enemies of the truth and supporters of error and wrong are so active, it is the special duty of those who love the truth to be diligent and zealous in exposing error and in declaring the truth.

R.

SINFUL AND GROUNDLSS FEARS.

Nothing will bring ill success upon you sooner than unbelieving and distrustful fears about futurity. For when any person shall, notwithstanding the experience he has had, or might have had, of God's power, love, care, and truth of his promises, yet distrustfully care so far, as not to content himself with his own work, so far as prudent care leads him; but also will take God's work, and the burden of his work upon himself, caring about success, which only belongs to God, and which God only can do, and bear; this folly and presumption does so much provoke God, that it causes him, out of his wise justice, to cease caring for such a one, leaving him to his own care, and to his wit, friends, or any other earthly help, to make him by woful experience see and feel, how little any, or all these, without God, can avail him. Nay, it causes God not only to withdraw his own help, but the help of all things whereon such a man does rely; and what is more, causes them, instead of being for him, to be utterly against him. Is it not just with God, that whosoever will not be beholden to God to bear their burden, but will take it up and bear it themselves, should be made to bear it alone, and to the distress and disquietment of their own hearts?

O! how happy are we Christians, if we did but know, or knowing, would enjoy our happiness! We are cared for in every thing that we need, and that can be good for us; we may live without taking thought, or care in any thing. Our work is only to study and endeavour to please God, walking before him in sincerity, and with a perfect heart; then we may cleave to him, and rest on him both for our bodies and souls without fear or distraction, 1 Cor. vii. 35. God is all-sufficient, and all in all to such; he is known by his name Jehovah to such, Exod. vi. 3; even to the being the accomplisher of his promises to them. If we shall wisely and diligently care to do our work, we serving so good and so able a Master, need not take thought about our wages. If we would make it our care to obey and please so good, and so rich, and bountiful a Father; we need not be careful for our maintenance here, in our minority and non-age; nor yet for our eternal inheritance, when we shall come to full age.

We in this holy security and freedom from carefulness, if we are not wanting to ourselves, might live in a heaven upon earth; and that not only when we have means, for even then our security is in God, not in the means, but when to the eye of flesh we have no means; for God is above and more than all in means.—*Christian's Daily Walk.*

PRAYER.

Prayer is one of the most exalted exercises in which the soul can be engaged. It is perhaps the most elevated state of thought and feeling of which the human mind is susceptible; reaching higher than the imaginations of the poet when his eye is most excited, and his fancy takes its wildest flights; and embracing more than the most capacious thoughts of the philosopher, at the time when he has got the glimpse of some bright discovery, just circling above the horizon, and throwing a flood of light on objects before wrapped in twilight obscurity. Can our understandings comprehend any thing more enlarged than an omnipresent God? Can our wisdom be more profoundly engaged than in looking into the unsearchable depths of the Divine counsels? Can our imagination mount higher than those third heavens in which the Divinity sits enthroned? Can our faith and love repose any where more securely or delightfully than on the word and faithfulness of God? How can the whole heart be so nobly or profitably employed as in holding communion with its Maker? There is no affection of the mind which is not engaged in prayer, except it be the lower and the more depraved ones of our nature. Here is reverential awe, stripped of all the baseness of mere fear; here is hope, not the mere hope of earthly bliss, but of the favour of God, which, when enjoyed, is the fullest bliss. Here is faith, feeling itself firm and immovable in that Being in whom it rests: and here is love, kindled at the light of everlasting love. True prayer quickens the soul without agitating it, as the river is most interesting when there is a ripple upon its surface to show that it is moving; as the sky is most beautiful when there is enough of breeze to clear away the mists and damps that have been exhaled from the earth, but no storm to disturb its serenity. Prayer, when engaged in in spirit and in truth, free from pride, and the troublings of the passions, contains within itself its own answer, in the heavenly calm and repose which it communicates to the soul. Like every other good act it is its own reward. When the soul is thus spread out before God, heaven itself seems to descend upon it, as we have seen the image of heaven reflected in the bosom of a tranquil lake spread out beneath it. The man who cultivates a devotional spirit is like the earth in its orbit, guided by a creative power, and illuminated by a central light, and carrying every where a circumambient atmosphere, with a life-giving and refreshing influence.

(M^cCOSE.)

STAND FAST.

How much of Christian character and usefulness is involved in this injunction! It is easy enough to take a position. The difficulty is to maintain it. It is easy to resolve. But to keep one's vows requires moral courage and strength. It is easy to admit, in general terms, our defection from Christian consistency; but to set about correcting our faults calls for real effort. What an amount of good purposes and good beginnings are wasted for want of steadfastness. Fickleness and irresolution fritter away the most promising developments of character. If Christians

would only hold fast to that which is good; if they would but block the wheel against retrograde movements; if ministers could rely upon them to retain the vantage-ground to which they have led them: what a different aspect would the church present! But, alas! how often must the foundation of repentance from dead works be re-laid? How often must they who ought to be fed with meat, be again nourished with milk!

Fellow-Christian, *stand fast* in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage. Have you discovered the fatal defects of your past experience? Have you entered anew into the covenant with God? Stand fast, then. Do not return to the beggarly elements of the world. Do not slide back into former apathy. Do not lose that lively sense of divine things which you have just acquired. Keep yourselves in the love of God. Is it not worth an effort? Will you not be paid for the cross-bearing? Does not communion with God more than compensate for those worldly pleasures which you have resolved to give up? To feel that you are prepared to die—is this less to you than present ease? Will you not then stand fast in your new position, and thus adorn the Gospel, while you save yourself?

Have you, as a parent, resolved to withstand the persuasions of youthful frivolity, and to do your duty in your family? It is painful, perhaps, and you must endure the strife of tongues from children too long indulged, or from their mother, who fails to support your decision. *Stand fast!* Hold on to the helm!

You are acting under a solemn trust. Fear not murmurings. They are but the penalty of your past neglect. It is high time you took your stand. Decide what is safe for your children, and let them enjoy it. Decide what is dissipating and hurtful to the soul, and then carry out your convictions of duty. You cannot be unstable without the most serious consequences. God, and angels, and your sainted kindred, watch your conduct with solicitude. Behold the cloud of witnesses! Would you have the blessing of your sire descend upon your seed? Then you must be firm. You must command your children and your household after you.

Has God called you to tread a thorny path? Or, like Ezekiel, to dwell among scorpions? Does duty lead you to confront the face of opposition or scorn? Do worldly connexions hinder your piety, or embarrass your religious efforts? Does the love of Christ seem to draw a line between those who should be one? Does it bring variance between father and child, or between sister and brother? Yet stand fast to duty, to principle, to the high course of obeying God. Fear not the consequences of doing right. They will in the end be happy. Whatever your avocation, or condition, or temptation, write on the tablet of your heart this cogent dictate of reason and religion.

Stand fast! Only be in the right; there stand, if the heavens fall! *Fiat justitia ruat cælum.—N. Y. Obs.*

THE PRESENT STATE OF EUROPE.*

We will not attempt to disguise our fears in regard to the state and prospects of Europe. We confess that we have never felt so much solicitude for the peace of that part of the world, and the prospects of the

* This article, from the pen of Dr. Baird, furnishes a correct picture. We have italicized some clauses. ED. COV.

Gospel there, as we have done within the last few weeks. There has been nothing in the political condition of Europe that has been half so alarming since 1815—if indeed since 1804—as what we now behold. There is indeed one great difference—and that constitutes one of our best grounds of hope—between the present epoch and either of those just named. At the present, true Christianity has made a good deal of progress in all the Protestant portion of the population of the Continent, and there is a great deal doing to advance its interests in most of the papal nations. There can be no comparison instituted between the efforts which are now making to disseminate the Truth in France, in Belgium, in Germany, in Holland, in Hungary, in Russia, in the Scandinavian countries, in Switzerland, or even in Italy, and what was doing in 1804, or even in 1815. The number of the truly pious—of the children of God—has greatly augmented in almost all the countries of Europe. The least progress has been seen in the Austrian Empire, in Italy, and in Spain and Portugal. But even in these countries there has been some little progress—and the case of Italy, particularly of some portions of it, is decidedly encouraging.

When we think of the progress which evangelical religion has made, within the last thirty-seven years, in Europe—small as that progress has been in comparison with the population which has not yet felt its influence—we cannot but hope that God will, in answer to the prayers of His people, and from regard to their efforts to extend His kingdom, not only make even the movements of His enemies to promote ultimately, in one way or another, the advancement of that kingdom, but also that He will cause the days of *convulsion*, of *revolution*, of *distress*, and of *blood*, which are evidently drawing nigh, to be “shortened.” There are thousands of devoted and active Christians in France, Belgium, Switzerland, Germany, Holland, Italy, and other countries on the Continent—to say nothing of Great Britain and Ireland—who will pray, and very earnestly too, that peace may prevail, and that through its prevalence the Gospel may be more and more extensively made known to the nations. Widely different is this state of things from that of 1789, 1804, or even 1815—although at the last named epoch the resuscitation of true religion was beginning to make some progress in a few of the countries just named.

We consider this a good ground of hope. The prayers and efforts of even a very small portion of a nation may save it from ruin. The influence of Christianity has been immense in many ways, one of which is found in the prayers of God’s people, and which, it has been beautifully said, “move the Hand that moves the world.” Another is to be seen in its reformatory and conservative action. And a third is to be found in the fact that their efforts, if earnest, to build up the kingdom of Christ, are a pledge and proof that the time has come to build up that kingdom, and a guarantee that He will not let that work be hindered, at least not for any great length of time, either by war or any thing else. These views certainly ought to enable us to look with some degree of confidence at the gathering storm, which is even now beginning to display its portentous clouds along the eastern horizon, and whose occasional flashes of lightning begin to be seen, and its deep-toned thunders to be heard, at ever-diminishing intervals. Still the prospect cannot but excite apprehension, and even alarm at times.

The reign of a double despotism, that of the prince and of the priest, has recommenced on the Continent. The absolute princes of Europe,

having recovered from the terror with which the Revolutions of '48 had struck them, have not only taken back all the concessions they made in favour of liberty in that eventful year, but have succeeded in surrounding their thrones with a greater number of bayonets than ever. Not only so, they have succeeded in arousing the fears and gaining the support of the wealthier and higher classes, by holding up to their view the excesses of which, unfortunately, a wild Socialism and ungoverned Democracy were for awhile the authors of at Paris, at Berlin, and at Vienna. To sustain their thrones, the aid of the Roman Catholic Church, too, has been invoked, in conjunction with the bayonet. Never, since the great Reformation in the XVIth century, has the union between Rome and the despotic governments been more complete than at this moment. The *coup d'état* which Louis Napoleon has made in France, and the ratification of that act of perjury and fraud by the vote of *seven millions and a half* of Frenchmen, out of *nine millions and a half*, has secured the triumph, probably for years, to despotism on the Continent. The rule of Armed Force is now as complete in France as it is in Russia, Austria, Naples, Tuscany, and Rome. And what is the most alarming fact to the mind of a Protestant—and yet it is one which should in reality surprise no one—the priestly cohorts of a corrupt church are as much courted, and more relied on, than the military legions. In papal countries, it is the hierarchy of Rome that is looked to as one of the grand supports of despotism; in Russia it is that of the Greek Church. Even in Protestant Prussia, the government, distrusting, (and justly,) the Protestant Church, as not at all reliable in the coming struggle of tyranny and liberty, is courting the papal hierarchy, and with every prospect of success! Romanism is also courted and relied on (we are ashamed to write it) in Baden, and other Protestant countries in Germany.

And whither is all this tending? Manifestly to a tremendous conflict, in which *despotism*, *Romanism*, and other forms of a false Christianity, will stand on one side, and *liberty* and *Protestantism* on the other. There is even danger that, in some countries, the struggle may almost take the character of a *religious war*, like that which desolated Germany for thirty years in the seventeenth century.

But what we most apprehend at present is, that Rome will avail herself of her ascendancy in the councils of France, and other papal countries, to demand and secure the arrest of the aggressive movements of the friends of truth. Indeed, this influence is complete in Tuscany, the States of the Church, Naples, and Austria. We fear that the Gospel is about to encounter great opposition in France—not, perhaps, *persecution unto death*, but all those hindrances which Rome knows so well how to create in countries whose governments she is able to control. We have the most serious concern for the position in which the exertions of our Protestant brethren, to build up the kingdom of God in that great and important country, are likely to be placed. We shall soon hear, it is to be feared, that Louis Napoleon, who is doing so much to please the Roman Catholics—giving up to them the Pantheon at Paris to be a church once more, promising a cathedral at Marseilles, etc.—will go further, and if he does not attempt to destroy Protestantism, at least he will engage to restrain the efforts of colporteurs, evangelists, and ministers, when labouring beyond the limits of the Protestant churches established by law. *Surely it is a time for earnest prayer.* (Am. & For. Ch. Union.)

SCOTTISH REFORMED PRESBYTERIAN SYNOD.

Glasgow, October 6, 1851.

We have lately received a copy of the Minutes of the last meeting of the Scottish Reformed Presbyterian Synod.—We extract the following passages.

Session I.—The Synod of the Reformed Presbyterian Church in Scotland met according to appointment; and, after a sermon by the Rev. Dr. Bates, Moderator, from 2 Timothy iii. 1—“This know also that in the last days perilous times shall come”—was constituted with prayer.

Reported by the Presbytery of Paisley, that on September 9th, they ordained Mr. Charles M'Caig to the office of the Holy Ministry and the pastoral charge of the congregation at Lochgilphead.

Reported by the Presbytery of Glasgow, that on the 11th of September, they ordained Mr. John Biggar to the office of the holy ministry and the pastoral charge of the congregation at Wishaw. Mr. Biggar was present and took his seat at Synod.

The Rev. William Symington was unanimously elected Moderator.

Session II.—Mr. Symington, being present, took his seat as Moderator.

Reported by the Presbytery of Dumfries, that Mr. George Proudfoot was licensed by that court to preach the gospel on the 2d of July last.

Mr. Anderson, convener of the committee on the signs of the times, gave in their report, in regard to the special objects and arrangements of the present meeting. The report was approved and adopted; and synod proceeded to carry into effect the recommendations contained in it.

Professor Symington moved and illustrated the following resolution:—That, considering the state of the world at large, the workings of the man of sin in every place to which his influence can reach, the condition of the nations of Europe, the state of our own land in reference to religion and morality, and the manifold sins and short-comings with which ourselves are chargeable, in the position in which the Lord hath placed us as witnesses for the prerogatives of Immanuel, and for the cause of the covenanted reformation; we feel solemnly called, and with that call we resolve now humbly to comply, to separate ourselves to humiliation and prayer, to afflict ourselves before our God, to seek of him a right way for ourselves and for our children, and earnestly to implore mercy from on high to ourselves, to our beloved land, and to the inhabitants of our world.

This resolution was seconded and supported by the Rev. Hugh Young, and unanimously adopted by synod.

Session III.—It was moved and agreed that the Rev. William Wilson, D. D., a minister of the Reformed Presbyterian Church in the United States of America, being now present, be invited to a seat among the members of court—Dr. Wilson accepted the invitation.*

The Rev. John M'Kinlay addressed the court in further explication of the resolution adopted on this day. Devotional exercises were then conducted by Mr. M'Kinlay, Mr. James Goold, and Mr. Winning.

Session IV.—Devotional exercises were conducted by Mr. Kay, and Mr. Biggar.

The court, anxious to adopt some practical measure for promoting the cause of the gospel among Romanists, after deliberate consideration, unanimously agreed, on motion—That a committee, consisting of Dr. William Symington, Dr. Bates, Mr. William M'Leod, and Mr. James Taylor—Dr. Symington, convener, be appointed; with instructions to take steps towards the setting up in the City of Glasgow of a mission to operate practically on Romanists in the way of delivering them from the soul-destroying errors of Popery; and to put themselves in communication with Christians of other

* This is rather strange. If our brethren in Scotland hold on in their present course, we do not see how fellowship can be maintained with them.—Ed. Cov.

evangelical denominations, with a view to the object in question; and that it be farther recommended to the ministers of this synod, to take such steps in their respective localities, as may seem to them practicable, with the view of accomplishing the same end.

Professor Symington submitted a proposal respecting a change in the time and number of the meetings of synod. Whereupon it was agreed that a committee be appointed to consider the subject of the proposal, together with such other arrangements as can be made for the greater convenience of the meetings of this court, and to report at next meeting of synod. The committee to consist of Dr. Andrew Symington, Dr. Wm. Symington, Dr. Bates, Mr. M'Leod, and Mr. Taylor—Dr. Andrew Symington convener.

Mr. Ferguson read the report of the committee appointed at a previous meeting to take into consideration the whole subject of oaths of civil office.

It was agreed that the thanks of synod be given to the committee, and, particularly to Mr. Ferguson, the writer of the paper, for the care and diligence bestowed on it; that meanwhile it should lie on the table—and that the committee be re-appointed to continue their investigations, and report at next meeting of synod. The committee to consist of Mr. Neilson, Mr. Ferguson, Mr. Graham, Mr. Hunter Finlay, and Mr. John Merrilees—Mr. Neilson, convener.

Session V.—Devotional exercises were conducted by Mr. William H. Gould.

Mr. M'Dermid moved the following resolution, viz. :—

That the recent Papal aggression—the defection of many professing Protestants, ministers, and others, and some of them persons of learning, rank, and influence, to the Romish communion—the increase of Romanists in Britain—and the multiplication of places of worship and educational and religious institutions in connexion with the church of Rome—the aspects of the European nations—the ecclesiastical and political state of our own land—and the lamentable prevalence of ignorance and irreligion, combine to present a loud call to serious consideration. Participating with others, in the solicitude and alarm created by these things, we are fearful lest these feelings should relapse into indifference and security, and therefore resolve, in the strength of the Lord God, to stir up ourselves and others to holy watchfulness, to persevering continuance in humiliation and prayer, and to enlightened zeal and devotedness in the work of the Lord, earnestly seeking the advancement of vital godliness, the overthrow of the man of sin, and the diffusion of true and undefiled religion to the ends of the earth.

This motion was seconded by Mr. Graham, and unanimously adopted by synod.

Mr. M'Lachlan moved the following resolution, viz. :—

That we are now specially called to renew the study of the holy Scriptures on the subject of the great apostacy, and particularly the prophetic delineations of Daniel, Paul, and John—to mark distinctly the true anti-Christian character of Popery, and the exact verification of the Divine predictions in its history; and this with a view to impress our minds with a sense of the evil and danger of that impious system.

This motion was seconded by Mr. M'Meeken, and unanimously adopted.

Mr. Anderson moved—That while appreciating, with gratitude to God, the innumerable benefits conferred on these lands by the reformation, we are called to humble ourselves under a sense of the great guilt contracted in dealing unfaithfully with it, and departing from it: this guilt being greatly aggravated by the violation of solemn engagements; we cannot but lament the grievous departure from this reformation at the revolution; the concessions that have been made to Popery by successive administrations of the government of these lands; the elevation of its votaries to places of power and trust in the nation; the pecuniary support given to the Popish College of May-

nooth; the national endowment of the Romish Church in Canada and other British colonies; the teaching of Popish doctrine, and the practice of Popish rites in the Universities of England and in the Prelatic churches. We feel more and more impressed with the close affinity that exists between Popery and the Prelatic system, as manifested, not only in the doctrines and practices of the Tractarians, but also in the recognised standards of the Anglican Church; and feel called on to mourn over the great national sin contracted in this matter, exposing to those threatenings denounced in the Word of God.

Mr. Neilson seconded this motion, and it was unanimously adopted.

Session VI.—Devotional exercises were conducted by Mr. Henderson.

The Clerk of Synod intimated that he had received the following extract of their minutes from the clerk of the synod of United Original Seceders:—

At Edinburgh, 2d May, 1851.

The synod of the United Original Seceders being met and constituted. *Inter alia*, this synod having received a communication from the Reformed Presbyterian synod, intimating that that synod had agreed to re-appoint their committee on correspondence with Original Seceders, with instructions to hold themselves in readiness to re-open the correspondence on the first opportunity, this synod now agree to re-appoint their committee on correspondence with other churches, with instructions to meet with the committee of the Reformed Presbyterian synod when an opportunity offers.

Extract from the minutes by

ROBERT SHAW, Synod's Clerk.

REV. JOHN GRAHAM, Ayr.

It was agreed to recommend to the congregations of the church to set apart a time for publicly engaging in humiliation and prayer, on account of the aspects of the times.

Synod appointed their next meeting to be held in Edinburgh on Monday after the first Sabbath of May next, at six o'clock, evening. To be opened with a sermon by the moderator.

Session VII.—Mr. Alex. Young conducted devotional exercises.

Mr. Martin moved, and Mr. Matthew G. Easton seconded the following resolution:—

That we are confirmed in our belief that Popery is, in the fullest sense of the term, the Antichrist, as opposing itself to the Holy Scriptures, the doctrine of Christ, the true worship of God, the honour of the Saviour, the privileges and liberties of the Church of Christ, the welfare of nations, the progress of the kingdom of Christ in the world, and the civil rights and liberties of mankind. That the civil communities of Europe have been deeply criminal in the sight of God, in making their constitutional and legislative enactments, and their international proceedings, subservient to the interests of Popery; and that the present time calls for a distinct declaration of the authority of God and his Christ over the kingdoms of the earth, and an unequivocal condemnation of the sin of compromising this claim, by silence, concession, or apology; or of rejecting it, by an indiscriminate repudiation of all subjection of the kingdoms of this world to the Lord and his anointed.

This resolution was unanimously adopted.

Mr. Ferguson moved, and Mr. James Goold seconded, the following resolution, which was unanimously adopted:—

That, with a view to prepare for the duties of the present day, and the events of the future, it is incumbent on the church earnestly to strive for the revival of the power of faith and godliness; and as a means of this, under the Divine blessing, as well as to guide in duty, and to strengthen for the hour of trial, to address herself to the study of the prophetic word; believing that prophecy is designed, not only to declare beforehand what is to take place, and supply an argument for the divinity of the Holy Scriptures, but to give support to faith, and direction to present duty, and patience in waiting the times and seasons which the Father has put into his own power, and pre-

paration for the events that are foretold: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

And on the motion of Mr. Milwain, seconded by Mr. Symington, it was unanimously resolved—

That, while humbling ourselves under the mighty hand of God, acknowledging our many shortcomings and trespasses, seeking repentance and forgiveness, and gracious reviving to all duty, and knowledge of the times, and what Israel ought to do in the present eventful day; we solemnly and humbly resolve, in Divine strength, to walk more closely with God; and with more zeal, and fidelity, and devotedness, than heretofore, to hold forth the word of life in opposition to all the errors of Popery, to maintain and diffuse the principles of the reformation, and to seek the rescue of the victims of Popery, by enlightening them in the doctrines of God's salvation, that they may be converted, and saved; and brought to eternal glory.

It was moved and agreed that Dr. Bates be requested to publish the sermon preached by him at the opening of the synod. Dr. Bates stated that he would take the proposal into serious consideration, and if it appeared to him likely that the publication of the sermon would do good, he would be happy to comply.

The moderator closed the meeting of synod with prayer, praise, and the apostolic benediction.

All the meetings were opened and closed with prayer.

(Signed,) WILLIAM SYMINGTON, Moderator.
JOHN GRAHAM, Synod Clerk.

"THE YOUNGER SISTERS"—A MISTAKE.

A correspondent of the "Friend of Missions" says, referring to the divisions in the churches:

"But who is in the fault? The Associate Church? No. She is the senior church. The Associate Reformed Church, and the Reformed Presbyterian Church, are younger sisters. They have gone out from us."

Some mistake here. As to the A. R. Church we have nothing to say, except that it had its origin in an attempt at union very much resembling the attempts that have been made with the same object of late years. As to the Reformed Presbyterian Church, nothing can be farther from the truth than the above statement. The Associate Church originated in a secession from the Church of Scotland some forty-five years after the Revolution Settlement in 1688—the Reformed Presbyterian Church having maintained all that time a distinct position; for thirty years of the time having enjoyed the ministerial labours of Mr. McMillan. But to go farther back. At the Revolution Settlement our fathers did no more than hold on to the Covenanted platform of *their* fathers: the Erastian Establishment left them. So that the Associate Church, so far from being our "mother" church, is a *secession* from a church which itself *seceded* from the Reformed Presbyterian Church!

SINGING PRAISES TO GOD.

We notice with satisfaction some indications of a desire to bring back the churches, at least as regards the manner of praising God in public worship, to the simple institutions of the Bible. Such an indication we find in the fol-

lowing article, which we find as a communication in the columns of the *Christian Intelligencer*. It is worthy of a place, moreover, on the ground of its own merits, in other respects.—Ed.

From communications which have recently appeared in the *Intelligencer* on this subject, I have learned that I am not the only person who feels concerned about the present mode and manner in which this delightful and important portion of God's worship is performed in most churches in the *country*, as well as in cities. They have revived in me a hope that we may possibly be brought back, "to stand in the way, and see, and ask for the old paths, and walk therein."

"The first of all earthly singers," says Ambrose Serle, "gave this an inspired rule: Sing ye praises with understanding. Without spiritual understanding, we can only make a noise." It is spiritual harmony which is the delight of Heaven, and not outward jingle and sound; and therefore if we are not spiritual, we can have no true notion of this delight, nor make melody in our hearts to the Lord. The thrills of music, and the divine joys of the soul, are very different things. Worldly men have had the first, and thought them from heaven; but they continued no longer than the sound; while the peace of gracious praise is full, sublime, and abiding. What manner of Christians must we be, before any of us can say, with the apostle, "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also."

"I cannot but shake my head," says Serle, "when I hear an officer of the church calling upon the people 'to sing to the praise and glory of God,' and immediately a dozen or more smiling men and women, in a high place, shall take up the matter, and most loudly chant it away to the praise and glory of themselves." The tune, perhaps, shall be new, or too difficult for the greater part of the congregation, who have no leisure to study crotchets and quavers; and so the most delightful of all public worship shall be wrested from them, and the praises of God taken out of their mouths and "sung by proxy," as one of our correspondents very properly styles it. It is no matter whence this custom arose, or what may have been the excuses for it; in itself it is neither holy, decent, nor useful, and therefore ought to be banished entirely from the churches of God.

When congregations sing all together in some easy tune, accommodated to the words of their praise, and not like to take off their attention from sense to sound, then, experience shows, they sing most lustily (as the Psalmist expresses it) and with the best good courage. The symphony of voice and the sympathy of heart may flow through the whole congregation, which is the finest music to truly serious persons, and the most acceptable to God, of any in the world. To sing with grace in their hearts to the Lord, is the melody of heaven itself, and often brings a fore-taste of heaven to the redeemed even here. But jingle, piping, sound, and singing, without this divine accompaniment, are grating, discordant, jarring harshness with God, and vapid, lifeless insipidity to the souls of his people.

AFFAIRS ABROAD.

Ceylon.—In our last number we gave a sketch of the fruits of missionary labour in this island. The following, which is extracted from a late

report of an English missionary, exhibits the character of the worship prevalent among the natives:

"The people are *in theory* all Buddhists—in *practice*, all devil-worshippers. Within four miles of my house there are sixteen Buddhist temples. In one of these alone there are thirty priests! The whole number of priests in this circuit is perhaps five hundred. It is "not by (*human*) might nor by power" that we can prevail against such a host as this! Frequently, in the dead of the night, I hear the music from the devil-dances in the neighbourhood. I have attended these midnight orgies; and it is only by doing so that any person can form an idea of the strength with which this superstition binds down an otherwise acute, ingenious and intelligent people. Never did a Christian congregation in England listen with more unbroken silence, nor an audience in Exeter Hall hang with more complete absorption of soul on the lips of its most chosen speakers, than these people do on the frantic gestures, and hideous yellings, and senseless incantations of the devil-priest. To their conceptions, he is penetrating the invisible world, and communing with spirits. His ascendancy over their minds is complete. He is the great intercessor between devils and men, for the removal of all evil and bestowment of all good; for the Devil is still the same liar who said of old, "All these things will I give thee, if thou wilt fall down and worship me." Without the priests, nothing can be done. If a house is to be built, if a journey is to be taken, if a child is to be born, devils must be propitiated and their favour secured; but especially in cases of sickness, where all ordinary methods of cure have failed, devil-dances and incantations are the last resort, the poor deluded wretches often dying in the midst of the ceremonies, although the priest has perhaps offered a fowl in sacrifice, dug open graves, and slept in them, and *fried eggs in human skulls*, in order to obtain the necessary influence to perform the cure."

These priests profess to be able to kill by their incantations. Advantage was taken of this to put their system to the test; the Secretary of the Tract Society offered himself as a subject to work upon. They made the attempt, and failed; and were, at least for the time, disgraced. Even among such a population and priesthood the gospel makes evident progress.

Circassia.—The Russians report a great victory over Shamil, the warrior-priest, or prophet, who has so long directed the Circassian armies.

Madagascar.—The bloody Queen of this island, at whose command the Christians have been so often subjected to persecution, is dead. The change will, probably, be highly favourable to the interests of Christianity, as the young prince, her son and successor, has for some years past been an avowed Christian.

Hungary.—The reports, to which we alluded in our last, of another anticipated uprising in Hungary, are confirmed by later accounts. A correspondent of the London Times says:

"Not long since, a battalion was drawn up at Esseg, and while the major was inspecting the men, the cry of 'Zivio Kossuth!' (Kossuth for ever,) was heard. To the inexpressible disgust of its commander, the cry was echoed by the whole battalion."

The same writer adds:

"Though the Austrian papers are completely silent on the subject, it is certain that the national party in Hungary and Transylvania is still carrying on an under hand agitation. From credible sources, I learn that a very general impression exists that a great change will take place in the political posi-

tion of Hungary, before another year has elapsed, though no one is able or willing to specify what has given rise to such an absurd idea. Government was long content to observe the machinations of its opponents in silence, every now and then putting its heavy hand upon any individual who might make himself particularly conspicuous; but the Governor of Transylvania, Prince Schwarzenburgh, has now considered it necessary to issue special instructions for the guidance of the military authorities."

In the late revolution, the Croatian armies, under Jellachich, were arrayed on the side of Austria. It is said that they are now prepared to take part with the Magyars. The tyrannical proceedings of the government have filled them with disgust. The Scottish missionaries, expelled from Pesth by the Austrians, have reached Scotland. Their schools have been closed, and an order has been issued for the confiscation of all Bibles imported into Hungary. The British government has made some inquiry respecting these proceedings; with what result, we have not learned.

Germany.—Many of the German States are suffering from a great dearth of provisions. The distress is great and general. The papers say:

"In Lithuania, bands of from thirty to forty individuals overrun the country, and carry off by force whatever cereals they can find on the farms. At the barrier post of Merol the custom house was attacked, but unsuccessfully. A detachment of dragoons had been sent from Tilsit. Thirty persons have been arrested, and conducted to Konigsberg. In Upper Silesia, and more particularly in the circle of Rybuike, the famine is producing the worst consequences. Sickness and death have so increased that the clergy are unequal to the duties of visitation and burial imposed upon them. It is feared that the hunger-fever of 1847 and 1848 will be renewed. The population of the Thuringian Forest are emigrating in despair; and in the Oberland of Weimar, a whole parish, with priest and schoolmaster, has left the country. The same thing has been repeated in the duchy of Gotha. The government has bought the village, and is taking down the houses. In the Odenwald, i. e., Hesse, the pressure is so great that the government has sent troops thither, fearing an insurrection."

The re-action has extended itself in some parts of Germany to the forcible putting down of evangelical religion:

"At Eimbeck, in Hanover, the assembly of the church has been twice dispersed by the police, and their pastor is threatened with a prosecution in case he ventures to hold another religious service. In Baden, though the Jesuits have the largest liberty, our brethren are forbidden to hold a meeting for worship. Another brother has been expelled from Mecklenburg, and Mr. Niemitz, the pastor at Memel, in Prussia, has been forbidden to carry on a Sabbath school. Three complaints have been made against him for administering the Lord's Supper. But they are undismayed, confident that as persecution in time past has not crushed the truth, it cannot now crush it."

Sardinia.—We have presented our readers with frequent notices of the interesting changes which have taken place since 1848 in the kingdom of Sardinia. The following, from the pen of the correspondent of the London *Morning Chronicle*, presents a summary of the course of events there, and of the present state of Protestantism:

"The constitution of 1848 has completely changed the position of Protestants in Piedmont, and, as an earnest desire for religious liberty, the King, (with the Chambers) has, as it were, placed the Vaudois in the position of being the recognised Protestantism of Piedmont. The cruel law prohibiting their possessing landed property beyond their own valleys was rescinded,

and they were not only allowed, but encouraged, to open a place of worship in Turin. Government made it a kind of stipulation that the Swiss Protestants previously established in Turin, should join with the Vaudois in their plan of worship, which, after some hesitation, they agreed to. Within the last few months, the numbers of the Vaudois congregation in Turin have been augmented by the accession of various Italian refugees who have embraced Protestantism—and quite lately, a large number of persons from Tuscany and the Roman States, among whom were a titular bishop and several priests, have abjured their church, and have also joined the Vaudois. These Protestants are now about to erect in Turin a Gothic church, which, it is said, will—from the novelty of its style in this country—excite much observation. My informant fancies, that throughout Italy there are vast numbers anxious to embrace Protestantism; but he allows that they are first led to this by a political bias. With regard to the Vaudois church in Turin, I find that the first stone of it was laid in November with great ceremony, in the presence of the English, American, and Prussian Ministers.—The Protestant movement in Sardinia is not otherwise than popular with the Liberal press. The radical papers delight in contrasting the unostentatious position of the Vaudois *pasteur* with the titular grandeur of the monsignors of the Church. There is one feature, too, that distinguishes the Piedmontese movement from other continental movements. *There is an admixture of religion in the whole.* The public papers are full of church questions and church disquisitions. This shows, at all events, that the people are not indifferent to religion."

Switzerland.—This free country is an eyesore to the despots of Europe. A month since, the measures of these conspirators against light and freedom seemed to indicate a determination to deal with Switzerland as Poland was dealt with—to blot it out of the map of Europe. Late accounts show a *present* settlement of the question at issue. Switzerland agrees to expel all the really dangerous refugees, and France recedes from her other demands. Still, the end of this part of the drama is not yet. The correspondent of a leading paper has an interesting passage on this subject. He connects this movement with others quite remote, but more important:

"The reported intentions of the French government towards Switzerland and Belgium have undergone some change recently. It is now said that instructions have been despatched to Berne, which are more favourable to Switzerland. The correspondent of the *Morning Chronicle* states that Louis Napoleon is greatly dissatisfied with the conduct of Austria, and that he now leans towards England, where he hopes to accomplish much through the medium of his friend, Lord Malmesbury. It is added that the plan of Louis Napoleon now is to treat the Federal Council with great consideration and tenderness, by which policy Switzerland may become the ally of France, and, in conjunction with England, maintain the independence of that country, and offer a vigorous opposition to any attempt that may be made by Austria at coercion or undue influence.

"The recent note addressed by the French government to the Federal Council shows that this advice is not ill-timed; for the French ambassador at Berne, 'by order of the President,' insisted on being formally promised 'that the expulsion of all refugees he might name should be granted, and he stated that a refusal to satisfy his demand would immediately produce "unpleasant complications.'" This does not indicate 'consideration and tenderness' on the part of France! The organ of the Russell party regards the present situation of Switzerland as critical in the highest degree, as the proposition of Austria, put into plain language, is, that she and France should

conjointly take possession of Switzerland, destroy her nationality, extinguish her republican institutions, and occupy it in perpetuity, and thus she would become a second Poland, blotted out of the map of Europe! The pretext for 'intervention' is that Switzerland harbours refugees; but the actual reason is to be found in the fact that, being really a free country, it is an eyesore to all despotic governments, and to none more so than to Austria and France. England is bound by solemn engagements with other powers to uphold the integrity of Switzerland; and she cannot view in silence such a monstrous act of aggression. The Vienna correspondent of the *Times* expresses his strong belief that Austria would be but too willing to lend a helping hand to crush Switzerland, and he gives the opinion of a highly intelligent German respecting a war between France and England. Such a war would inevitably lead to the accomplishment of the favourite plans of Russia and Austria. 'A simulated revolution in Moldavia and Wallachia, would give the Russians an excuse for occupying those natural granaries, and such a quarrel might be picked with the Porte, as would render an advance upon Constantinople imperatively necessary.'

France.—The power of Louis is still unresisted. His measures are as high-handed as ever. Socialists, Republicans, and Legitimists, are banished and sent to Cayenne by military commissions. The last act of his government breaks up the University of France, and remodels the whole system of public instruction. It is thus stated:

"The whole of the present system of public instruction is to be suppressed. The College of France, and even the Faculty of Letters, is to be abolished; the Ministry of Public Instruction is to be done away with, and the whole of that department is to be made a simple division in the department of the Minister of the Interior. If this measure be carried out, the whole of the Colleges (or lycées, as they are now called) in Paris will be placed under the surveillance of the Minister of the Interior, and those in the departments under the surveillance of the prefects. The communal colleges will be placed under the councils of the arrondissements, and the primary instructors (*l'instituteurs primaires*) will be made dependent on the councils of the communes. As respects the ecclesiastical secondary establishments, they are to be placed exclusively under the surveillance of the bishops—a concession by which Louis Napoleon hopes to gain the sympathies of the Church. The Abbe Daniel, rector of Caen, is to be appointed one of the inspectors-general, who will be charged with the periodical inspection of all the lycées and other educational establishments (with the exception of the ecclesiastical establishments) throughout France. This plan of destroying the University of France—an institution which has produced so many of the most illustrious names in France—seems so inconceivable that many refuse to give credence to it, but its execution may be expected in the course of a few days. Among other restrictions to be put upon the liberty of education, it is to be laid down that no school can be established without the authorization of the Government. The normal school of Paris, which is the establishment for the education of schoolmasters, is to be suppressed. It is thought that all communal schools will cease to exist; for it is resolved that they shall be at the sole expense of the communes themselves, and that they will receive no subvention, as at present, from the State.

"The first consequence of this measure will be to throw upwards of 3000 functionaries connected with public instruction (principally professors and schoolmasters) out of employment, and, as they are generally men living 'from hand to mouth,' to misery. The next will be to throw the cause of education back for half a century. This measure will have the most deplorable effect in the distant provinces. The object of it appears to be to throw

education entirely into the hands of the priesthood, for it will enable the clergy to offer education on much cheaper terms than the lay establishments, which are to have no support from Government. It is probable, however, that the effect will be different from what is expected, for it will expose the clergy to the charge of Jesuitism, and to the hatred—a hatred not yet completely extinguished—of which they were the object between the period of the Revolution and the year 1830.”

So far, no farther assaults have been made against the Protestants. They are still subjected to petty annoyances, but no sweeping measure has been adopted against them. Should the power of Louis—who means to be Emperor, and has fixed, it is said, the 1st of August for the proclamation—be fully consolidated, such a measure will almost certainly follow.

Italy.—The great leader of the Italians—Mazzini—made his first public appearance in London in February last, when he made an address to a large and enthusiastic audience. Its substance is given by a foreign correspondent:

“In the first portion of his brilliant essay Mazzini referred to the ancient history of Italy, and then stated the aims and views of the Italian national party. That party, he said, were not anarchists, destroyers of all authority, followers of Proudhon—they thirst for authority, but where is it? Is it with the Pope? with the Emperor? with the ferocious or idiotic Princes now keeping Italy dismembered into foreign vice-royalties? These repress, organize ignorance, trample, and persecute—they have Jesuits and spies, prisons, and scaffolds. The Italian party want authority, not the phantom of authority—they want religion, but not idolatry—they want the hero, but not the tyrant—their problem is an educational one—they spurn despotism and anarchy, for the first cancels liberty, and the second society. Mazzini gave a sketch of the last Italian campaign for national independence, when the people proclaimed the Republic with one voice; and there is, at this moment, he said, a grand social thought pervading Europe, influencing the thinking minds of all countries, hanging like an unavoidable Damocles’ sword over all monopolizing, selfish, privileged classes or interests, and providentially breathing through all popular manifestations. Revolutions, to be legitimate, must mark a step in the ascending career of humanity. Association is the watchword of the epoch. Liberty is its basis, and equality its safeguard. Every man must be a temple of the Living God. What past revolutions have done for the bourgeoisie, for the middle class, for the men of capital, the forthcoming revolution must do for the proletaire, for the popular classes—for the man of labour. Work for all—fairly apportioned reward to all—education for all—idleness or starvation, for none—this is the Italian creed. The wild, absurd, immoral dream of communism—the abolition of property—the abolition of liberty by systems of social organization, suddenly, forcibly, and universally applied—the suppression of capital—the establishment of equal rewards, that is, the oblivion of the moral worth of the worker—the exclusive worship of material interests—the Fourierist theory of the legitimacy of all passions—the crude Proudhonian negations of all government or authority—all those reactionary, impotent conceptions which have cancelled in France all bond of moral unity, all power of self-sacrifice, and have led to the cowardly acceptance of the most degrading despotism that ever was—these never can be accepted by the Italians. The Italian national party will ask the nation to think, to feel, to legislate for herself, under the concise, but comprehensive formula, ‘*GOD and the PEOPLE.*’ The great question now is this—Are twenty-five millions of Italians entitled to a national life—to a national compact—to a national flag? Mazzini, in a most earnest manner, exclaimed—‘We shall struggle—struggle to the last—help us if you can—for, with my

hand on my heart, and a serene yet bold look meeting yours, I can tell you ours is a holy struggle, commanded to us by Providence, and meant for good. Yes, we shall struggle, and this is the mind—the unconquerable decision of the millions.—We are ripe for liberty and independence.’ Mazzini continued in the same impassioned strain, and said that the Italians had proved to all Europe that liberty is with them the watchword of a whole people, and that that people could fight, and bleed, and fall, and not despair. Mazzini stated that although almost all the revolutionary generation of ’48 and ’49 has been swept away, by being imprisoned, or wanderers in foreign lands, yet the present secret (and secret it must be) organization throughout the land is so powerful that loan notes, clandestine publications, and messengers, are despatched from town to town with nearly the same degree of security as prevails in England. And thousands belonging to the popular classes in Italy are at present involved in this mysterious underground propagandism, and the secret lies unrevealed, and few struggling nations can exhibit similar proofs of a constant, unanimous will.”

The writer adds:

“These remarks caused a profound sensation amongst the audience, who gazed at each other with astonishment.”

These expositions are well-timed. They show the falseness of the charges so freely made by the enemies of liberty against the Italian patriots, and the entire agreement between the two great leaders—Kossuth and Mazzini.

Holland.—Popish influence is extending itself into countries that have heretofore sustained the character of at least being Protestant. Prussia, as Dr. Baird states, begins to favour the Papal pretensions. Holland has fallen into the same track. The papers state that a convention has been concluded between the government and the Pope, according to which the Popish hierarchy is to be re-established in Holland, and a certain number of Episcopal sees will be immediately erected. The powers of the earth are fast arraying themselves—“the beast, the false prophet, and the kings of the earth and their armies,” (Rev. xix.)—for the last conflict.

England.—The administration is now in the hands of the Tories. The Earl of Derby—formerly Lord Stanley—is prime minister. An attempt to revive the corn-laws is expected, and hence the Anti-Corn-Law League has been revived. As to the foreign policy of the cabinet, we hear nothing. Of course, it will vary greatly from that of Lord Palmerston. It will be much less favourable to liberal sentiments.

AFFAIRS AT HOME.

The Maine Law.—The Northern States are moving towards this law. The Minnesota legislature has passed the law, with a proviso submitting it to a vote of the people. The subject is before the legislatures of Massachusetts, New York, Pennsylvania, Ohio, and Indiana. The law has been defeated in New Jersey and Rhode Island. The ultimate success of the movement is hardly doubtful.

Ignorance in Virginia.—The Valley of Virginia, in round numbers, has eleven thousand persons over twenty-one years of age who cannot read and write. The Piedmont District has fourteen thousand; the Tidewater, nineteen thousand; and Trans-Alleghany, thirty-four thousand.

Rockingham, Lee, and Russell, contain the greatest number of persons, of the age referred to, who cannot read and write. The mountain-home of Democracy, (old Rockingham being the BANNER county in this respect,) it alone having two thousand six hundred and seventy-five of this class.

Congress.—This body is almost a nuisance. Four months of the session have passed, and but seven or eight bills—none of them of public interest—have been finally acted upon. The members are mostly too busy President-making to attend to the business of the country.

Slavery in California.—Great efforts are making to convert California into a slave State. Some slaveholders have petitioned for leave to introduce their slaves. A movement is on foot to divide the State, so as to make a slave State in the South. The legislature has enacted a fugitive slave law, applying the law of the United States to all slaves that were in the territory before the adoption of the constitution. How far success may attend the efforts of the slaveholders to extend slavery to the Pacific, is uncertain; but, judging by the past, they have ample encouragement to go forward—for when did they fail?

Religion in Washington.—The capital of a country that calls itself Christian, should be, at least, not behind the better parts of the commonwealth in religion and morals. As to the state of things in Washington, the correspondent of the Presbyterian says:

“But, alas for our country! the blessed influence of religion is too little felt amid these scenes. Many men, when they come to Washington, leave their religion (if they have any) behind them; and too many have none to leave; and, in truth and candour, it must be said, that true piety has perhaps sterner and more multiplied obstacles to encounter in this city, than in any other in the Union. One of the greatest obstacles to the progress and efficiency of religion here, is the powerful and pervading influence of the Man of Sin. Some of the wealthy and influential members of society, and many of the fashionable are papists. Men and women, of some intelligence upon other subjects, are not ashamed to advocate the sorriest mummeries of Rome. Mariolatry is in the ascendant. There is no firm, steady, united protest against the follies and iniquities of anti-Christ. *It is not popular to protest.* The man who would here publicly assert that there are not as good Christians in the Roman Catholic society as in any of the churches, would be set down as a bigot; whilst the *bigotry of liberalism* is not accounted bigotry at all. Firm and enlightened adherence to opinion is here popularly esteemed bigotry; whilst blind fierceness against all distinctiveness of opinion, and a morbid affectation of charity for all men, all things, and all opinions, is dignified with the epithet “liberal.” Rome has adroitly managed to make the masses here believe that it is *intolerant* to remonstrate against *intolerance*; and to a mournful extent has she monopolized the prerogative of proscribing for opinion’s sake; and even whilst her priests are denouncing the Bible publicly before large assemblies, and publishing these denunciations in the daily papers, protestant congregations tremble lest the popularity of their pastors shall be impaired, and their influence curtailed by manly remonstrance against these papal assaults. And when the press is asked to show protestantism fair play, a voice comes in the dark, threatening withdrawal of patronage, &c.

Rev. John Little.—This somewhat notorious person has left our church, and gone over to the Presbyterians (O. S.) This has not surprised us. He was evidently turning in some direction ever since he came to this country, and his departure has probably saved the church the trouble of putting him out. He is preaching, it seems, in a missionary station in

the city of New York. Some of his congregation, we do not know how many, have gone out with him. The covenanting church is too pure yet to be a comfortable place for men that seek after that kind of popularity that is to be gained by lauding the "Union," and urging submission to infamous laws.

NOTICES OF BOOKS.

REVIEW of Dr. Boardman's Address against Kossuth; a Lecture delivered in the Union Presbyterian Church, March 9, 1852, by W. L. M'Calla. W. S. Young, 173 Race St. Price 12½ cents.

This is a very characteristic production. It takes strongly the right ground in favour of intervention against intervention—intervention in behalf of the rights of the oppressed, or against oppressors either within or without. It abounds with able reasoning, and with entertaining passages besides. The errors and inconsistencies of Dr. B. are well shown, and in a way that must make him feel. It is lamentable to find a prominent Presbyterian minister, like Dr. B., throwing all his weight, along with Jesuits and slaveholders, against the rising influence of liberty, both at home and abroad. And we are glad that he has found an opponent in his own church so well prepared, and so ready to combat his anti-republican doctrines. We give an extract or two:

"Is it any wonder that worldly politicians dispense with such articles now-a-days? We are sold to our enemies, and our leading clergyman pours oceans of scorn upon the great advocate of our liberty, and all who adhere to him. The treachery of the governments against the body of Christ is as decided as that of Judas against the Head of that body. This is manifest, even to men of questionable piety. In defending the protector from the charge of hypocrisy, Headley says, "It were desirable if English rulers of the present day would exhibit something of this hypocrisy. They will see Poland dismembered—Tahiti invaded by Catholics—Switzerland threatened with the legions of despots—and be content with a little bluster, a grave remonstrance or two, but never interpose their strength between the persecuted and the persecutors. Cromwell *might* have done the same; and if he had been as *selfish* and *politic* as modern sovereigns are, he *would*."

Referring to slavery, he says:

"During the discussion of the *omnibus* compromise in Congress, Senator Webster proved that the characteristic burden of that measure was originally considered, by all parties, to be an evil yoke, imposed upon the reluctant neck of the country. Since that time, the rise of cotton and the decline of religion have been so great that Governor M'Duffie declared to the legislature that the institution once so offensive to republicans, was *the corner stone of democracy*. Was he a protestant prince? The protestant democrat whom God has sent to arouse us from our lethargy, has emancipated more serfs than the whole population of the southern states; and although he has sternly and perseveringly refused to meddle with their affairs, the consciences of their blustering men are too tender to tolerate his presence."

A DIGEST of the Acts of the Supreme Judicatory of the Presbyterian Church in the United States of America; compiled from the Records of the Original Synod of New York, Philadelphia, and of the General Assembly since its Organization; arranged to illustrate the constitutional Rules of the Church, by order of the General Assembly. 12mo. pp. 296. Presbyterian Board of Publication, 265 Chestnut St., Phila.

This digest must be almost indispensable to elders and ministers of the Presbyterian church, and will be found very useful by those of other churches who consult it. Of course, it is not an infallible guide, but the

decisions it records present a view of the operations of rules of procedure, that will very much facilitate the conducting of business. An interesting feature of the present edition is the full account which it furnishes of those trials for error and heresy that have exercised a permanent influence upon the body. The acts of 1815 and 1818 on slaveholding are given in full.

A CATECHISM of Scripture Doctrine and Practice, for families and sabbath schools, designed also for the oral instruction of coloured persons, by C. C. Jones.—24mo. pp. 154. Presbyterian Board of Publication, Phila.

This is more *minute* in its details than any catechism we have ever seen, and, certainly, presents, in a well-arranged system, and with great simplicity of expression, a very large amount of truth. Time must be taken to put a learner well through it, but that once accomplished, there is scarcely one point of doctrine in which he would be deficient. However, it is a Presbyterian catechism. In reference to civil government, we should like to have something more and something different. And in treating of the duties of masters and servants, the writer takes for granted—as if unquestionable—that masters and servants, spoken of in the Bible, are owners and slaves! “Abraham is the first master mentioned in the Bible,” meaning to be understood, the first slaveholder; and then says, “It is wrong to run away!” and takes it again for granted that *all* servants may be “corrected;” we know what that means—grown men and *women* may be whipped. With such teachings we have no patience. We abhor them as we do the perversion of Paul’s Epistle to Philemon, in making it a sort of fugitive slave law. If the Board would cut out these defences of a despotic system, incomparably worse than that of Italy, they would leave this, with trifling exceptions, an excellent manual of instruction.

EARLY RELIGIOUS HISTORY of John Barr, written by himself, and left as a legacy to his grand-children; to which is added a Sketch of his Character. 24mo. pp. 80. Presbyterian Board of Publication, Phila.

This is a plain and instructive account of an excellent man, who adorned the Christian profession by a corresponding deportment. He was of the *old stamp*.

FINANCIAL MANAGEMENT and the Deaconship in the Reformed Presbyterian Church, (an Overture.) 12mo. pp. 23.

This is issued by a committee of the Western Presbytery of Reformed Presbyterian Synod, Ireland. We purpose noticing it more fully hereafter, and only state that it claims the management of the entire finances of the church, the ecclesiastical goods, for that office. The following is reasonable, for not a few still entertain the utterly groundless notion that Sabbath collections are only for the poor:

This is generally understood to be still a divine ordinance in the Christian Church. “Now, concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” (1st Cor. xvi. 1, 2.) Here is appointed in the Church, a free, generous offering by each individual, to be set apart every Sabbath, according to no other standard but God’s beneficence during the week—an offering to meet the manifold demands of the Church, and the necessities of the saints. Many have adopted the mistaken notion that Sabbath collections are exclusively for the poor members of the Congregation, and, in consequence, they have been permitted to degenerate into mere halfpenny contributions. This is a sad and shameful state of things, amount-

ing almost to an utter abandonment of this divine institution. The collection is not exclusively for the poor. It is designed to meet the demands, supply the deficiencies, cover the general expenses of the Church. The house of God must be supplied with a fund for its own immediate and necessary uses. Out of this fund the poor in the household are assisted, and should receive much more generous treatment than has hitherto been afforded. But the honour of the Church's engagements, and the efficiency of her institutions, have the first claim upon her regard. This is incidentally illustrated by a passage in one of the most memorable scenes in the eventful history of our Lord:—"Then said Jesus unto him, What thou doest, do quickly. Now, no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor." (John xiii. 27, 29.) For these purposes the ordinary collections are manifestly insufficient. Can any one consider that he has honestly discharged his duty to the Church when he has given *one halfpenny*, upon the Sabbath, for all its various necessities? How would he like if God were to deal out spiritual blessings in the same proportion, or prosper him during the week according to such an offering? "Be not deceived; God is not mocked; for, whatsoever a man soweth, that shall he also reap." It is surely most unjust and disgraceful that rich and poor should make the same contribution, and that because it is the smallest that can well be offered. If all were to give *as God hath prospered them*, while some might give nothing, and others could offer but pence, there are many who would never put less than *shillings* or *pounds* into the Lord's treasury. Let all remember that His eye scrutinizes every offering, and that He passes an instant and unalterable decision upon each. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all she had, even all her living." (Mark xii. 41, 44.)

OBITUARY.

DIED, Feb. 16, 1852, in the city of Philadelphia, Mrs. MARY CRAWFORD, wife of William Crawford, an elder of Cherry St. Reformed Presbyterian congregation,—aged 44 years.

It is no matter of form, no idle compliment, to record with expressions of our sympathy the decease of Mrs. Crawford. Long a member of the church, she ever adorned her profession, not merely by a blameless, but by a consistent, zealous, and useful life. As a wife and mother, her works praised her. "The heart of her husband safely trusted in her," and, as we know, few children, very few, receive such unwearied attention, or exhibit so manifest evidences of unremitting care. Constitutionally domestic in her habits, she was little abroad, but always, when in health, was her place filled in the sanctuary, her children around her. Intelligent and active in her mental habits, she ever felt a lively interest in the public affairs of the church. Her loss is deeply and widely felt, and she leaves an aged mother, a numerous and attached kindred, with her husband and six children, to remember and record her character. She has entered into her rest, and her "memory is blessed."

THE COVENANTER.

MAY, 1852.

[For the Covenanter.]

THE FOURTH VIAL.

Rev. xvi. 8, 9:—“*And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*”

IMPERIAL power is made the instrument of the infliction of this terrible judgment. “The fourth angel poured out his vial upon the sun.” This great luminary is “the powerful king of day.” By his attractive powers he controls the planetary world. He exerts a tremendous influence over the lesser orbs. Our earth moves in its sphere under his mighty control. What the sun of our system is among the inferior planets of that system, such is *imperial* power among the lesser political orbs. A mighty empire is made the instrument of judgment among the European nations. The prophecy, however, is somewhat more definite. It does not mean an empire simply, but rather an *individual* of wondrous intellect, in possession of imperial power, and exercising that power in a manner destructive of the welfare, and even, for a season, of the natural existence of other European states. “Power was given unto HIM.”

This tremendous *man*, from his height of power, where he burns like the sun in his meridian splendour, is endowed with ability to inflict great misery upon the nations; “to scorch men with fire,” as when “the sun shining in his strength,” from the zenith, pours a flood of fire upon the plains, and “the fields are wasted; the land mourneth, for the corn is wasted; the new wine is dried up, the oil languisheth; and all the trees of the field are withered.” “*Men were scorched with a great heat.*” The inhabitants of the Roman Empire are terribly scorched by the consuming flames of war, as this terrible warrior of imperial greatness scatters in his fiery course, on every hand, “firebrands, arrows and death.” The wretched nations under the burning influence of this imperial sun mourn and languish, as the land of Israel, in the time of consuming drought. “How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.”*

* Joel i. 18, 19, 20.

Bonaparte is the sun of this vial, in possession of the imperial power of France. He placed the imperial diadem, blessed by the Pope, upon his own brow, 2d December, 1804; and, reviving the empire of Charlemagne, he went forth a burning, blazing sun, scorching and blasting the nations with a baleful heat.

“Setting aside the means, it must be acknowledged that it is impossible not to admire the genius of *Bonaparte*—his tenacity in advancing towards *his object*, and that adroit employment of suppleness and audacity, which made him sometimes dare fortune, sometimes avoid difficulties, which he found insurmountable, to arrive, not merely at the throne of Louis XVI., but at the reconstructed throne of Charlemagne. *Bonaparte* had, a long time before, spoken to me of the title of *emperor*, as being the most appropriate for the new sovereignty which he wished to found in France. This he observed was not restoring the old system entirely, and he dwelt much upon its being the title which *Cæsar* had borne.”

“The year 1804 teemed with great events, and it would be difficult to find in history so many circumstances exercising so great an influence on the destinies of Europe, crowded together within the short space of twelve months.” “*Bonaparte* was crowned King of Italy, May, 1805. The old iron crown of the kings of Lombardy was brought from the dust in which it had been buried, and the new coronation took place in the Cathedral of Milan, the largest in Italy, with the exception of St. Peter’s at Rome. Napoleon received the crown from the archbishop of Milan, and placed it on his head, exclaiming, ‘*Dieu me l’a donnee, gave a qui la touche,*’ (God hath given it me! Beware who touches it.) This became the motto of the iron crown, which the emperor founded in commemoration of his being crowned King of Italy. By this measure, *Bonaparte* completed the assimilation between himself and Charlemagne.”*

Thus this mighty genius was raised up by a righteous Providence, and invested with power to become “the avenger of blood upon the guilty nations of Europe.” *Power*, in the words of the prophecy, and in his own, was given unto him. Twelve years before he was seated upon the imperial throne, his name was unknown in Europe; eleven years only had elapsed since his first military service in Corsica: within a still shorter period he had sought to transfer his services to the sultan; and now he was possessed of *power* unequalled in Europe, and before which almost all its kingdoms successively fell, till scarcely any career of conquest ever equalled his own; and he exercised an authority and *power* over France and Europe which passed the wildest dream of the most ambitious of her kings. But the power that was given him was neither inactive nor wasted in vain. When he had reached a throne, and held an empire as his own, like the scorching sun that shines at once on half the world, his power was felt over Europe, whose kingdoms became his prey. “*And power was given unto him to scorch men with fire, and men were scorched with great heat.*” Though symbolized by the sun, he is spoken of as a person; yet, in conformity to the symbol, the destruction which he wrought, no longer confined to a single region, is described as his *scorching men with fire* and *with great heat*, denoting the severity of the judgment, and the withering influence of his power, while dominant, against all on whom it fell. “Within the space of eight years he scorched every kingdom in Europe, from Naples to Berlin, and from Lisbon to Moscow. Ancient king-

* Bourrienne’s Memoirs of *Bonaparte*.

doms withered before the intense blaze of his power. Plagues accompanied his progress. In the wars which he waged the conquest of kingdoms was the work of a day. Decrees were issued; supplies, the most exorbitant, were levied; kingdoms were most unsparingly reft like garments. He parcelled out continental Europe as a heritage; and a system of spoliation, extortion and oppression was established, that the subjected nations might be enslaved to the will of one man. Like the sun, there was nothing hid from his great heat; and the exercise of his power was the misery of millions.”*

By the terrible wars of the empire, Napoleon “scorched men with fire;” and by his oppressive exactions, despotic decrees, and wasting conscriptions, he was the instrument of inflicting unutterable miseries upon the populace of Europe.

“On the 26th of May, 1805, Bonaparte was crowned King of Italy. The battle of Ulm, after a previous defeat, was fought on the 19th of October; and Ulm was surrendered, with 30,000 men. In November, the Austrians were five times defeated by the French, and Vienna was taken; and on the 2d of December, the battle of Austerlitz was fought. The emperors of Russia and Germany saw their armies defeated by the newly created emperor of France, and no sun was henceforth to shine, for a season, like himself in the political horizon. On the morning of the battle the sun rose with uncommon brilliancy; on many an after day, the French hailed a similar dawn with exultation, as the sure omen of victory, and “*the sun of Austerlitz*” has passed into a proverb. It was the battle of the emperors; and on that day the *sun* of Bonaparte not only arose with brilliancy, and eclipsed at once the two rival luminaries of continental Europe, but men were scorched with great heat before it. Power was given unto him to scorch men with fire. He poured his *ever-firing* troops between the ranks of the enemy, and his artillery plunged incessant fire upon them, till the spectacle of ruin was horrible, even in the sight, and according to the word, of the great destroyer. Such is the first of the manifold illustrations of the power that was given to the Emperor Napoleon to scorch men with fire,—such was the effect of the burning rays which it emitted. But it shone with like intensity over continental Europe, which that day witnessed the power it was destined to feel. Marengo was the last of the vial of wrath poured upon *the rivers and fountains of waters*. Austerlitz was the first portion of the fourth vial—of which not the north of Italy alone, but wide Europe, was the scene, even as the sun shines over it all.” †

“The fate of the German Empire was decided in one battle, and that of the Kingdom of Prussia in another. The successor of Frederic the Great saw unpitied the fall of the Empire, and being then without a master or a rival among the German Princes, he cherished the proud hope that the house of Brandenburg would rise to imperial authority on the ruin of the house of Austria. But after the battle of the emperors, there was but one *sun* in Europe, and every satellite in the political horizon, that had previously shone in the once papal kingdoms of Europe, was, with the exception of a bright star on the sea, eclipsed and darkened before it. Prussia, like Germany, was scorched before it in a day, and *great heat* continued to wither it for years.”

“Bonaparte, when his time was come, and his armies waited for the

* Keith, in loco.

† Ibid.

word, provoked Prussia to a declaration of war on the 1st of October, 1806. And he stood ready with a vial of wrath in his hand. The Prussian troops which had broken into Saxony were discomfited before the French. The explosion of the magazines of Naumburg first announced to the King of Prussia that the emperor 'was in his rear.' The Prussians were isolated, and the battle of JENA sealed at once the doom of Prussia.* 20,000 were slaughtered, and the various routed divisions of an army of 150,000, roamed about the country, seeking separately the means of escape; they were in consequence destined to fall an easy prey. Thus in the course of a few short weeks was the proud and vigorous fabric of the Prussian monarchy levelled with the ground."†

"The overthrow of Prussia was the campaign of a week, the work of a day. The sun shone to *scorch with fire*. The emperor Napoleon entered Berlin, issued his decrees, and speedily advanced to meet more stubborn foes. The rashness of Prussia in rushing into the war before the advance of the Russian armies, gave freer scope to the genius of Napoleon, to cut off his enemies in separate and successive combats. The Russians, heretofore used to triumph over their republican foes, tried all his strength. He took Warsaw, and roused the enthusiasm of the Poles. But the conflicts were obstinate and terrible. In the battle of Pultusk 13,000 were killed or wounded. The battle of Preuss Eylau was the longest and by far the severest battle in which Bonaparte had as yet been engaged. The field was covered with 50,000 corpses. At Heilburg 'the carnage was fearful.' But Napoleon's extraordinary exertions enabled him to take the field again at the head of no less than 280,000 men. In the decisive battle of Friedland, 'the Russians sustained numberless charges of foot and horse, and were exposed for six hours to a *murderous cannonade*. At length *Napoleon put himself at the head of the French line*, and commanded a general assault of all arms, which was executed with overpowering effect. Having lost full 12,000 men, General Benningsen was at last compelled to attempt a retreat, and the French poured after him into the town.' The results of the battle of Friedland were as great as could have been expected from any victory. The treaty of Tilsit terminated the war. The King of Prussia agreed to adopt the 'continental system,' in other words, to be henceforth the vassal of the Emperor."‡

"Towards the close of 1807, on the invasion of Portugal by the French, the House of Braganza ceased to reign in Europe, and sought a kingdom, of brief duration, beyond the Atlantic. The heaviest exactions were laid on Portugal. The court of Spain, in its horrible corruption, soon became the prey of the artifice and arms of Napoleon; and Ferdinand, the king of a day, on the abdication of his father, Charles IV, resigned his crown into the hands of Napoleon, and became, with his family, an exile from his kingdom. The spirit of loyalty, afterwards ill-requited, the power of the priesthood, and the prevalence of superstition, and, as Saragossa testifies, the resolute bravery, in some instances, of the defenders of their country, only served for a season to infuriate Napoleon, and to aggravate the miseries of the Spaniards and Portuguese. 'Soult poured down his columns on the plains of Bourgos,' and defeated and dissipated the Spanish armies, headed by Blake, Belvedere, Palafox, and Castanos. In the beginning of December, Napoleon entered Madrid; and the metropolis

* Keith.

† Hist. of Napoleon.

‡ Keith.

of proud Spain received a Corsican as its conquerer. The British army retreated before him, and embarked from the Spanish shore; the armies of France held for a brief period the unchallenged supremacy of the peninsula; and the brother of Napoleon was the King of Spain.”*

“After the treaty of Tilsit, the authority of the emperor appeared to be consolidated over the whole continent of Europe. The imperial power was finally organized. ‘His favourite saying’ says the author of the History of Napoleon, during the continuance of his power, was, ‘*I am the state,*’ and in the exile of St. Helena he constantly talked of himself as having been, from necessity, the *dictator* of France. In effect, *no despotism within many degrees so complete and rigid was ever before established in a civilized and Christian country.* The whole territory was divided into prefectures—each prefect being appointed by Napoleon—carefully selected for a province with which he had no domestic relations—largely paid—and intrusted with such a complete delegation of power, that, in Napoleon’s own language, each was in his department an *empereur à petit pied.* Each of these officers had under his entire control inferior local magistrates, holding power from him as he did from the emperor; *each had his instructions direct from Paris;* each was bound by every motive to serve, to the utmost of his ability, the government from which all things were derived, to be hoped for, or to be dreaded. *Wherever the emperor was,* in the midst of his hottest campaigns (scorching men with fire,) he examined the details of his administration at home, more closely than perhaps any other sovereign of half so great an empire did during the profoundest peace. ‘All power was exercised not only as delegated, but as directed by him. Whether in peace or in war, he shone and scorched like the sun. In war he scorched men as with *fire*; and even in peace, under the reign of the Emperor Napoleon, men were thus *scorched with great heat.*’ ”

By his oppressive exactions he thus scorched the conquered nations. His maxim, “*War should support war,*” was the source of intolerable distresses. “The French revolution” says Sir Walter Scott, “first introduced into Europe a mode of conducting hostilities which transferred almost the whole burden of the war to the country which had the ill fortune to be the seat of its operations. At the commencement of a campaign nothing could be so complete as the arrangement of a French army. It was formed into large bodies called *corps d’armée,* each commanded by a king, viceroy, marshal, or general officer of high pretensions, founded on former services. Each *corps d’armée* formed a complete army within itself, and had its allotted portion of cavalry, infantry artillery, and troops of every description, which might vary in number from fifty to eighty thousand men, and upwards. This system of dividing his collected forces into separate and nearly independent armies, gave great celerity and efficiency to the French movements; and superintended as it was by the master spirit which planned the campaign, often contributed to the most brilliant result—but whenever it became necessary to combine two *corps d’armée* in one operation, it required the personal presence of Napoleon himself. Thus organized, the French army was poured into some foreign country, without any previous arrangement of stores or magazines for their maintenance, and with the purpose of maintaining them solely at the expense of the inhabitants. Bonaparte was exercised in

* Keith.

this system; and the combination of great masses, by means of forced marches, was one great principle of his tactics. This species of war was carried on at the least possible expense of money to his treasury; but it was necessarily at the greatest expenditure of human life, and the incalculable increase of human misery. Napoleon's usual object was to surprise the enemy by the rapidity of his marches, defeat him in some great battle, and then seize upon his capital, levy contributions, make a peace with such advantages as he could obtain, and finally return to Paris."

"In these dazzling campaigns, the army usually began their march with provisions, that is bread and biscuit, for a certain number of days, on the soldiers' backs. In a very short time the soldiers became impatient of their burdens, and either wasted them by prodigal consumption, or actually threw them away. The officers gave them authority to secure supplies by what was called *la maraude*, or plunder. The most hideous features of this system were shown when the army marched through a thinly peopled country, or when the national character, and perhaps local facilities, encouraged the natives and peasants to offer resistance. Then the soldiers became animated alike by the scarcity of provisions, and irritated at the danger which they sometimes incurred in collecting them. As their hardships increased, their temper became relentless and reckless, and besides indulging in every species of violence, they increased their own distress by destroying what they could not use. *Famine* and sickness were not long in visiting an army which traversed by forced marches a country exhausted of provisions. These stern attendants followed the French columns as they struggled on. Without hospitals, and without magazines, every straggler who could not regain his ranks fell a victim to hunger, to weather, to weariness, to the vengeance of an incensed peasantry. In this manner the French army suffered woes which, till these tremendous wars, had never been the lot of troops in hostilities carried on between civilized nations. Still Bonaparte's object was gained; he attained, amidst these losses and sacrifices, and at the expense of them, the point which he had desired; displayed his masses to the terrified eyes of a surprised enemy, and reaped the reward of his despatch in a general victory."

"A rapid and immense impulse," observes Bourrienne, "given to great masses of men by the will of a single individual, may produce transient lustre, and dazzle the eyes of men (shining like the sun) but when at a distance from the theatre of glory, we see only the melancholy results which have been produced, and the genius of conquest can only be regarded as the genius of destruction (scorching men with a great heat.) What a sad picture was often presented to my eyes! I was continually doomed to bear the general distress, and to execute orders which augmented the immense sacrifices already made by the city of Hamburgh. Thus, for example, the emperor desired me to furnish him with 50,000 cloaks, which I immediately did. I then received orders to seize at the town of Lubec 400,000 casks of corn. The whole government was at the head quarters of the emperor."

The same author forcibly depicts the misery inflicted upon Europe by the Berlin decree, or continental system, a plan devised by Napoleon to exclude England from all intercourse with the continent of Europe. All importation of English manufactures and produce, as well as all other intercourse with Great Britain, was prohibited, for the purpose of compelling England to make peace upon the terms prescribed by the French

Emperor, and to acknowledge the navigation law established at the peace of Utrecht.

“To tyrannize over the human species, and to exact uniform admiration and submission, is to require an impossibility. It would seem that fate, which had still some splendid triumphs in store for Bonaparte, intended to deprive him of all his triumphs at once, and to plunge him into reverses even greater than the good fortune which had favoured his elevation. The Berlin decree could not fail to cause a reaction against the emperor’s fortune by raising up whole nations against him. The hurling of twenty kings from their thrones would have excited less hatred than contempt of the wants of nations. This profound ignorance of the maxims of political economy caused *general privation and misery*, which in their turn occasioned general hostility. It is necessary to have witnessed, as I have, *the numberless vexations and miseries* occasioned by the unfortunate ‘continental system,’ to understand the mischief its authors did in Europe, and how much that mischief contributed to Bonaparte’s fall.” “These regulations were met by others, on the part of Britain, called the Orders in Council. They permitted all neutrals to trade with countries at peace with Great Britain, providing they touched at a British port, and paid the British dues. Neutrals were thus in a most undesirable predicament betwixt the two great contending powers. If they neglected the British Orders in Council, they were captured by the cruisers of England, with which the sea was covered. If they paid duties at British ports, they were confiscated, if the fact could be discovered, on their arrival at any port under French influence.”*

These oppressive enactments by the two great belligerent powers inflicted indescribable misery upon the great commercial world, and the nations accustomed to the refinement and luxuries of life. “All along the sea coast of Europe, this struggle was keenly maintained betwixt the most powerful individual the world ever saw, and the wants of the society he controlled—wants and wishes not the less eagerly entertained that they were directed towards luxuries and superfluities.”†

“France itself, in the vast extent of taxation, and in the ‘unsparing rigour’ with which the ‘conscription’ was enforced, was the victim, no less than the instrument, *of the power that was given to Napoleon.*”

“He drained the very life’s blood of the people intrusted to his charge, not for the defence of their own country, but *to extend the ravages of war to distant and unoffending regions.* No distinction was made between the married man, whose absence might be the ruin of his family, and the single member of a numerous lineage, who could be easily spared. The son of the widow, the child of the decrepit and helpless, had no right to claim an exemption. Three sons might be carried off in three successive years from the same desolated parents: there was no allowance made for having already supplied a recruit. The difficulty of obtaining exemption by substitution was so great, that very many young men, well educated, and of respectable families, were torn from all their more propitious prospects, to bear the life, discharge the duties, and die the death of common soldiers in a marching regiment. *The brand, the pillory or the gallies, awaited the magistrate himself* if he was found to favour any individual on whom the law of conscription had claims. Refractory conscripts were *treated like convicts of the most infamous description.* Clothed in a

* Scott’s Life of Napoleon.

† Idem.

dress of infamy, loaded with chains, and dragging weights which were attached to them, they were condemned, like galley slaves, to work upon the public fortifications. But the most horrible part of the fate of the conscript was, that it was determined for life. But whatever distress was inflicted on the country by this mode of compulsory levy, it was a weapon particularly qualified to serve Bonaparte's purposes. He succeeded to the power which it gave the government, amongst other spoils of the revolution, and he used it to the greatest possible extent."*

These terrible calamities, inflicted under this vial upon the wretched nations, produced no reformatory effect. The burning sun, by its vehement heat, did not melt, but indurated their hearts. They continued "to blaspheme the name of God, which hath power over these plagues; and they repented not to give him glory." They changed not their immoral and despotic forms of government, but sustained them *as the moral ordinance of God*, that God who will "have no fellowship with the throne of iniquity, that decrees mischief by a law:" they still maintained false religion, superstition and idolatry, *as the religion of Jesus*, and indulged in every form of immorality and licentiousness in practice. Thus they continued to blaspheme, and thus they were hardened in impenitency, and remained the fit objects of the remaining plagues—by which they are to be destroyed, but not reformed.

Judgments alone do not humble and reform, but harden in iniquity and impenitency. The damned are not softened by their "torments," but gnawing their tongues with pain, "look upward and curse God." Grace alone humbles, and induces sincere repentance and reformation. But grace is withheld from the anti-Christian nations "who make war with the Lamb." They are not to be reformed, but destroyed. Hence Bonaparte, as a blasting sun, rolled in his fiery orbit over foreign countries, and "the military renown of France *streamed like a comet*, inspiring *universal dread and distrust*; and while it rendered indispensable similar preparations for resistance, *it seemed as if peace had departed from the earth for ever*, and that its destinies were hereafter to be disposed of according to the law of brutal force." "Power was given unto him to scorch men with fire; and men were scorched with great heat;" and to the remotest limits of the European kingdoms men were scorched, as with the breath of the consuming *Khamseen*, or the burning *Simoon* of the Desert.

TENDENCIES OF THE ENGLISH PRELATIC ESTABLISHMENT.†

3d. Another chief danger of this time, which has been more fully developed of late than at any former period, lies in THE UNSCRIPTURAL CHARACTER AND POPIISH TENDENCIES OF THE PRELATIC ESTABLISHMENT.

The adherents of the united Churches of England and Ireland may, perhaps, constitute nearly one-half of the entire population of the United Kingdom. If respect is had, however, to the opulent and influential classes, there can be no doubt that this church possesses a decided ascendancy. Now it is a difficult question to say, how far it ever had a just claim to be regarded as a reformed church. The entire system bears a much closer affinity to the church of Rome than to the church of the New Testament. It is cheerfully granted that there are differences in favour of the church of England, of very

* Scott's Life of Napoleon.

† From a Sermon by Stewart Bates, D. D., at the opening of Synod, Glasgow, 1851.

great importance. The right of private judgment, involving the whole extent of man's responsibility to his Maker, is acknowledged in that church. That also which, to some extent, justifies its claim to be accounted a protestant church, is the fact that the gospel of the grace of God is not suppressed but tolerated in it. The Articles of the Church of England are, in their general tenor, evangelical. By a portion of her clergy, also, the way of salvation is declared from the pulpit and the press, with great zeal and ability; yet it is an appalling reflection, that there are, it is believed, some fifteen thousand of her ministers whose theology is more or less unsound and unscriptural; who do not preach Christ crucified as the only foundation of hope for perishing sinners. The infinite Mind only can estimate the magnitude of such an evil. Nor is this deplorable absence of saving truth in the teaching of the majority of her clergy at all alleviated by the character or spirit of her public services. On the contrary, it is greatly aggravated. In the prescribed services for baptism, confirmation, the visitation of the sick, and the burial of the dead, there is much of the leaven of popery. In the whole drift and tenor of these services, it is held forth as an indubitable certainty, that all who have the privilege to enjoy them are secure for eternity; they are "regenerated" in baptism, "certified of the favour and gracious goodness of God towards them" in confirmation; "absolved from all their sins" in the name of the Holy Trinity, on their sick bed; and committed to the grave "in the sure and certain hope of a resurrection to eternal life." No sufficient warning is given, that all this can be of no advantage, although repeated a thousand times, to the sinner who is without faith in Christ, and whose heart has not been renewed by the power of the Holy Spirit. That portion of the ministry who have embraced the gospel, will, doubtless, endeavour to counteract the soul poison that pervades these services. But it is unreasonable to expect that their warnings could carry much weight, as long as they either put forced constructions on the language which common sense does not sanction, or continue to administer formularies which, in their obvious meaning, they are compelled to repudiate and condemn. And as for the other ministers, who constitute the great bulk and body of the clergy of the Established Church, it is well known how strenuously they contend for these formularies, in all the plenitude of their meaning, and in all the impiety of their pretensions.

Here we have the very element and essence of priestly greatness and exclusiveness, and haughtiness. The keys of the kingdom of heaven have been committed to an episcopally ordained and apostolical succession ministry. To them, and to them alone, has the power been intrusted to "regenerate" sinners by baptism, "to certify them of the favour and gracious goodness of God," in confirmation, to "absolve them from all their sins," on a sick bed, and consign their bodies to the dust "in the sure and certain hope of a resurrection to eternal life." If this claim is well founded, the clergy of the Church of England have received powers which the apostles never possessed—the power to save men's souls merely by acting out certain canonical rites; authority to send millions of persons to heaven, who, resting in the form of godliness, were strangers to the power thereof—or professing that they knew God, in works denied him. If they do not possess this power, then the whole is an impious assumption. It is pure popish sacerdotalism. It is the "Man of Sin, setting himself in the temple of God, and showing himself that he is God."

Where can we find in the New Testament any sanction for that lordly hierarchy, which belongs to the prelatie church—that long gradation of rank, which prevails among her clergy? Where can we find the civil dignities—the political power and pre-eminence of churchmen? Where can we find a human supremacy—the example of any man, or of any created being, claiming dominion over the faith and the discipline of the church of Christ? Certainly not in the New Testament, but in the Church of Rome. Where can

we find a liturgy, leavened with superstition, recited with theatrical pomp and parade, and rigidly bound down by authority on the consciences of ministers and their flocks? Where shall we find a system of postures and genuflections, altars and vestments, crossings and consecrations, minutely prescribed and authoritatively enjoined, in the public worship of God? These things have no place in the New Testament, but are found in their perfection in the Church of Rome. That they have all been brought from Rome is undeniable, and that they have a powerful tendency to alienate from the simplicity of the gospel, and lead men back to the fellowship of the Romish church, has been proved to demonstration. The Tractarians and Romanizers in the English Church all feel strong in the standards. They exult in the confident assurance, that neither by argument, nor by the law of the land, can they be driven from the strongholds so plentifully provided for them in the canons, the liturgy and the rubrics of the church, as by law established.

It was wont to be the boast of churchmen, that the English Church was the great bulwark against popery. And it is on all hands admitted, that some of the ablest defenders of the great principles of Protestantism have been in the fellowship of that church. If her universities have sent forth myriads of unsound and heretical teachers, they have also supplied some of the noblest champions of orthodoxy. These, however, have constituted a very small although a very precious minority. They have been like the few names in Sardis. But when we speak of the prelatic system, and of its tendencies, we are compelled to adhere to the judgment of our ancestors, who taught that the Church of England was the eldest daughter—the most illustrious descendant—of the Church of Rome, and that although this church were carried to the tomb, there is enough of the mother in the daughter to replenish the world with popery a second time. We have no fear, however, that this will be the actual result. A better and purer reformation is approaching, when the requisite materials shall not be sought among the ruins of Babylon, when “they shall not take of her a stone for a corner, or a stone for foundations, but she shall be desolate for ever.” Jer. li. 26.

A loud and indignant protest has recently, and very generally, been raised in these nations against the late papal aggression. And, without doubt, on most just and weighty grounds. It would have been mean and dastardly in the sight of men, and the basest ingratitude before God, for a nation, able to defend its liberties, to surrender them at the summons of so hateful a usurper—to bow the neck a second time to the iron yoke of Rome. It affords cause of fervent thanksgiving to God, that there is still too much spirit and love of liberty in these lands, to endure with patience the odious and arrogant proposal. Yet our joy in witnessing the vehement outburst of resentment which took place in England, was greatly modified by the apprehension that there was more of national pride in it than of enlightened aversion to popery—more concern about the integrity and lustre of a great national institute, than of regard for the interests of true religion, or the salvation of immortal souls.

How can we convince Romanists of the impiety and absurdity of the *papal supremacy*, by confronting it with a *royal supremacy* in our own land, to a large extent invested with the same powers and prerogatives? Or can we prove to the nations the wickedness of the *Romish hierarchy*, by sustaining a *prelatic hierarchy*, bearing so close a resemblance to it, and which, taken in the aggregate, throughout its whole history, has been inimical both to true liberty and religion? Can we bring Romanists to penitence for the flagrant iniquity of disparaging the gospel, subverting the doctrine of salvation by grace, and seducing men to build their hope for eternity on sacraments and sacerdotal rites, by pointing to the English service book, baptismal regeneration, and priestly absolution? Are not the Apocrypha, and the fathers, and church authority, extravagantly honoured and exalted in the prelatic as well as in the Romish church? Nor is that church in a condition to disown

affinity with the church of Rome on the subject of intolerance. Since the Revolution, no doubt, she has abstained from open violence against the saints, whether on principle, or by constraint, may be liable to controversy. It is in the highest degree probable, that a church holding the doctrine that by her own ministration, the salvation of the soul is made sure, should be anxious to suppress and put out of the way, all sects whose ministers are, in her judgment, without authority, and their ordinances without efficacy. And in such a case, the more thoroughly earnest and conscientious she is, the more prone she must be to persecution. Happily it is not in the power, even of the most intolerant churches, to be always dealing out pains and penalties. In some countries Rome does not persecute, because there is no dissent suffered to exist. The witnesses for the truth of God have been banished or slaughtered. In other countries she is restrained by laws, which she has not the power to get repealed. And in all places she is kept in check by the force of a prevailing public opinion, at present strongly against persecution. But the savage nature is not changed, although for the time it is overpowered. In like manner, we believe, that a change of circumstances might exhibit the prelatic church again in the attitude of a fiercely intolerant and persecuting church. Nor is it any proof to the contrary, that there are large numbers of pious men in her fellowship, who would rather be themselves led to the stake, than be found consenting to the martyrdom of the saints. In such a conjuncture as we have suggested, these men would withdraw from the church, and would probably be among the first to feel the weight of her resentment.

Should it appear to be uncharitable to apprehend persecution by a church so eminent and illustrious as the established Church of England, we beg to say, in reply,—this church *has* persecuted before, on a large scale, for a long period of time, and with unrelenting rigour. She has never uttered a word of regret, or given the smallest sign of contrition, for the martyrdoms she perpetrated. On the contrary, she continues to the present day, after the lapse of nearly two hundred years, to offer, annually, a public and solemn thanksgiving to Almighty God, throughout all her congregations, for the restoration and reign of Charles the Second, whose government was a continued tyranny and persecution from beginning to end; We speak of a church which is either unwilling or unable to prevent such men as the present Bishop of Exeter from propagating the popery called Puseyism, and filling the pulpits of the churches with Romanizing clergymen. We speak of a church which either wants the will, or the power, to reform her universities, when they have become hot-beds of popish superstition—whose colleges have been working with scarcely less zeal for the propagation of Romanism than that of Maynooth. What the tendencies and predilections of that church are, may be gathered from this fact, that where one clergyman withdraws from her fellowship on evangelical grounds, that he may enjoy larger liberty to spread the gospel, we find a multitude trooping to Rome, that they may have larger liberty to practise her superstitions.

4th. To these several sources of danger we must add, as presently existing, a great and lamentable deficiency of sound and scriptural education, among certain classes of the community.

Although this source of danger may appear negative in its character, it is certainly one of great magnitude, and most positive in its results. A variety of causes have combined to draw public attention strongly to this subject of late; and the more it is investigated the more it becomes clear, that the dangers arising from the ignorance and bad moral training of youth have already become most formidable. The immediate and obvious results are, a vast increase of pauperism and crime. If mere outward prosperity could supply an adequate remedy, the evil must have been long since arrested, if not wholly subdued. The fact is, that material prosperity, dissevered from a right moral culture, serves only to increase the evil. Wherever flourishing

manufactures have brought promiscuous multitudes suddenly together, the growth of ignorance and savage rudeness has commonly kept pace with the success of the business. It is a melancholy fact, that the divine bounty and beneficence is so fatally abused; yet in many cases the progress of demoralization is most rapid where employment is most abundant, and the means of comfortable subsistence most plentifully diffused. All experience tends to prove, that an income which is beyond the mental and moral *status* of the working classes, is most liable to be misspent. It is just in such circumstances that people are most ready "to fall into temptation and a snare, and into many foolish and hurtful lusts."

This subject has been forcing itself on the public attention in all parts of the kingdom. At a public meeting, held in Edinburgh some time ago, the following report was presented:—"That there is a large number of destitute neglected children in the city, who having no regular means of living, nor any moral superintendence on the part of their relatives, are allowed to grow up in habits of vagrancy and crime; that this class forms the great and increasing source of that extensive juvenile delinquency which is the disgrace of our large towns; and that there is an urgent call upon all who wish well to the community, to take immediate steps to remedy this social evil, by reclaiming those children, and providing the means of raising their condition, and enabling them to lead an honest and useful life."

A popular writer of the present day, in reference to these children, makes the following impressive statement: "There is not one of these but sows a harvest that mankind must reap. From every seed of evil in the boy, a field of ruin is grown, that shall be gathered in, and garnered up, and sown again in many places in the earth, until regions are overspread with wickedness. There is not a father by whose side, in his daily or his nightly walk, these creatures pass; there is not a mother, among all the ranks of loving mothers in this land, but shall be responsible in his or her degree for this enormity. There is not a country throughout the earth on which it would not bring a curse."

Another modern writer,* who has contributed a valuable volume on the subject of juvenile depravity, after referring to a statement by Lord Ashley, that this class "constitute the SEED-PLOT of nineteen-twentieths of all the crime of the metropolis," proceeds to observe, with much truth and cogency: "Those who know any thing of this class will admit, that they could be expected to be industrious and honest only by a miracle. If children are allowed to grow up in misery, subject from the cradle to want, wretchedness, and ill-usage; if they are cut off from opportunities of learning the truths of religion; if they hear no word of kindness, and experience no sympathy; if home and its endearments are unknown to them; nay, more, if they are accustomed to witness daily exhibitions of cruelty, indecency, and brutality, what can be expected but a race of paupers and criminals? 'Do men gather grapes of thorns, or figs of thistles?'"

(To be continued.)

(For the Covenanter.)

THE STRONG AND BEAUTIFUL HOUSE.

Song i. 17: "The beams of our house are cedar, and our rafters of fir."

There is an allusion, no doubt, in this text to the material of the temple, or the king's palace. The cedar of Lebanon was employed in these structures. Solomon "covered the house with beams and boards of cedars," "the walls of the house within were covered with boards of cedar," there were "cedar pillars;" and "beams of cedar." This was a firm and du-

* Mr. James Beggs.

rable wood, and beams of it added much to the strength and durability of the structure. The *fir* corresponds best, we think, with "the evergreen cypress of botanists." "The wood of the cypress is hard, fragrant, and of a remarkably fine, close grain, very durable, and of a beautiful reddish hue, which Pliny says it never loses. As to the opinion respecting the durability of the cypress wood entertained by the ancients, it may be sufficient to adduce the authority of Pliny, who says 'that the statue of Jupiter in the capitol, which was formed of cypress, had existed about 600 years without showing the slightest symptom of decay, and that the doors of the temple of Diana at Ephesus, which were also of cypress, and were 400 years old, had the appearance of being quite new.' This wood was used for a variety of purposes, as for wine-presses, poles, rafters and joists. In all the passages of Scripture, therefore, the cypress will be found to answer completely to the description and uses of the *Berosh*; for it is well adapted for building, is not subject to destruction, and was therefore very likely to be employed in the erection of the temple, and also for its gates and flooring."*

Some translate the term *rafters, galleries*; these were airy and cheerful appendages to dwellings, well adapted for pleasant intercourse.

The whole figure is a beautiful and instructive symbol of the church. This strongly organized society, with her divinely appointed institutions, is the happy and secure dwelling place of the saints on earth. There the Beloved meets with them, and in the pleasant galleries of her ordinances holds delightful intercourse with them; and there they enjoy sweet fellowship with one another. The construction of this building, its security as a residence, and its pleasantness, form interesting subjects of meditation.

The Father is the architect. The pattern or plan of this spiritual structure was ever in the divine mind. The tabernacle reared in the wilderness was constructed according to a pattern exhibited to Moses on the mount; and was a type of this more beautiful and enduring edifice. The determination to rear this temple from the ruins of the fall, is a purpose of the infinite mind from everlasting. All the stones which shall ever enter into the building were predestinated to their place: "Elect according to the fore-knowledge of God the Father." The outward structure, even to the scaffolding, which is necessary to the erection, but is not an essential part of the spiritual edifice, was all planned in the divine mind. The church organic, and the church mystical, are both of God's planning; and all who shall enter into the former, and all who shall be made "lively stones" and form the abiding material of the latter, are according to the Father's appointment. Judas was chosen an apostle, and was a member of the visible church, a part of her scaffolding, but was a devil, and never constituted a stone in the mystical temple. The Father, in the pattern in his mind, laid Jesus, his eternal Son, the foundation stone, to which should be cemented all the rest, and these were designated in the everlasting counsels, "chosen in him, before the foundation of the world, predestinated to the adoption of children;" were all designed, in time, to be brought in union with the foundation, and reared a spiritual edifice upon it. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, *ye also*, as lively stones, are built up a spiritual house:"† "ye are God's building."

The very galleries are of the Father's appointment. The ordinances of worship he hath instituted. For all and every part of the outward

* Kitto.

† 1 Peter ii. 4.

form, there must be a "thus saith the Lord;" for "in vain do they worship me, teaching for doctrines the commandments of men."

Christ is the builder. Never in the universe has there been a temple erected at such immense cost. Every stone in the spiritual house cost an infinite price. The Father determined that the building should be constructed from stones taken from the quarry of fallen human nature. But the quarry was burdened with a debt, and lying under a judgment, which must be lifted, before a stone could be taken thence. Provision was made for all this. The Son of God engaged to purchase the material—to lift, by the payment of the full price, the judgment from every stone which should be employed in the building: "ye are all bought with a price." Thus the constituents of the building are secured. From the first stone that lies upon the foundation, unto the cope-stone thereof, all has been purchased at the immense price of "the blood of God"—"the precious blood of Christ, as of a lamb without blemish, and without spot."

Christ superintends the erection of this wondrous temple. He knows every stone that he has purchased. He knows where to find them. He sees that the material is not only brought to the ground, but is polished, crystallized, and fitted for the building. Hence all the stones of the spiritual house are "lively" or living "stones;" sparkling like diamonds. Not a portion, a solitary stone of the purchased material is lost or neglected. Each, and all in their times, are taken from the quarry, and duly fitted, and united to the building, which every day, under his superintendence, is rising higher, and will rise, until "the cope-stone shall be laid with shoutings."

The Holy Spirit is the efficient agent in the erection and completion of this temple. He quarries the purchased material. He "hews" them from "the rock," and "digs" them out of "the pit." They are black, as they lie in the quarry, and covered with dross. He changes their colour, and removes their dross, and crystallizes and polishes them, and unites them to the foundation stone and to each other, and thus, by his efficiency, the structure advances. They are all "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," in whom all the building, fitly framed together, "groweth unto a holy temple in the Lord: in whom ye also are builded a habitation of God through the Spirit." Inferior instrumentality is employed in the erection of this grand structure. A numerous train of servants are under the superintendence of the great Builder, diligently occupied in this noblest enterprise. "According to the grace of God which is given unto me," says Paul, "as a wise master builder, I have laid the foundation, and another buildeth thereon." After the example of Paul, a numerous ministry is employed as active instruments in the erection of this temple. The Holy Spirit, the efficient agent, works by this instrumentality. They are dispersed over the globe. They grope in every dark recess of the quarry, and every where, by the power of the Spirit accompanying their ministry, the precious material is collected, polished, and placed in the edifice; and through their diligence the beautiful temple is "growing up," and will ere long be presented before the admiring universe, "complete and entire, wanting nothing," "garnished with all manner of precious stones."

Such a temple cannot be destroyed. Those who dwell in this house must be secure. Indeed, they are themselves the house. It is not a building erected over them, for their security, but they constitute the material, and the house itself; "ye are God's building," "ye are the temple of

God." "Whose house are we." But they are viewed both as the building and the tenants,—the "spiritual house" and the "holy priesthood," "offering" therein "the spiritual sacrifices." It is a strong house. Its beams are of the enduring "cedar," and its rafters of the undecaying "cypress."

The contract according to which it is erected secures its permanency. It was not intended as a temporary structure. It was designed to be eternal. It is secured by an everlasting covenant: and the very terms of the covenant present it as an edifice to be established for ever. The covenant is "ordered in all things, and sure." It is "the house of God, the church of the living God."* It is the house which he contracted with "His own Son" to have erected for himself, that he might dwell in it. With this design it was planned, and for this end the covenant was entered into for its erection, that it might be an eternal residence, or "temple" of the "living God." This contract is the basis of the structure, and such is the fidelity of the contracting parties, that its stipulations will all be infallibly executed. This house of the living God, therefore, is like himself, eternal. There is no possibility of its dilapidation. It is held together by the strong beams of "the everlasting counsels" of contracting parties, "who cannot lie."

But the foundation is such it cannot be subverted. "Other foundation can no man lay than that is laid, which is Jesus Christ." "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."† The infinite person and righteousness of Jesus Christ are the immovable foundation of the Church as the house of God; the dwelling also of the saints. The stones of this grand edifice are all built upon him; they are cemented by the merit of his blood, and bound together, by himself, again, as "the chief corner stone." The gates of hell cannot prevail against a house founded and united like this. It is built upon an eternal rock, and no power can shake it. The tempests may blow, and the mighty waves of the sea may lift themselves on high, and dash with dreadful force against its foundation; but it abides the shock; it remains steadfast and immovable. The materials cost too much to be slightly put together, or to rest upon an unstable foundation. "He that believeth shall not be confounded."

The efficiency of the Spirit is the security of the permanency of the building. This agent will not be dishonoured by the frailty and insecurity of his work. The "building," by his skill, "is fitly framed together," and strongly "compact." This power is wondrously displayed in holding together the frame work of nature, and in the power and indestructibility of life which he has transfused throughout its kingdoms. Every thing there abides as of old—and moves and operates as ordained. The same efficiency is employed in the Church. It works, I may say, there, even, with greater energy. The purchased material has been fitted into the building by this almighty agent. Is the work imperfectly done? Will part separate from part, stone from stone, and the stupendous fabric, reared at such infinite expenditure, crumble into ruins? Shall the lively stones lose their life and their lustre, and fall into the depths of corrupted nature? This is impossible. The agent is too efficient, too faithful, and too glorious, thus to be dishonoured. The beautiful temple shall stand, and will be yet more resplendently garnished, as the eternal "habitation of God, through the Spirit."

* 1 Tim. iii. 15.

† Is. xxviii. 16. 1 Pet. ii. 6.

The power of Christ, as well as the merit of his blood, is the guarantee of the security of this beauteous temple. He has "all power in heaven and in earth given to him" to be exercised, as its guardian, for its protection. Will he who died for his church, be unfaithful as its guardian, in the exercise of the power intrusted to him for its security? This cannot be. It is established, therefore, beyond all shadow of doubt, that this beautiful house of God shall endure for ever. Not one stone shall be loosened from its foundation, or from its fellow; nor lose even a ray of its lustre, but the whole fabric shall grow up until the cope-stone is laid with rejoicings, and the splendid structure, finished and garnished with fadeless effulgence, shall stand upon the glorious mount, an indestructible monument of the grace and the power of Christ, of the skill and efficiency of the eternal Spirit, as well as the love and wisdom of the everlasting Father.

It is consolatory, indeed, to know that our house shall abide for ever, endure all storms, resist all forces, even the corroding "tooth of time," and stand erect, in unfading beauty, for ever,—that of this house it shall not be said, as of the temple of old, "our holy and beautiful house is burnt up." It is in this beautiful house Christ meets with his people. The house itself is the saints convened in the observance of his institutions, those delightful galleries, where he holds pleasant and familiar intercourse with his people. Communion is a sweet interchange of thought and of benefits. In these galleries Christ converses freely with his spouse, hears her supplications, and bestows his favours upon her. There she renders him, in return, the incense of grateful affection and of joyful praise.

In this holy house Christ has deposited all spiritual blessings, and all necessary temporal good, as embraced in the promise to his spouse, and purchased by his blood. These blessings are most liberally dispensed to all who dwell there. To cheer them in the gloom of life, he dispenses "the assurance of God's love." To soothe their agitated minds and calm their often terrible apprehensions, he bestows upon them "peace of conscience." To give them a foretaste of heaven, he confers upon their sorrowful souls "joy in the Holy Ghost," and to carry them forward in their steep ascent, he grants them an "increase of grace," so that they go from strength unto strength unweariedly, until in triumph, in their appointed seasons they appear before Him to receive the "unfading crown." In this strong and beautiful house friends and kindred, as in their own dear and familiar home, enjoy sweet converse. Here is the communion of saints. There they tell each other, the kindred and loving saints do, what God hath done for their souls. They talk of the strange and surpassing love of their elder Brother,—how he left his throne in glory, and bled for them on Calvary. How he rose in glory from the dead, and is gone to prepare a more splendid dwelling than "the king's chambers" on earth, in "the third heavens." They talk of the wonderful achievements of the faithful in times past; of the great things which will yet be accomplished for this house of God on earth; "when the saints of the Most High shall take the kingdom;" when all enemies shall be overthrown, and all nations become obedient to Christ; when there shall be no more the oppressor, nor the oppressed, all tyrants being utterly and for ever overthrown; when the nations shall take the Bible as their supreme law, and truth, and righteousness and peace shall rule on the earth; and there shall be universal prosperity and felicity. They talk about

those who have left this earth, their own dear friends and kindred, their beloved children, and who have gone to heaven, and are now "clothed in white robes," and have "palms in their hands," and splendid crowns on their brows, and are employed "in singing the song of Moses and the song of the Lamb;" and who walk in companies in exquisite harmony, along the streets of the New Jerusalem, or on the banks of "the river of life;" or recline in sweet repose under the shade of the tree of life, or regale themselves with its delicious fruit. Such are the pleasures of this house of God on earth, where is enjoyed the communion of saints.

Reader, can you claim this house as your own? Is the church your own delightful dwelling place? Or are you an alien from the house of God? It is, indeed, the only place worth dwelling in, on earth. The palaces even of kings are insecure and comfortless residences. Kings are becoming wanderers and beggars. But the poorest saint has a constant home. He never can be turned out of it. Nor can the house be overthrown, and so crush him beneath its ruins. It is an everlasting habitation. Its builder and maker is God. It is laid upon an everlasting foundation. It is held together by beams and rafters strong as the omnipotence of the Spirit of God. It is indeed a strong and secure dwelling place. He who is in it is eternally safe; for he can say, "I know if my earthly house of this tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." *

REVELATION XXI. 22.

In the 20th chapter of Revelation we have an account of the general judgment; and are told that "whosoever was not found written in the book of life, was cast into the lake of fire." We naturally feel some desire to know what became of those that were written in the book of life; but, according to my opponents, their fate is concealed in impenetrable darkness. We have reason, however, to thank God that he has been pleased to make known to us by his Spirit that their portion is in the New Jerusalem. Rev. xxi. 27. Your correspondent S. seems to think that the phrase, new heaven and a new earth, are a new edition of that heaven and earth which fled away from him that sat on the throne. We see these things through a glass, darkly. The day must declare it; but, whatever is the meaning of the phrase, it will not be made more intelligible by confining it to the millenium.

S. seems to think that the expression, "Behold, the tabernacle of God is with men, and he will dwell with them," Rev. xxi. 3, is inconsistent with a state of immortality. To this I reply, Christ is called a tabernacle. Is. iv. 6: Will Christ not be with his people in heaven? The tabernacle of God, in some places, means heaven itself. Ps. lxi. 4. David, not being a priest, never had his residence in God's earthly tabernacle; he must therefore mean the heavenly. In Heb. viii. 2, Christ is termed a minister of the true tabernacle. In chap. ix. 10, 12, he is said have entered into a greater and more perfect tabernacle. Verse 24—"For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Surely, the place where Christ is now ministering is not too mean a place for his people. Referring to Rev. xxi. 4, S. asks, Will any

one doubt that this points to the fulfilment of Is. lxxv. 17? I assure you, sir, I have no doubt on the subject; for I am sure it does not, as he himself has proved to a demonstration. Hear his own words: "Where there is no death, the child shall *not die a hundred years old!*" He says further, "By the same rule let verse 4th be compared with Is. xxv. 8, &c. In every case the latter are explained as referring to the future glory of the church on earth." Not so fast, brother—Paul gives a different view of Is. xxv. 8. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death shall be swallowed up in victory." 1 Cor. xv. 54.

To his remarks on the 11th and 12th chapters of Revelation, I reply, that the visions in the 11th, 12th and 13th chapters, appear to be contemporaneous, because the period of each is the same. Not so with the visions in the 20th and 21st chapters. The former is for *a thousand years*—the latter *for ever and ever*, the Hebrew and Greek expressions for eternity. "Are a thousand years, and eternity, the same period?" S. asks, "Has it never entered the mind of the inquirer, that the glory of the heavenly state surpasses infinitely both description and conception?" Very complimentary, truly! Why does he not ask if the inquirer ever read a chapter in the New Testament? When he read 1 Cor. ii. 9, why did he shut his eyes on the 10th verse—"But God hath revealed them unto us by his Spirit?" I therefore repeat my question, Where has the Spirit revealed the things he has prepared for them that love him, if not in his own word? That Is. lxxv. 17, refers to the millenium, is freely admitted, and therefore I conclude that Rev. xxi. and xxii. refer to heaven. In Isaiah lxxv. 17, they build, they plant, they bring forth; but in Rev. xxi. and xxii. there is no building, no planting, no bringing forth. The blessings promised are all spiritual.

Your correspondent thinks there are insuperable difficulties in the way of applying Rev. xxi. and xxii. to the heavenly state. He then propounds some queries:—"Will there be any athirst?" "Will there be the fearful and unbelieving?" His interrogatories can all be answered in one word: does the apostle intimate that there will be any such characters in the holy city? If not, what does he mean by such queries? The apostle describes the felicity of the saints in heaven; then the characters who shall enjoy this felicity, Rev. xxii. 14; and in verse 15th describes the characters who shall be excluded from it; and in the 17th verse invites all to come to the participation of that felicity. Now I always thought the way here so plain, that "wayfaring men, though fools, would not err therein."

That *heaven* is described metaphorically in Rev. xxi. and xxii., seems to have been the faith of those who, through faith and patience, inherited the promises. The martyr M^rKail took this view, when he was on the scaffold. Henry gives this view in his remarks on the latter part of the 60th of Isaiah. Boston, in his *Fourfold State*, pages 340, 347, 348. Dick, in his *Lecture on Theology*. Turretine, treating of the blessedness of heaven, says, But then he will communicate himself to the blessed immediately. Not in part only, but fully and entirely, he will be all things, as to the universality of good things which are requisite to perfect felicity; and in all, as to the universality of the subjects; because he will bestow all those good things on all the blessed. This is the purport of Rev. xxi. 22, 23. "And I saw no temple therein; for the Lord God Almighty

and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Dr. M'Leod, in his 10th sermon on True Godliness, applies Rev. xxi. 4, to the heavenly state. But perhaps, in the judgment of your correspondents, he took "a superficial view of Revelation!" Henry and Scott both take the same view.

After I had begun to write the above, I saw, in your January No. some remarks by a writer who styles himself *Investigo*. According to this writer, the church *militant* has been in heaven several times; for it appears they have repeatedly "*come out of great tribulations.*" As to there being no tears in heaven to wipe away, I would observe—in Is. xxv. 8, it is said, "He will swallow up death in victory, and the Lord God will wipe away tears from off all faces." We have seen that Paul explains this of the resurrection; but *Investigo* finds the apostle at fault; for there will be no tears to be wiped away! When the same idea is presented in different language, the one expression must necessarily be before the other. Comparing Is. xxv. 8, 1 Cor. xv. 24, Rev. vii. 17, and xxi. 4, it is evident that the way in which God will wipe away all tears will be by *swallowing up death in victory*; and though the promise may be *partially* accomplished in the millenium, it will not be *perfectly* accomplished till soul and body be re-united at the great day.

As to any other objections that may be offered against *the received doctrine of the Church, on this subject*, I refer the reader to my former essays. After all, I cannot persuade myself that my brethren will think themselves too meanly accommodated when they shall be introduced into that city, where "they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever." I now drop the controversy. PRATENSIS.

SLAVERY—AN OLD SCHOOL PRESBYTERIAN.

No religious denomination in this country appears to be more heartily devoted to the support of slavery and slaveholding institutions, than the Old School Presbyterian: and no prominent minister of that body took a more active part in closing the doors of the General Assembly against the discussion of the subject than Dr. Junkin. The following is from his pen. Would that the doctrine it teaches were consistently carried out, and that this influential Church—with which, as a Calvinistic Church, we so deeply sympathize—would array itself against the deceptive and antichristian principle, that "might makes right!"

ED. COV.

"Ever since the introduction of sin into our world, the maxim that "might makes right" has been practically adopted. The more powerful tribe or nation has disregarded the rights and privileges of the more feeble, and borne upon them with the hand of oppression. To such degree has this been the case, that many contend that man's natural state is one of war. Assuming this as true, it would indeed follow that the preponderance of physical force gives the right of dominion. The vanquished is first prisoner, and then slave, to the victor. From this the root has sprung the whole deadly upas of oppressive slavery. From human flesh results from the admission, that strength is the right. This, of course, must be admitted practically, so that the power ceases to be the ruling principle. Man is social

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verned, and in this government, either the moral or the physical element of his nature must take the lead; if the former, he is free; if the latter, he is a slave.”

[*Junkin on Prophecy, p. 300.*]

CHURCH MUSIC.

A very able article on this subject appears in the last No. of the Edinburgh Review. It is mainly adapted to the meridian of the English establishment, but does not lack in general interest. Its object is to promote the introduction of singing by the whole congregation. Its tenor is historical, rather than argumentative, and establishes two things; first, that the advocates of congregational and choir singing (with organs accompanying) were the friends respectively of the Reformation and of popery, or, at least, semi-popery. The writer says:—

“This rapid review of the origin, intent, and use of music, as applied in this country to the service of the church, will show that the two modes of its employment, once severally indicative of Popery and Protestantism, were both of them adopted, in the reign of Queen Elizabeth, into the service of the Reformed Church of England; that choir singing was supposed to be confined to cathedrals, collegiate churches and some collegiate chapels having assignments with that object, while congregational singing was introduced on system, though by degrees, into parochial churches; that the two modes of thus employing sacred music were, in point of time, contemporary; that the music for the parish church as well as that for the cathedral were both supplied, for the most part, by the same composers, these being chiefly servants of the sovereign, and daily engaged in the chapel royal; that the most eminent of our musicians long continued not only to produce services and anthems for cathedrals, but psalm tunes for parish churches; and that the subsequent decay of parochial psalmody has been gradual, ending in the substitution of a single voice or a parish choir for the singing of the congregation, and a generally debased style of parochial psalmody, as well as in the perversion and loss of its true character.”

In the second place, the fact is established that *much* attention was at an early period given to parochial singing (as the writer styles it) both in England and on the Continent, but that gradually, although not very rapidly, the popish element, countenanced in high places, encroached upon and corrupted the former. The following is from a work printed in 1671:—

“For many years this part of divine service was skilfully and devoutly performed: and it is still continued in our churches, but not with that reverence and estimation as formerly. The tunes formerly used to the psalms are, for excellency of form, solemn ayre, and suitableness to the matter of the psalms, not inferiour to any tunes used in foreign churches; but at this day the best and almost all the choice tunes are out of use in our churches. Nor must we expect it otherwise when in and about this great city, in above one hundred parishes, but few parish clerks are to be found that have either ear or understanding to set one of those tunes as it ought to be, whereby this part of God’s service has been so ridiculously performed in most places, that it is brought into scorn and derision.’ Another corruption of parochial psalmody ensued—though not necessarily—upon the introduction of organs, which now began to be built in some of the larger parish churches.”

In regard to organs, the fact is stated, that for a long time the parish churches had no organs. So recent, by comparison, has been their introduction into parish churches, that in the county of Norfolk, which con-

tains eight hundred parishes, fifty years since, there were only six organs, including that of Norwich cathedral.

The writer directs heavy blows against chanting:—

“So far has this heedless spirit of innovation been carried, that in not a few parish churches it has been attempted to introduce what is called ‘congregational chanting;’ a practice of which the absurdity has been properly exposed by Dr. Jebb:—‘The musical tone being the main feature of the cathedral service, it remains to consider the form in which it is developed—the cathedral chant. Now this is *essentially* antiphonal. This character is presumed through the entire prayer book, and enters into the combinations, however diversified, of every chant and service, and of most anthems. If this principle be recognised, it will be apparent what injury it must suffer by the modern and inconsistent practice of a partial adoption of the chant. For such a practice there is no authority; while on every other ground it is utterly indefensible. If every dean or parish priest shall assume a license to disturb and distrust the form of the church service, what hope is there that a regard for any other obligation will be observed?’

“Much has been said of what is called ‘congregational chanting,’ a phrase which could only have originated in ignorance of the subject, historically as well as musically regarded. If such a practice were attempted, our musicians need give themselves no further trouble about harmony, which had better be suppressed altogether. Melody too should be abandoned; in short, all pretence at choral service it would be advisable to give up. Nothing is so difficult as to chant well—nothing is more beautiful than the service thus performed—nothing more ludicrous than the attempt of a congregation to scramble through it.* Were the knowledge acquired, it would still take a generation or more to get our devotional thoughts and habits into the new channel.”

Those who are disposed to favour the chanting of the psalms would do well to study the subject carefully before committing themselves.

This article demonstrates, and for that reason we have directed attention to it, that there is no medium between congregational singing, unaccompanied by any sort of extraneous help, and the utter ruin ultimately of the ordinance of praise in the worship of God, and reminds us more distinctly than we have known it done before, that the introduction of instruments and of choirs was originally popish, and that their admission was owing to a direct intention to suppress an institution that was found a very effective means of promoting the true religion in the early and lively periods of the Reformation. Let the advocates of hymns and their semi-papal attendants in the churches about us look to these things—find out their fathers, and see who are likely to be their sons.

GOD'S DEALINGS.

Our gracious Lord is long-suffering and full of compassion; he bears with our srowardness, yet he will take methods both to shame and to humble us, and to bring us to a confession that he is wiser than we. The great and unexpected benefit he intends us, by all the discipline we meet with, is to tread down our wills, and bring them into subjection to his. So far as we attain to this, we are out of the reach of disappointment; for when the will of God can please us, we shall be pleased every day, and from morning to night: I mean with respect to his dispensations. O! the happiness of such a life! I have an idea of it; I hope I am aiming at it, but surely I have not attained it. Self is active in my heart, if it does not absolutely reign there. I profess to believe that one thing is needful and sufficient, and yet my thoughts are prone to wander after a hundred more. If it be true, that the light of his countenance

* Jebb's Choral Service of the Church of England.

is better than life, why am I solicitous about any thing else? If he be all-sufficient, and gives me liberty to call him mine, why do I go a begging to creatures for help? If he be about my path and bed; if the smallest as well as the greatest events in which I am concerned, are under his immediate direction; if the very hairs of my head are numbered; then my care (any further than a care to walk in the paths of his precepts, and to follow the openings of his providence) must be useless and needless, yea, indeed, sinful and heathenish, burdensome to myself, and dishonourable to my profession. Let us cast down the load we are unable to carry, and, if the Lord be our shepherd, refer all and trust all to him. Let us endeavour to live to him, and for him to-day, and be glad that to-morrow, with all that is behind it, is in his hands.

It is storied of Pómpéy, that when his friends would have dissuaded him from putting to sea in a storm, he answered, "It is necessary for me to sail, but it is not necessary for me to live!" O pompous speech in Pómpéy's sense! He was full of the idea of his own importance, and would rather have died than have taken a step beneath his supposed dignity. But it may be accommodated with propriety to a believer's case. It becomes us to say, it is not necessary for me to be rich, or what the world accounts wise; to be healthy, or admired by fellow-worms; to pass through life in a state of prosperity and outward comfort;—these things may be, or they may be otherwise, as the Lord in his wisdom shall appoint; but it is necessary for me to be humble and spiritual, to seek communion with God, to adorn my profession of the gospel, and to yield submissively to his disposal, in whatever way, whether of service or suffering, he shall be pleased to call me to glorify him in the world. It is not necessary for me to live long, but highly expedient that whilst I do live I should live to him. Here, then, I would bound my desires; and here, having his word both for my rule and my warrant, I am secured from asking amiss. Let me have his presence and his Spirit, wisdom to know my calling, and opportunities and faithfulness to improve them; and as to the rest, Lord, help me to say, What thou wilt, when thou wilt, and how thou wilt.—(*Newton.*)

BELIEVERS—WHY ON EARTH.

When we are justified by faith and accepted in the Beloved, we become heirs of everlasting life; but we cannot know the full value of our privileges till we enter upon the state of glory. For this, most who are converted have to wait some time after they are partakers of grace. Though the Lord loves them, hates sin, and teaches them to hate it, he appoints them to remain a while in a sinful world, and to groan under the burden of a depraved nature. He could put them in immediate possession of the heaven for which he has given them a meetness, but he does not. He has a service for them here, an honour which is worth all they can suffer, and for which eternity will not afford an opportunity, namely, to be instruments of promoting his designs, and manifesting his grace in the world. Strictly speaking, this is the whole of our business here, the only reason why life is prolonged, or for which it is truly desirable, that we may fill up our connexions and situations, improve our comforts and our crosses, in such a manner as that God may be glorified in us and by us. As he is a bountiful Master and a kind Father, he is pleased to afford a variety of temporal blessings, which sweeten our service, and, as coming from his hand, are very valuable, but are by no means worth living for, considered in themselves, as they can neither satisfy our desires, preserve us from trouble, nor support us under it. That light of God's countenance which can pervade the walls and dissipate the gloom of a dungeon, is unspeakably preferable to all that can be enjoyed in a palace without it. The true end of life is to live not to ourselves, but to him who died for us; and while we devote ourselves to his service upon earth, to rejoice in the prospect of being happy with him for ever in heaven. (*Ibid.*)

THE NATIONAL REPRESENTATION.

We do not assent to every clause in the following, which we take from the editorial columns of the "Presbyterian," and yet we do accord with its general tenor. We have no confidence that any attempt to get up a party that will send good men to the national halls, would meet with any success. How could it? As long as the Constitution is Christless and slaveholding, and ignores the revealed law of God, what can be expected but that the legislators of the country will be bad men, disgracing themselves and bringing reproach upon the land? Such men are, in fact, just the men for the Constitution. If the evil is to be remedied, the cure must be made radical—the fountain must be cleaned out, and then we may expect wholesome waters. With the exceptions noted, the article is just and timely. Would that the whole Christian community were of the same mind on this subject, and would bring their influence to bear—not by going to the polls to put into office those whose first act will be to swear to maintain a system that has corrupted public sentiment to the core—but by a faithful exhibition of the truth, and a fearless testimony against all evil. The extract is as follows:—

"As to the actual condition of our National Legislature, the press, the guardian of liberty, should intrepidly speak out. From a faithful discharge of its duty, it should neither be bribed nor threatened into silence. The time has come, even for the religious press, so far to interfere in politics as to bear its testimony against any visible degeneracy in the high places of the nation. That during the last twenty years a great change has been witnessed for the worse, no one can pretend to doubt who is at all conversant with politics. The evils have been rapidly growing more inveterate, until our very national character is jeopardized. Whoever will compare our Congress as it is, with what it was in years past, and what it ought to be, will be painfully struck at the visible degeneracy. Good and reliable men of both the great political parties may undoubtedly be found there, but alas! how many of an opposite character, who are incapable of awakening in the beholder the slightest degree of respect and veneration. The shameful neglect of the public business, the prodigal expenditure of time, the waste of money, the electioneering and irrelevant speeches, the worse than childish contests continually occurring, the want of dignity and grave deliberation, the disregard of the common courtesies of life, which characterize our congressional sessions, are of themselves sufficient to bring our national legislature into contempt. And what shall be said of the fierce and brutal conflicts which have converted the halls of legislation into a prize ring, where senators and representatives are the combatants, cheered on by their compeers to the disgraceful affray, and affixing to the national character a stigma which can never be effaced? And what shall be said of a press which can be affrighted into silence when such scenes occur, or of the officers of law who can suffer such transgressors to escape unwhipped of justice? It is to the public acts of these men that we feel compelled to direct attention—with their private character we do not intermeddle. Surely the time has come, when, if there be virtue in the community, it should indignantly express itself against such misconduct in officials. The time has come when the people should arise in the majesty of their strength, and divest the unworthy of their official character. They are unfit to govern themselves; they must

be unfit to govern others. Good men will refuse to be elected to Congress, if they are to be associated with those who, having lost their self-respect, can neither respect the rights of others, nor benefit the nation by their counsels. We need a party in politics composed of the good and virtuous, who will combine to break up an election system, at the very base of which are found cliques of unprincipled men who undertake to dictate to the people who shall be their candidates. No man should be a successful candidate who has not commended himself to public attention by a virtuous and honest life. We have a national character and existence to perpetuate, and this can never be done until some expedient is adopted to defeat unprincipled men, who disregard alike private morality, the public interests and common courtesy."

SYNOD'S COMMITTEE OF SUPPLIES.

Distribution of ministers unsettled, and of licentiates, to the several Presbyteries, by committee appointed by order of Synod for that purpose.

The appointments begin with the first Sabbath of June, and close with the last Sabbath of October.

<i>Pittsburgh Presb'y.</i>	<i>Rochester Presbytery.</i>	<i>New York Presb.</i>	<i>Illinois Presbytery.</i>
Rev. T. Hannay, } June and October, } Rev. R. J. Dodds, D. M'Kee, William Milroy.	Rev. T. Hannay, } July, Aug. and Sept. }	Rev. Jos. Henderson, Wm. F. George, N. R. Johnston.	A. C. Todd.

No appointments have been made for the Lakes Presbytery, because it is expected that Presbytery will license several persons, so that they will have as much help as will be necessary for their bounds, and may probably afford some assistance to other Presbyteries, if required.

NEW YORK PRESBYTERY.

This Presbytery met in Newburgh, April 20th. All the ministerial members were present, except C. B. M'Kee, J. Douglas, and S. O. Wylie; with ruling elders, J. C. Ramay, 1st N. Y., Melancthon W. Bartley, 2d N. Y.; Andrew Knox, 3d N. Y.; James Fraser, White Lake; Wm. Acheson, Coldenham; Robert Campbell, Newburgh; James Stevenson, 1st Phila.; R. Forsythe, 3d Phila. J. B. Williams was appointed moderator for the ensuing year, and J. M. Willson continued clerk. Although the session continued but one day, a good deal of business was transacted.

I. *Rev. John Little.*—This case having been brought to the notice of presbytery by the following paragraph in the "petition for supplies," &c., presented by the session of the 3d congregation, N. Y.:—"The Rev. John Little, former pastor of this congregation, did, without any previous notice or warning given to this session, or to any of its members, but wholly by his own will and action, renounce his pastoral relation to this congregation, by a discourse delivered as a farewell sermon on Sabbath evening, Feb. 29th," the following preamble and resolution, moved by J. Chrystie, and seconded by S. M. Willson, was unanimously adopted:—

Whereas, it appears by the petition presented to this Presbytery by the session of the 3d Reformed Presbyterian congregation in New York, and by facts well known and unquestionable, that the Rev. John Little;

a member of this court, has abruptly, and in an irregular manner, without notice to this court, or the session, relinquished his ministry in this church, and deserted his pastoral relation, thereby violating the vows entered into and the conditions on which he received his ministry in this church, in pursuing divisive courses and otherwise: therefore, *Resolved*, that said John Little be, and hereby is, suspended from the office of the Christian ministry, and the enjoyment of privileges as a member of the church.

The moderator then solemnly pronounced Mr. Little suspended in terms of the above resolution: the pastoral relation between Mr. Little, and the 3d congregation N. Y., was then, on motion, dissolved, and the congregation declared vacant, and J. Kennedy was instructed to read these proceedings from the pulpit of that church, on April, 25th inst.

Students of Theology.—Mr. Wm. Thomson read a latin exegesis on the subject assigned him at last meeting, which was unanimously sustained as a piece of trial for licensure. The three remaining pieces were then assigned him, to be delivered before Presbytery at next meeting, viz.: an exercise and additions upon Tit. ii. 11—15; a lecture upon Gen. viii. 20—22; and a popular sermon from John vi. 44.

The certificate of Mr. JOHN CRAWFORD, late a student of theology, under the care of the Edinburgh presbytery of the Reformed Presbyterian congregation, Scotland, was presented and received, and Mr. C. was taken under the care of presbytery as a student of theology, and directed to pursue his studies until next meeting, under the inspection of J. M. Willson and S. O. Wylie. Mr. C. has attended two courses of lectures and of study, in the Reformed Presbyterian Seminary, Paisley, and comes highly commended in the certificate from his presbytery.

Presbyterial Visitation.—Reports were received from the committees appointed at last meeting, from which it appeared that all the congregations for which arrangements were made at last meeting had been visited, with the exception of the 1st New York and Coldenham. The reports were very satisfactory and encouraging. The following additional appointments were made of visiting committees.

Coldenham.—J. Chrystie, S. Carlisle, M. Duke.

Kortright.—J. B. Williams, J. Douglas, Jas. Miller.

Coneocochague.—S. O. Wylie, J. M. Willson, Wm. Brown, of Phila.

White Lake.—S. M. Willson, S. Carlisle, Wm. Thompson.

Bovina.—J. B. Williams, S. M. Willson, George Spence.

Ryegate and Barnet.—R. Z. Willson, —, John A. Morse.

Craftsbury.—J. M. Beattie, —, Wm. M^cLeran.

The blanks in the last two committees to be filled by any minister who may be in the bounds at the time. We add, that one issue of the visitations already attended to, is a growing conviction of the importance of carefully observing this long neglected department of presbyterial oversight.

Supplies.—The synod's committee had assigned to this presbytery the Rev. J. Henderson, Wm. F. George and N. R. Johnston. The following scale of appointments was adopted.

The committee of supplies respectfully report the following:

Third Congregation, New York.

Rev. J. Kennedy, 4th Sabbath, April. J. Henderson, 1st and 2d May. Rev. J. Chrystie, 4th May. Mr. George, all June. J. Henderson, 2d, 3d and 4th July. J. B. Williams, 2d and 3d August. J. W. Shaw, 5th August. Mr. George, 3d and 4th Sept.

Kensington.

S. O. Wylie, 2d Sabbath May, and 2d September. *J. M. Willson*, 4th Sabbath May. *A. Stevenson*, 3d and 4th June. *Mr. George*, all July and 1st August. *S. Carlisle*, 3d and 4th August. *J. Kennedy*, 3d and 4th September.

Mr. Stevenson to dispense the sacrament of the Lord's Supper there, on the 3d Sabbath of June, assisted by *Rev. J. M. Willson*, who is to moderate a call when requested by the session and congregation.

Argyle.

J. N. Shaw, 2d and 3d June. *Mr. George*, 4th and 5th August, and 1st Sept.

Albany.

J. M. Willson, 1st and 2d Sabbaths August. *J. M. Beattie*, 1st Sab. May.

Resolved, That the session of the 3d congregation, N. Y., have leave to arrange for dispensation of the Lord's Supper at such time as may suit their convenience.

A. Stevenson, *J. Chrystie*, and *Andrew Knox* were appointed an interim committee of supplies.

Call from Topsham.—A call was presented from this congregation upon *N. R. Johnston*. *Mr. Johnston* not having reached Newburgh previously to the adjournment of Presbytery, the offering of this call was postponed to next meeting. This is to be regretted. In the mean time, however, the interim committee will make arrangements for the appointment of *Mr. J.* as the supply of Topsham.

Report of Presbytery's Treasurer.—*Mr. Wiggins* presented the following report:—

To the Moderator and other members of the New York Presbytery, to meet in Newburgh on 3d Tuesday of April, 1852, your treasurer of the Home Mission would respectfully report:—

1851.	DR.
On hand, as per last report, - - - - -	\$220 71
Oct. 13, From Ryegate and Barnet Female Missionary Society, per <i>J. M. Beattie</i> , - - - - -	*17 60
Dec. 9th, <i>Rev. R. Z. Willson</i> , per <i>Mr. Biggam</i> , - - - - -	9 00
1852, Jan. 7, 2d Congregation Philadelphia, per <i>Mr. Wm. Brown</i> , - - - - -	36 00
March 20, <i>Mr. Robert M'Lane</i> , - - - - -	1 00
April 3, <i>Rev. James Douglas</i> , per <i>Rev. J. M. Willson</i> , - - - - -	13 00
	<hr/>
	297 31

1851.	CR.
Oct. 13, Paid out as directed by Presbytery to Synod's Treasurer, \$80 00	
" <i>N. R. Johnston</i> , - - - - -	33 25
" <i>R. Z. Willson</i> , - - - - -	4 00—117 25
	<hr/>

Balance in Treasurer's hands, \$180 06
All which is respectfully submitted.

New York, April 19th, 1852.

JAMES WIGGINS, Treasurer.

A draft was given upon the treasurer for \$50 for the purpose of supplementing the salary of the pastor of White Lake congregation.

Next meeting.—This is to be held in the church of the 2d congregation, New York, the first Tuesday of Oct, 1852, at 7½ o'clock, P. M.

JAMES M. WILLSON, Clerk of Presb.

* This item was inserted in last report, which accounts for an apparent difference in the two reports,—Ed. Cov.

PRESBYTERY OF THE LAKES.

This court met, Miami, April 14th, 1852, and after eight consecutive sessions, adjourned on the 16th. Much important business was transacted, having a bearing upon the general interests of the church. Fourteen students of theology delivered some twenty discourses. Six students of the fourth year were licensed to preach the everlasting gospel. They were examined in Hebrew, Greek, church government, pastoral care, theology, church history, distinctive principles, practical and experimental religion. The students licensed are J. M. Armour, B. M'Cullough, J. S. Milligan, J. K. Milligan, R. Reed and J. R. Thompson. J. R. W. Sloane of the fourth year was put on trial for license at next meeting of Presbytery. A. Montgomery and D. Shaw are now students of the fourth year. J. M. Dixon, J. H. Johnston, R. Shields, M. Wilkin and P. T. Wylie are students of the second year.

The following disposition was made of probationers:—

J. M. Armour.—4th Sabbath April, Cincinnati. Dismissed to Illinois presbytery till 3d Sabbath June. From the 3d Sab. June to the 4th Sab. August, Cincinnati. 5th Sab. Aug. Xenia. Sept. and Oct. till the meeting of Presbytery, Southfield and Bloomfield, Mich.

J. R. Thompson.—4th Sabbath April, Xenia. 5 Sabbaths May, and 1st 2d and 3d Sabs. June, Cincinnati. 4th Sabbath June, and 1st Sabbath July, Xenia. July and August, Southfield and Bloomfield, Mich. Then dismissed at discretion.

R. Reed.—4th Sabbath April, 5 Sabbaths May, and 1st, 2d and 3d Sabbaths June, Southfield and Bloomfield, Mich. Dismissed to Illinois presbytery, July and August, except one or two days at Lake Elizabeth.

J. S. Milligan dismissed to New York presbytery, and B. M'Cullough to Pittsburgh presbytery. N. R. Johnston to New York presbytery. W. F. George, Macedon till 3d Sabbath June, then dismissed to Illinois Presbytery. Rev. J. Neill, Canada till 3d Sabbath August. Discretionary 4 or 5 Sabbaths. 2 or 3 Sabbaths at Lake Elizabeth, then dismissed to Illinois presbytery.

J. K. Milligan to receive appointments from Rev. J. B. Johnston, understanding these to be contiguous to the college, where Mr. Milligan holds a professorship, and with which presbytery wishes not to interfere, understanding his position to be important to the interests of the church.

The new organization at Miami having refused supplies formerly granted, presbytery gave none at this time. They have been supplied by members of Pittsburgh presbytery, and from this presbytery they ask none.

Rev. J. B. Johnston, assisted by W. F. George, to dispense the supper at Macedon, and with an elder from Miami, a committee to organize the congregation, and if in readiness, moderate a call.

Rev. J. C. Boyd, assisted by J. B. Johnston, to dispense the supper at Southfield, 3d Sabbath, Sept.; moderate a call, if in readiness, and if congregation have settled accounts with former pastor; and moderate sessions in Southfield and Bloomfield, if required.

The presbytery took vigorous action on the subject of domestic missions. The following passed:—

Whereas, We as a church are very delinquent in the great work of spreading the gospel. And whereas, God has given us means abundantly—many talents—for doing much more than we are doing. And whereas, there are some 650 church members under the care of this presbytery, able to give weekly at the rate of one cent each to missionary purposes,

which would raise the sum of \$325 00 annually. And whereas weekly Sabbath collections have a divine warrant, 1 Cor. xvi. 1, 2. And whereas other presbyteries have recommended the observance of the same, therefore,—

“*Resolved*, 1st. That we raise in this presbytery during the coming year the above sum for the above purposes.

“*Resolved*, 2d. That it be recommended to all our congregations and societies to take up weekly Sabbath collections for said purposes, and that each member conscientiously contribute as the Lord hath prospered him.

“*Resolved*, 3d. That contributions may be sent up either to Synod’s general fund, or to presbytery directly, as donors choose.”*

On the subject of the use of intoxicating drinks, the following was passed:—

“*Whereas*, The Word of God is the only rule of faith and manners. And whereas the church is imperatively bound to enforce the laws of the Bible upon her members, therefore,—

“*Resolved*, 1st. That tippling, dram drinking, using intoxicating drinks as a beverage, or furnishing such drinks for such purposes to others, are explicitly forbidden in the word of God.

“*Resolved*, 2d. That the sessions under our care be directed to treat hereafter as matters of discipline, the use of intoxicating beverages as thus prohibited by the divine law.

“*Resolved*, 3d. That in the following Scriptures the prohibitions referred to in the above resolutions are manifestly contained. Prov. xxiii. 31, 32: Hab. ii. 15: Rom. xiv. 21: 1 Cor. viii. 13.”

Presbytery adjourned to meet in Miami, 3d Wednesday Oct., 10, A. M.

J. B. JOHNSTON, *Pres. Clerk.*

AFFAIRS ABROAD.

The Ionian Isles.—In a late No. we gave a sketch from the pen of Dr. Baird, of the island of Malta, regarded as a seaport from which, as a favourable position, efforts might be directed against popery and despotism on the continent of Europe. The following is from the same pen, and will be regarded with equal interest:—

“Not less important are Corfu and other Ionian islands, (which are also under the protection and, in some sense, the government of Great Britain,) as outposts, from which the Gospel may assault the great errors of the Greek church, and to some extent, those of the Latin church also. The population of these islands—some twelve or thirteen in number, of which Cephalonia, Corfu, Zante, Santa Maura, and Ithaca, are the largest and most important,—is not far short of a quarter of a million. The language which prevails on them is Greek, and the inhabitants are almost all of the faith of the Greek church. There are a few thousand of Italians and English, however, residing on those islands; the former occupied in trade, and the latter, chiefly connected with the government. There are also a considerable number of Jews.

* The above plan of raising funds for the home mission has been tested in Miami congregation, since the separate organization. Since then, till meeting of presbytery, \$76 40 have been raised, a little over 6 months, more than that congregation ever before raised in one year for all benevolent purposes whatever. This fact, with raising pastor’s salary, covering his whole time,—\$100 pledged annually by session to aid a theological student,—an increase of twenty-nine members since said organization, and others, show whether the congregation is yet broken down by the recent attacks upon it.

"The chief seaport, and by far the most important city, is Corfu, on the eastern side of the island of that name. It is a strongly fortified place, where some three or four thousand English troops are constantly stationed. Several ships of war are always to be seen lying at anchor in the spacious and beautiful harbour, for Corfu is the key of the Adriatic Sea, as Gibraltar is of the whole Mediterranean, and places the foreign commerce of the Austrian Empire, which centres in that celebrated gulf, in the power of Albion.

"The Ionian Islands are near to the kingdom of Greece, and the inhabitants of the former have much intercourse and trade with those of the latter. Great numbers of vessels of various size and sail, among which the *felucca* is the most common, are to be seen in the straits between these islands, and between them and the continent. It would seem as if God had given the government of this beautiful group of islands to Protestant England, in order that the gospel may be made to pass over from them to Greece, and recover the ground which has been so long lost to it there. Do our English brethren regard the possession of these islands in that point of view? I cannot but fear that they have not sufficiently estimated the importance which attaches to them, when looked upon in the light of this consideration. For my part, I have long thought these possessions of England would one day be a most important point from which a pure Christianity will be made to exert a great influence. There is a great work to be done in those islands. It is a hard work too; superstition and irreligion are strongly intrenched in them. The character of the people has been sadly injured by the influences of a corrupted Christianity, as well as by the unfavourable circumstances in which the people have been placed. For a long time many of the inhabitants were little better than pirates."

Italy, Lombardy.—Our readers know that this part of Italy, the north-eastern, is under Austrian rule. Still it is not beyond the pale of evangelical influence. Field-Marshal Count Radetsky has granted permission to the resident protestants to have the free exercise of their religious services for the present, and until the determination of the Minister for Religious Affairs shall have been made known on this subject.

The work of inquiry is going on in the other Italian states:—

"REFORMATION OF ITALY.—The Priests' Protective Society in Dublin, Ireland, are at present making an effort to assist Father Gavazzi in the prosecution of this gigantic scheme, which he proposes to effect by the spread of the gospel throughout the length and breadth of the Italian peninsula—from the Alpine heights of Mount Cenis in the north, to the far sea-girt extremity of Cape Leuca in the south. Father Gavazzi, we are told, in the appeal of the Society to the Protestants of Ireland, is preparing his armour in England for that holy enterprise. He finds the principal obstacle in the want of an Italian translation of the Scriptures, adapted to the general comprehension of the varied populations in the peninsula. He is now engaged in surmounting this difficulty, and in educating Italian priests, to be partners with him in the campaign. He hopes at a convenient season to return to his beloved Italy, and to take with him a chosen band of fellow exiles—of Italian priests restored to the primitive Roman faith, instructed in the Word and doctrine, and with these, through the medium of their own tongue, "to sow the seeds of regeneration and salvation among his people—the inhabitants of that land, once the seat of universal empire." His design is to enter Italy through the great plain of Piedmont, in the Sardinian kingdom, and plant the standard of the cross in the gospel of Christ, through the principal towns of that sovereignty, the population of which amounts to 4,650,368. He desires to distribute the Epistle to the primitive Roman church in an easy translation, with a simple comment, to every one of that population who can read; and the Priests' Reformation Society are anxious to fit out his assistant missionaries with a maintenance, and a million copies of Paul's Epistle to the Romans."

Portugal.—This kingdom has never yet found a place in our pages. We have never met until now with the least notice of any evangelical ef-

fort there. It seems, however, that the truth has at least *one* witness in Portugal. Dr. Gomez, a Spaniard—once a priest, now a convert from Rome—fled from persecution, first to Gibraltar, then to Brazil, and by marrying a British wife, he secured there the privileges of a British subject. Here he operates in a private but effectual way, as an evangelist. He seeks out those of a serious turn of mind, and withal disgusted with Rome, and instructs them and gathers them into small meetings; and is especially active in visiting from house to house. He has a large number of persons under his influence, including some priests. Some of them appear to be really regenerate. No legal obstacle exists to the introduction of the Bible.

Greece.—The Greek church has shown itself as bitter an enemy to the church as its western sister. Dr. King's case has been for some time before the court: its merits and its issue will be found in the following, from the N. Y. Journal of Commerce:

“His chief *crime* was, the publication of a book consisting chiefly of extracts from the ancient Fathers, showing that the Virgin Mary is not entitled to divine honours. The charge in the trial was that, in preaching in his own house, Dr. King had publicly reviled the Greek Church, asserting and teaching contrary doctrines to those it holds. Among these were such as the following: That a person is not necessarily saved by partaking of the Eucharist; that baptism does not imply regeneration; that those are foolish who think that, by giving alms or fasting, they will be saved; that image worship is idolatry; that the blessed Virgin ought not to be styled the Mother of God; and that she was not always a virgin. As the constitution of Greece guarantees religious toleration, the charge could hardly be well sustained, and it is stated that the penal code was altered so as to bring Dr. King to trial. The judges are said to have been biassed against him at the commencement of the trial, and the basest means were resorted to obtain testimony against him. The result, as might have been anticipated, was the conviction of Dr. King, and he was not even allowed to speak in his own defence. He was immediately sentenced to *fifteen days' imprisonment, and to be sent away from the kingdom of Greece.* His prison is said to be a loathsome building, named the Meddressy, worse than any of those described by Mr. Gladstone in Naples.”

Switzerland.—The movements going on in this country are observed with great interest by all parties in Europe. The power there is at present in the hands of the conservatives. They have yielded more than we expected to the demands of Louis Napoleon. We find the following in the papers:—

“An edict has been issued, warning all foreigners entering Geneva with papers, that they will be expelled unless they report themselves, and obtain the necessary permission. Those who choose can have voluntary passports for America and England, but none for France or Germany. Private letters from Berne state, that notwithstanding the settlement of the dispute between the French government and the Federal Council, there is a great deal of agitation in the country. The radical party is becoming very troublesome, and affects to consider itself strong enough to meet any opposition that may be offered to it. The friends of the government say, that the agents of the French government are secretly encouraging the radicals, in order that, if they should triumph and get possession of the government, that circumstance might be turned to account, and made a pretext for an intervention, or probably for a military occupation of the country, in conjunction with Austria. On the 24th ult. several persons were tried by the tribunal of correctional police of Basle,

in Switzerland, for insulting the president of the French republic, by exhibiting a caricature of him, and singing a song containing offensive expressions, in a procession during the carnival. The author of the song, a schoolmaster, the painter of the caricature, and two young men who were prominent as singers, were sentenced to four months' imprisonment. The printer of the song and three other persons were sentenced to a fortnight's imprisonment."

Austria.—The tyranny of Austria is fully exhibiting itself in Hungary and towards Hungarians. A protestant clergyman at Trieste, a native of Hungary, has been forbidden to exercise his functions. His papers have all been seized, and he himself thrown into prison, on suspicion of carrying on a political correspondence with the members of the emigration. Religious toleration in Austria has been farther illustrated by a ministerial edict forbidding the meetings of the Anabaptists in certain of the Crown lands that are not named. Another seizure has been made of nine hundred Bibles, the property of the British and Foreign Bible Society, who have two printing establishments in Hungary—the principal one at Guns. The printing-office has been forcibly closed, and the publication of the sacred volume interdicted by order of government. This invasion of the rights of property is the second instance of the kind that has occurred lately, and the English Agent of the Society has not yet succeeded in obtaining any satisfactory answer to his inquiries on the subject.

A namesake of Kossuth, a celebrated protestant preacher, has been suspended from his functions at Prague. He is extremely popular, and famous for his eloquence. The ministrations of Herr Kossuth have been the cause of a vast number of conversions to Protestantism; and a great quantity of Bibles, printed in Hungary, by the agents of the British Society, have found their way into Bohemia. The protestant clergymen were, of course, instrumental in circulating these books, which they have been forbidden to do for the future. Herr Kossuth, however, went further than the rest, and was curious in the matter of religious books, especially such as tend to throw light upon the lives of the early reformers, and the opinions of Huss in particular.

France.—Little new has occurred in France since our last notice. The assembly has been installed. Three representatives,—Cavaignac among them—refused to take the oaths. In receiving the oaths of the judges, the president very plainly intimated a claim to the magistracy as the person designated by his uncle, the Emperor! He disclaimed any immediate intention of proclaiming the empire, but pretty distinctly foreshadowed that event, provided it became necessary for the purposes of "order." A report is current that Messrs. Monod and Roussel, two of the most intelligent and influential ministers of Paris, have been ordered to leave France—that they were to leave in twenty-four hours after receiving the order. The friends of truth are not inactive. The following sketch is given of some of their operations. We cannot approve of all the means it appears they employ; but they are, at least, at work.

"Several quiet steps forward have been taken by humble protestant Christians. Thus, a Sunday-school Union has been commenced within the past month; a Young Men's Christian Association has been formed in Paris, and its fifteen members have been able to meet eight times already; the excellent institution for preparing pious school-masters, at Glay, (Doubs,) has added another important branch to its work—that of training pious artisans or agriculturists to the work of evangelization around them. These humble labour-

ers are regarded as most important in the present time; they will often be listened to when no other will. I heard lately of the following interesting facts. A colporteur sold a number of Bibles in a commune, and was thus the means of a place of worship and a school being opened. In five months the school-master has placed in different families seventy-two Bibles and Testaments, and more than three thousand tracts; and, such is the eager interest of the population, that, as soon as he is known to have received a bale of religious books from Paris, his house is surrounded with applicants. A spirit of inquiry is roused, and the people, who remember that their ancestry were Protestants, show with veneration a castle once inhabited by Duplessis-Mornay, near which winds a road still called the *road of the Huguenots*, conducting to the ruins of the ancient Protestant temple."

England.—The Derby administration still goes on transacting the ordinary business of the government, but have not yet proposed any party measures. They will hardly do so until a dissolution takes place. The new parliament will determine the future policy of the government. They have stated that the Maynooth grant will not be disturbed this year.

We find in one of our exchanges a statistical statement, which we have long looked for in vain, of the churches in England and Wales. It is from the London Statistical Journal:—

Denominations.	Churches or chapels.	Per cent.
The Established Church, -	14,000	49.49
Presbyterians, -	150	56
Independents, -	2,572	9.02
Baptists, -	1,943	6 87
Wesleyan Methodists, -	4,460	
Do New Connexion, -	281	
Primitive Methodists, -	1,652	
Wesleyan Association, -	322	
Bible Christians, -	415	
Calvinistic Methodists, -	778	
	7,908	27.92
Lady Huntingdon's Connexion, -	30	.11
Unitarians, -	260	.91
Quakers, -	330	1.17
Various minor sects, -	500	1.77
	27,693	97.89
Total Protestant, -	597	2.11
	28,290	100.

During the last twenty years the places of worship of the

Established Church have increased	-	18.39	per cent.
Independents	-	39.78	"
Baptists	-	61.77	"
The various bodies of Methodists	-	102.19	"
Roman Catholics, in 26 years	-	59.20	"
Protestant churches or chapels, since 1831,	40.07		"
Roman Catholic chapels, since 1825	-	50.20	"

Protestant places of worship built since 1831, in comparison with Roman Catholic ones since 1825, as 34 to 1.

THE COVENANTER.

JUNE, 1852.

[For the Covenanter.]

THE FIFTH VIAL.

Rev. xvi. 10, 11:—“*And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.*”

THE IMPERIAL THRONE or power of the modern Roman Empire is the object of this plague. The vial is poured out upon “the seat, or throne (*θρονον*) of the beast.” It is certainly an exceedingly erroneous interpretation which points us to *the papacy* as the seat or throne of *the beast*. The papacy is certainly sufficiently *bestial*, but it is not *the beast* of Revelation. In this false view the events of 1848—the expulsion in particular of the pope from the city of Rome,—are, by a modern interpreter, in an essay in a religious magazine, declared as the fulfilment of this prediction. I am aware that in this interpretation the writer follows *Fleming*. But even with this authority the interpretation is manifestly incorrect. The papacy is no where in the Revelation termed “*the beast*,” and therefore the “seat of the beast” is not the *papal chair*. *The beast* is that monster described in the thirteenth chapter as having “seven heads and ten horns,” the well known symbol of the Roman empire as a *civil power*, and the seat or throne of this beast is the *supreme imperial power*, among the divided kings or horns of this empire. The papacy is properly “the *image* of the beast,” but not the beast itself. It is a power in resemblance of the beast, as to the outline of its structure, but not the beast, after whose example it is made, and whose throne is the object of this terrible judgment. We are not now under the fifth vial. This judgment is passed; and Fleming has not by his interpretation of the fifth vial, predicted the events of 1848.

Dr. Junkin has given the correct interpretation. “The beast is the same secular, ten-horned beast of the sea to which Satan (chap. xiii. 2,) gave his power and his seat—his *throne*. The throne must of course mean the supreme civil dominion. This supremacy has always been recognised in the imperial dignity.” We have not adopted this view of the beast from the Doctor. Sixteen years ago we stated our view as follows:—“The beast means pre-eminently, the fourth great beast of Daniel—the *civil beast*.” But we are happy in having our view confirmed by so respectable authority as Dr. Junkin. The interpretation is plain. It lies upon the surface. Why do men confound *the beast* and *his image*, and interpret the former by the latter? The throne of the beast is clearly “the supreme civil dominion,” or the imperial power of the Roman em-

pire,—its last, or septimo-octave head. Upon this, this vial of wrath is poured.

The nature of the judgment is represented by the figures *darkness, pains and sores*. The darkness here represented as filling the kingdom of the beast has a direct allusion to the *ninth* Egyptian plague. "And Moses stretched forth his hand towards heaven, and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Exod. x. 22. This passage illustrates the text. Egypt was overwhelmed by this "darkness which might be felt;" and all the energies of the kingdom were paralyzed. The whole land was confounded and dismayed; "none of the men of might found their hands," neither "rose any out of his place." When men are involved in darkness they cannot act; they are confused, and all their talent and wisdom and power are unavailing. This darkness, however, fills only the kingdom of the beast, overwhelming his subjects, whilst the subjects of the Lamb "have light in all their dwellings." Ignorance of human rights and of true religion prevails throughout the beast's dominion, while the light of liberty and pure religion illuminates the minds of the faithful servants of the Lord.

The *pains* and *sores* are rather of the mind, than of the body. They forcibly represent that anguish of spirit which they suffer, whose souls are pierced by the arrows of conscience, while they do not repent of their wicked deeds; and that torturing agony which ambitious despots must realize, when bereft of power, and when they dread the complete destruction of their tyrannical dominion. The overthrown despots, with their adherents, "gnaw their tongues for pain."

When we examine the page of history for a record of the fulfilment of this judgment, we find it in the overthrow of the imperial power as exercised by the house of Austria, by Napoleon, in the stupendous victory he gained on the dreadful field of Wagram. By this "dreadful battle," the House of Hapsburg lost the throne of the Cæsars, which had been re-erected by Charlemagne, and its imperial sun set in darkness that might be felt, while it blazed with a radiance of transient glory upon the brow of the haughty victor, Bonaparte. The imperial diadem of Charles the Great now glittered with a momentary brilliance upon the head of the Corsican adventurer, and the vision of the revival of his empire for a brief period realized. But it was for but a brief period. It was the decree of Heaven that the sun of imperial Rome should be extinguished in endless night. For a moment, therefore, the imperial sun of Rome shone around the brow of Napoleon, who was made the instrument of extinguishing the glory of imperial Austria. But the victor must himself fall, and the sun of Rome set in darkness, to shine again no more for ever. He fell, indeed. On the bloody field of Waterloo he fell, and in his fall the sun of imperial Rome sat to rise no more. The throne of the Cæsars was overthrown, "the seat of the beast" was destroyed, never to be reconstructed. All the horrors of the campaign of Wagram,—all the horrors of the retreat from the snows of Russia,—with all the horrors of the battles of "the hundred days," are included in the wrath of this dreadful plague.

"The imperial dignity had virtually passed, on December 2d, 1802, from Austria to France, when Napoleon was crowned emperor, by Pope Pius VII. in the church of Notre-Dame. But upon his abdication (June

22d, 1814,) it became extinct. Ever since there has been no imperial head. It is now wounded to death. Darkness covers the Roman sun."* The intellectual and moral darkness consequent upon the establishment of the old despotic dynasties of the several kingdoms of divided and now decapitated Rome; the spiritual darkness consequent upon the restoration of Pope and popery, with the darkness of infidelity which runs parallel with that of ignorance and superstition, are all included in the effects of this plague. Thick darkness in every view rests upon Austria—the light of liberty and religion enters not there. Despotic power, pained because of the loss of imperial greatness, builds up strong barriers against the ingress of light from the Bible or the press, resolute in the determination to secure the fragments of power, by closing the populace in darkness. Italy is covered with the blackness of darkness. It may "be felt" in Spain and Portugal. The nations "sit in darkness," and but faint rays of light here and there breaking out, gladden the Roman earth.

As we aim at but a skeleton sketch, let a few historical illustrations suffice.

"Six years of direful experience (from 1814 to 1820) had taught Spain what she had to expect from the uncontrolled will of Ferdinand. He had subverted all liberal institutions, and had consigned to dungeons and to exile some of the bravest and most enlightened of her sons. During that period she had enjoyed repose, *but it was the repose of the grave, whose gloom no ray of light is permitted to penetrate*; a repose fatal to the industry, the *intelligence*, and the happiness of the people. The inquisition was restored with its ancient plenitude of authority, and among its first acts were the publication of a long list of prohibited works, and a decree that all prints and pictures, as well as books, should be subjected to its previous censorship."†

"An incidental fact, however minute, may sometimes, as if by experiment, illustrate a truth more vividly than a general description." "A priest," (says Mr. Inglis, in his *Spain* in 1830.) "with whom I was acquainted in Madrid, telling me one day that he had thoughts of going to London or Paris, to print an English and Spanish grammar, and a German and Spanish Grammar which he had written, I asked him why he did not print them in Madrid, since they were intended for the use of his own countrymen, especially as they could contain nothing political. His answer was, that nothing was *so difficult as to obtain license to publish a book*, even although it contained no allusion to politics; and 'the better the book,' he said, 'the more difficult it is to obtain a license, and the more dangerous to publish, because government does not wish to encourage writing, or even thinking *on any subject*; and the publication of a good book sets men a-thinking.' This comprehensive reply describes, pretty nearly, the present state of literature in Spain, judging of it by the number and merit of publications."

"Religion with this people (Spaniards) is rather a business than a feeling, and their devotion consists merely in external ceremonies, to which they are so habituated as to perform them almost instinctively, and the neglect of which would expose them to the horrors of the inquisition. In populous towns the inhabitants are frequently thrown into devotional attitudes by the sound of the little bell which precedes the priest who is

* Dr. Junkin.

† Brewster's Encyclopædia, Art. Spain.

carrying the consecrated wafer to a dying person. Its sound operates upon a Spaniard like magic. In whatever company or situation, in the street or in the house, he throws himself upon his knees, and in this posture he remains until the tinkling dies away in the distance. In the midst of a gay and noisy party, this sound brings every one to his devotions; if at a dinner, he must leave the table, and if in bed he must at least sit up. Even in the public theatres, as soon as the bell is heard, 'Dios, Dios,' resounds from all parts of the house, and every one falls that moment upon his knees. The actor's ranting, or the rattling of the castanets in the *fandango*, is hushed for a few minutes, till the sound of the bell growing fainter and fainter, the amusement is resumed, and the devout performers are once more upon their legs, anxious to make amends for the interruption."*

"The sale of the bulls of papal pardon and indulgence produces an immense revenue in Spain." "That the Spaniards as a people are ignorant, *supremely ignorant*, it is impossible to dissemble: but this comes from the control of education being altogether in the hands of the clergy, who exert themselves to maintain that ignorance to which they are indebted for their power."†

This is a fair specimen of the darkness which reigns over the kingdom of the beast. There is a little light in some of the kingdoms included in the dominion of Rome, but it serves only to make the surrounding darkness visible. Every where the trembling despots, kings and popes, with untiring zeal, use every means to shut out the light of true religion and civil liberty. The Bible is excluded and the press is in chains.

But is there happiness amidst all this darkness? No, no. All noble energies are imprisoned. None find their hands. None rise from their place. There is action, we admit—fearful action. It is that of human fibre in agony—that of souls in anguish. *There are pains and sores and gnawing of the tongue for pain.* The despots are in terror. They are trembling in the constant apprehension lest the light enter at some unguarded avenue, and guided by its beams the hitherto benighted people rise, overturn their thrones, and establish the dominion of religion and liberty.

There is a want of unity, moreover. The horns of the beast have lost their head. The imperial throne, the centre of unity among its kingdoms, is subverted. Weakness and indecision characterize the efforts of those who sit in darkness. "A congress of sovereigns attempts to supply the loss of imperial unity; but they are evidently much embarrassed for a principle of action which will not recognise the doctrine of representation and confederation. They gnaw their tongues for pain."‡

All ranks are miserable. Pains are felt, and sores break out every where,—ulcerous sores, which cannot be healed "nor mollified with ointment," but spread over the body politic from "the sole of the foot to the crown of the head." Peasants and nobles, and princes and kings, are in a state of hostility, the one oppressing and the other oppressed; and they gnaw their tongues for pain; the one because they cannot bind their victims more firmly, and keep out every ray of light, for it will come in,—and the victims, rendered hopeful, struggle in their chains, and gnaw *their* tongues because they cannot burst their bonds, and cast them for ever from them.

* Laborde.

† A Year in Spain.

‡ Dr. Junkin.

But the ulterior effects are the same as under the preceding judgment. "There is no repentance, no reformation, no cheerful and voluntary recognition of the true system, no willing abandonment of power." The oppressor pleads a divine right to oppress. His adherents maintain the blasphemy. His victim, ignorant and debased, is infidel and immoral, and repents not of his evil deeds; and the vast communities of Rome are hardened in blasphemy and impenitence. Yet there is something gladdening withal. The direful system of despotism is dissolving under the influence of these judgments. The crushing of the imperial throne has broken the unity of the system. The parts are separating. The toes of the image are crumbling. There is a mighty effort to knead the clay into consistency; but it will not adhere to the iron. The despots are conscious of their weakness. They are banded in an unholy alliance. But it will not avail them. Light has entered. The darkness is dispelling. The cloud of ignorance is lifting up. There are a few luminous points. The masses begin to see. They begin to realize their manhood, their dignity. They refuse to be longer bound. The bands are weakening. The earthquake will heave ere long—and the parts of the idol system shall separate to reunite no more; but renovated and re-modelled, by new combinations, shall, in future years, shine forth in "the beauty and glory of the kingdom of our Lord and of his Christ," united under a more glorious imperial head and resplendent seat,—THE PRINCE OF THE KINGS OF THE EARTH, seated upon the MEDIATORIAL THRONE. *

[For the Covenanter.]

OLIVER CROMWELL—HIS CHARACTER.

In judging the character of great men who have figured conspicuously in the political or religious world, or in both, and, especially, those of them in whose lives there seem to be marked contradictions, it is essential, in order to form a just estimate of them, to view them from that point which affords the best prospect of their acts and the principles by which they are moved. This position cannot be attained without a thorough and impartial examination of the whole ground. If through prejudice, or from any improper motive, or even through lack of judgment, or from negligence, we are unable or unwilling to place ourselves where the fewest obstructions intervene to prevent our giving a faithful delineation, we are in danger of incurring the wo which the word of the Lord pronounces against them that "call evil good and good evil." A large number of historians and biographers have painted their subjects, as much as possible, in that peculiar drapery which harmonized most with their own sentiments, feelings, and interests. When a character is portrayed by different pencils in an entirely diverse aspect, or at least with deep shades of difference in colouring, it is no easy task to discriminate between that which constitutes a perfect representation, and that which is false. Hence it is indispensable that we occupy the proper position, otherwise we shall fail to judge aright of the exhibitions of others: we will be liable to mistake in making use of their productions; and we will come far short in our efforts to show forth character ingenuously.

Few men have been so greatly misrepresented as Oliver Cromwell. The Stewarts and their followers have blackened his reputation, and men of a different stamp, and of whom better things might have been expected, have pursued the same course. The last production in reference to him,

of which I have any knowledge, is contained in an article by Rev. James Chrystie, entitled "Cromwell and Carlyle," which appeared in the Feb. No. of the Reformed Presbyterian: and truly it is a most remarkable composition. He has condensed and presented in the most forcible manner nearly all the bitter charges which the enemies of the Protector have brought against him, and even in the very admissions which he could not avoid making, he has couched them in the language of accusation, like certain prayers which are said to contain indictments.

Allow me to present a few quotations as examples of the manner in which he treats his subject.

"His own aggrandizement (Cromwell's) he never lost sight of, and the means to advance or secure it seemed always before him. He possessed to a greater degree than usually falls to the lot of great and ambitious men, the faculty of disguising his intentions till their execution made them known, and it is a notorious trait in his character, that no man ever appears to have possessed, in so remarkable a degree, the art of using words to conceal his thoughts."

"He gave evidence the most unequivocal that a man of so uncertain a character could give, that the lust of power and worldly ambition was his controlling element, even to the wearing of a crown and the apparel of that monarchy which he so disliked in another, but was so grateful in himself. Then did Oliver Cromwell prove himself false in his professed devotion to the interests of the nation and the people, and a traitor to the great cause in which the virtuous Hampden fell, and a long train of martyrs for civil and religious liberty before had bled and died.

"Oliver Cromwell is no example to the statesman, to the Christian, to the fearers of God, or the friends of humanity. That he was eminent in his *professions* of piety, and frequent and *prominent* in his devotions—that at the same time he *succeeded* in maintaining a strict outward morality, and that he was also strong in his domestic affection, is cheerfully conceded. But a great part of all this was forced upon him, and was at times *even by himself supposed to be sincere*, by the strong influences of the great, virtuous and pious men with whom he was surrounded in the commencement of his career, and by the character of the times in which he lived, and the interests he had to promote."

We propose to present a brighter view of the character of Cromwell. We do not deny that he was justly chargeable with faults. It is freely admitted that in many things he offended; and who has not? Nor would we justify all his principles; but notwithstanding his errors and failings, and high-handed acts of government, we cannot view him in any other light than as a sincere Christian, and eminently devoted to the cause of Protestantism and liberty.

Oliver Cromwell was born in exciting times, at a period when many of the Puritans were driven to the utmost extremity. His boyhood and youth at Huntingdon and at Cambridge, says an anonymous writer, "were spent among the deep purposes and burning thoughts of grave neighbours, who felt that they were oppressed by man, because they maintained a conscience toward God." "The intrigues of the Jesuits, the tendency of the Anglican party, and the rights and power of the word of God, were some of the engrossing subjects of conversation," in the midst of which Oliver spent his early days. Doubtless, there were deep and salutary impressions then made upon his mind. Cromwell did not obtain a high education, but he was not so exceedingly deficient as some have

represented him. He had a knowledge of Latin, and, on one occasion, he is said to have conversed in that language with a foreign ambassador, and he is known to have been well versed in the histories of Greece and Rome. While yet but a young man, and steadily engaged in the fulfilment of industrial and social duties, he experienced the workings of the law of God in his soul, and his sins in all their enormity were disclosed to his view. He fled for refuge to lay hold on the hope set before him. His sins were forgiven him, and peace entered into his soul. From that time till his death he sustained the character of a godly man.

The testimony of Milton with regard to his life during the period of which we have spoken, may here be introduced. No man knew Oliver better than the bard of *Paradise Lost*. He says of him, "He had grown up in peace and privacy at home, silently cherishing in his heart a confidence in God, and a magnanimity well adapted for the solemn times that were approaching." And, again he says, "Although of ripe years, he had not yet stepped forward into public life, and nothing so much distinguished him from all around, as the cultivation of a pure religion, and the integrity of his life."

A grave charge has been brought against Cromwell's piety, because, as is alleged, he was fond of coarse jests. This may, perhaps, be true. It may be that this was a characteristic trait which he found it hard to throw off. Many truly serious men have had the same weakness. But are we sure that this ill-timed levity with which he has been reproached, has not been highly magnified, and some of it altogether without foundation, just as much as the prophetic spectres which it is said appeared to him in his childhood? I presume there would not be much true history lost, if some of these stories about his buffoonery were decently interred.

Oliver Cromwell loved protestantism and hated popery. The first speech he made in the House of Commons was directed against those ecclesiastics in the Episcopal church who were then advancing the doctrines of Rome. He complained that the bishops permitted and even recommended "flat popery" to be preached, and with warmth and animation he exclaimed, "If these are the steps to church preferment, what are we to expect?"

Popery and absolutism were rapidly gaining ground. The Irish protestants had been massacred, and Charles I. connived at it. The insincerity and falsehood of this semi-Romanist king were manifest. The struggle between him and the parliament had commenced. Protestantism and liberty were about to be lost, and its abettors trampled down. To save their country and their faith they flew to arms. Cromwell was among the foremost. He contributed £300 to this cause, and he and his two sons joined the parliamentary army. From that period till the end of his days, his time and his talents were employed in advancing the interests of Protestantism. *This was the course he had resolved to follow. He may have erred, and doubtless did, in the means he employed to accomplish this object; but, however well or ill-conceived were his plans, and however much he erred in carrying them out, this, and not "*his own aggrandizement*," was the one great idea which "*he never lost sight of*."

This is the moral "stand point" from which we must view him, if we would not mistake his character. This of itself would explain his whole public life, and this, in conjunction with the mistaken reliance he placed on those inward impulses which he ascribed to God, and his independent

views respecting ecclesiastical, and some aspects of civil government, will account for most of the errors into which he fell.

In full sight of this natural and truthful manner of explaining the problem of Oliver's Christian probity, he could not be charged with being a man of "*uncertain character*," having "*the lust of power and worldly ambition as his controlling element*," "*a traitor to the cause of God and man*," having his "*professions of piety*" "*forced upon him*," and at best only "*at times even by himself supposed to be sincere*." Sir, I would not impugn the motives of those who, in this or similar language, have blackened the character of Cromwell, but they have certainly failed in attaining to that high and commanding position from which he ought to be viewed, and hence they have done him injustice.

Brotherly charity was a distinctive feature of Cromwell's character. He believed it to be his duty to endeavor to protect those who were suffering for the faith of Christ. Having heard of some who were persecuted on this account in the county of Norfolk, he wrote to Mr. Thomas Knyvett, to use his influence in protecting them from injury and oppression. When the tidings, sorrowful to every protestant heart, reached England, that many of the Waldenses had been horribly massacred, the Protector burst into tears. "The sufferings of these poor people," he said, "lie as near, or rather nearer, to my heart than if it had concerned the nearest relatives I have in the world." He immediately sent them £2,000 from his own purse. He appointed a day of fasting and humiliation and a general collection all over England, and £37,097 7s. 3d. was raised; a large sum for that period. He refused to sign the treaty with France until the king and cardinal Mazarine bound themselves to assist him in seeing justice done to these unfortunate people; and he employed Milton to address letters to all the protestant States of Europe on their behalf, and to the churches of France and Germany. Collections were afterwards made by his order on behalf of the persecuted protestants of Bohemia, and for the Polish and Silesian protestants. Such was the Christian sympathy and kindness and liberality of this much despised man.

Many of the public letters and speeches of Cromwell breathe a spirit of deep and expansive piety. This may be called a mere form. When men appear before us on the great stage of human action, various circumstances may combine to deceive us as to their true character; but when we are enabled to view them also in their more secret walks—as they appear in domestic life, and in their private correspondence—we can examine how they harmonize together, and if we do so ingenuously, we will rarely arrive at a wrong conclusion. Now, in this respect we have the most ample opportunity to test Oliver's true standing. We have exhibited a portion of his public and of his private life, and we do not perceive any positive lack of concord. The godly Christian appears in it all, from the time when he was effectually called by the Spirit of God. But if your readers agree with the view I have taken, they will be farther confirmed by an examination of his letters to and concerning his children. Here they will see him as a Christian father, earnestly desiring their eternal salvation, and expressing himself in the truest language of Christian piety. Dare we say that it was nothing more than mere natural affection?

I would like to present a considerable number of extracts from these letters, but I have already trespassed much on your pages, and will only bring forward three quotations as samples. The first is from a letter to his son Richard—the next from one to Richard Mayor, his son's father—

in-law—and the third to the same gentleman, in reference to his son having exceeded his income and run in debt.

“I am persuaded it is the Lord’s mercy to place you where you are: I wish you may own it and be thankful, fulfilling all relations to the glory of God. Seek the Lord and his face continually: let this be the business of your life and strength; and let all things be subservient and in order to this! You cannot find nor behold the face of God but in Christ; therefore labour to know God in Christ: which the Scripture makes to be the sum of all, even life eternal. Because the true knowledge is not literal or speculative; no, but inward, transforming the mind to it. It’s uniting to, and *participating of*, the Divine nature.”

“I hope you give my son good counsel; I believe he needs it. He is in the dangerous time of his age; and it’s a very vain world. O how good it is to close with Christ betimes; there is nothing else worth the looking after; I beseech you call upon him. I hope you will discharge my duty and your own love; you see how I am employed. I need pity. I know what I feel. Great place and business in the world is not worth the looking after; I should have no comfort in mine but that my hope is in the Lord’s presence. I have not sought these things; truly I have been called unto them by the Lord; and therefore am not without some assurance that he will enable his poor worm and weak servant to do his will and to fulfil my generation. In this I desire your prayers.”

“I desire your faithfulness to advise him to approve himself to the Lord in his course of life: and to search his statutes for a rule to conscience, and to seek grace from Christ to enable him to walk therein. This hath life in it, and will come to somewhat: what is a poor creature without this? This will not abridge of lawful pleasures; but teach such a use of them as will have the peace of a good conscience going along with it. Sir, I write what is in my heart: I pray you communicate my mind herein to my son. Truly I love him; he is dear to me; so is his wife; and for their sakes do I thus write. They shall not want comfort nor encouragement from me, so far as I may afford it. But indeed I cannot think I do well to feed a voluptuous humour in my son, if he should make pleasures the business of his life,—in a time when some precious saints are bleeding, and breathing out their last for the safety of the rest.”

These letters need no comment, they speak for themselves. They exhibit the writer, not only as a father possessed of a high degree of affection for his children, but as a Christian father, deeply solicitous for their eternal welfare. And yet, alas, there are men who have to strain their vision to perceive that *he* even *supposed* himself to be sincere in all this.

I have been forcibly struck with the fact, that while some protestant writers have been endeavouring to fasten the accusation of hypocrisy upon the memory of the great Protector, the Roman catholic historian, Dr. Lingard, comes forth to the rescue of his Christian sincerity. He says, “Some writers have maintained that Cromwell dissembled in religion as well as in politics, and that when he condescended to act the part of the saint, he assumed for interested purposes a character which he otherwise despised. But this supposition is contradicted by the uniform tenor of his life. Long before he turned his attention to the disputes between the king and the parliament, religious enthusiasm had made a deep impression on his mind; it continually manifested itself during his long career, both in the senate and the field: and it was strikingly displayed in his speeches and prayers on the last evening of his life.”

It cannot be supposed that Lingard was in general favourable to the Protector, and if not, what but the force of the truth of Cromwell's sincerity moved him thus to write.

Not wishing to exceed due bounds in this article, I have passed by many, and some very important things in the life of this great man. As, for instance, his reluctance to bring Charles I. to trial, and afterwards to sign his death warrant,—his refusal to be made a king, and the grounds on which he refused, and the scenes of his death bed. But they have all the same bearing as that which I have brought forward, and I have produced enough to show that Cromwell was a true fearer of God. He was not a blameless man. He was in error in some of his principles; and I am far from attempting to justify all his conduct. But some of his faults, and even some of his crimes, were partially forced upon him by the position he held, the times in which he lived, the men by whom he was surrounded, and the great interests he had to advance. As a Reformed Presbyterian, I differ with many of his views, and I believe he sinned in not endeavouring to promote the covenanted reformation as such, but I see much to palliate his error even in that. His whole efforts were directed to advance and not to betray what he considered to be the cause of God and man—protestantism in general in opposition to popery. With the light we have now on his life, few will believe that he was not an intelligent and genuine servant of the Lord. It is freely conceded that he was not a perfect example to the Christian in all the relations in which he stood. But, surely, there was much in his character worthy of being imitated by “the statesman, the Christian, the fearers of God, and friends of humanity.” It is not our province, nor can we pronounce with absolute certainty, that he is gone to the abodes of bliss, but we are far mistaken indeed, if he has not arrived in that bright and glorious land where the happy and joyous inhabitants are engaged in celebrating the praises of God and the Lamb.

L.

Bloomington, Ind., April 8th, 1852.

(For the Covenanter.)

THE FLYING ROLL.

Zech. v. 1:—“*Then I turned, and lifted up mine eyes, and looked, and beheld a flying roll.*”

The flying roll is a metaphor. It is not unusual to call metaphors used in prophecy symbols, but they must be interpreted by the same rules as metaphors in narrative.

The roll means the Bible. Its dimensions are the same as those of the porch in Solomon's temple. 1 Kings vi. 3. It is thirty-five feet long, and seventeen and a half feet wide. It is flying, to show that the word of Christ travels with great speed, as the angel flies through the midst of heaven carrying the gospel message. Rev. xiv. 6. For this we are commanded to pray, “that the word of the Lord may have free course,” (*τρέχει*, run.) It is “a curse,” as it denounces wrath on ungodly nations, individuals, and corrupt churches. “Christ came not to send peace” *only* “on the earth, but a sword.” “It goeth forth over the face of the whole earth,” indicating that the vision refers to the new dispensation of the gospel, and especially to its diffusion in our own times.

The penal sanctions of the roll “enter into the house of the thief,”

verse 4, and it "cuts off according to itself, every one that stealeth." "He that stealeth or sellet a man, or if he be found in his hand, he shall be put to death." Ex. xxi. 16. If men do not inflict this penalty, God, the author of the law, will do it himself. This is a fearful denunciation, proclaimed in the roll against slaveholders, against the Austrian despotism, and against the ten horns on that head of "the beast out of the bottomless pit." Rev. xi. 7, xiii. 1.

The curse of the roll is carried "into the house of him that sweareth falsely,"—all who break good oaths and covenants, and who swear bad ones. This curse impends over the British empire, surcharged with wrath when the seven thunders of Revelation (x. 4) shall be uttering their voices. All professors of religion, all corrupt churches that swear allegiance to the beast of the pit, have his mark affixed on their foreheads, and shall be "cut off on that side," on the account of church sins, for sins committed under the name or pretence of religion. Socinianism, and other corrupt Protestantism, Hellenism, Judaism, Mohammedanism, and, above all, Popery, must read their doom in this line of the roll.

"It shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." The ruin of every house of theft, or of heresy, shall be demolished. The administration, by a metaphor here called timber, or wood work, and every bad constitution, the foundation, or stone, must be consumed. The church of Christ prospers in "troublesome times." "Thou didst afflict the nations, but them thou didst increase." Who can accomplish this great work? "I will bring it forth, saith the Lord of hosts." The Lord Jesus Christ, who commands the armies of the living God, has pledged his truth, and "he is true;" and he is also omnipotent. All this he will do, and is now doing.

In forty-four years after the organization of the British and Foreign Bible Society, the flying roll demolished the house of Bourbon in France, and gave a death-blow to the head of the beast in Vienna, and hurled the Pope from his throne. War now rages in many eastern nations, where commerce has carried the Bible—Cape of Good Hope, Madagascar, China, and Burmah. These wars began, or continued after that of Hungary ended. The waves begin to roll back to the west. I hear the thunder of artillery from the Cimmeric Bosphorus. "Let the word of the Lord run and be glorified."

J. R. W.

THE CHURCH AND THE TIMES.*

As a church among the churches of Christ, do we rightly understand and occupy our proper ground? Do we contend earnestly for the faith once delivered to the saints? Is there no weariness of watching and witness-bearing—no shrinking from the cross? Is there nothing of impatience under the sackcloth, or devising of expedients to find something more graceful to the eye, and softer to the flesh? Do we sincerely adopt the resolution of Moses, rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season?

Does the testimony remain in its integrity among us, not merely in the printed standards of the church, but in the ordinary ministrations of the sanctuary, and in the convictions and constant practice of our people? Has no part nor portion of it become offensive and inconvenient, and on that account,

* From a Sermon by Stewart Bates, D.D., at the opening of Synod, Glasgow, 1851.

perhaps, of doubtful utility or authority? Is there no tendency among us to undue conformity with the world—to an unworthy effeminacy, most remote from the character and temper of confessors and witnesses for the truth?

Could it be hoped, even on probable grounds, that the time of contending or suffering for the truth had already passed, there would be the less propriety in urging such inquiries. But neither the aspects of the times, nor the tenor of sacred prophecy appear to justify such a conclusion. In regard to the *two witnesses* of the apocalypse it has been well argued, that we must choose between three positions: either they are at the present time silenced and dead; or, having been already slain, they have arisen again, and ascended into heaven, in the sight of their enemies; or they must be still in their sackcloth, bearing witness for the truth of Christ, and against Antichrist. Can there be any difficulty in deciding which of these three views has the greatest veri-similitude? To affirm that the witnesses are at present dead, would imply, that there is at this time no faithful testimony against Antichrist in the world—that the very memory of martyrs is odious to this generation, as dead carcasses left to putrefy in the streets. Happily that is not the condition of this nation; nor can it be truly affirmed to be the condition of Europe at the present day. In all the principal nations, witnesses for Bible truth may be found, although in some of them the number is indeed very small. Nor is the opinion more satisfactory, that the witnesses, having been slain, have arisen again, and ascended into heaven. This would imply a place of honour, and influence, and power, which the most enlightene and steadfast friends of truth have nowhere reached. Over the whole region where Antichrist bears sway, the most consistent and faithful followers of the Lamb are in a depressed and despised condition. Moreover, the resurrection and ascension of the witnesses is accompanied with the overthrow of the system against which they gave their testimony. The *same hour* there is a great earthquake, and the tenth part of the great city is cast down. Immediately afterwards, the seventh trumpet is sounded, and there are heard “great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ.” When these events shall have occurred, the millenium shall be actually come. But no such events have taken place. Antichrist is still in great power, and putting forth gigantic efforts to recover all that he lost by the reformation. The gospel is prohibited in the greater part of Europe. Education is in the hands of the priesthood. Despotism makes common cause with popery. The recent struggles for liberty have united all the despots of the earth in the closest bonds of brotherhood, and popery is the animating principle—the very soul of this vast and tremendous confederation. Is this the fulfilment of such prophecies as we have mentioned—the resurrection of the witnesses, and the subjugation of the kingdoms of the world to our Lord and his Christ?

What, then, is the conclusion to which these obvious facts conduct us? That the witnesses are not yet slain; that their testimony is not completed; their prophesying in sackcloth not ended; that, as the monstrous system against which they have been contending continues to oppress the world, and to usurp the throne of God, the time of honour or repose to the witnesses is not yet come. The appropriate order for such a season is, “Watch ye, stand fast in the faith; quit you like men, be strong.”

The three forces that bear sway throughout Europe at the present day, appear to be, infidelity, popery and despotism. They are alike hostile to human happiness, to the glory of God, and to the coming of the kingdom of Christ. The Power that protected Daniel from the lions, can alone preserve the church from destruction in the midst of them. Despotism has become conscious of the hatred it has incurred, and is rendered savage by the recent assaults it has endured. It goes on to multiply armies and to make immense military preparations, jealously watching every rising of patriotism, and crush-

ing every movement of the spirit of liberty. It confides in popery as its surest ally, and must secure its help at whatever price. Rome's army of priests, leagued against the Bible and liberty of conscience, is scarcely less numerous than the armies of despotic power, leagued against human rights and civil liberty. Infidelity, the accursed offspring of despotism and popery, is not much in accord with either. It knows little of true religion, but hates what it does know; and holds superstition in supreme contempt. It is wholly ignorant of the foundations and principles of true liberty, but is galled and exasperated by the pressure of despotism. Both popery and absolutism regard it with apprehension and alarm. They have a presentiment of danger from that source; and apparently on most weighty grounds.

As the time is certainly at hand when great Babylon shall come into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; and as the battle of *Armageddon* must precede that event, one who seriously contemplates the state of Europe at the present time, having the predictions of scripture in remembrance, can scarcely fail to conclude, that the preparations for that awful and decisive day are in course of rapid development, if they are not even well nigh matured. "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad."

TRUE RELIGION—CHOOSES CHRIST.

The power of true religion is manifest in leading its votaries to choose the service of God, and the people of God, although the choice is in direct opposition to natural inclinations and worldly interests, and even though poverty and affliction should be the inevitable consequence. This is a good description of true religion. It consists in the deliberate choice of God as our God, and of his people as our people. They who make this choice have been divinely illuminated. Of all such it may truly be said, "Flesh and blood hath not revealed it unto them, but their Father who is in heaven." But to those who have spiritual knowledge of God's glory, and some experience of the preciousness of a Saviour, crosses, poverty, and even persecution, appear to be trifling considerations, which have no effect in hindering them from continuing steadfast in adherence to the service of God. Ruth might have had good prospects of earthly comfort in Moab—but she did not regard these. Her mother-in-law, to whom for the sake of her God she attached herself, was very poor; and in the land of Israel the inheritance of her husband had been alienated, and she had no near relatives to redeem it. She returned therefore with the full prospect of pinching poverty before her. Hard labour, and the kindness of her old neighbours, seem to have been her only earthly resources; and yet Ruth, knowing all this, consents to cast in her lot with her, to share this poverty, and this labour; not merely consents, but will not be persuaded to relinquish the object. She chooses it with all her heart, determined to live and die with her friend. Her solemn asseveration, when urged to return, was—"The Lord do so to me, and more also, if aught but death part thee and me." Thus Moses "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And thus every true Christian chooses Christ and his cross, well knowing that if there is no cross, there will be no crown. We must deliberately count the cost and come to a decision, that let others do what they may, as for us we will serve the Lord.—*Dr. Alexander.*

TRUE RELIGION ESTABLISHES.

The power of true religion is remarkably manifest in this, that it enables its possessor to stand firm when others turn back. When religion flourishes, there will be some who profess to follow Christ, and yet *have no root in them*. The blessed Saviour most strikingly characterizes them by the seed sown on a rock, which, though it quickly sprung up, soon withered away. During Christ's ministry, many followed him for a season,—but they were led on by low and selfish motives. And when their carnal expectations were disappointed, they would proceed no further, but “went back from him.” Thus it was in the apostolic churches; some of high professions and high standing fell away. But the foundation of God is immovable, for the “Lord knoweth them that are his.” “They went out from us because they were not of us.” These are sifting times. Satan is ready to suggest to the sincere disciple, “You may as well follow the example;” and for a moment the pious soul may be ready to slide, while he sees those apostatizing of whose piety he had entertained a much more exalted opinion than of his own. But there is in him an imperishable seed, and he cannot sin deliberately. No, *his heart is fixed*, and however many may *draw back unto perdition*, his resolution becomes stronger; like the oak shaken by the storm he takes firmer root. When Orpah took her last leave of Naomi, and turned her back on Canaan and on the God of Israel, and returned to her former people, and to her gods, it was a thing well adapted to shake the resolution of Ruth, for their circumstances were alike; but she does not hesitate, she seems more determined than ever to go forward—“Entreat me not,” is her language. True grace never shines brighter than in the day of trial. If all should forsake Christ within the reach of his acquaintance, the true disciple will not.—*Ibid.*

THE REFORMED PRESBYTERIAN—“REFORM.”

We cannot pass, without notice, an article which appeared in the May No. of the above magazine, headed “Reform.” We read it with pain, with some indignation, but more pity, and would have allowed it to pass as the effusion of some badly-informed, and ill-constructed mind, were it not for the fact of its being published without remark or explanation, or any token of dissent—thus receiving the implied sanction of the editor. Under these circumstances, therefore, we feel bound to depart from the rule that we have laid down for ourselves—not to refer by name and under the aspect of antagonism to that periodical. In reference to this article, then, we remark,

1. That it exhibits an exceedingly unbrotherly temper and spirit in the writer. Speaking of brethren in the church, he indulges himself in the following language: “Their great object seems to be to agitate, to have the eyes of the community fixed on them, as if they were the only wise, patriotic and faithful ones of their day and generation;” “the manœuvring of these quasi reformers;” “justifying in one person or place what they condemn in another;” “rather than stand still, they would chase the wildest phantoms;” “the restlessness and ambition of some of her ministers and members;” “they should leave her for *her* good, and seek some *other* more congenial to their ultra and reforming propensities.”

We hold assertions of this kind to be calumnious, and he who pens them as a calumniator, unless he furnishes evidence of the truth of his charges.

Until we saw this article, we had flattered ourselves that the spirit of hostility and alienation among us had been subsiding. We now see our error. We find that we "still live among firebrands"—that there are men among us who are eager to stir up animosities: for with what other design, we ask, could such epithets and assertions be thrown out in the pages of a widely-circulated magazine? We still hope that this writer will not meet with much encouragement or sympathy: that such a spirit will meet with a signal rebuke from the great body of our ministers and people. If it do not, if "Anti-Ultra," (for this is his signature,) finds many friends to cheer him on in his incendiary course, there can be but one issue; and what that is, our readers can imagine for themselves.

We admonish this writer, and any who may be indulging the same unhappy and sinful temper, to try their own spirits, and rather, even if they *fear* that these things are so, to humble themselves before the Most High, than to spread such things before the public. But this is not all.

2. This article is an assault upon all that the church has been doing for the last twenty years. The writer says, "Oh, that this spirit of innovation and agitation, that for twenty years has done grievous injury, would cease." Now, what has the church done during these years? 1, She has repealed a resolution passed before the New Lights were suspended, recommending the American Colonization Society, and has issued many faithful anti-slavery testimonies; by these measures, putting herself prominently forward as the determined opponent of all temporizing schemes, and the decided advocate of the doctrine of *immediate* emancipation. Is the writer a colonizationist? Does he approve of the abolition movement? We ask these questions, not tauntingly, but gravely. 2, The church has passed an act excluding from her fellowship those who traffic in liquors, and has taken high and strong ground on behalf of the temperance cause. Is the writer opposed to this? Does he charge those who were active on the temperance side of the question with being "agitators," with agitating "small and doubtful matters?" Does he wish that act repealed, and the church to be, in this respect, "what she was when we and our fathers became connected with her?" We hope that he will speak out. We know that there are still among us some who look back with regret to the "old times" when the glass was made to circulate unrestrained. Is "Anti-Ultra" one of these? 3, The church has taken measures in reference to home and foreign missions. 4, The church has *re-stated her old* doctrines in reference to the deacon's office. True, she has done this through no little opposition. But she has succeeded, and as the fruit of this agitation, we can point to a *majority* of our organized congregations as now having deacons. Is "Anti-Ultra" against this office? or is he against efforts to have deacons introduced into the church? or is he one of those who say that it is a "small" matter whether the church be modelled according to the pattern or not? We can only say, that whatever his views may be on these points, his article is very much out of time. The controversy on that subject is nearly passed, if not altogether so. As we have just stated, the majority of our congregations manage their fiscal concerns according to Christ's directions—by deacons. And, moreover, we have lived to see the cause taking deep root in the sister synod in Ireland. The synod itself has done what we have done—it has recommended the introduction of deacons, and every few months we hear of something doing on the subject there. Now, are they "quasi

reformers?" are they "agitators?" are they open to the charge of thinking themselves "the only wise ones?" &c. But this is not all.

3. This writer is somehow dissatisfied with plain speaking and a sharp testimony. We quote a paragraph:—

"On the other hand, a continual straining of small points and going to extremes with minor matters, has given encouragement to the false reports of the church's enemies, who represent her people as bigoted, narrow-minded, unworthy of respect, &c., whereby she has been injured in the eyes of even the respectable portion of the community, who do not know better. She has been denounced, for example, as anti-government, whereas the truth is, her members are the most consistent subjects—hold the most elevated views of civil government, and are among the most peaceable, orderly and order-loving people in the nation, obeying all just laws, yielding the state due pecuniary support, and defending its liberty even on the battle-field. Certain recent proceedings have given a "fair seeming" to such misrepresentations as are mentioned above, and by a skillful use of this, a young, erring, unsteadfast stranger has been enabled to carry a number with him into his latitudinarianism, apostatizing schemes, and deceptive professions and practices."

He refers in the last sentence to the trial of one of her ministers, last fall, by the New York Presbytery, for teaching the doctrine that conscientious obedience is due to any existing government, and for countenancing submission to an infamous statute, and intimates that this, or some of the proceedings, was wrong, and calculated to furnish a warrant for the odious charge of bigotry being brought against us. Taken in its connexion, there is no mistaking the design of "Anti-Ultra." He says Covenanters are "the most consistent subjects," &c.—representing them as somehow owning the institutions of this country. Now, we say,—1, That we are not in the technical sense "subjects" at all. This is not an American word. But—2, We are not in the technical sense, even "citizens." We relinquish our political privileges that we may be "consistent subjects" of Christ's government. And now, it is precisely on this ground that we have been called "anti-government men," by the opponents of Christ's royal prerogatives as we understand them. "Anti-Ultra" seems to admit the propriety of the appellation as so applied. Does he? 3, This writer does not appear to know what Covenanters mean by admitting it, by maintaining it to be their duty to live as "peaceable members of society," for they do this. He says they "obey unjust laws." Yes. But do they conform to the wholesome regulations of society because they respect the authority that enacts them as being God's ordinance? No! But because the things are right. "Anti-Ultra" must explain himself, or we must have leave to suspect that when he speaks of "straining of small points and going to extremes in minor matters," he has put himself on the side of our adversaries.

4. This writer seems to take pride in being rather smooth in his way. He says,—

"Those disciples who receive their teachings at the feet of modern, self-willed reformers, may say that we are not sufficiently strong testimony-bearers—too easy, too old-fashioned, too conservative."

The "old-fashioned" is out of place here. The fashion of the Cargills, the Renwicks, the Thorburns, the Hendersons, the Stavelys, the M'Kinneys, the Wylies, (when the "Sons of Oil" was written,) was to renounce and denounce immoral institutions, and to speak and write with a frank-

ness and point that few of us know any thing about respecting the evils in the churches. "Anti-Ultra" don't like that, he is "easy and conservative." So was Erasmus; so were the indulged during the time of Charles and James I.; so are the bulk of protestants now. Is "Anti-Ultra" of the same spirit? As to "conservative," it is a good word in its place, but we all know how it is applied in modern times. The Moderates in Scotland were "conservative;" the British Tories are "conservative;" the aristocrats, and the Louis Napoleons of Europe are "conservative;" the Websters and Fillmores of the United States are "conservative." Is "Anti-Ultra" one of the same class? Is he "conservative," as opposed to "reforming" in these times?

5. This article abounds in mistakes as to fact. The writer says the New Lights "left" the church. They were put out. He speaks of "efforts to secure majorities in church courts." We hope this is untrue. Until names and residence are furnished, we will not believe him. He says the church has lost character and influence. Nothing is more untrue. There never was a time when the church in this country exercised a wider, a greater, or a better influence. Her temperance doings have not injured her in the eyes of the Maine-Law men, embracing the larger proportion of evangelical Christians. Her anti-slavery efforts have not harmed her; nor have the controversies about the deacons, for all presbyterian churches hold to the office, and many of them are introducing deacons. This writer must have but limited information.

In conclusion, we repeat, it is with great regret we have read this article. We cannot imagine what good result the writer promised himself. If he wishes peace, surely this was not the way to secure it. That there is a lack of brotherly love among us, we see with pain—that the discussions in which we have been engaged have always been managed in the right spirit we are far from asserting; but that the church, or any considerable or influential portion of it, is open to such sweeping charges as this writer makes, we do positively deny. We recommend him to a better spirit, and express the hope that if he writes again, and on whatever subject, he will endeavour first to ascertain the facts, and then to comment on them as a Christian.

CASSIUS M. CLAY—SLAVERY.

We hear, now and then, from this high-spirited Kentuckian, and always in the same strain: zealous, uncompromising and hopeful in his indignant opposition to slavery. The following we quote from a letter addressed by him to a late anti-slavery convention in Cincinnati.

"Allow me, however, to say that my heart is with you. I care not about ultraism! What is more ultra than that, in a professed republic, near three and a half millions of men have no legal rights! The father no right to the son or daughter! The husband no right to the wife—and the maid no right to retain her chastity! The native of the soil no country or home, and Christians no right to the Bible! In a word, when life, liberty, and the pursuit of happiness, belongs not to the man's self, but to his tyrant! Now who can talk patiently of such Christianity and Republicanism as these? It is time for ultraism—it is time for fanaticism!

"It has always, in all times, been the policy of tyrants to degrade the

oppressed, and the Americans have not been slow in following the same course. All men are born free and equal—but black men! Your supple, hinge kneed politician, and your canting knave of the black gown, have in all times been found in close fellowship. Your Websters and your Dickinsons have always their Deweys and Stewarts. I hardly know, at times, whether to laugh or cry. The great Southern moralist thinks it were “better to lose his soul in hell” than to say aught against the patriarchal institution! But, poor Dewey! nature never made him a sublime villain like his Southern *frere*! He could send his father or brother back into slavery—but not “his mother.” Indeed! then there is a lower deep into which our leading clergy dare not descend! This argues well for the “good time coming.”

“I said, years ago, that the time was coming when a black gown would be hissed in the streets by the boys, unless they give up their lying defences of slavery. I had not myself expected to live to see the magnates of the church thus soon shrivelled under the burning contempt of the manly hearted men of the world.

“Let us take heart. Webster—the god-like—is dead in Massachusetts, and even the South distrusts him! Henry Clay says Webster won’t do! Henry Clay and Daniel Webster have always pulled together!—Who should know Daniel better than “Old Harry?” Thus are the friends of the great “Compromiser” *compromised*. Shall we laugh or cry? But not so justice! “compromised!” So was it in the beginning—fig leaves were sewed together, and they cried, we shall be ashamed no more! But alas! no!”

CHERRY STREET CONGREGATION, PHILADELPHIA.— MISTAKES.

We understand by communications from different correspondents, that mistaken and injurious statements are not unfrequently made in other parts of the church regarding the management of the pecuniary affairs of the above congregation. As many references to this have found a place in our correspondence, we have concluded to give a reply in this form to such of these statements as we can remember at the moment. And,

1. It has been stated that the deacons’ meetings are *secret*. Utterly false. They are held on the first Monday evening of every month, and are open to all.

2. It has been stated that the deacons give no account of their proceedings. As false as the preceding. There is an annual meeting of the congregation held on the first Monday evening in May, of which notice is given by public announcement two Sabbaths previously. At this meeting a full report is presented of *all* receipts and expenditures—from what sources the receipts have been derived, and specifying the expenditures in the same way. And more than this; if any special affair—as repairing, for example, be gone into, a full report is made out and presented, generally at a special meeting. Of these meetings there have sometimes been as many as two or three in the course of a year.

3. It has been stated that the deacons have thrown the congregation in debt. Equally false with the others. They have not the power to do so; and, as a matter of fact, the debt of the congregation has been largely *diminished* since the year 1838, when deacons were first ordained here.

4. It has been stated that in addition to all the past, there is now claimed on behalf of the deacons, or of consistory, some *new* power—what is its nature, we have not heard. As untrue as all the rest. Neither the deacons nor consistory either claim or exercise—nor does any one, so far as we know, claim for them, any power which has not been claimed and exercised since their first ordination. The deacons collect and disburse, under the supervision of the consistory, the funds raised for congregational purposes; and, in this, they do no more than carry out the wishes of the congregation itself, to which it belongs to fix the price of pews, and to designate the objects to which the funds are to be applied. If repairs are to be made, or any thing of the kind done, the congregation is called together, to consider it. If they direct it, it is done; if not, not. In regard to funds for public purposes, as mission and seminary funds, the deacons attend to them according to the direction of the higher courts.

It may be regarded as a work of supererogation on our part—perhaps some may think it derogatory to our dignity to notice reports of this kind. We do not think so. Statements of the kind that we have noticed, are not only injurious to the congregation immediately concerned; they operate against the office of the deacon, and, no doubt, have had their effect in awakening fears, even in the minds of good men. It is for this reason we have noticed them. We think it is time that the tongue of calumny should be silenced, if facts can put it to silence.

[For the Covenanter.]

ELECTIVE AFFINITY CONGREGATIONS.

Sometimes people have some cause of dissatisfaction; when they are so without reason, they are foolish and wicked. I allow them all the rebuke of the piece over the signature Renwick.

The Presbyterian system is the best system that can be contrived for obtaining redress; and with friend Renwick I cordially agree that when a difficulty occurs, after striving to have matters amicably settled, the orderly way would be to libel the parties before the appropriate judicatures. Still there may be cases wherein the parties do not harmonize in their views, and that cordial agreement cannot be obtained which is necessary to comfort and edification, and yet neither feel free to institute a process or draw up a libel. I am not aware that many think they have a right to *demand* a new organization; they only think they have a right to *petition*. This right cannot be denied only on principles of conservatism that would confirm tyranny and establish most ruthless despotism. The people have a right to petition, and the courts are sacredly bound to give the petition and its reasons a fair hearing; and if the reasons be sufficient, to grant the prayer. If the connexion of a pastor and his people be indissoluble without the breach of covenant, like the marriage relation, as some parts of that essay seem to intimate, then petitions to that effect might be considered wrong. That this is not the case is clear from the fact that dismissions and translations frequently take place in all denominations, and in all districts of our country and of the world. Among the Congregationalists in New England the pastoral relation is considered very sacred, and is sometimes very lasting and very comfortable. In some instances it is neither pleasant nor durable, and this is as often the fault of the pastor as of the system or the people. In a great many cases the pastor has a series of sermons and of prayers, and he puts them forth, and the people are pleased, give him a call, and he is settled, and he reads over the same

discourses, or exchanges with a neighbour, and has no faculty of conceiving and composing for edification, according to the aspect of the times and the exigency of the people. That people so circumstanced should want a change, is very natural and rational. Elective affinity congregations are not so often sought there as they are here.

The people are saving, and the pastors like to have a comfortable living, and often stay together by these bonds when they ought not. I know congregations of two hundred or three hundred communicants nearly equally divided between the Athanasian and Arian faith, between the Calvinistic and Arminian creed, still hanging together, and cleaving to the same pastor and communing together, notwithstanding these discordant systems, for fear of incurring additional expense under the well-known name of minister tax.

Congregationalism and Quakerism, like all other isms of the country, are sometimes fickle and perfidious in the support of religion and the fulfilment of covenant engagements to the ministers of Christ; but I am not yet aware that they are more so than other systems and other people. When under the influence of genuine piety they will do as much as common for the maintenance of religious ordinances and the comfortable support of the ministry. But to the essay more particularly. I would say that it is ingenious in its arguments, and yet there is something unfair in its assumed ground, as I have already stated, being an argument evidently against efforts to organizations according to principles of agreement and harmony, unless localities correspond. Now, according to this, all who have bought truth at the expense of travail, have done wrong. And is it so that those who, after failing to obtain comfortable enjoyment of sacred instruction and pure ordinances in the precincts of their native Jerusalem, have fled to Galilee, to Asia Minor—that those who failed in her embrace to enjoy comfortable communion in the city of Rome, upon the principles of her own former faith, and holiness, have fled to Alpine regions, have they done wrong? Are they to be considered culpable Separatists who, after sufficient pleadings with the mother church in Britain, have come to the wilds of America to enjoy liberty to worship according to God's prescribed laws? Such have been reproached by invidious epithets, and been called Cathari, Puritans, Separatists, &c. Now the term Separatist, and the thing, is either honourable and right, or dishonourable and wrong, according as they have or have not sustainable reasons. If they separate because the minister preaches Bible doctrine, plainly recognised in the Standards, exercises pure and impartial discipline, they are evidently wrong, and deserve reproof and castigation: if the contrary be the case, they are right, as we suppose the minister does not preach any thing very heretical, but in some matter violates the conditions of the contract, and when this is by them noticed, he heaps on them contumely and abuse about incapacity, desecrating the purity of the sanctuary and the solemnity of the Sabbath, by angry allusions and unseemly and disorderly rebukes. It may be their duty to bear and forbear, but it is a duty not easy of performance. One duty of the Sabbath is to exercise holy social joy, saying this is the day God made, we will be glad in it. If the minister, instead of proclaiming the great work of that day and descanting upon the meritorious death and triumphant resurrection of Christ, takes every opportunity to expose to reproach those whom he thinks his enemies, it is hard to be glad and rejoice. The characters alluded to in the text on which the essay is constructed are usually bad characters, sensual, having not the Spirit, and may as

properly be applied to selfish teachers, as to difficult, refractory people. Those people who are sensual and destitute of the Spirit, are apt, when they separate themselves, to go back into the world, or associate with similar churches and worldly sanctuaries, of which there are now plenty. This will far more likely be their course than to seek a new organization with more travel and a larger amount of expense for the support of the gospel. It is plain that there are some cases wherein it is a duty to separate; some, wherein it is very sinful; it is very necessary to keep this distinction clearly before the eye of all in this discussion; there seems to be a lack of this in the essay. A groundless separation will find few advocates; of course, to condemn it is needless. A separation, when there is a cause, should not be severely rebuked, especially by Reformers, who have always been charged with revolutionary tendencies, and have always been making and cherishing congregations on the principle of elective affinity.

The writer was rather unhappy in the fictitious name Renwick; for he and his noble predecessors and successors, who opposed indulgences and loose settlements, and travelled so far and suffered so much because of their peculiar sentiments, were all charged with factionatic procedure in erecting and sustaining organizations that were not constructed upon the plan of local conveniency, but on the plan of faithfulness and elective affinity. The same has been acted over again in the organization of the Free Church in Scotland.

Organizations of this kind may be, and no doubt are, sometimes capricious and wicked, schismatical and culpable; but in nearly all instances Reformers are blained for this kind of organization, and before we condemn such organizations we ought to distinguish. As to the matter of missionary operations, it may appear to superficial speculation that elective organizations are unfriendly to that important duty; but a more careful examination of facts and principles will correct that error. The Free Church is now not only supporting very liberally their own ministry, but are doing far more for missionary operations than they did before the new organization. As to the Covenanters, I am sorry I cannot say more in their favour and in vindication of the charge brought against them in that essay; but I do think it would be easy to demonstrate that they have done as much for watering the desolate portion of God's heritage, according to their ability, as any other denomination. It is true they have not done much among the nominal heathen, but they have done a great deal towards the evangelization of the really heathen in their own neighbourhood. The Scotch and Irish Synods have been active and liberal, not only in the Highlands and in the south of Ireland, but in the British provinces in North America and in New Zealand; and the ministers of this country have travelled more, visiting what might properly be called missionary stations, than many who are called missionaries; as Mr. M'Laughlin, who had been a missionary in South Africa before he joined us, said a minister in this country underwent more toil in one month than they did in a year in South Africa. The peculiar office or duty, and appropriate duty of Reformed Presbyterians, is to keep the posts and maintain the stations in reformation times,—to teach the way of God more fully to those who have been partially instructed,—to reclaim those who have in the cloudy and dark day wandered away from the citadel of Zion's strength. In a great many locations of our church there are in a few days' travel, yes, a few hours' travel, many who, while they are perhaps counted Christians, need to be taught the very first lessons of saving

knowledge. This is, in many respects, the best way of missionating. If our ministers who are young would go round among the uninstructed, aided by the prayers, supported by the liberality, and their doctrines confirmed by the lucid example of their people, what good might be done! Zion would then lengthen her cords and strengthen her stakes. A faithful and diligent ministry will be sustained. What is lacking in one place will be made up in another. Christ's servants, while doing good, will have some dwelling in the land, and not lack a competence of bread.

The writer of the essay has not apprehended the argument of last Synod on organizations on the plan of harmony and peace. It was this—that where a people could not live harmoniously in one house, they had better have two; and that the Lord has shown in several instances that people should be allowed liberties and elections of their own if they only hold on faithfully to the testimony of Israel. Thus the rule of the Judges was supplanted by the system of a limited monarchy, to gratify the people. Samuel must show them the consequences, and yet gratify their wishes and give them a king. In seeking this change they did wrong, and yet they had some provocation; for although Samuel was a model ruler, his sons did not imitate their worthy father. They did wrong, yet they must be gratified. So in the case of the secession of the ten tribes; force must not be employed to retain or reclaim them. It is true there was war between them always; but this was not because of the new organization, but because of the sinful policy pursued by Jeroboam, who caused Israel to sin with his calves and carnal policy. God calls them brethren after the secession, and forbids severity. 1 Sam. xii. 24: "You shall not go up, nor fight against your brethren the children of Israel." They chose an organization on the elective affinity principle, still they are brethren. Rehoboam and his friends must not fight them, but let them have their wish and their way. If they had done nothing more but sought the separate organization, God would have given them his countenance and established them. Thus Abijah spake as a prophet to Jeroboam, 1 Kings xi. 38: "And it shall be if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel (i. e. the ten tribes) unto thee." If these passages have any moral instruction for us, it merely is that a people who adhere to the ordinances of divine appointment may be gratified when they wish a new organization. Warn them of difficulties, prevent rashness, if possible effect a reconciliation; if this cannot be done, grant their wish. N.

The above argument we insert for the author's sake—not for its own. A reply is not necessary. If the point in dispute were, secession from a corrupt church, much of it would be in place; but as this is not at all the subject, most of the article is absolutely pointless. As to the ten tribes, we had always thought that they "set up princes, and" God "knew it not." Certainly, we never expected to find that event brought forward in this connexion. We add, that the writer takes for granted that the petitioners for a new organization have some *principle* to maintain. If so, the pastor and congregation ought to be either put out of the church as errorists, or the petitioners should; that is, provided the principle be important enough to break fellowship. But we have a grave objection to this essay. It is not only an attempt to defend elective affinity congregations—it is an argument to show that when such

congregations are set up, they should not commune together. If this be not its reasoning, why refer to the Cathari, Puritans, Covenanters, Free Church, &c.? As to what is said about the minister profaning the Sabbath, and injuring feelings, &c., we know what all that is worth. We have ourselves come through some scenes of the sort referred to in the essay, and can testify that under such circumstances not much credit is to be attached to what people say. As a general rule, it is precisely the truth—the purest truth—the truth that Christ teaches them by his minister, that they find most fault with. *Their* stomachs are bad, and *their* tastes corrupted, and they think, perhaps, that the fault is in the nourishment furnished, or in the cookery.

We do not intend these remarks as a formal reply to the article. With all due respect to the writer, we must say we think it requires no extended answer, and we conclude by affirming our deliberate opinion that we shall never, as a church, enjoy rest until this iniquity of forming elective affinity congregations is put out of our skirts. As to the past, we firmly believe it to have been one principal cause of the alienations that have existed among us; and if it be continued as the policy of the church, alienations must increase and be embittered. It is easy to get up dissatisfaction with a minister. Let a pastor, entering a congregation, for example, where some man has borne sway, it may be reluctantly submitted to—let him claim his rights—let him be on friendly terms with the objects of the leader's jealousy—what then? We all know. He will try awhile to hold his place by means of the pastor. If that fail, he will turn his power against him. Or just reverse this, and the other party does the same.

This is one example. We might give many. Our readers, we are sorry to say, don't need them. The examples are before their eyes. What we wish to see in the church, is the adoption of a rule to this effect—That whenever a people come up asking an organization on the ground of dissatisfaction, the reply should be at once, "No. If you have any thing censurable against any one, bring it up,—if not, go home, and conduct yourselves quietly, or you will be censured yourselves." Let the church do this; it will put an end to these constant commotions. We abhor, loathe, detest, and abjure the doctrine of elective affinity congregations.—ED. COV.

CHRISTIAN INTELLIGENCER.

Noticing the doings of the N. Y. Presbytery in the case of Mr. Little, this paper says:

"As we have understood the matter, Mr. L. having received very indifferent treatment, both from his Presbytery and Session, very quietly passed over, with most of his congregation, to another body, who unhesitatingly received him, with a view of the whole circumstances of the case before them. The Covenanting body, we understand, is not in ecclesiastical conference with any other, and grant no regular dismissions, so that we see no other course Mr. L. could adopt. The thunders and anathemas of the Vatican have long ago lost their power and terror; and, in cases like this, Protestantism might, advantageously to the cause of Christianity, omit such useless formalities. Whatever is powerless and unproductive of any good results, had better be omitted in this enlightened age of religious liberty and freedom of conscience. The very *semblance* of persecution is a stigma on the escutcheon of Christianity, and retards its propagation."

We must confess our surprise at the tone of this paper for some months past regarding the Covenanting Church, and cannot but believe that some other influences are at work than those which formerly controlled it. In this squib we notice—1. A mistake. Mr. Little took but a small fraction of his congregation with him. The *Intelligencer* ought to make this correction. 2. A misrepresentation. It ill becomes a Presbyterian to compare the exercise of discipline—even were it not done just as it ought to be—to the Papal anathemas and bulls. They are alike in no one thing—a fact which this paper should know. But—3. Are we to understand the *Intelligencer* as taking the position that a minister, enrolled on a Presbytery's list, recognised as one of its pastors—bound by solemn vows to the church and the people, *may, without any warning*, sunder all these ties, and make off with himself, and yet merit no censure? Is this Presbyterianism? We think not; and we are much mistaken if the very Presbytery which received Mr. L. would hold this to be Presbyterianism. Does not such conduct deserve severe censure? And who so fit to inflict it as those who find the name of the offender still on their lists, and the injured people still under their care? And—4. That the end is not yet. Runaways from discipline do not often make very comfortable ministers.

PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh met at Wilksburgh, April 13th, 1852. Rev. R. I. Dodds was continued Moderator; and Rev. S. Sterrett chosen Clerk. The attendance of the members was very general. A great amount of business came before the court; which was transacted with much unanimity, and it is trusted with hopeful results.

The leading business before Presbytery was the ordination of Mr. Joseph Hunter, and his installation over the Wilksburgh and Fairview congregations. Mr. Hunter delivered a brief, but very lucid and well-digested lecture from Isa. lx. 1—5; also a very evangelical and eloquent popular sermon from John i. 14:—"And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth." Both of which discourses, and an examination on Theology and Church Government, were cheerfully sustained as trials for ordination. The ordination sermon was preached by Rev. R. B. Cannon, from 1 Pet. v. 4:—"When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And after Mr. Hunter had answered affirmatively to the list of queries, he was ordained to the office of the holy ministry by prayer and the imposition of hands, and installed pastor of the aforementioned congregation, Rev. I. Crozier leading in the ordination prayer. Rev. R. I. Dodds delivered the charge to the pastor, and Rev. S. Sterrett to the congregation. Presbytery supplemented the salary of Rev. J. Hunter for one year with \$35.

A call was presented by the congregations of Sandy, Montgomery, Piney, &c., on the Rev. R. I. Dodds, and was accepted. The proposed salary was supplemented by Presbytery with \$100 for one year; and Rev. R. B. Cannon, with two ruling elders, was appointed to install the pastor elect at the Piney branch, on the third Friday (18th) of June.

The congregation of Slippery Rock, Camprun, &c., asked the moderation of a call, which was granted; and Rev. J. Galbraith was appointed to attend to it on the fourth Monday (23d) of August.

The societies of West Greenville, Springfield, and Sandy, petitioned to be organized into a congregation, which was granted; and Rev. S. Sterrett was appointed to organize them as soon as convenient.

Mr. Zaccheus Willson was taken under care of Presbytery as a Theological Student, and delivered a discourse from Eph. ii. 20, as a specimen of improvement. He is to prosecute his studies under the direction of the Rev. J. Crozier.

Rev. A. M. Milligan is appointed to travel through our congregations, and collect money to liquidate the remaining debt of Westminster College.

Presbytery estimate that they will need \$180 to prosecute missionary labour, and to aid weak congregations between this and the next semi-annual meeting.

The following scale of appointments was made out:

Rev. T. Hannay, April, 3d Sab., Brookland; 4th, North Washington; May, 1st Sab., Manchester; 2d, Brookland; 3d, Newcastle; 4th, Slippery Rock; 5th, do.; 1st, June, Camp Run; 2d, Haughtebaugh; 3d, Centreville; 4th, Yellow Creek; 1st Sab., July, do.; 2d, Brookland; 3d, Manchester; 4th, Brookland; 1st Sab. August, North Washington; 3d, Manchester; 3d, discretionary; 4th, 5th, Brookland; 1st Sab. Sept., discretionary; 2d, Newcastle; 3d, Lackawanick; 4th, Centreville; Oct., 1st, Slippery Rock.

Mr. David M. Kee, April, 4th Sab., Springfield; May, 1st, West Greenville; 2d, Sandy; 3d, Oil Creek; 4th, Wallaceville; 5th, West Greenville; June, 1st Sab., Springfield; 2d, 3d, Brownsville; 4th, Slippery Rock; July, 1st Sab., Newcastle; 2d, Haughtebaugh; 3d, Centreville; 4th, Springfield; August, 1st Sab., West Greenville; 2d, Sandy; 3d, 4th, Slippery Rock; 5th, discretionary; 1st, Sept., Brookland; 2d, North Washington; 3d, Manchester; 4th, Brookland.

Rev. J. Crozier, aided by Rev. T. Hannay, to dispense the sacrament of the Supper at Slippery Rock, on 5th Sab. May; and Rev. J. Galbraith, aided by Mr. M. Kee, on the 4th Sab. of Aug.

Rev. A. M. Milligan, assisted by Rev. R. B. Cannon, to dispense the sacrament at North Washington, on last Sab. June. Mr. Milligan to preach on the preparation Sabbath.

Rev. T. Hannay, aided by Rev. S. Sproul, to dispense the sacrament at Brookland on the last Sab. Sept.

Rev. S. Sterret, aided by Rev. J. Hunter, to dispense the sacrament at Springfield on the last Sab. Sept. Mr. Hunter to preach the preparation Sabbath.

Rev. J. Wallace, August, 1st and 2d Sabs., Brownsville, O. Rev. R. B. Canon, 2 days; and Rev. R. J. Dodds, and Rev. J. Hunter, each 1 Sab. at Penn's Run; Rev. R. J. Dodds, 1 Sab. at Oil Creek, and one at Wallaceville.

The next meeting of Presbytery is to be held on the 1st Tuesday of October, in Allegheny, 10 o'clock, A. M.

SAMUEL STERRETT, *Clerk of Presbytery.*

AFFAIRS ABROAD.

Tahiti.—A party has risen in this island and its dependencies, opposed to the government of Pomare. She has, however, many adherents. The accounts are, as yet, indefinite.

Sandwich Islands.—The missions in these islands are now, as we have before stated, largely self-sustaining. At the late meeting of the Ameri-

can Board it was stated that, at one time, \$40,000 were appropriated to this mission; now, with a much greater number of congregations and churches, and every way more extensive operations, the appropriation is but \$15,000.

Russia—The East.—The Czar is pushing his forces towards the East, and so drawing his net more closely around the Ottoman. Already there is a large number of sail-vessels upon the Sea of Aral, and the Russian government has ordered three steamers, for the same sea, to be built in Sweden. The expedition will enter Asia at Orenburg, advance toward Fort Aral, on the north-east corner of the sea, thence to the mouth of the Jaxartes. It will ascend this stream to Taschkend and Kokand, and push on to the Sir Amu toward Chiva and Buchara. The aim of this movement, of course, is to gratify the old Russian jealousy of England for her hold upon India. The line of the Russian frontier, by the success of these expeditions, will be drawn quite around the Turkish empire, which can then be more conveniently crushed. The policy of England is to excite the nomadic tribes against her formidable rival. This she has essayed to do. But if the Russians succeed in occupying the banks of the Oxus, this plan may be considered a failure.

Rome.—We have some singular accounts from Rome. The French and Papal governments are not on good terms. And it is said that Louis Napoleon is carrying on operations towards the abolition of the temporal power of the Pope, and the reform of the abuses in the government of the Papal territories. And, what is more strange, it is hinted that Austria consents to his plan. It is also reported that M. Murat, the ambassador to Florence, has protested, in the name of his government, against the reactionary measures of the Grand Duke!

Piedmont.—The Papal court has been negotiating actively with the Sardinian government for the restoration of the ecclesiastical power and privileges formerly enjoyed by priests and bishops in Piedmont. Their overtures have been rejected. Sardinia appears determined to maintain her anti-spiritual policy.

Germany.—Parts of Germany are suffering the extremes of famine. We give the following summary, as it appears in the last arrivals:

“Accounts are published of a very terrible kind regarding the sufferings of the peasantry in South and Central Germany from famine. The Grand Duchy of Hesse and the kingdom of Wurtemberg are the countries in which the visitation is most severe; but it spreads over a still larger district, and is aggravated by a simultaneous disease among the sheep and cattle. In the best times the population consider themselves happy when a labourer can earn four-pence a day; and the scenes in such a land, when the staple crops have been destroyed, can only be conceived by those who are acquainted with what took place for a few weeks during the very worst stages of the Irish famine in 1847. In the present case, as in that, a fatal reliance upon the potato has been the chief cause of the mischief. Wholesome meat is out of the question. Bread made of bran must supply its place, and bran soaked with water, in which salt has been dissolved to give it a taste, and the skin of potatoes, and coffee boiled over and over again to extricate the least remaining particle of nourishment. Unfortunately there is little or no prospect of an immediate, or even of an approximate, alleviation of such harrowing misery. The most abundant harvest will but slowly counteract its destructive effects; and although vigorous humane exertions have been made in various quarters by government and private individuals, their result is wholly in-

adequate to meet, in any degree, this fearful amount of distress. According to a statement just made by a party who is well acquainted with what is going on, loathsome animals of all kinds are now used as food; and an instance is mentioned, which occurred in Wurtemberg, where a dog, buried for some days, had been dug up and consumed by a family as a last resource. Of course, under such circumstances as these, there would be a rush of emigration which would almost depopulate the State, were it not that the ignorance of the unhappy people and the government restrictions, which render them helpless, interpose an effectual barrier."

France.—The notices of French affairs are, as might be expected, very few and unsatisfactory. The press is muzzled, and even letter writers seem to be discouraged. That the Empire will be proclaimed, if it has not already been, appears to be taken for granted by all parties. In the mean time, Louis is prosecuting three grand objects—the full restoration of the Jesuits and the popish priesthood, the suppression of the Socialists, and the winning of the army, *en masse*, to his interests. He has issued a decree organizing the Protestant churches, restoring their General Synod, but subjecting the entire body to a system of rules which insures a paramount government influence. The late law remodelling the system of public instruction, has put out of office about fifteen hundred professors,—among them Michelet, and others, who have distinguished themselves by their opposition to the Jesuits.

The Jews.—The missionaries of the Free Church of Scotland, who were banished by the Austrian government from Hungary, were labouring among the Jews. During their labours there they employed a *native agency*. Of these, and the work done by them they say:—

"We are not sure that the church quite appreciates the importance of one of the most interesting fields of labour we have, I mean that occupied by the *native agency*, who make missionary tours throughout the length and breadth of the land, holding Christian controversies with almost all the synagogues in Hungary, which contains nearly 300,000 Jews. In addition to this, they have recommendatory letters to the protestant ministers, who are encouraged and stimulated by their visits, and frequently preach on the duty and privilege of studying the Word of God, and exhort their flocks to purchase the Scriptures, which our agents supply to all who will buy them. These brethren, as you know, are well-instructed Christians, one or two of them theologians of no mean acquirements; one of them, Dr. Gellert, can preach in Hebrew. In a word, these five individuals in your employ are quite above the standing of the ordinary colporteur. In the course of a year, therefore, they diffuse an amount of Christian truth among the Jews, which, as you are not hearing as we do their regular reports at the termination of their journey, you cannot easily realize. With the aid of a colporteur of the London B. S., (also a Jewish convert under the mission,) these five labourers have *sold* and *received payment* for nearly 11,000 copies of the Word of God since April last! There has been no "*gratis*" distribution: *that* is comparatively easy work. Besides the salaries of these agents, and very moderate travelling expenses, *no charge* is made on your treasury. The Bibles are paid for out of the proceeds of the sales. Who can tell in how many souls this "good seed of the kingdom" may have taken, or may yet take root? Hundreds of New Testaments have been sold to Jews. Rabbies and teachers have bought them. Most deeply interesting occasions have occurred, when crowds have gathered round them in the streets to hear them prove that Jesus of Nazareth was the true Messiah and only Saviour."

The Paris correspondent of the Presbyterian says:

"The condition of the Jews on the continent of Europe is well worthy the

attention of Christians. Since the French government has given them a place in its appropriations, their official position in France is greatly improved, and indeed in certain respects their organization is better than that of our Reformed churches, in that they have a central power, (the central consistory,) of which we have been deprived by the misfortune of the times, and which, under present circumstances, can only be restored to us at the expense of our religious liberty."

"Mr. Brunner, a missionary to the Jews, (himself a converted German Jew,) and brother to two other converted Jews, who, as well as himself, are employed in the work of the Lord, came to Paris last year, sent by the London Jewish Missionary Society. He labours faithfully among our Jews, and not without some success."

The following extract from a letter written by Mr. Brunner is encouraging:—

"The Jew is not only banishing his prejudices, but is also willing to hear and ascertain 'whether Christ be indeed the end of the law for righteousness to every one that believeth.' The decline and looseness of his religious principles are, to my mind, the predictives of that religion which will eventually terminate in God's command: 'Let there be light!' The elements of this grand development lie indeed scattered here and there, but to the observer of times and seasons, they cannot be hidden. Whence, if it be not so, that shaking among the dry bones, predicted by Ezekiel, that never satisfied spirit of inquiry among the modern rabbies, or that unsuccessful endeavour after reform? They are but too sensible of their religious decay, and try to mend the old garment 'with a piece of new cloth.' The rent is thus made worse, and the malady remains the same.

"Is there any one now to doubt that this is the best time to unfold the banner of the cross, and to present to the perishing Jew the 'one thing needful?' But the Christian who is worshipping God in spirit and in truth, is missing or neglecting this most favourable opportunity, whilst the enemy, on the other hand, finding the door open, enters, leads astray, and destroys. Accordingly, one of our missionaries relates to have been told by Abbé Ratisbon, he had baptized here already three hundred Jews. And shall the Protestant Christian remain an indifferent spectator? Should he who is now the depository of the oracles of God not live up to his special mission? Our Saviour's command to preach to every creature does by no means exclude the Jew; and surely the encouragements I have met with in the short time of my operation here (a year) plainly prove that the time to favour Zion is fast approaching. Of the many who through my instrumentality have been awakened to serious inquiry, five have been baptized; and as many more will, I trust, soon come forward to avow themselves the disciples of the crucified Redeemer."

England.—The Derby administration is pursuing a very sagacious policy. It waives the question of Protection until after the next general election. In the mean time it is putting itself upon the Protestant feeling of England more directly than any administration for the last half century. The fact has come out that Lord John Russell offered the late Popish Archbishop Murray, of Ireland, a seat in his cabinet. This was stated in Parliament, and Lord John defended his course.

AFFAIRS AT HOME.

Harvard College.—This institution has been for many years in the hands of the Unitarians, who have usurped even the chair of Theology, established by an orthodox donor, with specific directions that, applied with any honesty, would exclude all heretics, and particularly such as the

present occupant. The subject has attracted much attention of late years, through the exertions of Rev. Rodney A. Miller, and a law was passed last year authorizing the legislature to appoint the Board of Overseers. A board has been appointed under this law—its members being distributed among all political parties and all creeds. The corporation still remains a close corporation; yet, as the overseers have a veto upon their elections, it is hoped that such a change will be gradually wrought as will bring back the institution nearer, at least, to its original design.

The Maine Law.—Since our last issue, this law has been rejected by the legislatures of New York and Pennsylvania. Connecticut is thought to have declared against it in the late elections. The friends of the law do not appear to be discouraged. They will try it again. Massachusetts and Rhode Island have both passed the law. In Minnesota a similar law was passed, and has been submitted to the popular vote, who have voted in its favour.

Congress.—There appears to be but one business before Congress—President-making. If the members had a fixed salary, instead of a *per diem*, there would be shorter sessions: every day in Washington would be so much additional expense, instead of being, as now, a gain.

NOTICES OF BOOKS.

ADDRESS OF J. R. W. SLOANE, A. M., on the Occasion of his Inauguration as President of Geneva Hall; and Reply by Rev. S. Wallace, of Bellefontaine. Wednesday Evening, March 24, 1852. Published by Request. 12mo., pp. 20. Northwood, Logan County, Ohio. 1852.

This address is quite readable. The style is somewhat ambitious and florid, but exhibits a very considerable measure of mental accomplishment and rhetorical ability. The subject is Education; and the special object of the speaker was to illustrate the character of the education which, in his view, is best adapted to answer the ends of a course of study, with particular reference to the wants of the community in which the institution over which he presides is placed.

With his first remark we heartily concur. Education should be of a character "calculated to develop vigorously and harmoniously all the powers of the mind." With respect to his second remark, as we find it stated, we are not so sure: "adapted to the spirit of the age." In some aspects this is true, in others it is, as certainly, far from correct. If we take it to mean no more than that every *real* improvement in the business of imparting instruction should be adopted, and that education should keep pace with the advances of science, the maxim is indisputable. We would go no further than this. The spirit of the age is superficial. In common schools certain portions of the course must be superficially taught, if taught at all. Colleges should guard against this. Whatever they attempt, they should do well. Of course, they should not attempt to teach *every* pupil *every thing*. As to the author's third remark, we do seriously object, as a Covenanter, to the phraseology in which it is couched. We give the paragraph. It is a favourable specimen of Mr. Sloane's style:

"In the third place, I remark: *That Education should be adapted to the spirit of our Institutions.*

"Into a discussion of the moral character of our government, I do not now intend to enter. All are willing to admit that, notwithstanding its defects, it is the best ever devised by man, and that here the principles of national liberty are better understood and more fully enjoyed, than in any other land. In the

United States, the hopes of the friends of freedom are centred, and hither the oppressed of all lands turn their longing eyes and weary feet, from the humblest son of Erin who sings his plaintive lament by the shore of the sounding ocean, to the mighty Magyar chief, whose irresistible eloquence causes a continent to tremble beneath its thunder-tones. Into the hands of the educated the destinies of our country are to be committed, and upon them its future weal or wo depends; it devolves upon them to free it from those elements of destruction which confusedly exist in its organization, and perpetuate its name to all coming ages; it is for them to say whether it shall live to cheer the hearts of all who are struggling for freedom, and prove a blessing to untold generations, or sink in darkness and blood, surviving only as a monument of the blasting and scathing vengeance of the Almighty. It is meet that the youth of this enlightened republic be trained with special reference to the solemn responsibilities that rest upon them, that they be taught the principles of true and rational liberty; and as the youthful Hannibal was sworn upon the altar of his country to eternal hostility against Rome, so should they be imbued with a spirit of eternal hostility to oppression in every form."

Now, on this we remark—1. That we are not accustomed to hear the institutions of this country spoken of by Covenanters as "*our*" institutions. They are not *ours*. We claim an interest in the country. It is *our* land. But until the institutions become *Christ's*, we will not claim them as "*ours*." We take no part in making them, and do not even acknowledge any claim on their part to our conscientious obedience; how, then, are they "*ours*?" 2. What is the "spirit" of these institutions? Mr. Sloane seems to think it a "spirit" of liberty; we judge it to be a "spirit" of oppression as well. Indeed, the spirit of slavery has always largely animated these institutions: and even the spirit of liberty is far too much a spirit of infidel liberty to warrant a Covenanter to say that youth should be educated in its "spirit." 3. If no more be meant than that education should be so conducted as to cherish a spirit of liberty, we regret—and regret no little—that this very expression, or an equivalent one, had not been used. It will be an evil day for the church, when our children are taught to call the God-forgetting, Christ-despising, and man-oppressing institutions of the country "*ours*." With the fourth remark, that education "should be eminently religious," we cordially concur. With the illustration that follows, we are far from agreeing. We give a passage:

"But when we say religious, we do not mean sectarian. The college is not the proper place to teach the distinctive principles of any church; and while the instructor should give his opinion frankly and freely upon all subjects that come before him in the discharge of his official duties, even if he cannot agree with many of his brethren professing another faith, still he should be careful to avoid studied efforts at proselytism, and above all he should avoid falling into that spirit of systematic *Jesuitism* that prevails in many of those institutions that are under the care of certain denominations, that are loud in their cries of anti-sectarianism, and ready to stamp with the name of *bigotry* all who are not of the same loose faith and practice with themselves. But, although we should avoid sectarianism, we should be careful to inculcate the doctrines and spirit of Christianity."

Now, if we understand the bearing of this, it is, that Geneva Hall is not to be a Covenanter institution. If so, we again express our deep regret. It was got up for the express purpose of establishing an institution in which the sons of Covenanters would receive a Covenanter education. The funds were secured—a large proportion of them, on that ground. Such it should be made. Nor is this "*Jesuitism*." All is open and fair. An institu-

tion is got up—its character proclaimed—its course made public—its banner unfurled. If it be patronized, it is with open eyes. We are sorry to learn that the doctrines of Christ's Headship, the supremacy of his law, the evils of the United States Constitution, are, at Geneva Hall, to be merely incidentally introduced as the "teacher's opinion." We believe that the college *is* the place to teach Christianity—doctrinal and practical—and we cannot consent to any form of expression that will even *hint* that the Covenanted system of truth is "sectarian." It is Christianity, full and complete.

It is no gratification to us to write thus; but we cannot help it. The trustees have sanctioned this address—it has gone forth to the public—and it must bear the ordeal. We still hope to see a Reformed Presbyterian institution—an institution in which the glory and claims of Christ will occupy a prominent place.

THE PROTESTANT—Edited by Rev. John B. Finlay, Ph. D.

We have received the first copy of a monthly with the above title. As the title indicates, it is to be devoted particularly to the Popish controversy. The field is a wide one, and requiring effort just now—intelligent, faithful, energetic effort. Mr. F. has presented a favourable specimen in this first number, and we hope that he will carry on the warfare on the high vantage ground of the whole truth of Christ.

CAPITAL PUNISHMENT. A Lecture delivered in the 1st Presbyterian Church, St. Louis, on Friday evening, Feb. 4, 1851. By J. M. McDonald, of the Reformed Presbyterian Church. 12mo., pp. 18. Burlington, Iowa, 1852.

This is an able and timely discussion of an important subject. Listened to with interest when first delivered, this lecture was sought after; but copies of the paper in which it appeared could not be furnished. Hence, it has been republished in this form.

The style is clear, the arguments well-selected, and the discussion manly and vigorous.

OBITUARIES.

DIED, at her residence in New York, on the 11th of April, 1852, in the 33d year of her age, MRS. MARGARET WIGGINS, wife of James Wiggins, Ruling Elder of the Second Reformed Presbyterian Congregation in New York.

An extended obituary notice in her case is unnecessary. By her acquaintances, especially the members of the Second Reformed Presbyterian Congregation, of which she was long a member, she will not be forgotten. Brethren at a distance, whom oftentimes she "helped on their way," will remember pleasant and profitable social Christian intercourse while they tarried for a night in her hospitable dwelling. She was enabled by grace so to live as to be greatly missed at death, and she left a name savoury in the church of Christ behind her. Her cheerful composure through a varied and long-continued illness—her unwavering confidence in the love, wisdom, faithfulness, and power of our Redeemer, and of her interest in him—her unabated interest in all that concerned his kingdom in the world, even when weaned from family cares—and her enjoyment of religious conversation, especially on experimental topics, furnished an admirable illustration of the reality, value, beauty, and power of true godliness. She died young in years, yet "full of days," leaving a husband and five children to mourn their loss—yet cheered by her example, encouraged by her exhortations, and strengthened by her triumphant death, to press forward in the same course, that they may again meet where separation is impossible, to unite in singing the song of salvation to Him that sitteth on the throne and to the Lamb for ever and ever.

A few extracts from a paper written long before her death, but not discovered till after her decease, may be as useful to the children of others as to her own:

"*My Dear Children*.—It hath pleased our heavenly Father to visit me with a lingering (but, blessed be his holy name, not a painful) disease, but one which,

to all appearance, will terminate my days; therefore I feel it my duty to leave a few lines for you to reflect on when I am gone."

"I would say to you, dear children, be not discouraged by this; for God is able to make up your loss. Your mother was left an orphan, without father or mother, at the age of fourteen; and I can record it to the glory of God, 'that goodness and mercy have followed me all my life' even till now."

"Remember, dear children, you were dedicated to God in baptism in your infancy; and these vows and obligations taken by your parents on your behalf, will soon become obligations on you personally."

"Fail not, my dear children, to give the dew of your youth to Christ. Spend not your time for that which can neither profit nor give satisfaction in life, nor comfort in a sick and dying hour. Rest not satisfied with any thing short of an interest in the Redeemer and his righteousness, and a knowledge of your interest in him."

"My dear children, think not that you must be good before you come to the Lord Jesus to give yourselves to him, while you take him for your own. Go to him empty, having nothing to recommend you. His terms are—'Without money, and without price.'" [Communicated.]

DIED, in Kensington, April 13th, 1852, Mr. SAMUEL CAMERON, Ruling Elder of the Third Reformed Congregation of Philadelphia, in the 40th year of his age.

Mr. Cameron was born of pious parents, in the parish of Dunbar, near Coleraine, county Derry, Ireland. Under the care of his mother, (who survives him,)—his father being removed by death—he gave evidence, when quite young, of a sincere purpose to know and obey the truth of Christ. The family devotions of the household were conducted by him while yet a youth. He afterwards resided for some years with James Nimock, a Covenanter of singular integrity. The conversations of this excellent man, and the books to which he found access while under his roof, were instrumental in leading Mr. C. to embrace Reformation principles. He read carefully the history of the persecuted Covenanters, and such works as Gillespie's "Popish Ceremonies," the writings of Guthrie, the "Hind Let Loose," "Faithful Contendings," &c. He connected himself with the church; and, subsequently, taught for some years, a village school—giving special attention to the religious instruction, both on Sabbath and week-days, of such as were destitute of religious opportunities: ever maintaining a consistent Christian character and deportment, and exercising, by his example and efforts, a salutary influence in behalf of religion and Christian morals.

In the year 1839 he emigrated to this country; and, after some changes of location, eventually settled in Philadelphia, and became a member of the Cherry Street Congregation. Here, as in his native country, Mr. C. made many friends. He became known as an intelligent, faithful, judicious, and public-spirited Covenanter; and was called, a few years since, to the office of deacon in that congregation, and continued to fulfil his duties in that office with entire acceptance until the organization of a *third* congregation, in the Kensington district, in the fall of 1850. He was then chosen, by nearly a unanimous vote, to the higher and more responsible office of the eldership. How he discharged its duties, the congregation, which mourns the loss of his counsels and example, and, particularly, his brethren in the Session, know. His heart was in the church. He was ever ready to labour and spend for her interests.

Few men were more respected and trusted in the various relations of life. He was most highly esteemed by those who had the best opportunities of knowing him, as a man of eminently unswerving integrity. The tongue of reproach found little or nothing to fasten upon in his character. So long as his health permitted, he was most punctual in his attendance upon domestic and social ordinances.

The death of Mr. Cameron has made a wide breach. He leaves a widow and three children—one an infant—a large circle of friends, many of whom were in his employ, and a congregation which has been no little benefitted by his advice and exertions. He was prospering in his business, and was apparently about to occupy a position that would have added to his means and opportunities of doing good. We can only say to all who mourn this bereavement—"It is the Lord; let him do what seemeth him good;"—and, "The Lord will provide."

The death of Mr. C. has been to us the removal of a friend, with whom we have often taken sweet counsel; but, with others, we have this consolation, that death did not find him unprepared—his hope was in Christ—in His blood and Spirit; and now he rests from his labours.

THE COVENANTER.

JULY, 1852.

[For the Covenanter.]

THE SIXTH VIAL.

Rev. xvi. 12—16: “*And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared,*” &c. &c.

The sixth vial covers an extensive field, and comprehends a variety of matter. It is important, in the outset, to ascertain its *object*. With regard to this there is a diversity of sentiment. One class of interpreters consider the Roman Empire in the West as its object; another, the power that occupies the territory of the ancient Eastern Empire, and usually denominated the Ottoman Empire. The just interpretation appears to me to be:—the Ottoman Empire is the principal object, not excluding the kingdoms comprehended within the limits of the ancient empire in its wide extent; for the “three unclean spirits,” a part of the judgment of this vial, “go forth unto the kings of the earth and of the whole world, (see Luke ii. 1,) to gather them to the battle of the great day of God Almighty.” That the Ottoman Empire is the principal object of this judgment, is proved by a variety of arguments.

This empire is comprehended within the field of the predictions of the Apocalypse. The sixth trumpet points out this power in its origin. Ch. ix. 13. The original seat of power of the Euphratean horsemen was the banks of the Euphrates, the river upon which the contents of this vial are poured. It is true, the Turks are exhibited under the sixth trumpet as the instruments of a terrible wo, effecting the destruction of the eastern division of the ancient empire; but this does not forbid that they themselves in turn should become the objects of a similar plague, as they occupy a portion of the grand field of prophecy, and are embittered enemies of the kingdom of Christ.

The Ottoman Empire, as it embraces and upholds the religion of the impostor Mahomet, is usually denominated the *Eastern Antichrist*. It is a system reared by the Devil against Christ. It occupies a vast and splendid portion of the territory of the ancient Roman Empire, the grand object of the predictions of the Apocalypse, and the fourth great beast of Daniel. The Turks were a terrible scourge; but as they, when they occupied the territory of the devoted empire, established a system of rule and religion as corrupt and despotic as that which they subverted, they became, in their turn, the objects of Divine vengeance, just as the kings of the “ten tribes,” who had been made the instruments of cutting off

the house of their ungodly predecessors, became, because of their like sins, the objects of a similar extermination. They are embraced within the limits of the domain occupied by the fourth beast of Daniel; and being "at war with the Lamb" in the same actual field, they must be swept away by the besom of destruction.

Besides, the Turkish Empire presents a barrier to the invasion of the revived Western Empire, by that Northern power which seems to be destined to be the scourge of modern Rome. The sixth vial is therefore poured out in part for the removal of these formidable barriers.

It is, moreover, a great impediment to the grand event predicted so frequently elsewhere in the Scriptures, and emphatically in this text, as we will endeavour to show.

The restoration of the Jews. The Turk domineers over the Holy Land, and holds in possession the inheritance of the covenant people. This dominion must be destroyed, that the inheritance may be redeemed and restored to its legitimate owners, when Judah and Israel shall return from their tedious exile and repossess their fatherland.

The Turkish Empire is, also, in its religion and government, a strong obstacle to the accomplishment of the delightful prediction of the seventh trumpet—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ." It must be subverted, therefore, that this blessed revolution may be fully established.

Besides, the Ottoman power seems to be the keystone to the arch of European politics. It is located between the grand despotic power of the North and the despotisms of the South of Europe. The object of the southern kingdoms of Europe is to uphold this power, that their own existence may be preserved. This is a part of their policy. It seems to be a vital element of their system of political management. The distinct existence and dominion of the Turk is an essential item in the momentous matter—the preservation of "the balance of power." The removal of this power will be the removal of the keystone of the arch, which will effect speedily the downfall of the whole fabric of despotic combination.

This vial is designed to affect not only the kingdoms of the earth, or of the Western Roman Empire, or Latin earth, but those of "the whole world," (verse 14,)—the kingdoms within the territory of the old empire; an important one of which is the Ottoman Empire. "There went out a decree from Cæsar Augustus, that all the world should be taxed." * Evidently the Roman world, over which Augustus ruled. The nations of this Roman world are the objects of this terrible judgment; the Turkish Empire being the principal object, as it is most in the way of the full vengeance of the seventh vial. Moreover, it is a law of Divine Providence to punish the instrument of his vengeance, if that instrument is wicked, and is not reformed by the judgments which it has been made the instrument of infliction. Thus He punished the Assyrian of old, the rod of his indignation, by which he scourged his own people.

These arguments, thus briefly stated, conspire to prove that the Mahometan Empire, which had its origin on the waters of the Euphrates, is one grand object of the judgment of the sixth vial. The drying up of the waters of the Euphrates is evidently the exhausting of the resources and strength of the Ottoman Empire, until it shall fall by its utter imbecility, as a river is destroyed when its waters are "dried up." One grand design of this judgment is, by the subversion of the Turkish Em-

* Luke ii. 1.

pire, "to prepare the way of the kings of the east." I do not discover any reason why I should reject the common interpretation—"The kings of the east" *are the Jews and the Israelites, or the ten tribes.* The Jews, and ten tribes in particular, were dispersed eastward. "In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes."* And Isaiah predicts their recovery from the East. "And it shall come to pass in that day, that the Lord shall set his hand again, *the second time*, to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."†

The restoration of the dispersed of Judah and Israel are preparatory and precedent to "the fulness of the Gentiles," in fulfilment of the seventh trumpet. This trumpet, by the instrumentality of the vials, subjects all the nations of the world to the authority of the Lord and his Christ. His ancient people will have the precedence. They will, it is very probable, be the first-born of kingdoms in the dawning of the Millenium; and in order to this the Turkish power must be taken out of the way. This despotic power rules the lands to which the covenant people have been dispersed, and its iron sceptre is grievously felt in their consecrated land. That they may return and repossess their covenanted territory, the inheritance of their fathers, the sceptre of the Turk must be broken, and his dominion utterly removed. The sixth vial is the judgment by which this most desirable event will be effected.

This vial was poured out in the first quarter of the current century; and its wrath is still rolling over the European nations, and others linked with them, and the Mahometan Empire has especially felt its destructive power. In 1817 the Greek revolution convulsed the empire; and the battle of Navarino in 1827 shattered the Turkish dominion, and secured the Greeks from its despotic and licentious thralldom.

In 1828 Russia attacked the empire, and its victorious legions passed like a thunder cloud over the Balkan, and burst in a tempest of hail upon the plains of Adrianople, threatening the total destruction of the tottering power, and indicating the event which it may be destined, ere long, to accomplish. The storm of war rolled away. The dark fragments of clouds retreated to re-combine, and with renewed fury, in the appointed time, to discharge their contents upon the devoted empire.

By the rebellion of the viceroy Egypt was nearly detached from the empire, and the bond which holds it is attenuated and feeble. The bonds which hold Syria and Palestine as departments of the empire, by the same events have been greatly weakened, and these important sections are in a very precarious condition; a breath of war may disrupt them, and the Holy Land lie open for the occupancy of the lawful claimant.

The military strength of the empire has been greatly weakened by the massacre of the Janizaries; and Algeria has, by conquest, become a province of France. Indeed, the existence of the empire is dependent upon the will of the European powers; and the jealousy of these powers of each other, as far as they are concerned, alone prevents its speedy seizure, dis-

* 2 Kings xvii. 6.

† Isa. xi. 11, 12.

membership, and the distribution of its disjointed members among the greedy spoilers.

There is one remarkable fact worthy of notice. The energy of the Turk resided chiefly in his bigotry and fanaticism. Hatred towards the Christian has been greatly weakened, and zeal for the crescent has nearly exhausted itself; and there is a prevalent sense of decrepitude, and a fearfulness arising from a belief of predestined extinction as a nation. European manners and customs are eagerly adopted; toleration has become a political principle, and there are elements which are powerfully at work undermining and exhausting the strength of the empire. The crescent is, indeed, rapidly waning; and its faint rays, which exhibit scarcely a luminous point, will soon be extinguished in absolute and perpetual darkness.

A part of the signs of the times and the indications of the fulfilment of this prediction, is the deep interest now felt in all that pertains to the welfare and prospects of the Jews. The eyes of the world are turned upon them. Christian sympathy is strongly awakened, and the church is actively zealous for the conversion of the Jews. The Blessed Land is thrown open; and numerous Christian, and enlightened and zealous travellers have explored it. Their feet have trodden the ways of Zion, which have so long mourned; and there is a dominant expectation of a glorious revival of the dry bones which have so long bleached in the valley of vision.

Yea, "the dry bones" themselves begin to move. There is a strong love in the hearts of many Jews for their fatherland. Palestine, and Jerusalem especially, is deeply loved. The pilgrim's feet linger on the sides of Mount Zion; his lips, with burning love, press the huge stones of the foundation of the temple; and with streaming eyes, and with a breaking heart, he mourns the desolations of Zion, and prays for the coming of the Messiah, and the restoring of the desolations of many generations. There is a general expectation among them, and their eyes are upon their own land and the holy city Jerusalem.

In all nations the Jews are becoming prominent. They abound in wealth. The nations are becoming more tolerant; and they are freed from many restrictions which depressed them, and are ascending to a position preparatory to their restoration to their own land.

Nor are the ten tribes neglected or lost sight of, but a deep interest is felt in them, and many eager and zealous inquiries are made after them. "Where are they?" is the general and anxious inquiry. The traveller searches after them among the mountains and deep vales, and by the rivers of the East. Their footprints have been traced, and some of the sons of Israel have been discovered.

"Where these kings of the East, or from the rising of the sun, are, is somewhat doubtful. Sir William Jones expresses, hesitatingly, the opinion that the Afghan Tartars were a part of them. Dr. Grant has shown satisfactorily that the Nestorian Christians are not *the Israelites*, but a part of them. Other tribes of the East are clearly of Israelitish origin. Many are in Egypt, and not a few in the isles of the sea; that is, in countries to the west of Palestine." *

God knows where his people are. He is dispersing travellers over the face of the earth. In due season their retreats will be discovered. The light will be brought to bear upon them. They will be made to know

that they are the children of "the friend of God;" that they are "beloved for the fathers' sake;" that they are the rightful heirs of "the glory of all lands;" that that land is ready for their reception; that the tyrants who have trodden it beneath their iron heels are overthrown and driven out; that the genial rains and the softly distilling dews have fallen upon it with the blessing of the God of Jacob, renewing its fertility. And they shall be obedient to the voice of the Beloved, who shall again speak and say unto them—"Rise up, my love, my fair one, and come away; for, lo! the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in *our* land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise, my love, my fair one, and come away." Then shall come to pass that which is written—"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." *

[For the Covenanter.]

PREJUDICE AGAINST COLOUR.

This groundless and heartless sentiment is deeply seated in our land; and, so far as I can judge, is seeking to enshrine itself in a very seemingly *benevolent* and *Christian* enterprise. We have long been familiar with that kind of anti-slavery (so called) sentiment which evolves and *evaporates* too much after this fashion:—"I am as much opposed to slavery as any person, but the poor creatures cannot take care of themselves;" "I think slavery is wrong, but I am opposed to amalgamation;" "The slaves ought to be free, but the '*niggers*' among us are a miserable, thieving, degraded race;" "I hate slavery, but I don't want the '*niggers*' near me; they never can rise,—they will always be degraded, despised, and miserable," &c. &c. This is well expressed by a late writer,* who puts into the mouth of a slaveholder the following language:—"I have often noticed, in my travels north, how much stronger this (prejudice) was with you than with us. You loathe them as you would a snake or a toad, yet you are indignant at their wrongs. You would not have them abused, but you don't want to have any thing to do with them yourselves. You would send them to Africa, out of your sight and smell, and then send a missionary or two to do up all the self-denial of elevating them compendiously. Isn't that it?" "You would send them to Africa." This is the form in which, I fear, this prejudice is about to operate more efficiently than ever it has done before. The Colonization scheme is becoming quite popular with some who hate slavery, and suppose themselves to be true friends of the coloured race. The prosperity of Liberia, and the opportunity there afforded for the free and full development of the energies of the race, offer a very *benevolent* and *Christian* outlet for a very unchristian prejudice; especially as men flatter themselves that through the instrumentality of the republic of Liberia, Africa will be Christianized, and thus full restitution be made for all the wrong and injustice done by slaughtering or enslaving their people. It is regarded as a "fixed fact" that the coloured race never can rise in our land so as to become a respectable and influential class; it is an axiom that they must

* Uncle Tom's Cabin, by Mrs. H. B. Stowe.

always be degraded and despised. This being set down as an undoubted truth, we are asked—"Is it not the best thing they can do to avail themselves of the means afforded by the Colonization Society to convey them to Africa? Ought we not to assist them to escape from this grinding prejudice? Is it not more benevolent and Christian to advise them to go, than to keep them here in a degraded condition?" But, is it just, is it honourable, is it Christian, to make that very condition of things which our own heartless and wicked prejudice has created, an argument to induce any to leave their native land and seek a foreign home? When our race, by its oppressions, its unreasonable prejudices, its contempt and hatred, has trodden to the earth a whole class, and precludes the possibility of its advancement in intelligence, respectability, and social position, by perseverance in these unchristian acts and sentiments, we sin against every principle of religion when we make this ignorance and degradation a proof that the only hope of the class is expatriation. I commit a sin, and make it the justification of farther injustice. I rob my neighbour of all his money, and thus deprive him of ability to pay his debts, and then coolly tell him that his only hope of avoiding the officers of justice is to flee from the country. I hinder him from procuring work, thus rendering it impossible for him to procure food, fuel, and raiment, and then, with great *kindness*, inform him that his only hope of escaping rags, freezing, and starvation, is to leave the country. This, I conceive, to be the plain English of all the talk about the ignorance, debasement, &c. &c., of the negroes, as an argument for their emigration to Liberia. Of course, I have no objection to any man's going to Liberia and making it his home, if he so please. I heartily agree with the sentiments of the American Anti-Slavery Society, as embodied in a resolution passed at its late anniversary:

"While we would throw no obstacle in the way of our coloured citizens emigrating to Sierra Leone, Liberia, California, the West Indies, Canada, or any other portion of the globe, as their enterprise, business, or inclination, may lead them, in common with other citizens; and while we will aid them in the accomplishment of their own wishes, we will ever discountenance and oppose all schemes, whether devised by State or national governments, or colonization societies, of *coercive* expatriation, and all efforts to place the people of colour in such positions that, as a choice of evils, they will consent to leave the land of their birth and their chosen residence."

I have spoken of the impossibility of the coloured race advancing in intelligence, respectability, &c.; but I have only done so as expressing what the advocates of expatriation maintain, and what, I fear, some of them *hope*. I am fully persuaded that, as a class, the coloured citizens of this country are making comparatively rapid improvement. In the face of such discouragements and disabilities as they have to encounter, I regard their advancement as most remarkable, and as full evidence of the falsity of the current opinion that they are a thriftless race. Their wealth has increased one hundred per cent. in the city of New York within the last twenty years; while the coloured population has only increased twenty-five per cent. Let all, as men, and as Christians, discard their prejudices, and beware of despising those whom God has made in his image, and whom God views precisely as he does the proud and self-glorified Anglo-Saxons.

R.

AN INQUIRY AND ANSWER.

MR. EDITOR,—I would regard it as a favour if you would give your views at length, in the Covenanter, on that passage in the 2d Book of Discipline, which says that the deacons are to “receive and to distribute the whole ecclesiastical goods,” . . . “according to the judgment and appointment of the Presbyteries or elderships (of the which the deacons are not;”) and also your views as to whether there is any discrepancy between this passage and the Form of Government, where it is said that all the officers of a particular congregation are “to meet together for the well ordering of its affairs, each according to their office;” and if there be any discrepancy, which is to be regarded as the rule?

A CONSTANT READER.

These inquiries are not unimportant. “A Constant Reader” seems to take it for granted that the 2d Book of Discipline still holds a position as an authoritative reference, at least, in the Reformed Presbyterian Church. So we think; and hence we feel disposed to attempt, at the expense of some labour, a tolerably minute reply to these interrogatories. And as the readiest method of meeting the merits of the case, we proceed at once to state, in reply to the second inquiry, that there is no discrepancy between the passage in the 2d Book and that in the Form, inasmuch as the one speaks of “Presbyteries,” and has reference to their jurisdiction; the other refers entirely to the administration of affairs in a “particular congregation.” But we must go farther. “A Reader” will ask for some evidence that the “Presbyteries or elderships” intended are not the sessions of congregations, but veritable presbyteries. And—

1st. The title “session” was as well known and nearly as frequently used in the Church of Scotland before, and after the compiling of this 2d Book, as the designation of a congregational eldership, as it is now. Thus the historian of Knox and Melville says, speaking of the period immediately subsequent to the adoption of the 1st Book:

“The affairs of each congregation were managed by the minister, elders, and deacons, who constituted the *Kirk Session*, which met regularly once a week, and oftener if business required.”*

And in his *Life of Melville* the same eminent historian appends to page 278 the following note:

“The names of elders and deacons chosen upon the 12th day of October, 1571. Eldars,” &c.†

This is good testimony; but we have even better. We can put our hand upon the original documents of the times; and what is even more to the point, upon documents issued by public authority at the very period when this 2d Book was composed. For example, in the year 1585, King James had authorized the publication of a document reflecting upon the “Kirk.” A “Censure,” or review, as we would call it, was prepared. In this the following passage occurs; the subject is the appointment of a fast-day:

“Thirdly, the Presbytery, because of the suddenness and secrecy of the matter, could not convene, either to indict a fast, or else proclaim a voluntary abstinence. The particular *Session* of the Kirk of Edinburgh, with advice of so many magistrates and counsellors as were not of the contrivers of the

* M'Crie's *Life of Knox*, Oxford ed., p. 87.

† Record of Kirk Session of St. Andrew's.

banquet, appointed a voluntary abstinence. What if the Presbytery had done as he allegeth? Shall all Presbyteries be discharged for the fault of one? . . . If there be any thing worthy of blame, it is to be imputed to the Session of our Kirk only. Shall, therefore, all *sessions* and parish consistories be abolished?" *

This passage is conclusive. Not only are *sessions* mentioned, but they are as expressly distinguished from *presbyteries* as they are now.

2. This session was composed of minister, elders, and deacons. And here we refer our "Constant Reader" and all others to the statement of Dr. M'Crie, which we have quoted under our first remark. This statement, however, related to the early times of the Scottish Church; how was it subsequent to the times of the 2d Book? It was just the same. This we find from a public document given at length by Calderwood,† in which mention is made of "the convention of the ministers, elders, and deacons, (of Edinburgh,) on the Thursday evening week, for correction of manners, distribution of the alms," &c. This was in "the convention of 1581;" and here is evidently the session, or "parish consistory." Again, among the questions proposed by the king to the Assembly in the year 1597, is the following:

"Should not the elders and *deacons* of each particular session be elected for life?" †

This is enough, though it were easy to add more. We have selected proofs from three periods—1561, 1581, 1597. The sessions, or "*parish* consistories of the Church of Scotland, were made up of minister, elders, and *deacons*."

3. The session was most clearly distinguished from the presbytery, at and after, and even some time before, this 2d Book was composed. At first, indeed, the session was a kind of half session and half presbytery. But from the very first there was an incipient presbytery. Thus testifies Dr. M'Crie:

"There was a weekly exercise, or prophesying, (in 1561,) held in every considerable town, consisting of the ministers, exhorters, and learned men in the vicinity, for expounding the Scriptures. This was afterwards converted into the Presbytery, or classical assembly." §

At what time, precisely, this conversion took place, we cannot say; but we do know that at the time when the 2d Book was adopted, it was complete. Thus in the act ratifying the liberties of the kirk—1592—is the following clause:

"Decrees and declares the said assemblies, presbyteries, and sessions," &c. ||

This is still more plainly seen in the inquiries put in 1597 to the Assembly by the king, with their answers to them:

"Q. 17. Should not the elders and deacons of each particular *session* have vote in *presbyteries*, or the pastors only? Ans. Elders also, having commission from their session, in matters of manners; like as also deacons, in the poor's affairs and patrimony of the kirk." Quest. 18. "What are the matters of jurisdiction of the *Presbytery* which may not be treated in particular *sessions*? Ans. The Book of the Policy of the Kirk of Scotland set down by the General Assembly, and the first act of the Parliament holdin at Edinburgh, Anno 1592, answereth hereto sufficiently." ¶

* Cald. Hist., vol. iv., p. 272.
§ Life of Knox, p. 87.

† Vol. iv., p. 73.

|| Cald. Hist., vol. v., p. 164.

‡ Vol. v., p. 589.
¶ Vol. v., p. 589.

4. The presbyteries were known familiarly by the name "elderships." Dr. M'Crie, in his *Life of Melville*, says, summing up Presbyterian Church government:

"The ceremonies of ordination, . . . imposition of the hands of the eldership, or Presbytery."

Again:

"The Presbytery, or eldership, as it is called, has the inspection of a number of adjoining congregations," &c.*

The historian was right. We give an instance of this. In 1585, when the lords rose to protest, on behalf of truth and purity, they issued a manifesto. In this we find the following:

"The many letters purchased from his Majesty to the session, eldership of Edinburgh, the provincial and liberal assemblies."

This is enough. The "presbytery" or "eldership" was a body as well defined *at that time* as now; and with these statements and historical proofs we might leave the inquiry put to us. But we do not feel at liberty to do so, until we show—

5. That the term is so called, in such connexions, in this book itself, and in ecclesiastical acts, as to forbid its application, in the passage before us, to any other body but the presbytery. We admit, indeed, that there are some paragraphs in which the term "eldership" is used so as to include *all* assemblies constituted of elders; but this is not its ordinary meaning, and never is the meaning of "presbytery;" and, of course, sessions cannot be meant when the one term is used as explanatory of the other, as it is in the passage before us—"presbyteries or elderships." We might argue that it is impossible that the Church of Scotland, with her sessions unquestionably composed of minister, elders, and deacons, *could* say that deacons "are not of" the session. This would be a little too self-contradictory. However, we recur to different sorts of proof. And—

(1.) The 2d Book and collateral acts give to the "elderships or presbyteries" an extent of jurisdiction, which no one will claim for a session. We have only to turn to the book itself. It says, chap. vii., speaking of "visitation of kirks," and denying it to belong to a "bishop:" "But it is the part of the eldership to send out qualified persons to visit *pro-re-nata*." Of course, "eldership" here means "presbytery." Again, same chapter: "It appertains to the eldership to take heed that the word of God be purely preached within their bounds." Of course, "eldership" here means "presbytery." Again, chap. xi.: "The eldership, being well established, have power to send out visiters, one or more, with commission to visit the bounds within their eldership, or remove them from time to time." Of course, as this is directed against the "bishops," the word "eldership" means "presbytery." (2.) The very power which is here claimed, of directing in regard to ecclesiastical goods, is assigned by this book to the presbyteries. In chap. vii. it is added to the clause respecting the preaching of the word, "and the ecclesiastical goods uncorruptly distributed;" that is, the same body, the presbytery to which it belongs to have the oversight of the preaching, has the direct and immediate supervision of matters connected with the revenues of the church. And that this is meant—and nothing else—is conclusively proved by the reply given to question 18, as previously quoted. If we have misinterpreted the teaching of this book, we are in good company—that of Dr. M'Crie,

* *Life of Melville*, p. 236.

who, in his summary of the 2d Book—Life of Melville, p. 236, (Oxford edition,)—says: “It belongs to the deacons to receive the ecclesiastical goods, and to distribute them according to the appointment of *presbyteries*.” There is no higher authority than this on any such topic as that we are occupied with. He is a pretty bold man who will affirm that he understands the purport and workings of this book better than Scotland’s greatest ecclesiastical historian.

We are now prepared, after these details, to come more fully to the inquiry before us; and, we repeat, there is no “discrepancy between the 2d Book,” rightly interpreted, “and the Form of Government;” nor between the latter, and the practice of the Church of Scotland. From the very earliest times of the Reformed Church of Scotland, the principle of the action of the deacons, as constituent elements of the church’s organization, was nearly or quite the same with that which is so well stated in the Form, viz.—the presbytery gave any directions requisite as to the management of the temporalities; and the session, composed of the elders and deacons, were an administrative body, to whom the oversight of the details in carrying out their directions was committed—the actual working of the fiscal machinery being in the hands of the deacons. If there were any “discrepancy,” of course the Form would rule, for in the act adopting the Form is this clause: “That this shall be no prejudice to the order and practice of this kirk, in such particulars as are appointed by the Books of Discipline and Acts of General Assemblies, *and are not otherwise ordered and appointed in the Directory.*”

While we are upon this subject, it is at least allowable to present a few remarks in vindication of the law and practice of the church in this matter. And—1. It is scriptural. We find priests and Levites under the Old Testament dispensation associated in transacting “the outward business of the house of God.” “And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mataniah: for they were counted faithful; and their office was to distribute unto their brethren.” Neh. xiii. 13. 2. This system accords with the principles of Presbyterianism, and particularly with that which regards the inferior offices as comprehended in the higher: ministers preach, rule, and distribute; ruling elders rule and distribute; deacons only distribute: ministers preach and administer sacraments alone; ministers and elders meet for discipline; ministers, elders, and deacons, meet for the administration of finances. This is the beautiful, and comely, and efficient arrangement of the church’s Head. 3. This preserves to each and all their own rights and powers. The deacons have no ruling, no disciplinary power: they are to carry out the wishes of the congregation and the directions of the presbytery. The elders, as constituent elements of the presbytery, exercise their power of rule in all things competent to the presbytery; which, as invested also with the diaconate, or power of administration, are conversant with and active in the promotion of the “well ordering” of the fiscal affairs of the congregation: and the presbytery, in its turn, finds nothing to interpose between it and that oversight which belongs to it of the entire operations of the congregation itself; of the consistory, (or meeting of *all* the officers, for money matters;) and the session:—the entire organized body—the congregation—standing as a unit before the presbytery. 4. This plan tends to harmony. It puts no two bodies in a congregation—each having to do with the same things—

we mean in the way of superintendence and general arrangement. No fiscal affair is settled without permission, except on principles which may have met the approbation—so far as that may be requisite—of *all*, or a majority of the officers of the congregation.

This is the system which, after the example of the Church of Scotland, has been for many years in efficient operation in not a few congregations in this country; and that will—just as the office of the deacon comes to be understood and appreciated—find a place in all Presbyterian congregations.

Having made a much more extended reply than we had contemplated, we now leave the subject with our “Constant Reader.”

REMARKS ON THE MINUTES OF LAKES' PRESBYTERY.

[By Request.]

MR. EDITOR,—Believing you to be willing to show justice to all, we beg leave to make the following observations on a part of the Minutes of the Presbytery of the Lakes, as reported in the May No. of the “Reformed Presbyterian,” page 80. It is there stated that “no supplies were given to the new organization at Miami; provision had been made for their supply by their Presbytery, but supply was rejected by them, and they have been supplied by members of another Presbytery.”

Every one acquainted with the unhappy circumstances which have existed here, will at once see that this part of the report is calculated to have a prejudicial effect against not only the new organization, but also against those who have acted the part of the good Samaritan towards us.

The *facts* in the case are these:—Synod's commission came on according to appointment; organized us into a congregation, and left a certificate to that effect, to be presented to the Presbytery of the Lakes at its meeting in October, 1851. A delegate from our session went forward to Presbytery and presented the certificate, having with him a petition for the moderation of a call. The action of Presbytery on the case, we find in an extract of the minutes of Presbytery, reported in the Feb. No. of the Reformed Presbyterian, pp. 378, 379. It is there stated that the first thing of public interest which came before Presbytery was, “the organization of a new congregation by commission of Synod. The proceedings of the commission came up protested, and the Presbytery being incompetent to decide on the reasons of protest, after ascertaining that it was the intention of the protesters to prosecute the same before the Supreme Judicatory, laid the *whole* matter on the table, till after the next meeting of Synod.”

Here is the action, and the whole action, taken by Presbytery on the case. It is true, we were offered *preaching* by the committee of supplies; but, according to a member of that committee, “it was on their own responsibility, and they run the risk of being whipped by the Presbytery, and lashed by the Synod.” The *kind* of supplies will be seen by a communication received by us from the chairman of that committee. The following is an extract: “Any man who is at liberty to preach elsewhere, is at liberty to preach to you; but we do not calculate on any under our jurisdiction dispensing sealing ordinances among you, till the appeal is issued by Synod.”

Here is the *kind* of supply offered to us, and the way in which it was

to come. Was it supply at all, in the general acceptation of that term? Even according to a statement made to us by the member above referred to, in the presence of an elder of the Asso. Ref. Church, it was merely "preaching to us as they would do to persons in prison, or to members of another denomination."

Children were to remain unbaptized, and no opportunity to be given us to obey the dying injunction of our blessed Redeemer, till after the next meeting of Synod! Of these ordinances, which are dear to the heart of every one who has affection for Christ and his cause, we were to be deprived for eighteen months, just because some were going to carry up a protest against Synod's own agent, or because Presbytery *understood* they were going to do so!

We ask, was it not inconsistent in them to offer to preach to us, if we were not properly organized, but in the bounds of another congregation? Or if they had a right to *preach*, why not dispense sealing ordinances? Were we wrong in refusing *such supply*, when, by accepting it, we would virtually have said, we were not a regularly organized congregation?

If the report referred to had come from a *private individual*, we would not have troubled you with these remarks; but coming as it does *officially*, justice to the church in general demands them. We do not intend to enter into a paper warfare, but here drop the matter.

Signed in behalf of the congregation by the members of session.

John Young, Jas. Gray, Jas. Keers, I. Patterson, R. Boyd.

REPLY TO THE ABOVE.—EXTRACTS FROM MINUTES
OF PRESBYTERY OF THE LAKES.

"Southfield, Michigan, Thursday, Oct. 2, 1851.

"Papers were called for, read, and disposed of as follows:

"No. 1, a *notification* from the Commission of Synod, signed John Wallace, chairman, received and laid on the table for the present.

The following is the "*notification*." "You are hereby notified that, in accordance with the action of Synod, at its late session in Allegheny City, the petitioners of Miami Congregation have by the Commission of Synod been organized into a separate congregation, to which, with the consent of Commission, they have given the name of *The Old Miami Congregation*.

"They *will* be recognised by the above appellation on your records. The Elders are R. Boyd, Jas. Gray, J. Young, James Keers, David Boyd, and Isaac Patterson. You *will* supply them (said congregation) with ordinances according to *their demand*.

"JOHN WALLACE, *Chairman of Commission*."

"The standing committee on supplies reported as follows: J. Wallace and J. Love, appointed by Synod to organize a congregation at Miami, are *allowed* to administer the sacrament of the Supper to said congregation after its organization. Also, J. Dodds to preach there on his way to Presbytery.

J. C. BOYD, *Chairman*."

"The report was adopted, except so much as refers to the appointment of Messrs. J. Love and John Wallace to administer the sacrament of the supper at Miami." "Inquiry was made in relation to the fulfilment of appointments. Reports were satisfactory."

"Paper No. 1 was taken up, whereon it was resolved that said paper be laid on the table till after the next meeting of Synod. Against this decision Mr. John Young gave notice of protest and appeal to Synod."

"The committee on supplies were made a standing committee till next Presbytery."

"Miami, April 14, 1852.

"Papers were read and disposed of as follows:

"No. 5. Report of W. F. George, fulfilling appointments, accepted and laid on the table."

"Report of W. F. George was taken up and referred to an auditing committee. It is as follows: 'I have fulfilled all my appointments, except Richland and Cincinnati. At the former I was informed that preaching was not desired from the Presbytery under existing circumstances.'"

"The standing committee on supplies reported. Report accepted and adopted, and is as follows: 'The standing committee on supplies would respectfully report that the following appointments have been made since last meeting of Presbytery:

"Wm. F. George, 4th Sab., Michigan; 2d, Cincinnati; one or two at Fort Wayne, if he can preach there to advantage; one at Xenia; and the remainder of the time between Macedon and Richland, if the new organization should desire any preaching from the Presbytery.'*

"R. HUTCHESON, *Chairman*.

"J. B. JOHNSTON, *Pres. Clerk*."

* The above extracts are from the authentic records of the doings of the Presbytery of the Lakes. They are neither the private sayings of committee men, nor private letters of chairmen, nor gossip "*in the presence of an Elder in the Asso. Ref. Church*." They are designed neither for "a prejudicial effect *against*" nor "prejudicial effect *for*" new organization or old, "good Samaritan," or priest. They are facts for all whom it may concern. If truth be prejudicial to any, so let it be—so ought it to be; and all should know to whom truth and facts are prejudicial. Then some may know who are prejudicial to truth.

These extracts show the following facts:

1. The Presbytery of the Lakes did, in its usual way, and in the usual way of other Presbyteries, by its committees on supplies, *twice* appoint supplies to the new organization. The *first* seem to have been fulfilled satisfactorily. The *second* were rejected; consequently no more were appointed.

2. The new organization have never, in the ordinary and orderly way, so far as known to Presbytery, asked of *it* either baptism; the Lord's Supper, moderation of a call, or preaching, or *any such thing*.

3. True,—at the meeting, Oct., 1851, a decretal was received from the chairman of the commission in these words—"They *will* be recognised by the above appellation on your records." This mandate may be obeyed. It may not. Whether the commission were clothed with power to issue whatever order it might choose to serve upon Presbytery, is yet to be determined. Whether Presbytery were laid at its feet, may, at least from the tenor of its commission, be left to the future. Another decretal. "You *will* supply them (said congregation) with ordinances *according to their demand*." This has never been violated. No "*demand*" upon the Presbytery has yet been made by them for supplies.

4. The "*notification* from commission of Synod, signed John Wallace, chairman." That "paper No. 1," was "laid on the table till after the next meeting of Synod"—*that paper only*.

5. The supply. "The *kind* of supply offered" last October to the new organization was the *kind* offered to all in our bounds—*preaching only*—preaching during the winter, at which season the supper is rarely, if ever, dispensed in our vacancies in the country. And, moreover, Presbytery seldom gives the dispensation of the Supper to those who neither ask nor want from them.

6. If the new organization be regularly organized, *then* the Presbytery has the right—the exclusive right, in the first place—to supply it with preaching during the winter as it is wont to supply other vacancies. So commission's mandate would seem to bear. If it be not regularly organized—and the refusal of supply is no way inconsistent with that presumption—if it be under no local regimen like other irre-

gular, independent associations, it may, perhaps, secure supplies as best it can, and from whom it may choose; doubtless it is then the legitimate object of the benevolence of every "good Samaritan."

7. Yet it cannot be more inconsistent (with the benevolence of the good Samaritan) in the Presbytery of the Lakes to appoint preaching to professed Covenanters within their presbyterial boundaries, than in the Pittsburgh Presbytery to appoint supply of preaching in Brownsville, Ohio, within the boundaries, and under the jurisdiction, of the Presbytery of the Lakes. Is it premature to ask, to whom may the Presbytery of the Lakes appoint preaching by and by? And how far must it suffer foreign supplies to overrun its territory, with or without appointments from co-ordinate judicatories, directly or indirectly?

8. "Facts" and truth can in this case be no way "prejudicial" to the Presbytery, or any of its orderly members. Would that we *could* have them all out. Then Presbytery, as *heretofore*, would stand inculpated before an impartial Christian tribunal, without "endorsement of criminations." [Communicated.]

BE STILL.

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good. A little grace, with favouring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

Be still when persecuted or slandered. If unjustly accused, you may regard every epithet of abuse as a badge of discipleship. Your Divine Master and his apostles and witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let it alone, it will die of itself. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and are troubled; the mountains shake with the swelling thereof;" but the voice of wisdom cries—"Be still, and know that I am God."

Be still when thwarted in your plans and disappointed in your hopes. You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought—"These are but parts of his ways." But the fact that they are his ways, must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take Cowper's song:

"Behind a frowning providence
He hides a smiling face."

Be still under sore afflictions. They are all deserved. They are all ordered of God. They are embraced among the "all things" that shall work together for good to them who love God. Murmuring does not lessen, but rather increases the burden of griefs. Submitted to—acquiesced in—sanctified—every sorrow may distil new joys; every affliction may "work out a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the gospel, until the rod of God is upon him. It is when in the vale, with eyes uplifted and mouth closed—"I was dumb"—that the stars of promise glisten on the spiritual vision, and the Sun of Righteousness darts his rays of comfort and holy joy on the stricken soul.—*Heber.*

A PORTION FOR ALL.

If the Christian be a *stranger*, here is his citizenship declared to him. If he be a *pilgrim*, here is his staff provided for him. If he be a *traveller*, here is his guide. If he be a *voyager*, here is his chart. If he be a *soldier*, here is his spiritual armory; the shield of faith and the sword of the Spirit, the sandals of peace and the girdle of truth, the breastplate of righteousness and the helmet of salvation. Whatsoever the Christian be, or in whatever circumstances, he will find in the word of the living God a most suitable and seasonable portion. It is as food for the hungry, and water for the thirsty; medicine for the sick, and a cordial to the faint. It gives riches to the poor, and a blessing without sorrow to the sick. It gives sight to the blind, strength to the weak, instruction to the living, and consolation to the dying! Surely may we affirm that no believer ever searched the sacred Scriptures in vain. When darkness surrounds us, here we see a light shining upon our path. When perplexity unsettles us, we find here a counsellor who directs us with unerring wisdom. When the remembrance of sin sinks us in despondency, the Scriptures assure us that the blood of Jesus Christ, the Son of God, cleanses from all sin. When the believer is bereaved of the pious friends he loved, he is here comforted by the hope that he and they shall be re-united for ever. Thus, whatever be the circumstances of the Christian, the word of God is as "green pastures" to his soul.—*Stevenson*.

DEATH-BED LESSONS.

Lord Chesterfield said at the close of his life:—"I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and as vain, though not as wise as he; but now I am old enough to feel the truth of his reflection, All in the world 'is vanity and vexation of spirit.'" Goethe, the distinguished German philosopher and poet, declared, at the age of eighty-four, as the lights of time went out, and the great *loadstars* of eternity were beginning to open out on his vision, that he had scarcely tasted twenty-four hours' solid happiness in the whole course of that protracted career. Lord Byron, the great poet, gifted beyond measure in genius, destitute more than many of grace, wrote his experience in his own beautiful but unhappy strains, when he said, upon the verge of the tomb:

"Though gay companions o'er the bowl,
Dispel awhile the sense of ill,
Though pleasure fill the maddening soul,
The heart—the heart is lonely still.

"Ay, but to die, and go, alas!
Where all have gone, and all must go,
To be the nothing that I was,
Ere born to life and living wo.

"Count o'er the joys thine hours have seen,
Count o'er thy joys from anguish free,
And know, whatever thou hast been,
'Tis something better not to be.

"Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

The bitter sarcasm of the poet contrasts, indeed, with the glorious pæan of the apostle—"I have fought a good fight; I am ready to be offered up; there is reserved for me a crown of righteousness." Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died—calling, in his last moments, for opium to deaden the terrible forebodings of coming wo. Paine died intoxicated and blaspheming. Hobbes prepared to take a leap in the dark; and Hume died joking and jesting about the boat of Charon, very much, I suspect, in the way which

school-boys whistle when they walk through a dark and lonely place, just to keep their spirits up and their terrors down; but Paul, of far different character, breaks forth, as he departs, in the euthanasia indicated in the text, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was the soberest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by land, in perils by sea, in perils among false brethren, arrested, tried, beaten, scourged, imprisoned; and yet, at the close of all, conscious that he had a rock beneath him, and a glorious hope before him—he breaks forth in these thrilling—almost inspiring—certainly inspiring accents, "I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which God, the righteous judge, shall give me at that day."

SABBATH EVENINGS IN THE FAMILY CIRCLE.

The parent truly anxious for his children will suffer no opportunity of dropping a good word on any striking occurrence, or any awful calamity, private or public, to pass unimproved. He will seek special seasons, and fix on those whose attending circumstances most favour his object. Now, for a season the most favourable, we are led to the Sabbath evening. This is a season peculiarly fitted for gathering around us our beloved circle, and seeking their everlasting good. Then the bustle and distraction of the world are removed; then there is a freedom from interruption, which cannot be secured at any other time; then naturally all are brought together. The public exercises of the Sabbath have prepared the mind for solemn reflection, as well as furnished the materials for profitable remark. And, thus situated and prepared, never can a parent hold converse with his children more profitably. Refreshed and mellowed himself by the truths he has heard and the exercises he has engaged in, out of a full heart he can mete instruction and advice to his charge. The Sabbath evening is thus honoured, and by that circle will be loved. There certainly is not a more interesting sight than that of a family, consisting of children of different ages, thus gathered around a beloved parent, and hearing from his or her lips the words of eternal life. Often there will be seen the glistening tear, the heaving breast, under an apprehension of sin, of personal unworthiness, or in view of a Saviour's sufferings. Often there the seeds of eternal life will be planted. Such a circle, how truly a nursery of heaven! It is to be regretted that the evening of God's holy day is not thus more frequently improved. It is now, in many cases, the dullest season in the week, or, though occupied in religious exercises, passed far less profitably than we have suggested. Public exercises are allowed to supplant this interesting service, or confine it to a very brief space. Far be it from me to say a word which shall keep any from a proper attendance on the house of God; and yet it must be acknowledged that attendance on public ordinances has become much of a gossiping matter. Many seem to think that religion requires no time for reflection; that all a man has to do to sustain a religious character is to rush from one public exercise to another as often as possible, and the oftener the better. Every one must be aware that in a city there are persons who may be variously detained, and parts of families only who can attend

at a given time, and many who, from years and other circumstances, may require a third service, and should have the opportunity of attending; but many, very many more are they whose Sabbath evening would be best spent in the bosom of their families, and who can only on the Sabbath evening enjoy calmly the company of their children. In the practice to a considerable degree prevalent, there is much selfishness on the part of parents. They seek through the whole their own interests, to the neglect of their children. There is a beautiful symmetry in having every duty in its appropriate place. His children's welfare, as well as his own satisfaction and profit, must be consulted; and if to the latter he devote the Sabbath-day exercises, he may well give the evening to the former. The course suggested may cost him labour and patience; but what good, compared in any degree with his children's immortal interests, does not cost him labour and patience?

The course suggested has been long and extensively pursued in Scotland, and seems to have a close connexion with the remarkable success of parental efforts in that country, already spoken of. This mode of spending the Sabbath evening has a fascinating effect on children. There are many who look back on evenings thus spent as among the most interesting and happy they have enjoyed. If the preacher may refer to his own experience, he would say, that he fixes on the Sabbath evenings thus passed in his youth with five or six other children around a pious mother, when the Westminster Catechism was regularly recited, and the Scriptures read, and an account given of what had been read and heard through the day, as amongst his happiest evenings. He believes, moreover, that these exercises have proved no unimportant part of his preparations for the ministry, though at the time he had no thought of the use Providence might make of them.*—*Rev. Dr. Ferris.*

CALIFORNIA—BUSINESS, &c.

The rush to the Gold Regions of the West seems to be as great as ever. Steamers and sailing ships are leaving our harbours crowded with passengers; many animated by the hope—large and bright—of amassing a fortune, or at least of gaining a competency. Perplexed by conflicting accounts—the laudatory prevailing—we requested a friend, in whose veracity we could put every confidence, to furnish us with the result of his observations. As a first-fruits of this request we have the following, which we extract from a letter dated San Francisco, May 1st, 1852. He had then been a month in California:

“Business is rather dull at present, and the market stocked with goods of almost every description. . . . Mechanics get from five to eight dollars per day, when they can get work; but where one gets work, ten get none. As for the mines, they are not paying much at present. Thousands who go there leave in disgust, after spending their money. A few make wages, while

* Is it not evident that *these* family evening exercises can never co-exist with Sabbath-schools for the children of church members? The fact is undeniable that they have ceased to exist when this modern plan of teaching the church's youth has had time to produce its legitimate results. Old habits may keep up family instruction for a time, but one or the other plan *must* give place. “The old is better.” We hope it will ever be retained by Covenanters. In better times, *all* will come back to it.

ED. COV.

a very few make fortunes. In looking over the Dollar Newspaper of Philadelphia, brought by the last steamer, I find that the writer of an article called 'California News,' says, speaking of the mines, that 'the miners are every where prosperous.' If he had left out the words 'every where,' and inserted 'nowhere,' he would have told the truth.

"There are more men out of employment in California than in any other part of the world, probably, in proportion to the population. A sight of Long Wharf would satisfy any person on this subject. I would advise all who have a home to enjoy it. My opinion, in this respect, is that of all with whom I have conversed. Thousands only want the money to take them home, and they would be off in the first boat."

The writer then adds, that *he* has work at his trade at five dollars a day. He finds it healthy. He then refers to morals and religion:

"The morals of the country are very bad. Business is conducted on the Sabbath the same as on other days, with but little exception. There are in Maryville, where I have stopped most of the time, a few who go to church. They are Methodists and Presbyterians. In Sacramento there are seven churches; I know not of what persuasion. In San Francisco there are three Methodist congregations, with several others of other denominations. But few seem to care about church or church matters. The gambling saloons and drinking saloons seem to occupy the time of most on the Sabbath."

Of the truth of these statements we have no question; and we have thought it our duty as journalists to give them a place in our pages, with the hope that if any of our readers have a hankering after the California gold, they may have some influence in leading them to a calm reconsideration of the subject, or even induce them to quit all thoughts of an adventure fraught with danger of every kind.

SONG OF THE HUGUENOTS.

The following appeared some seventy years ago in an English quarterly:

MONCONTOUR.

O! weep for Moncontour. O! weep for the hour
When the children of darkness and evil had power;
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God.

O! weep for Moncontour. O! weep for the slain
Who for faith and for freedom lay slaughtered in vain;
O! weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to the cots and the towers,
To the rows of our vines, and the beds of our flowers;
To the church where the bones of our fathers decayed,
Where we fondly had fancied our own should be laid.

Alas! we must leave thee, dear, desolate home,
To the spearmen of Uri, the slavelings of Rome;
To the serpent of Florence, the vulture of Spain,
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,
To the song of thy youths, and the dance of thy maids;

To the breath of thy gardens, the hum of thy bees,
And the long waving line of the blue Pyrenees.

Farewell, and for ever. The priest and the slave
May rule in the halls of the free and the brave;
Our hearths we abandon; our lands we resign;
But, Father, we kneel to no altar but thine.

AFFAIRS ABROAD.

Tahiti.—We mentioned the fact in our last number, that a revolution was threatened in the Society Islands. The accounts are still meager. The last we have seen is as follows:

“The inhabitants of Raiatea—one of the Society group—have changed their form of government. Up to the present time they have lived under the rule of Queen Pomare, but they have just overturned her authority. She had recently appointed one of her sons Governor of Raiatea. Before the arrival of their new governor, the inhabitants of that island, like those of the others that adjoined them, assembled, appointed a governor of their own choice for two years, and constituted themselves into a republic of Confederate States—each island to form a separate State. The chief elected is a half white, who, it is said, does not lack ability, and knows well how to please the islanders. The French officers pay no attention to these changes. The power of Queen Pomare being only nominal, it is impossible for her to compel her rebellious subjects to return to their allegiance. She was even on the point of being abandoned by those who had remained faithful to her, for they were thinking of proclaiming the same form of government as that adopted by their neighbours.”

We know too little of the state of things to hazard a decided judgment in regard to these changes; but we rather augur good from them. We hope there is intelligence enough and Christian principle enough to secure a permanent republic, if let alone. We have no doubt that these islanders are before the French in the main elements of social order.

Japan.—This empire, long shut out from the rest of the world by a system of exclusion more rigid than that broken up in China by the cannon of England, has attracted the attention of the United States government. An expedition has been fitted out, and will soon sail for that part of the world; with what precise design is not known; but it is well understood that the general objects are to make some arrangements for the better treatment of seamen driven into their harbours, and to open, if possible, commercial relations. Once undertaken, it will not, in all probability, be abandoned, until the last of them, as well as the first, is accomplished. Whatever men design, or can accomplish, one thing is certain—Japan must soon be opened for the entrance of the angel with the everlasting gospel: for the end is not far distant.

Rome.—An American, for some time resident in Rome, thus writes:

“Since the usurpation of Louis Napoleon, the Papal Government has felt itself more secure than at any previous movement during the reign of Pius IX.; but for all this, it lives in continual fear of a popular outbreak. I have been here now through three anniversaries of the Republic and three Carnivals; and on each of those occasions I have learned beforehand of extraordinary precautions taken by the authorities to prevent any demonstration of popular hostility; then of a great plot discovered, and, as a consequence, a great number of arrests. This year the display of force to awe the people

was greater than ever, yet the conspiracies discovered were more extensive, and the arrests more numerous. About fifty were imprisoned as being implicated in a plot on the 9th of February, the anniversary of the Republic, and nearly one hundred on the occasion of the Carnival, as accomplices in another atrocious conspiracy!"

Our readers will understand that in the opinion of the writer, these conspiracies are inventions of the police for the purpose of affording a pretext for the arrest of a large number of the known disaffected.

The American chapel continues open in the American consulate. The government cannot put it down openly. But the writer adds:

"In respect of our own government, I have known, for a long time, that every effort was being secretly made to obtain a Roman Catholic diplomatic officer here, in order to suppress our Protestant Chapel, and crush the hopes of the people, founded upon the supposed liberal sympathies of the U. States. *I see that such a man is at last spoken of as a successor to Mr. Cass.*"

He then proceeds to show the probable results of such an appointment:

"A Roman Catholic Charge d'Affaires of the United States, closeted as he would be continually with the Propaganda about the affairs of the Church, might, for awhile, go on swimmingly, and lay the foundation of an extensive scheme of personal aggrandizement, by the aid of the Bishops throughout the Union, as commanded by the Sacred College. He could encourage the reference to the Propaganda of questions in which Roman Catholics are interested, which ought to be settled by our own courts—a process already commenced by Mr. Clayton—and he could leave to his successor a mass of business which would allow the Propaganda to mix itself with our affairs for a long time to come. . . . It is generally felt to be a great indignity to us as a people; for it becomes obvious that the sole interest of this government in diplomatic intercourse is to promote Roman Catholicism; and it takes a very decided Protestant to withstand the plausible insinuations of the Pope and Cardinals, by which the most odious measures of despotism are commended to the approval of the diplomatic corps. Upon no point, moreover, is the court more sensitive than the question of Protestant worship; and yet this is a privilege which an American Chargé ought to defend, which, however, no Romanist would defend, since it involves a denial of the spiritual supremacy of the Pope."

We expect to see a Papist diplomatist representing us at Rome. The politicians will think it a fine card to play with, that they may win Popish votes, and the Protestantism of the country is so mealy-mouthed they regard it little on such questions.

Sardinia.—We have given, by piece-meal, tolerably full accounts of the character and spirit, and results of the opposition of the Sardinian government to papal control. The present position of affairs is well exhibited by the "Free Church Record:"

"Amidst the general darkness that is settling down over the continent of Europe, as the result of the reactionary policy of their governments, and the wide-spread conspiracy of the Papal and despotic powers against civil and religious liberty, it is gratifying to learn that the truth is still making way in different parts of Italy, and that the Sardinian government continues firmly to maintain the principles of religious toleration and constitutional freedom. We are happy to learn that the recent events in France have produced little impression in Piedmont. At the opening of the Parliament at Turin, on the 4th current, the king, in the speech from the throne, resumed the expression of his adherence to the institutions inaugurated by his father in 1848, and solemnly acknowledged his gratitude to Divine Providence, in contrasting the

past and present state of his people. The construction of the new church at Turin, the foundation of which was laid at the beginning of winter, in presence of the ambassadors of Great Britain and Prussia, and the charges d'affaires of Switzerland and the United States, is now actively recommenced, operations having been suspended in consequence of the severity of the winter.

"It thus appears that the intolerant measures of the Pope, who had the audacity to protest against the building of a Protestant church in Turin, while he was selling indulgences to provide means for the erection of his own Italian church in London, have failed to intimidate or cajole the government. The funds of a monastic establishment have lately been *secularized*—that is, turned to useful purposes, much to the dissatisfaction of the monks; and Professor Nuytz, whose works were lately denounced at Rome for their liberal tendencies, has been promoted by the king to a higher place. It is still more gratifying to learn, that a real spiritual work is going on in that country—that a great desire is shown for the pure word of God, and the minds of many are seeking the Lord. It would be imprudent to give the interesting details of individual cases of conversion, and therefore we must withhold much that would deeply interest our readers, and content ourselves with this general statement. It is a striking circumstance, that while, under God's blessing, so much liberty has been vouchsafed to our dear brethren in the valleys of Piedmont after so many centuries of opposition, the infant Christian church of Florence is now in the very heat of the furnace of persecution. We know that the Lord will overrule both the conflict and the rest, both the storm and the calm, for his own gracious ends."

Switzerland.—Some of the Swiss cantons are in a very unsettled state. In Berne, the leading canton, the strife is very warm between the Liberals and the Conservatives. The Evangelical part of the community sympathize with the latter. This party is the strongest. In another of the cantons the property of the monasteries has been confiscated, and is to be devoted to general education. Protests have been entered, and it would not be strange should these lead to more forcible measures. The papers are singularly barren as it regards the religious movements in Switzerland.

France.—We have little new, politically, from France. An unexpected number of the members elect and appointed of Louis Napoleon's councils, have refused the oath of allegiance. The four greatest generals, Cavaignac, Changarnier, Lamoriciere, and Bedeau are among the recusants; and, besides, he finds the councils not altogether submissive to his will. His propositions are occasionally rejected. Yet with all the stringency of his government, it seems quite evident that the large majority of the French *acquiesce*, for the present, in his mandates. They regard him as *conserving* them against socialism. As this latter fear dies away, discontent will rise.

As to religious affairs, we have accounts from the Anniversaries of the Evangelical societies held in Paris in May last. We give a brief memorial of the operations of a few of them from the "Presbyterian."

1. *The Evangelical Society.*—This society is flourishing.

"The *first year*, (1833) the receipts amounted to between 7000 and 8000 francs, and the expenses from 3000 to 4000: three labourers were employed. *Second year*—receipts, 20,000 francs; expenses, 16,000; nine labourers. *Third year*—receipts, 57,000 francs; expenses, 43,200; labourers thirty-three, of whom thirteen were pastors. *Sixth year*—receipts, 112,885 francs; sixteen ministers, twelve evangelists, ten male and six female teachers, and

eleven colporteurs.—The operations of the great centres are maintained. The Society at present employs eighty-six labourers. The Swiss-American Society has joined it, with its eleven *employées*. According to the last statistical report, two hundred and fifty persons have declared themselves Protestants in a town of the Department of Yonne; notwithstanding this, the authority has caused the school established by the Society to be closed. The donations this year amounted to 150,202 francs, (\$28,163); and the expenses to 175,484 francs, (\$32,903.)”

2. *The French and Foreign Bible Society*.—Of this the same writer says:—

“The expenses of the Society have amounted to 80,698 francs, (\$15,131); it has in the treasury about 14,000 francs, (\$2625.) This year it had distributed 9798 Bibles, and 67,433 New Testaments.”

There are other societies, but these are the principal—they are sowing seed, not without even present fruit. Whether they will be permitted to operate much longer with freedom, is very doubtful. That there is great need of such labours our readers well know: but read the following; it is from the correspondent of the “Christian Observer,” of this city. He went out on the Sabbath in Paris.

“We had to walk a mile and a half through the heart of the city. Every kind of business was in the fullest operation, just as it had been on any day of the week; all the shops were open, and busy with customers; the building and repairing of houses, companies labouring upon the public works, and upon every secular business. By no appearance would a stranger suppose that there was a worshipper of God in Paris on that day. After dinner, at 3 or 4 o'clock, business is chiefly exchanged for pleasure, and the theatres are more brilliant, and the places of resort more crowded on Sabbath evening than on any other evening in the week.”

He afterwards visited Notre Dame, the great cathedral.—He says,

“In this magnificent cathedral, the centre of Romanism for Paris and for France, on this beautiful Sabbath, how many worshippers were present?—My companion thought as I did, that the worshippers were two hundred, chiefly women and children—*not more than twenty-five were men, and of these not one intelligent man among them*. The spectators were about two hundred.—I afterwards made special inquiry, and learned that the representatives of the people, the military men and literary men, and the intelligent men, and Frenchmen in general, never enter a Catholic church except at the funeral of a friend.”

England.—The leading minds of England are full of apprehension. Parties are fast arranging themselves on religious lines. We make some quotations from the British Reviews, remarking, however, that they are both conservative, and are pleading in behalf of Lord Derby. The London Quarterly says, commenting upon former religious wars—

“Truly saith the Preacher, ‘there is nothing new under the sun;’ it matters not whether Pio Secundo or Pio Nono make the sign. Where circumstances are the same, the present can but reproduce the past: the old story must recur and recur in the cycle of events, as the tunes of a barrel-organ come round and round: and now again the small cloud, portending another war-struggle of religious opinions, such as centuries ago desolated Europe, is visible in the horizon. Soon, in our own case, the experiment will be fully tested, whether a constitutional, limited, and Protestant monarchy can safely co-exist with full-blown Popery—more especially when a hood-winked legislature has neglected those defences which no Papist state ever lays aside.”

Blackwood is more correct—

“Let no one be deceived in this matter. The coming strife is not as to the mere nature of the commercial policy which this country ought to pursue; it is not a simple question of import duties, or of direct or indirect taxation; it is a grand struggle between constitutional principle and that innovation whereof no man can foresee the end. Already it is so felt and acknowledged. The Roman Catholic clergy believe, and with reason, that the hour is now come when they can make their most vigorous assault upon Protestantism. Already the Irish priests have cursed and excommunicated from the altar those of their flock who had presumed to exercise their political privilege by pledging themselves to support a member of Lord Derby’s ministry. The Protestant champion of 1850 is now in league with the minions of the Pope. Radical and Papist go arm in arm together; for it is through the triumph of democracy that the apostate Church of Rome now seeks to accomplish her ends. Upon the ruins of the Protestant churches she hopes to establish her dominion.”

Making all the necessary deductions from these statements on account of their partisan character, there still remains a large proportion of truth. The coming convulsions will turn in fact, at first or at last, entirely upon religion. The *government* has forbid Popish exercises out of their chapels.

Scotland.—1. *Reformed Presbyterian Synod.* We have abridged the Notices of the Proceedings of this synod, as published in the Scottish Presbyterian, for June.

“This Synod met in Edinburgh, on the 3d of May, at six o’clock, evening. Mr. Symington, of Castle Douglas, preached the opening sermon, from Is. lix. 19,—‘When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.’—The merits of the discourse, in respect of matter and style, and adaptation to the present state and prospects of Christ’s cause were such that, after the constitution of the Court, Mr. Symington was requested to print and publish it; and it is expected that our readers shall, ere long, have an opportunity of perusing it for themselves.—Dr. John Cunningham, of London, was unanimously elected Moderator. In vesting him with this office, the Synod testified to the pleasure felt in his being present, and the esteem cherished for his talents, learning, Christian character, and devoted labours in the field assigned him.—There was a very good attendance of ministers and elders; the business was transacted with becoming order; and a gratifying amount of harmony and brotherly love prevailed. It may surely be taken as a token for good, that while the spirit of division has been rending asunder some of the professed friends of the Covenant Reformation, no indication of any material diversity, either in sentiment or in practice, appeared in the Reformed Synod; and this highly favourable position for continued and increasing usefulness, ought to be diligently improved, else its permanence cannot be depended on. God will not fail to smite with the rod of his anger those who prove unfaithful to the trust reposed in them, and are sunk in slumber, when they ought to be active and laborious in building up and extending the Redeemer’s kingdom.

“The appointment of the usual business committees, and the requisite arrangements for the subsequent meetings, occupied the Court during this evening’s sitting.”

Correspondence, &c.—Professor Symington reported on behalf of the Committee on Correspondence with Original Seceders, and stated, that owing to peculiar circumstances, no meeting of Committee had been held. Synod approved of the Report, and agreed to reappoint the committee as a Committee of Correspondence with other churches in regard to the common interests of the kingdom of Christ. The committee to consist of Dr. A. Symington, Con-

vener; Dr. W. Symington, Dr. Bates, Mr. Ferguson, Mr. Graham, Mr. W. H. Goold, Mr. Neilson, Mr. M'Kinlay, Mr. Gilmour, and Mr. Anderson; with Messrs. Thomas Neilson, Mathew Fairley, James M'Fadzean, and James Ewing, R. E.

Mission in Glasgow.—Dr. William Symington reported on behalf of the Committee appointed to adopt measures for the setting up in the City of Glasgow of a Mission to operate practically on Romanists. The Report stated that the Committee had found it impracticable to engage in co-operation with others in this matter; that they have been employing the agency of Mr. Macklin since the beginning of January, and of Mr. Peter Neilson, as a Scripture reader, for several months past; that there is much need for such a mission in Glasgow, and that some good had already been done, instances of which were related. The Synod approved of the Report, and agreed to appoint the ministers of the Glasgow Presbytery, with Messrs. Wm. M'Leod and Matthew Fairley, a committee, with instructions to employ what agency they may think fit for carrying on the work efficiently—Dr. Bates, Convener; and Mr. Matthew Fairley, Treasurer.

Foreign Correspondence.—The Report of the Committee on Foreign Correspondence having been called for, Mr. Neilson read the copy of a letter sent to the General Synod of the Reformed Presbyterian Church, and Mr. Graham one to the Synod of the Reformed Presbyterian Church in America. A letter was also read from the Synod of the Reformed Presbyterian Church, dated June 5th, 1851, which Synod heard with great interest. The Synod approved of the Report, and re-appointed the Committee, consisting of Messrs. Neilson and Graham, with instructions to reply, at their convenience, to the letter now read—Mr. Neilson, Convener.

“Dr. William Symington reported for the Committee on a Mission to the Jews, and thereafter Dr. Cunningham, the Synod's Missionary to the Jews in London, addressed the Court on the subject of his Mission, setting forth the difficulties and discouragements met with in this field of labour, and also what is encouraging in connexion with it.—It was moved and agreed that the Report be approved of, and that the Synod express the pleasure with which they have heard the address now delivered by Dr. Cunningham, as well as their unabated esteem for him, and interest in the work in which he is engaged; and they earnestly commend the missionary and his labours to the prayers of the church. The Committee were re-appointed, consisting of Dr. Andrew Symington, Dr. William Symington, Mr. Neilson, Mr. Gilmour, Mr. Graham, Mr. M'Dermid, Mr. Wm. Binnie, Mr. John Finlay, and Mr. Matthew Fairley—Mr. Graham, Convener.

Foreign Missions.—Dr. Bates, for the Committee on Foreign Missions, reported by reading the minutes of the late meetings of the Committee, embracing an account of the transactions of the Committee on the subject of the Mission to New Zealand, in which Mr. Duncan is labouring, and of the proposed Mission to the New Hebrides, to which an exploratory tour had been made by Mr. Inglis, agreeably to a former decision of Synod, of which tour a lengthened report had been received from him by the Committee. The Report stated, that the Committee had “authorized Mr. Inglis to proceed to the New Hebrides, and commence missionary operations there, should it appear to himself, in his own deliberate judgment, to be his duty to do so,” agreeing “that the terms originally proposed to Mr. Inglis, when a removal to Polynesia was first contemplated, should be strictly adhered to, viz.: that the same salary and allowances, in all respects, which are made by the London Missionary Society to their Missionaries in those seas, would be made by the Committee.”

“After a full consideration of the subject, it was unanimously agreed, on motion, to receive the Report and approve of the proceedings of the Committee, and re-appoint the Committee, consisting of Dr. A. Symington, Convener;

Dr. W. Symington, Dr. Bates, Mr. Ferguson, Mr. Neilson, Mr. Graham, Mr. W. H. Goold, Mr. Kay, Mr. A. Young, and Mr. R. G. Finlay.

Raising Funds.—The Committee appointed to consider the best method for raising the various funds of the Church, submitted their Report, containing a variety of recommendations. A petition from the session of the congregation at Hightae, bearing on the subject remitted to the consideration of the Committee, was also read.

“The following recommendations of the Committee were adopted by the Court:—

“I. That an Association be formed in each congregation, to take up contributions from the members of the Church and other friends, quarterly, or at other stated periods, on behalf of the schemes of the Church.

“II. That collections also be taken for these schemes wherever it is practicable; it being provided that not less than two such collections, to be named by the Synod each year, shall be made in any congregations where a large number might be deemed unadvisable; and that the two periods suggested for the collections shall be, the *first Sabbath of October*, and the *first Sabbath of March* in each year.

“III. That the Convener of each Committee having charge of the several schemes, be requested to prepare a brief statement of the condition and liabilities of the fund under the charge of the Committee of which he is Convener, and to communicate the same to all the pastors and vacancies under the Synod’s care, not less than one month prior to the time fixed for each collection.

“IV. That the Synod’s Treasurer be requested to prepare, in addition to the usual annual statement of income and disbursements, a supplementary statement, presenting a *prospective* view of the liability of each several fund for the ensuing year, as exactly as they can be ascertained, and also of the balance in the hands of the Treasurer to meet these liabilities.”

Oaths of Office.—The Committee on the subject of Oaths of Civil Office, intimated that, in accordance with the instructions of the Synod, they had published their report, read at a previous meeting of Synod, in the *Scottish Presbyterian*. The Committee were re-appointed to consider any practical measures in harmony with the suggestion of the Report in reference to the matter. The Committee to consist of Mr. Neilson, Mr. Ferguson, Mr. Graham, Mr. H. Finlay, and Mr. John Merrilees—Mr. Neilson, Convener.

Next Meeting.—It was agreed that the next meeting of Synod be held at Great Hamilton Street, Glasgow, on the Monday after the 1st Sabbath of May, 1853, at six o’clock in the evening; to be opened with a sermon by the Moderator.

2. *The Original Secession Synod.*—This Synod, by a vote of 31 to 30, resolved to make application to the Free Church for admission. They did so apply, and were admitted. The minority protested, and constituted anew, claiming to be the Synod of Original Seceders. The document is a short one considering the event, but long for our pages. They then adopted a Protest, which we insert. It is as follows:—

“*Resolutions.*—FIRST. This Synod, while deeply impressed with the evils resulting to the cause of religion from the present divided state of the Church, and with the obligations lying upon them as Protestants, and as Seceders, to use every means in their power for promoting union among Christians, are, at the same time, equally convinced that no Church is warranted, for the sake of that end, to relinquish any of her scriptural principles and attainments in the way of dropping these from her public profession.

“SECONDLY. Seceders claim to be a branch of the Reformed and Covenanted Church of Scotland, witnessing in a state of secession for her Reformation principles; more particularly, they profess adherence to the whole of the Westminster Standards, as subordinate standards of doctrine, worship, and govern-

ment, and as parts of the Covenanted uniformity for the churches in the three kingdoms, as well as to the Covenants themselves, National and Solemn League, in the way of explicitly asserting their perpetual and inviolable obligation on all ranks, and testifying against the breaches of them, and the indignities done to them, as a standing ground of the Lord's controversy with the land. This was the position taken up by the Fathers of the Secession—it is the position which their successors and representatives, of both sections of the Original Secession, have always held, and have bound themselves by many pledges to maintain; and being thoroughly persuaded that it is a scriptural position, and the only one on which an effective resistance can be made by the friends of religion; and liberty to the 'Man of Sin,' this Synod are fully resolved, through the grace of God, still to occupy it, and to form no union with any other section of professing Christians, by which it would, in any degree be compromised.

“**THIRDLY.** While the Synod regard the Free Church as an important section of the historical Church of Scotland; and while they cordially acknowledge the valuable services she has done to truth by her late contentings against the Erastian encroachments of the civil power, they deeply regret that she has hitherto failed to identify herself as fully and explicitly with the Second Reformation as was done by the founders of the Secession: she neither occupies nor professes to occupy higher ground than the Established Church did previous to the Disruption. Accordingly, there is no explicit reference in her Claim of Rights and Protest, or in her Ordination Formula to our National Covenants, or to any of the Westminster standards, except the Confession of Faith, which is the only subordinate standard there expressly owned, and to which ministers and elders are taken bound to adhere. Nor can the Synod view the late Declaratory Act of the Free Church as having made any material change for the better in her position; inasmuch as there is in that document no clear and unambiguous declaration of adherence to the Westminster Standards, either as standards of conjunction and uniformity for the three kingdoms, or even as tests, with the single exception of the Confession of Faith; and inasmuch as there is no explicit acknowledgment of the proper and continued obligation of our National Covenants, nor explicit condemnation of the breach of them as a public sin and ground of God's displeasure against the church and nation; and inasmuch as the act itself has not been made, nor is intended to be made, a term even of ministerial fellowship in the body, but is merely prefixed to a new edition of the Confession, under the title of “an Act and Declaration anent the publication of the subordinate Standards, and other Authoritative Documents of the Free Church of Scotland.” On these grounds we cannot regard it as an adequate and proper testimony for the cause of the Covenanted Reformation, or as identifying the Free Church more fully with that cause than she was previous to the passing of the Act. It leaves her—so far as the Standards and the Covenants are concerned—precisely where she was before the Disruption.

“**FOURTHLY.** Although Seceders might be allowed in the Free Church to hold and testify for all their principles as individuals; and although they might even obtain a formal declaration from her supreme court, recognising them as a body of ministers and people who are pledged to the support of these principles, and granting them full liberty to employ all constitutional means for promoting them, still, as the principles in question would not be adopted by the Free Church herself, an ecclesiastical testimony for them would cease to be maintained. Seceders would no longer have it in their power to make a judicial and united appearance in behalf of their principles, nor would they even as individuals carry them out in practice. They might teach, but they could not *rule* according to them; so that both the principles themselves, and their own consistency would be compromised; nor would the opportunity afforded them of testifying individually for their principles in

a larger church compensate for the withdrawal of a joint ecclesiastical testimony in behalf of them. Such a testimony consistently maintained by Seceders, as a separate church, will have greater moral weight in the eyes of the religious part of the community, and receive more attention from the Free Church herself, than any testimony they could bear to the covenants and the covenanted cause, as isolated individuals within her own pale.

“FINALLY. The Synod judge, that by uniting with the Free Church in present circumstances, whether on the ground of her late Act and Declaration, or under a protest to the effect that they are still to be understood as holding, and as having full liberty to testify for their old principles, Seceders would be abandoning the ground on which the Church of Scotland stood at the second period of reformation, sacrificing the special ends of Secession, disregarding those precepts of Scripture which enjoin churches, as well as individuals, to hold fast their attainments in religion, and violating their own engagements which they came under when they acceded to the Secession Testimony, and at their ordination, when they bound themselves, ‘as they would be answerable at the coming of the Lord Jesus Christ with his saints,’ to ‘follow no divisive course from the Reformed and Covenanted Church of Scotland, either by falling in with the defections of the times, or giving themselves up to a detestable indifferency and neutrality in the foresaid Covenanted cause.’

“And as this Synod are not prepared to unite with the Free Church while she continues in her present position, so they do not feel themselves called upon, at the present juncture, to take any steps for re-opening negotiations with her on the subject of union, more especially as she has discharged her Committee on Union, and thereby virtually declared that she does not wish to hold any further correspondence with Original Seceders about the various points of difference between herself and them. At the same time, should the Free Church see fit to re-appoint her Committee, and to express a desire that the former correspondence be renewed, the Synod’s Committee, which has never been discharged, will be ready to meet with them, and to do what in them lies, by friendly and candid explanations, to effect, if possible, through the Divine blessing, a satisfactory and scriptural adjustment of existing differences between themselves and their brethren of the Free Church of Scotland.”

This Protest was signed by thirteen ministers, and seventeen elders. These now constitute the Synod of Original Seceders.

Ireland.—1. *Emigration.* Thousands are leaving Ireland—more than ever, and particularly from the North.—A writer says,

“From personal observation, I have arrived at the conclusion, that the emigration of the Presbyterian population of Ulster, since the commencement of this year, has exceeded in numbers that of any of the other provinces. There would seem, latterly, to have arisen a very general feeling of discontent on the subject of tenant right, which, the people contend, has been unfairly encroached upon; and now that they have arrived at the conclusion that they are to be, for the time to come, placed at the mercy of the landlord or agent, without any recognised right to dispose of their interest in their holdings, as was the custom heretofore, they have—a great many of them at least—determined to try their fortune in other lands, the favourite destination appearing to be Australia, whence such glowing accounts have come of gold-finding, as had the effect of making many who had previously determined on seeking a home in the United States, to change their destination in the direction of the ‘diggins.’”

2. *Maynooth.* As this grant is likely to be an important element in the coming political canvass in Britain, we give the following statement re-

specting it. They are from the Irish correspondent of a daily paper, who is, of course, responsible for the reasonings as well as the facts.

“It may be interesting to Americans to know the actual position and merits of the question of the Maynooth endowment, which has been the prominent subject of debate in parliament this session, and will be so on the hustings at the coming elections. It is known, doubtless, that under the administration of Pitt, the College of Maynooth was founded for the education of Roman Catholics—especially candidates for the priesthood—to prevent the necessity of their going abroad to the colleges of France, Spain, Italy, and Portugal, and so imbibing anti-English notions. It has been found that the Maynooth students, sprung from the people, have all along had very strong anti-English notions, not foreign, but Irish. They have been the leaders in all O’Connell’s ‘agitations,’ and are now in that for Tenant-right, and against the ‘Titles’ Bill;’ are ultramontane as the Italians, and are violent for an exclusive University. For many years, upon the proposal of the Maynooth grant in Parliament, it was the occasion of violent discussion; and in ’45 Sir Robert Peel put it on the Consolidated Fund, to avoid this, and trebled it. It is now £30,000 a year. But, it is alleged, that the priests are more anti-government than ever; and that, while diocesan colleges supply Irish priests, Maynooth supplies missionaries for Britain and the Colonies,—a thing never intended. So it has not answered the end. Abolish it, is the ‘Protestant cry,’ but on different grounds. England and Scotland are in a flame for its abolition upon *principle*—as an endowment of a ‘false religion.’ The present government are for the endowment, as a matter of *policy*—but are for inquiry into its working; for its class-books are denounced as teaching disloyalty, immorality, and idolatry. Its advocates allege that, as it was endowed for Roman Catholic teaching, and it was known all along what Roman Catholic doctrines are, Parliament has no right to inquire, except that there may be no malversation of the funds; and if you go into the *merits*, you must do the same with the Church establishment, and away go all religious State endowments. Moreover, they add, that the ‘patriotism’ of the priesthood is their glory; and if the endowment were meant as a bribe to government subserviency, away with it. On the other hand, as the poverty of the Roman Catholic population, in connexion with their numbers, first gave them a claim on the national funds, it is argued that this does not hold good now, as their numbers have been reduced, so that there is a nearer approach to equality with Protestants in point of numbers; and, as to wealth, they are rich enough to establish a University of their own, and to cover the country with magnificent chapels and splendid convents and nunneries. And so the effect of the endowment is merely to turn their wealth into other channels. It is evident that both parties are using the topic for electioneering purposes; but if the endowment be continued, and the present government last, the Maynooth Establishment will be more under Government control than heretofore, or it will complete the severance between the Roman Catholic Church and the British Government, by throwing up the endowment altogether.”

AFFAIRS AT HOME.

The Associate Synod, and Associate Reformed Synod of the West.—These Synods agreed at their meeting in May, to send down in overture the same Basis of Union. It originated in the Associate Synod, and consists, if we do not mistake, of the old Testimony of that church, combined with a new draught. A minority were opposed to the measure. The Asso. Ref. Synod, after some discussion, passed the overture unaltered, by a unanimous vote. The indications seem to be that these bodies will unite next year: or, rather, that a new body will be added to the

already large list of Secession churches; for a minority, we feel confident, will refuse—in the Associate Synod at least—to acquiesce in the measure.

The New Light Synod.—This body met in this city. The principal subjects before them were—the draught of a new chapter to be added to the history of the church—causes of fasting—and the case of Rev. Wm. Wilson and the Presbytery of Pittsburgh. Of the first, we shall say little now. We did not hear it read. It is from the pen of Dr. M'Master; and undertakes, we learn, to prove that the Reformed Presbyterian Church always treated the swearing of oaths to the United States' Constitution as an unsettled question! Was there ever greater effrontery? And does that Synod think to convince any body but its own deluded members—any intelligent person in other denominations, that the greatest and most *notorious* practical distinction between Covenanters and all other bodies since 1789, had no existence? If it does, it is indeed given up to a singular delusion. One good thing, however, they are compelled to publish the history in some shape. One of the members stated that for want of it—he was from the West—they did not know themselves out there who they were, nor did others know. If this history ever sees the light, we will pay our respects to it. As to the causes of fasting, it is not a bad document—a better one than they have ever issued since 1833. The paragraph on slavery is as follows:

5th. *Slavery.*—As friends of humanity and of the cause of Christ, we are bound to deplore the existence of slavery in any part of the world. But especially are we bound to lament and deplore the continuance and spread of this *monster evil* in our own land, in the maladministration of our good civil constitution, and under the sanction of law. We deplore it as a sin against God, involving this nation in deepest guilt, and a crime against man of the most aggravated character. We are bound, too, to lament the countenance given to this monster sin by professing Christians, and by the American churches, which consider it no bar to Christian communion. We are convinced that it but requires that the Christian churches of America should withdraw their countenance from the unjust and cruel system, and faithfully exhibit the truths of that gospel which condemns oppression, denounces injustice, and proclaims liberty to the captive, in order that the institution of slavery may languish and die, and therefore that the awful responsibility of perpetuating its evils rests mainly on professors of Christianity. We are bound especially to protest against the law usually called the "Fugitive Slave Law," as a disgrace to the age and country in which we live. By its legally compelling the people of the free states to aid in the capture of fugitives from bondage, it involves the whole union in the guilt of slavery, tramples on State rights, and the rights of man and of conscience. It exhibits an example of legislation calculated to make our boast of freedom an empty name, and to retard the progress of liberty throughout the world. By its practical operation in remanding men and women and children into endless slavery, it tends to blunt the moral sensibilities of our nature, and extinguish the love of liberty in the breasts of freemen. Instances of cruelty have already occurred which ought to make even paganism itself blush.

Although the Reformed Presbyterian church more than half a century ago has rid herself of any connexion with slavery—has no fellowship with slaveholders, and has during all that period uttered a distinct testimony against this crying abomination in our land, yet as witnesses for truth we feel called upon to renew this testimony in most decided terms, because this dreadful evil has recently been gaining renewed strength under the sanction of ecclesiastical connivance and civil enactments: Even *now*, attempts are in progress to strangle the genius of liberty by congressional resolutions, declaring the compromises a "finality." "Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry; and that thou bring the poor that are cast out, to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh." Is. lviii. 6, 7.

This gave rise to a good deal of discussion! The older members—Dr. M'Master, particularly—asserting that the churches were not to blame in the matter; and others insisting that the Constitution contained no pro-slavery compromises. Pretty bold this! and as false as bold. The country

says it does, and the two great parties make this the basis of their party existence; and even the Free-Soilers, except a very insignificant fragment, admit the fact; but this little Synod puts in its whispered denial! We were glad, however, to hear some members express other and more rational views—admitting that the Constitution does countenance slavery. A general disposition was manifested to hush up the matter. They were evidently afraid of discussion.

The Wilson case came up by some twenty memorials asking Synod to reverse its action taken in 1850 and '51. This was the *great* question. It occupied a great deal of time, and issued finally in a particular modification of past resolutions. The majority of the Synod are evidently afraid of Mr. W. The fact is, the question of union underlies this; and hence its opponents are determined to keep out Mr. W. by hook or by crook, lest a new rally be made upon this matter.

We attended the sessions occasionally, and became satisfied of two facts—that the men of 1831-2-3 have lost their influence; and that the body is, upon the whole, by no means a strong one.

The Presidential Nominations.—The great agony is over. The Democrats have thrown aside as old lumber Cass and Buchanan, and have taken up a new man—a Gen. Franklin Pierce, of New Hampshire. Their platform is pro-slavery of the rankest sort. They go for the Fugitive Slave Law—and against *all* agitation of the slavery question from whatever quarter, and for whatever reason. The Whigs—and so far we commend them for it—have thrown overboard Fillmore and Webster, the two men who “sold themselves to do” the evil and dirty work of slavery, and have nominated Gen. Scott. Their platform is only just not so bad as that of the Democrats. It endorses the law, and also denounces agitation. Webster did not receive *one* vote south of the Potomac! A just reward, verily! He may retire. His day is done. We will now see whether the Christian community has any conscience left. If it votes these tickets—and we suppose the great bulk will—what are they better than men-thieves?

NOTICES OF BOOKS.

AN EARNEST SEARCH FOR TRUTH, in a Series of Letters from a Son to his Father. By the Rev. M. A. Lowry. 24mo. pp. 182. Presbyterian Board of Publication, 265 Chesnut St., Philad.

The author of this work was formerly a minister in connexion with the Cumberland Presbyterian Church. He sought for truth, and, as the result of his inquiries, renounced Arminianism and embraced Calvinism, abandoning, at the same time, the church in which he had been brought up, his father being still one of its ministers, and connected himself with the Presbyterian church, (O. S.)

We have not read the whole of these letters, but from what we have read, we have formed a favourable opinion of them, as well calculated to throw light upon the condition of the body which the writer has left, and also to answer a higher end—the vindication of scripture truth against Arminian errorists. It will be found useful particularly in those places where this bastard kind of Presbyterianism exercises an influence.

LETTERS TO THE AGED.—By the Rev. A. Alexander, D. D. 24mo. pp. 82. Presbyterian Board of Publication.

Any thing from the pen of the late Dr. Alexander, and especially any

thing belonging to the department of experimental religion, will be read with interest and edification. The "aged," to whom these letters are addressed, whether they be saints or sinners, will find a word in "season;" and all ages may receive useful instruction from its decided but persuasive preachings and appeals.

THE FLOWER TRANSPLANTED; and, THE BLIND BOY. Presbyterian Board of Publication.

This is a small volume—we do not know under what class it comes—of sixty-four pages, containing the two notices which appear in the title page, and another, styled "Little George." The first is the biography of a little girl, whose career was very short—she died just as she had entered upon her eleventh year—but not too short. While she lived she gave undoubted evidence of piety, and died in faith. It would have been better had she been taught to use the scripture Psalms, and not hymns, in giving expression to her devotional feelings.

These small volumes of the Board are helping much to supply a defect in religious literature, in sending out instructive books for the young.

THE SHORT PRAYER; and, THE TEXT OF EASY WORDS.

This is another sixty-four small-page book of the Presbyterian Board. The first part is an exceedingly interesting narrative of the conversion of a very ignorant man, brought about by means of a "short prayer," taught him by a minister who was but a few hours in his company. The rest of the volume is not quite so attractive, but excellent.

A NEW THEORY OF THE APOCALYPSE, as corroborated by Daniel's Numbers. By S. S. RALSTON. 8vo. pp. 64. Cincinnati; 1852.

We have not yet been able to find time for a *careful* examination of this Essay, and it would require time. We purpose, however, to give it an examination, and in the mean time we withhold any expression of opinion.

THE PRESBYTERIAN PSALMODYST; approved by the General Assembly. Presbyterian Board of Publication.

It seems to us that in the selection of Tunes this book is a great improvement on those in common use. We find in it all the old tunes with which we have been familiar, some of which we have not found in any collection lately. We think this book should be preferred on that account by those who are learning music, that they may be prepared to take part in the singing of praise in God's worship. As to the lessons, we are not much of a judge; but we have no doubt they are up to the times.

UNCLE TOM'S LOG CABIN; or, Life among the Lowly. By Mrs. H. B. Stowe. 2 vols. 12mo. John P. Jewett & Co., Boston, 1852.

This is the Anti-slavery book. We read it as it appeared in the columns of the National Era. To say that it is a work of surpassing interest, is but little—it is of incalculable *value* as a true exhibition of "slavery as it is." It has received, already, the very best evidence of the public approbation, no less than *eighty thousand* copies having been sold in the short time it has been in the market: and to all our readers we say, If your own heart needs reviving in the cause of the slave—if you wish your children to be early initiated in the horrors of slavery, that they may cordially hate it, if you have neighbours who cannot be reached by ordinary essays and arguments—get this book, read, and circulate it. The oppressor is quailing before it.

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