

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 COVENANTER.

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[For the Covenanter.]

THE SIXTH VIAL—CONCLUDED.

THE first part of the sixth vial is a prediction of the downfall of the Ottoman Empire, to prepare the way for the restoration of the Jews and ten tribes of Israel to their covenanted inheritance. The second part reveals the rise and corrupting influence of "three unclean spirits," and the gathering of the deceived nations to the bloody field of Armageddon; together with a solemn warning addressed to those who read this prophecy. We have given a brief sketch of what we deem to be the just exposition of the first part, and proceed to an equally laconic illustration of the second.

Verse 13, "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

The frog is an unclean animal, amphibious, and generated in impure marshes and stagnant pools. Swarms of these filthy creatures constituted one of the vengeful plagues inflicted upon Egypt. "This loathsome plague extended to every place, and to every class of men. The frogs came up and covered the land of Egypt; they entered into their houses, and into their bed-chambers; they crawled upon their persons, upon their beds, and into their kitchen utensils. The whole country, their palaces, their temples, their persons—all was polluted and hateful—exciting a disgust which rendered life an insupportable burden. The eye was tormented with beholding the march of their impure legions, and the ear with hearing the harsh tones of their voices: the Egyptians could recline upon no bed where they were not compelled to admit their cold and filthy embrace; they tasted no food which was not infected by their touch; and they smelled no perfume but the fetid stench of their slime, or the putrid exhalations emitted from their dead carcasses."*

This filthy animal is employed by the Holy Spirit to represent classes of men, the agents of Satan in corrupting society, preparatory "to the battle of the great day of God Almighty." "These impure and mischievous emissaries are generated and reared in the puddle of moral depravity; like the frog, they disturb the peace and impair the happiness of all around them; and like the frog, they love the concealment of the filthy marsh; and their obstreperous croakings are heard in the miry places of human society, and fetid pools of licentiousness and debauchery. They crawl abroad in the dark, and pollute all places with their slime, from the chambers of kings to the "kneading troughs" of cooks, and the hovels of the meanest classes. No class remains uncontaminated by their defiling doctrines."

That unclean spirit which issues out of the mouth of the dragon, or *Satan*, is manifestly *the spirit of infidelity*. The aim of the devil is to influence the minds of men to disbelieve that which is taught in the Bible, to reject the person and claims of the Lord Jesus Christ. He prefers rendering men absolutely infidel; but if this cannot be effected, but credence in part is given to the word of Christ, yet he labours to influence to a disbelief of some important doctrine, involving some essential claim of the Messiah. And here he is lamentably successful. He has leavened the churches, even, with a partial infidelity, and some of the most exalted claims of Emmanuel are rejected; the minds of men being darkened upon these great subjects, by the subtle influence of the foul spirit from the mouth of the dragon. But he aims at a total overthrow of the word of God—and in the most crafty manner, by rationalistic and socialistic interpreters of the scriptures, innumerable multitudes are fast bound in the chains of incredulity. Besides, through the influence of this spirit, whilst in theory the word of God may be acknowledged, a lamentable deadness and indifference prevails, and practical infidelity triumphs over professed Christians.

The impure spirit that issues from the mouth of *the beast* is the spirit of despotism. The beast of the text is the seven-headed and ten-horned beast,—the symbol of the civil power of Rome. This spirit strives to maintain the ascendancy in society of despotic principles; to persuade men that existing absolute governments have a divine right to rule; that whatever government has a providential existence, is the ordinance of God, and has a claim of recognition and support which conscience dare not repudiate, but must cheerfully acknowledge. And in this this foul spirit is most triumphant. The grossest violations of human right, because sanctioned by the constitutions and laws of governments, are maintained as sacred truths, not to be gainsayed or resisted. Yea, this bold spirit takes refuge under the wings of the churches, and its slime defiles the sacred desk. Professed teachers of Christianity are among the boldest vindicators of absolutism. It is not the ministry of Antichrist only that is polluted by the inspirations of this unclean spirit, but the ministers of a perverted protestantism. When churches and ministers can teach submission to such a horrid violation of human liberty as “the fugitive slave law,” we may rest assured that this bold and crafty spirit has not gone forth in vain. We can trace his slime in these loathsome teachings.

The political press of Europe is enchained to the triumphal car of despotism, and in the land of boasted freedom there are few political papers that with a noble independence vindicate scriptural liberty; and the religious press, with a few honourable exceptions, bows with abject reverence in the presence of despotic authority, both in the old and in the new world. Such are the results of the mission of this foul spirit.

The third unclean spirit proceeds from the mouth of the “false prophet.” This is the spirit of false religion and superstition. The false prophet of the revelation is the Roman church, symbolized by the two-horned beast of the earth, which by false teachings and miracles “deceiveth them that dwell on the earth.” This spirit imbues her ministry, regular and secular, (whose subtlety and slime are condensed in the order of the Jesuits,) together with all the various orders, male and female, which, like frogs, are engendered in the moral pollution of the mother of abominations. But these are not all. Every teacher of false

religion, and promoter of false doctrine and superstition, from the fanatic legalist of protestant name to the filthy and debauched Mormon,—are all included, and their inspirations are the breathings of this impure spirit.

These spirits are each of infernal origin. They are “the spirits of devils.” They boast of the power of confirming their teachings by miraculous achievements. They, by their demoniacal power, perform wonders,—deceiving the ignorant and the credulous, and leading them captive. And the ignorant and the credulous are found not only in the ranks of the ignoble and base-born, but in the higher ranks; and royal and princely characters are made, by these subtle and diabolical spirits, the subjects of their defiling inspirations, and the most effective vindicators of infidelity, despotism and superstition. But these operate through the masses, by the exclusion of the light of truth, and the infusion of the principles of absolutism and superstition;—thus holding the populace in chains.

These soul spirits are described as “going forth,” directly to the kings of the earth and of the whole world. Evidently the governments are made the instruments of corrupting the nations. The kings of *the earth* are the governments of the ten kingdoms of the western Roman empire, or modern Europe. Those of *the whole world* are the governments of all the nations included within the limits of the ancient Roman empire,—and, I have no doubt, of all the nations in the old and new world, by any bond whatever linked with the governments of that empire,—so as to feel it their interest to uphold the same system of infidelity, absolutism and superstition.

The ultimate result of the operations of these infernal emissaries is to so corrupt the nations, that they are prepared to form a grand alliance for the support of those unholy systems, and vindicate them upon the field of blood. Corrupted by false teachings—hardened by infidelity—debased by servitude—and morally enfeebled by superstition,—the wretched nations are marshalled under the dark banners of imbruted despots, and prepared for the slaughter on “the battle of that great day of God Almighty.” God has appointed “a day,” or period, in which he will vindicate his own great name from the slanders of the despots and their abettors on the earth. They have long maintained their licentious and oppressive rule, by a superstitious reverence, begotten by the false principle, that they are rulers “*by the grace of God.*” They are the powers *ordained of God.* They exist in providence, therefore are God’s powers, and rule by divine approbation; and it is rebellion against Heaven to resist their despotic authority and exactions! But there is a day of reckoning ordained. On that dreadful day it will be demonstrated, on the terrible battle-fields, that God is not on the side of the oppressors, but against them,—that he is the God of the oppressed, and of liberty; and will wash away the blasphemies and reproaches heaped upon his holy word with the blood of slaughtered despots and their minions. This terrible battle field is entitled Armageddon, the destruction or mountain of Megiddo. “And he gathered them together into a place called in the Hebrew tongue Armageddon,” Rev. xvi. This, I have no doubt, points out the celebrated plain of Esdraelon, on which is located the ancient city of Megiddo—the chosen battle-field of the nations.

“Such,” says Professor Robinson, “were the results of our observations and inquiries respecting the noble plain of Esdraelon, and the objects around it. We took leave of it from the summit of mount Tabor, as it

lay extended before us, quiet and peaceful, in the brilliant light of an oriental morning; so tranquil, indeed, that it was difficult to connect with it the idea of battles and bloodshed—of which, for a long succession of ages, it has been the chosen scene. Here Deborah and Barak, descending with their forces from mount Tabor, attacked and discomfited the host of Sisera, with his ‘nine hundred chariots of iron,’ from Endor to Taanach and Megiddo, where the Kishon sweeps them away. In and adjacent to this plain, Gideon achieved his triumph over the Midianites; and here, too, the glory of Israel was darkened for a time by the fall of Saul and Jonathan, upon Gilboa. It was also adjacent to Aphek, on the plain, that Ahab and the Israelites obtained a miraculous victory over the Syrians, under Benhadad; while at Megiddo the pious Josiah fell in battle against the Egyptian monarch. Then came the times of the Romans, with battles under Galbanus and Vespasian. The period of the crusades furnished, likewise, its account of contests in and around the plain; and almost in our own day, the battle of Mount Tabor was one of the triumphs of Napoleon. From Mount Tabor the view took in also, on the one side, the region of Hattin, where the renown of the crusaders sunk before the star of Saladin; while, not far distant, on the other side, the name of Akka or Ptolemais recalls many a deadly struggle of the same epoch. Here, too, Napoleon was baffled and driven back from Syria; and in our own day, torrents of blood have flowed within and around its walls, during the long siege and subsequent capture of the city by the Egyptian army, A. D. 1832.”

“The ink with which these lines were penned was hardly dry, when the coasts of Syria were again visited by war; and Akka became the closing scene of the struggle between the allied English and Austrian fleets, and the forces of Mohammed Ali. On the 3d day of November, 1840, Akka was bombarded for several hours; until the explosion of a magazine destroyed the garrison, and laid the town in ruins.”

This celebrated plain is thirty miles long and twenty broad,—a noble battle-field for a mighty host; and will be illustrious to the end of the world as the immortal spot on which the Lamb of God triumphed in his final conflict with the allied despots—the antichristian powers.

The three unclean spirits are now busily employed in sowing the seeds of controversy, and thus are preparing the nations for the final battle. The opposing principles of truth and infidelity—of liberty and despotism—religion and superstition—are now in the field—the votaries of each engaged in angry verbal strife. The battle of opinions is now waging—leading to the battle of blood; for by this fearful alternative must the great questions, especially of liberty and despotism, which now convulse the nations, be settled. As infidelity sowed the seeds of the French revolution, so the unclean spirits are sowing broadcast over the nations the seeds of conflict that shall issue in that mighty and glorious revolution which shall establish the millennial kingdom of the Messiah. It will be a final conflict, involving the fate of the nations in the Roman world, and far, perhaps, beyond its limits. I do not suppose that one great battle will decide the mighty controversy. It may involve a series of terrible combats, terminating in one general and tremendous engagement, on the plain of Esdraelon, near the city of Megiddo.

The battle or series of conflicts, will be fought under the seventh vial. The earthquake and hailstorm will decide the fate of kingdoms, and settle the great questions which now convulse the world. The sixth vial

musters the host for the battle. The judgment of the unclean spirits is now working. These spirits of darkness are now abroad. Every where, through all the arteries and veins of society, their venom is circulating. The lines of distinction are rapidly drawing. The battalions, on either side, are wheeling into their respective lines. Banners are waving, and inviting to the marshalling hosts. Huge are the gathering hosts of infidelity, despotism and superstition. Few and straggling, as yet, are the gathering forces of religion and liberty; but they are the most reliable soldiery on earth. They are few, but determined. They will not be under the influence of unclean spirits, but of the Holy Spirit of God; and, though like Israel of old, in the same battle-field, against the Syrians, they may "pitch before their foes like two little flocks of kids,"* whilst their enemies fill, like the Syrians, "the country," yet the battle is not theirs, but God's. Him have their armies defied and blasphemed; and when the "battle is joined," the despots and their mighty foes shall be utterly discomfited, and shall be driven for ever from the field, as chaff before the whirlwind. Yes, the Lamb commands in this battle; for "I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war, and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 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 and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."†

This glorious event will be sudden and unexpected. "*Behold I come as a thief,*" verse 15. As the deluge came upon the old world—as the storm of brimstone and fire descended upon Sodom and Gomorrah, so shall the overthrow in the terrible battle-field come upon the infidel, despotic and antichristian powers. They shall be overwhelmed in a moment suddenly, as the thief breaks through and steals.

Great vigilance is now required on the part of professed Christians, lest, by the adoption of false principles in the present time of verbal controversy, these principles place them, in the battle of the great day, in the ranks of the marshalled foes of Christ. Under the vial now pouring out—the sixth vial—the forces take their sides, fall into line under the opposing banners, and there, as they have taken their position with the little company of kids, or the vast legions of allied despots,—there will the seventh vial find them, and the storm of terrible destruction overtake them, and sweep them into the gulf that yawns beneath—the bottomless abyss. Let professed Christians watch the signs of the times, and give special heed to the prophecies of this book. "Blessed is he that watcheth."‡ Now is the time to try our principles, whether they will stand the test of that "great day." "Blessed is he that keepeth his garments, lest he walk naked, and they see his shame."§ The garments of a sound faith, exemplified by a sound practice. If we hold the principles of the antichristian powers, if we advocate, in any sense, even politically, infidelity, if we defend despotism and countenance superstition, we will be esteemed foes, and will perish with the enemies of the Lamb in the final conflict, which some of us may live to witness. Let us, then,

* 1 Kings xx. 27.

† Rev. xix. 12—16.

‡ Rev. xix. 15.

§ Ibid.

keep our garments, of profession even, clean from the false principles and wicked practices that so widely abound. Those who are watchful, circumspect and faithful, "keeping their garments unspotted from the world," will be "blessed." They have the happiness of knowing the truth, and partake of all its consolations. They are under the care of the great "Captain of salvation," who will guard them and deliver them in the day of battle and of peril.

Let us not be deceived, we are still, (in my judgment,) under the sixth vial. The convulsions of 1848 were but preliminary commotions,—a transient skirmish—incidental to the marshalling of the hosts, and their conduct to the battle-field. Under the seventh vial, soon to be poured out, the terrible battle will be fought.

Let us not trifle with these matters. Do not charge me with prophesying, and curl the lip with scorn. I am not a prophet. I am merely an humble interpreter of prophecy. The truth, I believe, is with me. We live in the age of the "three unclean spirits" of this terrible judgment;—silent as thought in its operation, but fearful in its effects. Evil agents are now abroad—are we under their influence? *Great and terrible events are at hand. Awake, thou that sleepest. Behold, I come as a thief.* *

OCCASIONAL HEARING.

Is it right to attend upon the ministrations of other churches? In other words, is it consistent with the position which we occupy as a church, to hold communion in the word with other churches—protestant, presbyterian, and, in the general sense of the term, orthodox? We are the more concerned to have this inquiry satisfactorily answered, inasmuch as we now have almost come to stand alone, in the Presbyterian community, in maintaining the negative—at least practically. Until lately, the Associate church held no doubtful position on this subject. The writings of her most eminent men and the practice of her members, accorded with our views and practice: they were constantly adverse to occasional communion. In the progress of measures with a view to union with the Associate Reformed, a very manifest change has taken place on this subject. Writers in her communion maintain that there is no law of the church forbidding occasional hearing,—and, in some sections, at least, her members and ministers do, now and then, attend upon the ministrations of some other churches. To what extent this change has taken place, and with what churches this kind of fellowship would, at this time, be extended, we have no means of affirming; but that the hedge has been broken down is plain, and that it will soon be entirely swept away, we have not the least doubt. In the sister churches in Scotland and Ireland, a similar change has taken place. So far as we are aware, indeed, the extending of fellowship in the word to other churches, is not generally vindicated on principle; but it is, we think, universally tolerated—it is not made a subject of discipline. And even among ourselves, there are not wanting exemplifications of a similar state of things.

It is time to examine the question—to ascertain precisely where the church ought to stand. We do not say where the church *does* stand—we mean as to her rules and as to her practice: these have been quite clearly defined. We now only refer to the Testimony—the last page of the historical part—where we find the following: "Nor can they, (Re-

formed Presbyterians,) consistently join, either stately or *occasionally*, in the communion of any other church, by waiting upon its ministry, either in *word* or sacraments, while they continue opposed to these declared sentiments;" and to the doctrinal part, ch. xxii. error 7, "That *occasional* communion may be extended to persons who should not be received to constant fellowship." The first of these quotations explains—and was intended to explain—the second. They cannot be misunderstood, and, we think, by fair interpretation, not only adjudge occasional hearing to be wrong, but also censurable. What we now propose is to vindicate the ground thus taken by the Reformed Presbyterian Church; to throw out some hints, at any rate, that may stir up some other or others to more minute investigation.

And, in the outset, we do not conceal the fact, that the position we hold is regarded with no little dislike by the Christian community around us; that it exposes us more, perhaps, than any other peculiarity of our church, to the charge of bigotry, and a prejudiced exclusiveness. It is considered as, in fact, an attempt to unchurch all other denominations. And they are not disinclined to retort upon us that we, in a manner, put ourselves out of the pale of Christian sympathies by thus hedging ourselves up within our own narrow pale. This reproach we must try to bear. We are conscious of no lack of interest in any who bear the image of Christ. We regard with concern and with warm sympathy the efforts of the Lord's people wherever they are found, and under whatever banner they are ranged, to vindicate the truth, to maintain Christian morals, to repress evils, to win the unconverted to Christ. We mourn over the divisions of the church, and lament the existence of barriers—not of our raising—to the fullest and freest intercourse between us and many of whom we gladly recognise as the disciples of Christ. To stand aloof from them,—to be compelled, in conscience to do so—affords us no gratification. We are not unsocial, or morose, or indifferent to the kindly regards of other followers of Christ. In the language of our Testimony,—“they,” Reformed Presbyterians, “sincerely lament that the principles of their Testimony should prove so opposite to the practice of many churches containing many of the saints of God; but they had no alternative; they must act thus, or renounce their faithfulness. They cheerfully appreciate the talents and piety of their acquaintances. And, as opportunity may offer, commune with them as friends and as Christians; but they cannot extend to any one the right hand of fellowship in the visible church upon any other principles than those contained in their Declaration and Testimony.” (Test., Hist. Part, last p.)

We profess, then, to act conscientiously in withdrawing from fellowship with other churches, even in the word. Have we good reasons? Is our conscience in this an enlightened conscience?

Before attempting an answer to these inquiries, we remark, that the point at issue is, the propriety of attending upon the preaching of the word in other churches. It matters not on what day—whether the first day or the seventh, or any intervening day of the week. By attending upon the Lord's day, purer ordinances may be neglected, and thus there may be, and is, additional wrong done; but this has nothing to do with our present inquiry. Again, the ministrations to which we refer, may be marred by sundry objectionable, but not necessary, accompaniments—as the reading of prayers, the singing of human compositions, instrumental music—but these may be viewed as incidental circumstances, important,

indeed, and greatly aggravating the wrong, but still separable from it, as distinct items. The doctrine of our Testimony makes no distinct reference to them—it relates immediately to “occasional communion in the word,”—and to this point we design to direct our argument, introducing the evils to which we have alluded only so far as we find them to have a bearing upon the matter in its practical aspects.

Is it, then, right to attend upon the ministrations of other churches? It is not;—because, and this is the grand point, they hold errors against which we testify. We need hardly say, that we do not regard all other denominations as occupying the same ground. Some are grossly heretical—others are much less erroneous. We would make the requisite distinctions. Still, with regard to them all, our position is, that, whether more or less erroneous, they are at least so much so that we feel ourselves under obligations to keep separate, ecclesiastically, from them.

And this, 1st, *Because we have divine direction to do so.* We quote one passage, Rom. xvi. 17, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” That the existing divisions of the church are chargeable upon those who have marred the church’s creed—either by leaving out truth or by introducing error—cannot be denied. If so, the rule seems to be unmistakable; we are to “withdraw” from such, and not only to withdraw, but to “avoid” them. Again, there can be no difficulty, certainly, in applying this rule to those who hold or teach the more hurtful kinds of error—to papists, to prelatists of all names, to Arminians, to crowds of errorists and heretics—who, to the shame of protestantism, have established their distinct conventions and assemblies. But does it apply to such as err on points less fundamental? This question we are not bound to solve. If any chargeable with schism are to be excluded from the operation of this rule, it lies upon them and their advocates to establish their right of exemption. Until this be done, we hold ourselves at liberty to include *all*. And, moreover, does it not seem most natural, most definite, and most judicious, to draw the line where the church has previously fixed it, in the very fact of *keeping up a separate denominational organization?* And, finally, the rule is in another place expressed in a form so definite and decided as to cover all the ground we advocate, and to preclude the more “liberal” interpretation. We refer to 2 Thess. iii. 6, “Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.” We are to withdraw from “every” brother; and, surely, if from every “brother,” from every one who, in the ministry, walks not after the forms of gospel truth, but after some form of error. And with what greater emphasis may we insist upon the application of this rule if these “disorderly” brethren and ministers unite, and establish a separate organization as a church, on the very basis of these errors or defections? But, it may be said, that this rule only reaches so far as this—that we are not to follow them, or go with them in this *social* abandonment of the truth. Such a view is inadmissible; for,

2. *A separation in these cases imports eminently a withholding our countenance from public ministrations of the word.* We here take for granted that we are not at liberty to become members of erroneous, or backsliding churches: in other words, that it is our duty neither to receive sacraments with them, nor to unite with them in matters of govern-

ment or discipline—nor to identify ourselves with them in promoting their peculiar denominational interests.

And we admit that there are special reasons applicable to all these particulars, and to them only. The sacraments are sealing ordinances: to join in government and discipline—to say nothing of differences as to the very principles in forms of government, would be to keep in abeyance the defence and vindication by church censures of certain truths and duties—to join in promoting the efforts of a corrupt church, would be to employ our efforts in direct propagation of error. For these and similar reasons, we are fully justified in refusing to become one with errorists; but reasons exist not less urgent for withdrawing from hearing their preaching. And, in general, we affirm that the ordinance of preaching is that which most fully brings out, most powerfully confirms, and most extensively spreads, denominational errors and evils. Employed in defence and vindication of truth, it is the *main* instrumentality by which the work of evangelization has been, is, or ever will be, promoted. The faith of the church has lived, and wrought, and triumphed, largely, most largely, by means of the pulpit. Take away the living voice, and truth would soon die by slow degrees. Just so with errors. It is the pulpit which animates them with a living energy. Without it, they would not, indeed, die, for error will live while corrupt and blinded nature lives, but it would lose a chief agency in its perpetuation. Powerful as the pulpit is when active on the side of truth, it is not less so when perverted and enlisted on the side of error.

Now, why do we “withdraw from every brother that walketh disorderly?” Partly for our protection, certainly: but also that we may withhold our sanction from his errors and evils, and so weaken their influence: that we may follow the straight line of truth, and maintain the purity of Christian morals. But how can we do this effectually unless we extend our line of separation so far as that the pulpit which teaches error may lie on the other side? Having fixed our line, can we consistently cross it, even occasionally, and so give direct countenance to the system which we have been at pains to announce as too erroneous to receive our sanction?

3. *Our position is the only safe one.* We must in these matters look, partly, to ourselves. The protection of the faithful from the insidious influence of error is one reason of the founding of the rule on which we have based our argument. It is not wise to expose ourselves to the danger of being indoctrinated in unscriptural error, or to be misled by the advocacy of wrong practices. On this very principle, the Spirit of God by Solomon, says—“Cease, my son, to hear the instruction that causeth to err from the words of knowledge.” Prov. xix. 27. We are not at liberty to say that the errors of a creed put forth by a denomination will not be taught. They *will* have a place in its pulpit exhibitions. Arminians will teach their doctrine; Hopkinsians, theirs; Presbyterians, theirs; Seceders, theirs; Baptists, theirs; Episcopalians, theirs; New Lights, theirs. True, this may not—will not be done—in *every* discourse. But we have no right to infer that it will not be done in any particular discourse. And of one thing we may be sure, that the denomination is every Lord’s day, by some, perhaps many of its ministers, teaching in some way its peculiar principles. We may be sure of another thing, that if we attend for a time upon the services of any of them—and *if we may attend once, circumstances being the same we may attend any number of times*—we shall be taught denominational errors; and, if not,

we shall be listening to what professes to be a fair presentation of the word of God, while truths, which we hold to be of high importance, are left out of view. In all this there is danger, even in the last; for while thus interested in but partial views of truth, there is danger of letting go what is so important as to constitute, in fact, the very ground of our distinct standing and covenant testimony.

Nor do we admit that what is sometimes said—"We can take the truth, and leave out or reject the error"—has any weight. Error is insinuating. It may be plausibly presented: the more so, because—like poison in our food—it may be given in connexion with much precious truth. And, besides, the capacity to take the truth and reject the error, may be possessed by some—we may admit this—but are *all* able to do this? Are there not many who need to be fed with the "sincere milk of the word," and with nothing else, lest they be affected with deleterious influences? And yet, remember, in advocating occasional hearing, we are laying down rules that may be followed by all alike: by the comparatively ignorant, by the young, by the feeble. There may be some, clad in asbestos, who can "take fire in their bosom, and their clothes not be burned"—but the mass of us had better not try the experiment.

We can enforce all this by an appeal to history. On the one hand, have not the faithful ever found it necessary to keep aloof from error? Has not dissent—dissent faithfully carried out—been an eminent means of preserving the truth? Had our fathers from 1689 practised attendance upon the parish churches of Scotland, where would the Covenanting Church have been? It requires no wizard to answer this question, and the test is a perfectly fair one. On the other hand, what has been the invariable fruit of breaking down, among any people, this barrier? Sooner or later, it has resulted in the parties being found at the same communion table. We all know that this is so, nearly universally, in the churches around us. Presbyterians, Methodists, and Low Church Episcopalians, meet at the same communion table. They regard it as a thing of course, and regard the doctrine and practice of close communion as being almost the extreme of bigotry. We think they are consistent. When they can hear, they can partake, as a general rule, of sacraments. If they can bury differences so far as to sit under the same teachings, they are not far out of the way in receiving the same word sacramentally. The same consequence appears every where, with some exceptions. The Associate Church, in the course of the union efforts, removed the hedge of occasional hearing, and even organic union is now not far distant. Safety—the preservation of our own interest—demands of us to throw the pulpits of other churches the other side of our line of demarkation.

4. *The maintenance and efficacy of a sound testimony also demand this.* We hold—not arrogantly, we trust, but very distinctly—that we have a system, which, even in its peculiarities, is of no minor importance: that we are called to occupy the position, and maintain the character and standing of witnesses for Christ on behalf of truths elsewhere either overlooked, or disregarded, or impugned. To carry out this testimony, we hold fast to our distinct organization. Now, we assert that the efficacy of our testimony, and we may add, its diffusion, are closely connected with that portion of our practice which we now defend. By standing aloof, we give evidence that we lay no little stress upon our testimony for sound gospel, and the royal prerogatives of Christ. Allowing and rejoicing in all that is commendable in other churches, and awarding them

praise for all the good they do, we yet hold up before them, in this unmistakeable form, our serious and deliberate conviction that they are not what they ought to be. They take offence. We cannot help it. At all events, they cannot but see us. If any thing, this will lead to inquiry.

We may consider this also in the light of history. How do we come to be what we are in reference to other churches? Have we left them, or have they left us? No historian can be at any loss for a reply. "They have gone out from us"—we mean the churches descended from the British Reformers—not we from them. We are the stock—few in number, but still the stock—we hold fast all Reformation attainments. They have declined from them. We cannot either follow them, or countenance them in their course.

Look at it in another aspect. How have Covenanting principles been sustained, and by whose agency have they been often planted on new ground? By those who have faithfully acted upon the principle we now advocate. Our fathers refused to hear the curates and the indulged in Scotland. By so doing they kept aloft and waving in the winds the banner of the second Reformation. They refused to hear the ministry of the Establishment formed at the Revolution Settlement of 1688, upon the ruins of the Covenanted Reformation. So doing, they kept its principles from passing out of remembrance. Had they been as faithless as the majority, Scotland, we can pretty safely say, would not have been honoured in 1843 by that signal act of faith—the erection of a Free Church. And how has the church been established and extended in this country? By the instrumentality of men and women, worthy descendants of such ancestors. Go where you will, almost, you will find that our congregations have originated in societies, gathered by degrees, around some man or household, that had withheld attendance upon the ministry of neighbouring churches; while, on the other hand, not a few yielded to the error we combat, went to hear, and were lost to the Covenanting Church, instead of building up, like their more faithful brethren, another congregation. So it was after the Union in 1781, in which the Associate Reformed Church had its origin. In short, had it not been for this principle, few, indeed, would have been our congregations, compared to what they are now.*

5. *In many churches there are corruptions in worship.* Our previous reasonings apply to the case of all other, except Old Light Covenanter churches. The remark we now make applies to some only: to such as corrupt the ordinance of praise by singing human compositions, and by the use of instruments of music—and the ordinance of prayer by the use of a liturgy. In addition, then, to the general arguments on which we have hitherto dwelt, we add this one as furnishing a sufficient reason, *were there no other*, to forbid us to attend, at any time, upon the services of the larger churches in this country. Who that believes such modes of worship to be directly against the second commandment—as being offensive to Christ—as tending to the greater corruption of the church, can feel free to give them the countenance of even an occasional hearing?

* By the way, this fact meets an objection—a very plausible one. It is said—"Your principle is right when Covenanters have a church to attend, but what are the lonely to do?" In the first place, we would inquire, Are they in the right to put themselves out of the reach of ordinances? If they are not, the objection amounts to nothing. And if they are or are not, let them be faithful and exert themselves, and they may form new congregations.

Even those who may be disposed to deny the validity of our other argument, ought not to dispute this one.

We now conclude for the present. The subject is important. Too long it has claimed but little the attention of the press. In view of the circumstances to which we have referred in the commencement of our article, the subject may be, with propriety, agitated a little, and we now leave it with our *writers* and our readers.

CHRISTIAN CONSISTENCY.—Aim at consistency in your Christian character. There is a beauty in moral consistency which resembles the symmetry of a well proportioned building, where nothing is deficient, nothing redundant. Consistency can only be acquired and maintained by cultivating every part of the Christian character. The circle of virtues must be complete, without chasms or obliquities. A character well proportioned and nicely balanced in all its parts, we are not very frequently permitted to witness; for, while in one branch there is vigour, and even exuberance, in another there may be the appearance of feebleness and sterility. The man who is distinguished for virtues of a particular class is apt to be deficient in those which belong to a different class. This is so commonly the fact, that many entertain the opinion that the same person cannot excel in every virtue. Thus, it is not expected that the man of remarkable firmness and intrepidity, should at the same time be distinguished for meekness and gentleness. But after making due allowances for a difference of constitutional temperament, we must maintain, that there is not, nor can there be, any incompatibility between the several virtues of the Christian life. They are all branches of the same root, and the principle which affords nourishment to one, communicates its virtue to all. As all truth is harmonious, however it may, on a superficial and partial view, seem to be contradictory; so all the exercises of moral goodness are not only consistent, but assist and adorn each other. This is so much the case, that asymmetry of Christian character has, by some distinguished casuistical writers, been laid down as a necessary evidence of genuineness; and it has been insisted on as probable, that where one virtue seems to exist in great strength, while others are remarkably wanting, it is a mark of spuriousness. There is much reason in this view of the subject; for men are frequently found whose *zeal* blazes out ardently and conspicuously, so as to leave most others far back in the shade, while they are totally destitute of that *humility, meekness, and brotherly kindness*, which form an essential part of the Christian character. Some men are conscientious and punctilious in the performance of all the rites and external duties connected with the worship of God, who are inattentive to the obligations of strict *justice* and *veracity* in their intercourse with men: and on the other hand, many boast of their morality, and yet are notoriously inattentive to the duties of religion. Real Christians, too, are often chargeable with inconsistency, which arises from a want of clear discernment of the rule of moral conduct, in its application to particular cases; for while the general principles of duty are plain, and easily understood by all, the ability to discriminate between right and wrong, in many complicated cases, is extremely rare. This delicate and correct perception of moral relations, can only be acquired by the divine blessing on our assiduous exertions. It is too commonly taken for granted, that Christian morals are a subject so easy, that all close study of it is unnecessary. This is an injurious mistake. Many of the deficiencies and inconsistencies of Christians are owing to a want of clear and correct knowledge of the exact rule of moral conduct. On no subject will you find a greater diversity of opinion, than in regard to the lawfulness or unlawfulness of particular practices: and even good men are often thrown into difficulty and doubt, respecting the proper course to be

pursued. But while many cases of inconsistency arise from ignorance of the exact standard of rectitude, more must be attributed to heedlessness and forgetfulness. Men do not act sufficiently from principle, but too much from custom, from fashion, and from habit. Thus many actions are performed without any inquiry into their moral character. There is an obtuseness in the moral sensibility which permits evils to pass without animadversion. Another cause of the inconsistency so commonly observed, is the prevalence which certain passions or appetites may obtain, in the time of temptation. The force of the internal principles of evil is not perceived, when the objects and circumstances favourable to their exercise are absent. As the venomous adder seems to be harmless while chilled with cold, but soon manifests his malignity when brought near the fire; so sin often lies hid in the bosom, as though it were dead, until some exciting cause draws it forth into exercise; and then the person himself is surprised to find the strength of his own passions, above any thing which he had before conceived. Thus men often act in certain circumstances, in a way altogether contrary to the general tenor of their conduct. It is by no means a fair inference from a single act of irregularity, that the person who is guilty of it has acted hypocritically in all the apparent good actions of his former life. The true explanation is, that principles of action which he has commonly been able to govern and restrain, acquire, in some unguarded moment, or under the power of some strong temptation, a force which his good principles are not at that moment strong enough to oppose. The man who is usually correct and orderly may thus be overtaken in a fault; and as all are liable to the same frailties, there should exist a disposition to receive and restore an offending brother, when he gives sufficient evidence of penitence. Man, at his best estate in this world, is an inconsistent creature. The only persons in whom this defect is not observed are the men who by grace live near to God, and exercise a constant jealousy and vigilance over themselves. But when faith is weak and inconstant, great inconsistencies will mar the beauty of the Christian character. Young persons ought, therefore, to begin early to exercise this vigilance, and to keep their hearts with all diligence, lest they be ensnared by their own passions, and overcome by the power of temptation. I counsel you then, my young friends, to aim at consistency. Cultivate assiduously every part of the Christian character; so that there may appear a beautiful proportion in your virtue.

Dr. Alexander.

SELF-KNOWLEDGE AND RESTRAINT.—The reflections to which I have been led in speaking of consistency of Christian character, suggest the importance of urging upon you the government of your passions. A man who has no control over his passions, is justly compared to a ship at sea, which is driven by fierce winds, while she neither is governed by the rudder nor steered by the compass. By indulgence, the passions gain strength very rapidly; and when once the habit of indulgence is fixed, the moral condition of the sinner is most deplorable, and almost desperate. To preserve consistency, it is necessary to be well acquainted with the weak points in our own character, to know something of the strength of our passions, and to guard beforehand against the occasions and temptations which would be likely to cause us to act inconsistently with our Christian profession. Many men have successfully contended with their own passions, and although naturally of a hasty and irritable temper, have, by constant discipline, brought themselves into a habitual state of equanimity; so that however they may be conscious of the strugglings of the natural passions, they are kept so completely under restraint, that to others they do not seem to exist.—The anecdote which is related of Socrates and the physiognomist, is instructive on this point. When the latter, upon examining the lines of philosopher's face, pronounced that he was a man of bad temper, and exceedingly irascible, the disciples of Socrates laughed him to scorn, as having betrayed the weakness of his art, by so totally mistaking the true disposition

of their master; but he checked their ridicule, by acknowledging that his natural temper had been truly represented by the physiognomist, but that by the discipline of philosophy, he had been able to acquire such a mastery over his passions, that their existence was not apparent. To achieve a victory of this kind is more honourable than to conquer in the field of battle; according to that of the wise man, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." And again, "He that hath no rule over his own spirit, is like a city that is broken down, and without walls." Learn then, my young friends, to bridle your passions, and govern your temper, from your earliest days:—*Id.*

1. HENRIANA.—We burn our Master's candles, (the sun, moon, and stars,) but mind not our Master's work.—2. The Scriptures were written, not to make us astronomers, but to lead us to God.—3. The best way of ruling is by doing good.—4. God's time to perform his promise usually is, when its fulfilment labours under the greatest improbabilities.—5. Before doing a thing, better *take* time to consider beforehand, than *find* time to repent afterwards.—6. After much advancement, lest we be puffed up, we must expect something to humble us.—7. Those who keep a good conscience, may cheerfully trust God with the keeping of their good names;—and have reason to hope, that He will clear up, not only their integrity, but their honour, as the sun at noon.—8. Had our censures and judgments more of deliberation, there would be more of mercy and moderation in them.—9. The rigour of law is sometimes the height of injustice.—10. Necessary censures should be managed without noise and strife.—11. God will guide the *thoughtful*, not the *unthinking*.—12. God's time to instruct his people, is when they are nonplussed and at a stand.—13. Christ came to save his people, not *in their sins*, but *from* their sins; to purchase for them, not a liberty *to sin*, but a freedom *from sin*.—14. By the light of *nature* we see God, as a God *above us*; by the light of the *law*, as a God *against us*; but by the light of the Gospel, as *Immanuel*, God with us,—in our nature, and (what is more) in our interest.—15. What is conceived in grace, will undoubtedly be brought forth in glory.

PAGAN LITERATURE AND CHRISTIANITY.

The following is from the February number of the "North British Review." It shows that suspicions are entertained—pretty decided opinions, even—in quarters where the charge of fanaticism does not lie; and also that opposition existed to the study of the pagan authors at a very early period in the church. For these reasons we quote the passage, and also for the purpose of cherishing—for we think it does not need to be awakened—a suitable vigilance over our English literature itself:

"Literature and Christianity present in their relations hitherto a somewhat singular and perplexing study. They have but seldom gone hand in hand. Their mutual bearing has been often one rather of repulsion and hostility than of attraction and sympathy. There has been a strong jealousy on both sides, which has often manifested itself in downright animosity. To what extent this is to be traced to their original position of antagonism it would now perhaps be difficult to say. Christianity grew up under the hostile frown of *Pagan Literature*. The spirit of the one revolted from that of the other; and while it is true that almost all the literary culture which survived gradually passed over into the Church, we yet find throughout the early centuries, until it culminated in the notable case of Gregory in the sixth, a prevailing feeling of indifference, and even of opposition to heathen learning among Christians.* With the revival of learning the old antagonism re-

* "Julian, we know, made it one of his main reproaches against the Christians, that they ascribed the works of heathen genius to Satan or his agents—an accusation exaggerated, it may be supposed, but undoubtedly indicating in the Church a prevailing sentiment of hostility to heathen learning." Digitized by Google

appeared. The ideals, which kindled the young enthusiasm of Europe in the fifteenth century, and re-awakened the long slumbering literary spirit, were those of Greece and Rome. It was from the old fountains of Pagan culture, dilapidated by long neglect, and overgrown with the weeds of centuries, that the stream of genius burst forth afresh.

"The spirit of Modern Literature necessarily partook of the character of its origin. It was impossible that it could be otherwise. Accustomed to find the standard, not merely of taste, but of character and feeling, in the productions of Grecian and Roman learning, modern genius could not fail to bear the stamp of the models which it thus worshipped. A certain *Paganized influence* accordingly diffused itself through the latter—an influence which, in some of its noblest representatives, may be said to have been almost entirely overcome, but which is not the less characteristic of its general productions.

"We scarcely think that any would be disposed to question this decided effect of the ancient upon the modern classical Literature. In turning from the one to the other, we frequently meet with but little change of *tone*. The same class of sentiment—the same cast of character, claim our sympathy or provoke our dislike. Or where there is no such identity, there is yet, save in some comparatively rare instances of high significance, no *renovation* of thought and feeling. *There is no baptism of divine fire renewing and transfiguring the page of Literature.* Christianity might nearly as well not have been, for aught of its spirit that breathes in many of these works of modern genius which have most interested and delighted the human mind. It is of our own literature we would be understood chiefly to speak; but the truth of our remark will perhaps be most readily admitted when applied to Modern Literature in general.

"It may seem a harsh and Puritanical judgment which we thus pronounce. But the real question that concerns us is, not whether the judgment be *harsh*, but whether it be *true*. No good can come from mere evasion on such a subject. The truth is not the less true that we do not acknowledge it, and force ourselves to contemplate it. We remember the strong revulsion of feeling with which we first read John Foster's very minute and candid treatment of this subject, in his famous essay, 'On the Aversion of Men of Taste to Evangelical Religion.' It was hard to have one's idols so struck down, and their true character so unsparingly exposed. Even now, on reverting to the essay, we have been unable to read it, in some parts, without a kind of pain which must have led many, we fancy, indignantly to toss it aside. He brings forth, with such a clear yet mild prominence, the peculiarities of Christianity, and confronts them so clearly, yet boldly, with the characteristics of our polite Literature, as to leave no escape from conclusions which we would still fain repudiate. He presses the point of contrast in a manner at once so measured and forcible that it is impossible to resist the essential truth of his argument. We may regret it from our love of Literature, or despise it from our scorn of Christianity, but we will find it hard to repel it."

These are serious paragraphs, and weighty. There can be no doubt of the fact that Pagan Literature has tainted with its poisonous exhalations the entire literary atmosphere. It is a great calamity. How shall it be purified? Shall we discard it? Perhaps we ought. Shall we modify and expurgate? Can we? One thing we can do. Even if obliged by circumstances, uncontrollable, to subject ourselves and ours to its influence, we can labour to prepare the public mind for a better system of education—a Christian Literature.

THE POISON OF SLAVERY.

The spirit of slavery pollutes every state and every institution in which it finds a lodgement. The spirit of liberty never was so low, probably, among evangelical Christians as it now is in this country. A large proportion of professors really seem to have lost all heart towards the slaves. Their energies are all directed, in league with ungodly and ambitious politicians, to suppress all sympathy for the victims of oppression—to create a popular sentiment against the friends of the coloured man's liberties. The following, from the address of the American and Foreign Anti-Slavery Society, is true, and to the point. We call attention to the closing paragraph :

A combination of circumstances has led many of our clergy at the north, and nearly all at the south, to regard slavery, with all its inseparable abominations, as an exception from the Christian code. We must love all men as ourselves, with the exception of such as are black. With the same exception, we must do good unto all men, and exercise justice and mercy to all.— We must give Bibles to men of all lands and all races, except about three millions of our countrymen. The laws must protect the marriage tie, except in the case of these same three millions. Supplications must be made for all men, except those among us who are of all men the most miserable. In short, as Christians, we must rebuke every sin except that giant sin of our nation which involves the perpetration of almost every other. But it is affirmed, by way of apology, that we at the north are free from this sin, and have therefore no concern with it. Were the assertion true, the apology would be equally valid for not attempting to overthrow the idolatry of the Hindoos, or the delusions of the false prophet, and for recalling all our missionaries to the heathen. But unfortunately the assertion is utterly destitute of truth. Probably not a sermon is preached in our large city churches which is not listened to by slaveholders; probably not a congregation is assembled in the free states which does not include persons directly or indirectly interested in slavery. How many of our sons are constantly removing to the south, and becoming slaveholders! What numbers of our daughters are mistresses on slave plantations! How many northern clergymen now descant, from Southern pulpits, on the divine rights of slaveholders! And shall we be told that northern Christians have no cause to raise their voices against a sin which is daily corrupting their sons, their daughters, their politicians and their clergy? Alas! there is a mighty conspiracy, prompted by selfish considerations, to suppress all discussion of this sin, all exhibition of its withering influence on human virtue and happiness.

We have great national societies for disseminating Christian truth, but no reader of their tracts and Sabbath-school books learns from their pages that it is sinful to rob black men of all their rights; to compel them to labour without wages, to deny them the holy scripture; and to send fathers, mothers, and children to market, like cattle and bales of cotton. All other sins are, in these publications, faithfully and freely rebuked; but every allusion to this great and all-pervading sin of our nation is carefully excluded. Occasionally, a tract or religious biography from the other side of the water is deemed worthy of republication; but it is first submitted to a process significantly termed, "cotonizing," which consists in carefully expunging every expression condemnatory of human bondage.

WHIGS AND DEMOCRATS—J. R. GIDDINGS.

We have increasing hopes that the unutterable baseness of the platforms laid down by the two great parties of the country will rouse the declining spirit of freedom in this slavery-ridden nation. The statesman whose name we have put at the head of our article, has spoken out manfully, and like a Christian, on the floor of congress, defying the slaveocracy and their dough-faced lictors :

We, sir, the free democracy, will agitate the subject of slavery and its correlative, freedom. Here, sir, is an issue formed between us. I, sir, am about to agitate this question. I intend to speak plainly of slavery, of its most revolting features. I will endeavour to use no offensive language, but I will talk of the practice followed by men, in this district, of purchasing slave women, and then selling their own children into bondage. Now, when I do this, the Democrats are bound to *resist*, and the Whigs to *discountenance* my efforts. In order that we may start with a perfect understanding of this conflict, I desire to understand the manner in which the Democrats will manifest their resistance! I am now agitating this subject, and what will you do about it? Now, I hope gentlemen will not feel any particular delicacy in showing their resistance. Don't be alarmed, gentlemen; just stand up here, and now, before the country, show your resistance. Be not afraid, gentlemen,—I am less than the stripling of Israel, who went forth to meet Goliath. You stand pledged to resist God's truths—to silence the tongues of freemen. I meet you, and hurl defiance at you and your infamous attempts to stifle the freedom of speech. And now, who speaks for the carrying out of this resolution? . . .

Mr. Giddings takes up the fugitive slave law. Among other strong things he says :

The editor to whom I have alluded, proposes that we shall contribute from the national funds to pay for fugitives. I could have forgiven the editor for almost any other political offence. What, sir, are the descendants of pilgrims, and of those who bled at Bunker's Hill, and on every battle-field of the Revolution, rather than to pay a paltry tax on tea and stamped paper, supinely to become tributary to southern task-masters? When the barbarians of Algiers seized and enslaved our people, we sent an armed force there, and slew them, holding them unworthy of a place upon God's footstool. No, sir; by all the hallowed associations which cluster around the memory of American and English patriots, I avow and declare that I would sooner see every slaveholder of the nation hanged, than to witness the subjugation of northern freemen to such a humiliating condition. No, sir: when it comes to that, I, for one, shall be prepared for the *dernier* resort—an appeal to the God of battles. I am a man of peace, but am no non-resistant; and I would sooner the ashes of my hearthstone should be slaked in my own blood, and the blood of my children, than to submit to such degradation. And here, I will take occasion to say, that if this law remains in force, civil war is inevitable. The people will not submit to it. Why, sir, civil war already exists. At Christiana, civil war, with all its circumstances of force, under colour of law—resistance in defence of natural right—bloodshed and death, took place. In my own state, a similar transaction occurred—and I assure gentlemen that other instances will occur, if attempts be made to enforce that law. In my own district are many fugitives, who have informed their masters where they may be found. These men have become desperate. They desire to see the slave-catchers. They pant for an opportunity to make their

oppressors "bite the dust." Sir, send on your commissioners and deputy marshals, and bloodhounds, and I assure you that a civil war will soon be in active progress. . . .

We are afraid there is some bluster here. However, the Western Reserve is a pretty safe place for fugitives. What follows—we refer to the first sentences—is, alas, too true. But, under such a constitution, how could it be otherwise?

It is an important fact, that neither the Whig nor democratic party profess to pay any respect or attention to moral principles in their legislation. By their practice they deny the responsibility of human action, so far as politics are concerned. They hold that members of this body may pass laws which deprive our fellow men of life or liberty, and that those who enact such laws are not morally guilty of enslaving or murdering their fellow-men. We, sir, hold that those who enacted the fugitive slave law are guilty in the sight of God and good men, as they would be were they themselves to seize a white man, place irons upon his limbs, and send him to slavery without law. In such crimes, we, the advocates of freedom, will not participate.

Yes. No doubt Mr. Giddings means what he says, but, we must ask, Is he not pledged, by his oath to the Constitution, to do this very thing? He would say, No; but it is not less the fact. Every man that swears to support that instrument—or that votes to send another to do it in his name—makes a solemn engagement to kidnap fugitive slaves!

This speech was listened to with great attention. Boldness and honesty command respect, even in congress; and that is saying no little on their behalf. The contest is only beginning.

MINISTERS AND PUBLIC AFFAIRS.

We notice with satisfaction, occasional indications of a disposition to protest against the entire divorce of religion and politics, and even of the pulpit and the forum. The following is from the columns of the "Presbyterian" of this city, and is good as far as it goes. We might object, perhaps, to the form in which the examination of the "private and social relations" of candidates for office is represented, inasmuch as the private character of civil officers ought to be known; and yet, it is easy to see, that the right to acquire this information ought to be carefully exercised.—*Ed. Cov.*

"It seems to be thought by the world, and by not a few in the Church, that religion is to have little to do, in any sense, with public affairs. It is a very good thing as regards the relations between God and man, and as far as its employments and consolations on the Sabbath, in the sanctuary, and in the closet are concerned, and, indeed, in its general influence upon the welfare of society; but as to its direct bearings on the consciences and conduct of public men, and the importance of their having reference, in their public duties, to the commands of God and the promotion of his honour—a minister who so much as hints at such a thing, is looked upon by many as having overstepped his proper province. A minister indeed, according to the notions of such, is to occupy a position altogether remote from the public concerns of the country. Let him touch such subjects, even in their bearings on the moral and religious destinies of the nation, with but so much as the tip of his finger, and forthwith he is stigmatized as 'a clerical politician.'"

Having objected to their dealing in partizan affairs, it proceeds,—

“All this being said, however, we must contend for the right and the duty of the ministry to speak out on the moral aspects of our public affairs. As to whether we shall have a high or low tariff, whether we shall have a sub-treasury or a national bank, whether the public lands shall or shall not be distributed among the States, is, in their official capacity, none of their concern. But as to the duty of those in authority to rule in God’s fear; to seek not their private ends, but the public good; to keep holy the Sabbath day, and so to legislate as not to disturb its sanctity; to avoid slander, traduction, and the dragging before the public gaze the private and social relations of candidates for office, to insist upon the falsehood of the maxim that “a man may be a good man as a private individual, and yet a bad man as a politician;” and to urge upon the people the importance of regarding moral character in their selections of those who shall rule over them,—these and a large number of similar and kindred topics, fall clearly and properly within the range of the pulpit;—just as much so as preaching to men generally, that they shall not swear, kill, or bear false witness, and that they shall love their neighbours as themselves.”

CHURCHES—DECAY—SLAVERY.

A South Carolina correspondent, speaking of the churches of Upper Long Cane, Old Rocky River, and Hopewell, remarks, that they are “all at this time vacant. Rocky River and Hopewell have but few members. They are almost extinct. When I was but a little boy, nearly or quite sixty years ago, these churches were among the largest in the State. Large buildings, with galleries, and crowded to overflowing every Sabbath, and at communion seasons could not contain probably by one-third the people who attended. But now they are not near half filled, even on communion seasons. This state of things is greatly owing to large planters having bought up the lands of men in moderate circumstances; and these men care nothing for the church, or for religion of any kind—and what few members remain have to pay each from \$30 to \$60 a year for the one-half of a minister’s time, and do not give him a competency at that.” To the fertility of the soil, tempting these planters to add farm to farm till there be no room, he attributes the breaking up of churches and schools, which need for their support a dense population. And there can be no doubt that these remarks apply, in a measure, to some of the churches in this State and in North Carolina.—*Watchman and Observer.*

The same thing has occurred in Delaware, in Maryland, in our long settled slave States, and yet men shut their eyes to the *plain* reason, and frame some other, lest their idol, slavery, should bear the blame.

POPERY AND TOLERATION.

The Papal system is beginning to show its teeth and claws. Protestants, who ought not to have required this evidence of the character of Popery, are opening their eyes with astonishment, and are even asking how far it is right or safe to tolerate its assumptions. The Christian Intelligencer has an article on this subject, having reference to the English Proclamation against Popish processions and orders in public. It goes on to say—

“We are decidedly averse to every semblance of persecution; but, from all past experience and history, we conclude that the enactments made against Popery in all those countries where it once bore sway, and which it would gladly regain, were made upon the principle of self-defence. However proper it may be to allow Popery the largest liberty in this country, where it has

literally nothing to fight against, it is not so in England. There, where it abused its power, abused the people, and abused the religion of Christ, it was deposed; and the peace and safety of the government require that it should remain so, and that even its idolatrous pageants in the streets of the metropolis should be put down, as an offence against good morals and true religion itself. And were it even reckless and impudent enough to make similar absurd and empty displays in the streets of our own American metropolis, we should deem it the bounden duty of our city authorities to put it down by civil force."

This is pretty well. The writer has got an inkling of the truth, that our forefathers understood the workings of the "Man of Sin" rather better than the churchmen and politicians, and liberals of our day; that, with all our boasted improvements, there are some things we might learn from them—and that one is, how to deal with Popery. But on what principle does the Intelligencer make a distinction between Popery in England and in this country? Why should it be "allowed the largest liberty" here, and not in England? Has it not "abused its power and the people," wherever it has had the power? And is there any reason why it has not done its own works here, except that it could not? And, finally, is it not safer to keep Popery down—to put restraints upon the "beast," while he is young and comparatively feeble, than to give him the "largest liberty," that he may grow unrestrained, until with fully developed horn and muscle, he falls to and ravages according to his nature?

That the Protestant community will be taught that Popery ought not to be publicly tolerated, we have no doubt—but it will be by a bloody lesson. We may not suffer in this country at its hands; but Europe will. It will make one last, tremendous effort—it will seem to prevail—and then, it will be destroyed forever. The election now going on in England, is one of the most important in this aspect ever held.

We quote, in conclusion, the last sentence of the article on which we have been commenting, just to express our surprise that any intelligent statesman can be so ignorant of the aspiring and arrogant, and untiring, and unchangeably diabolical spirit of Popery, as to cherish the least "trust" of the kind, or give any such unasked and despised advice.

"We trust that if the smallest grain of wisdom remains in this reckless and restless sect, they will no more attempt to browbeat the people and government, and excite to deeds of blood and slaughter, which may again be revived, even in England."

REVIEW OF THE CRITIQUE UPON MR. SLOANE'S INAUGURAL.

MR. EDITOR,—I was somewhat pained to notice in your June number a very keen, scathing, and I cannot but think, hypercritical review of the inaugural address of J. K. W. Sloane, President of Geneva Hall.

Viewing the article as a criticism upon a literary production, I should have passed it by unnoticed, believing as I do, that Mr. S. is able to defend his own literary character.

But I view the article in an entirely different light. It seems to me to be calculated, if not intended, to injure the institution itself; and as such, coming from the source it does, I cannot pass it by unheeded. I consider the article calculated to do much harm—to discourage the friends, and to destroy the confidence of the church in a Christian institution; and

as to any good done by it, a private letter to the author would at least have done much more.

Supposing that Mr. Sloane was not sufficiently guarded in some of his expressions, and that he did unwittingly use the word "*our*" in reference to a government under which he was born and reared—suppose he did, for the time, choose to view the light rather than the dark side of this government, and to say "that notwithstanding its defects, here the principles of national liberty are better understood, and more fully enjoyed than in any other land," should he be so severely censured? Should an institution be gibbeted for that cause? Must we be eternally harping upon the evils of government? May we never deliver a sermon, or a short literary address, without dragging in our whole testimony? May not a faithful witness in bearing testimony sometimes exercise prudence? Must the wedge be driven the blunt end foremost? Paul caught by guile.

Still I do contend that Mr. S. did present the evils of this government in his address, and even in the extract which you have taken of it, though he has done it perhaps a little slyly. Does he not say "that upon literary men it devolves to free it from those elements of destruction which confessedly exist in its organization?" Does he not say that "a wo is depending upon their cause, and that unless arrested it will sink in darkness and blood, surviving only as a monument of the blasting and scathing vengeance of the Almighty?"

And does he not evidently intimate to every unprejudiced mind that the youth of our country should be trained with a special view to these facts and this state of things? If I understand his meaning, that is what he intends by "*adapting education to the spirit of our institutions.*" And he says distinctly in that very extract, "that youth should 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 that they should be imbued with a spirit of eternal hostility to oppression in every form."

Now, I would ask in all candour, what more than this could any Covenanter want? Do not these remarks comprehend allegiance to God and his Anointed, and obedience to his law? Can "*true and rational liberty*" be enjoyed without these? And do not these remarks strike directly at the slavery of this land? And do they not incidentally, yet plainly declare that these great and distinctive points of our testimony should be made *prominent* in the college instruction? And yet your interpretation is, "that Geneva Hall is not to be a Covenanter institution, that the doctrines of Christ's Headship, the supremacy of his law, and the evils of the United States' Constitution, are at Geneva Hall to be merely incidentally introduced as the teacher's opinion."

True, Mr. S. says—"The college is not the proper place to teach the distinctive principles of any church," and even you do not at least like to come out boldly and say that you think it is. But you say you "believe the college is the proper place to teach Christianity," and Mr. S. said all that before you. Look at the last clause of the paragraph quoted by you—"We should be careful to inculcate the doctrines and spirit of Christianity."

All that he would avoid is studied efforts at proselytism, and Jesuitism, and sectarianism, and I am sure that even you would vindicate none of these. You say expressly that Covenanterism is not Jesuitism nor sec-

tarianism, and I am sure Mr. S. thinks so too. Now, how far do you and he differ, after all, when the dust is cleared away which you have kicked up?

One more remark I must notice. You say—"We still hope to see a Reformed Presbyterian institution." As much as to say there is none such yet to be seen, none to which we could recommend our youth. Now I am free to admit that I can see faults in the Westminster College, and there are things about Geneva Hall I would rather were otherwise; but the question to my mind is, Are they aiming at reform? Have they made any reform? Are they doing the best they can under the circumstances? If they are and have, why not help on the good work? Who ever saw a great reform *perfect at once*? Things go on to perfection.

It is a great deal easier to find fault with a thing than to better it; and I ask, Would you rather see our youth going on to Harvard, which you seem to think is gradually coming back from Unitarianism, and of which you seem to have sanguine hopes, than to Westminster or Geneva? If not, why do we never see an article from your pen recommending these institutions to patronage? Why stand back and throw cold water? Why send your youth to these schools, which have no pretensions to Christianity? Why, when you had the chance, did you not go on to Geneva, and make it what it should be, and not come walking demurely back, significantly shaking your head, and then, at the first chance, make an attack upon it over the address of its young President, who had faith enough to *risk something* for reform, and left an institution at whose head he stood with honour, and cast in his lot, to stand or fall with the effort to sustain a Covenanter college? I cannot help asking, What means the attempt, from a certain quarter, made in Synod, to crush all those who have been straining every nerve to make that institution worthy of the confidence of the Covenanted Church? I will tell you what it says to my mind—"Satan has prevailed to scatter the power of the holy people." And, after all, it is the omen of a better day not far distant.

And really, to my mind, Geneva Hall presents the most flattering prospect for the church now to be seen. There are now attending those institutions seventy-five students,—two-thirds of whom are the children of the church; and representing nearly every portion of the land, where Covenanters dwell.

There are at least twenty pursuing studies preparatory to the work of the ministry. Fourteen theological students, all under the care of the Presbytery of the Lakes, pursued their studies there last winter, while all the other presbyteries report but two. And six probationers were licensed there last spring—the largest class of licentiates ever sent forth by our church in this country.

The whole atmosphere about Geneva Hall is Covenanter,—the great majority of the respectable part of the community around being Covenanters. The effect of these circumstances has been, that young men who, at their homes could not be prevailed on to take an active part in religious exercises, have, in a very short time, come forward, and engaged in table, family, and social worship, in turn with the rest. The influence already exerted by that institution throughout the state of Ohio, and in other states, is truly surprising. It has enlisted the sympathies of the best, and many of the most influential men in the state in favour of Christian literature; and the examinations and exhibitions have elicited the admiration of all.

The character of the institution is unchangeably Christian, as fixed by the constitution; and although a very few pagan books are still used, it is only from the necessity of the case, and until their place can be supplied by Christian authors.

From these facts we may safely infer that the institution is what it claims to be, and is every where understood to be, a Covenanter institution, in which the children of the church are safe from the corrupting influences of the books, and teachers, and associates of other institutions of the land, and in which the true principles of liberty and Christianity are faithfully inculcated, and the testimony of Jesus is faithfully exhibited.

Yours, ever,

M'LEOD.

REMARKS ON THE ABOVE.

We have concluded to publish this "Critique," although it is not usual to publish any criticisms upon remarks on books, pamphlets, &c. Besides, we might have declined giving this a place in our pages, on account of the allusions which it contains to us, personally, but we leave all this, and let the "Address" have the benefit of the defence set up for it. Whether it will avail any thing, our readers must judge. Our own judgment is not, in the least, altered. Any Covenanter who calls the institutions of the United States "ours," in any connexion like this—for example, insisting, at the same time, upon our imbibing their spirit, we will, as we can, openly rebuke. Mr. S. will hardly thank his friend for saying, that "the evils of the government were presented—a *little stily*." This is full as severe as any thing we said, especially when "Jesuitism" is so ardently rebuked.

As to either Geneva Hall, or Westminster College, being Covenanter institutions, we would ask how this can be? As to the first, its Board of Trustees is largely taken out of other churches—Associate, Associate Reformed, and Presbyterian. The President belongs to one or other of the first named. Will they make it, or consent to its being made a Covenanter institution? We think they have no business there, in fairness and honour, whatever they have in law. As to the other Institution, if we are not mistaken, the principal teacher, and, in fact, the acting principal, belongs to the Seceder, or Associate Reformed Church. Will he give the school a Covenanter complexion? As to their attempting reform, we give them all credit for the wish, but beg leave to say, that what we want is reform *itself*, and not a looking towards it.

"M'Leod" mistakes, when he says that we do not think the college to be the place for teaching distinctive principles. We said the opposite in the remarks which he criticizes, and in our view, distinctive principles embrace far more than the interests of liberty.

AFFAIRS ABROAD.

China.—The south-western provinces of China Proper have been for some time the scene of a bloody, and, so far, successful revolution. The leader of the rebellion, Seu, aims at the throne. As the policy of the government is to conceal every thing, the accounts have been very meager heretofore. The last arrival, however, brings startling statements. The rebels have captured a large city not far from Canton, and the government, thoroughly alarmed, have called, it is reported, upon the English for aid. If this be true—if the British again interfere in Chinese affairs,

it will undoubtedly be, in the language of some of the papers, "the beginning of the end."

Siam.—The missionaries are meeting with favour in Siam. The new king is friendly and shows it by his deeds.

"One of the missionaries, a physician, was recently called by his majesty to attend one of his wives, who was dangerously sick. He was the first male foreigner that had ever been allowed to enter into the female apartment of the palace. Seeing that his wife was saved from impending death, he sent the physician a thank offering of \$120, accompanied by a very pleasant note in English. Learning that the mission wished to get a large place for its location, he sent them word that he would purchase a place which they had made strenuous efforts to obtain, but in vain, which they should have for a very moderate rent, "in consideration of its being in their hearts to establish a boarding school for Siamese boys and girls." He is anxious to have a boarding school, where the children can be kept long under the missionaries' training."

Burmah.—This kingdom lies west of Siam, and they seem to belong to the same family of nations. Our readers are aware that the British East India Company are now at war with Burmah, and have taken their capital. The immediate cause of the war is, according to the English statement, the recovery of indemnity for spoiliations; but we find that annexation is spoken of. At all events, the issue of the war will be the establishment of British influence throughout the narrow region which now separates their Indian possessions from China. All this, whatever the motives of the actors, will be favourable to the extension of missionary efforts, and the infusion of new and better notions.

India.—Our readers, probably, are hardly aware of the extent and success of evangelical efforts in the great Indian peninsula. We gave, lately, a brief summary. The following, from the Calcutta Record, is much more full and satisfactory:

"At the close of 1850, fifty years after the modern English and American societies had begun their labours in Hindoostan, 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 two hundred and sixty in number, and engage the services of four hundred and three missionaries, belonging to twenty-two missionary societies. Of these missionaries, twenty-two are ordained natives. Assisted by five hundred and fifty-one native preachers, they proclaim the word of God in the bazaars and markets, not only at their several stations, but in the districts around 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 three hundred and nine native churches, containing seventeen thousand three hundred and fifty-six members or communicants, of whom five thousand were admitted on the evidence of being converted. These church members form the nucleus of a native Christian community, comprising one hundred and three thousand 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 thirteen hundred and forty-five day schools, in which eighty-three thousand seven hundred boys are instructed through the medium of their own vernacular language; to seventy-three boarding-schools, containing nineteen hundred and ninety-two boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to one hundred and twenty-eight day schools, with fourteen thousand boys and students, receiving a

sound scriptural education through the medium of the English language. Their efforts in female education embrace three hundred and fifty-four day schools, with eleven thousand five hundred girls; and ninety-one boarding-schools, with two thousand four hundred and fifty girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five others. In these ten languages, a considerable Christian literature has been produced, and also from twenty to fifty tracts, suitable for distribution among the Hindoo and Musulman population. Missionaries have also established and now maintain twenty-five printing establishments. While preaching the gospel regularly in these numerous tongues of India, missionaries maintain English services in fifty-nine chapels, for the edification of our own countrymen. The total cost of this vast missionary agency, during the past year, amounted to one hundred and eighty-seven thousand pounds, (more than \$900,000,) of which thirty-three thousand five hundred pounds were contributed in this country, not by the native Christian community, but by Europeans."

These appear to be, and in one sense are, great results, but how little has been done after all, compared with what remains to be done. Converts are counted only by thousands; the still pagan are numbered by millions. The field is open, and, as we see more and more every month, new ones are being thrown open—some of them equally large. When will the church come to realize her work, her great work—to "preach the gospel to every creature."

Switzerland.—We find some notices of Switzerland, Geneva particularly, in a speech by M. De Waterville, a Swiss minister, and delegate to the Free Church of Scotland Assembly. He spoke of their *Theological Seminary*:

"The Theological School in Geneva has now been twenty years in existence, and it could now be proved by its fruits. More than 100 faithful ministers of the gospel have been sent forth by it, thirty of whom had been engaged in France: some had gone to the east. It was an interesting fact, that this school had actually been the means of providing Belgium with ministers; for, of the thirteen or fourteen working in that country, ten had been students at Geneva. This institution had been, in the hands of God, the means of reviving the Piedmontese valleys, and of calling forth in that church a new missionary spirit. No fewer than seven ministers were labouring there,—the fruits of this school. Two of them were at Turin, and another at the town by which the Vaudois had been so cruelly treated for a long time."

Of the *Colporteurs* of the Evangelical Society,—

"The work of the colporteurs was another branch of the Society's operations. This work has been somewhat impeded by measures of the Government; and controversial tracts were not now permitted to be sold or circulated. But still the work was going on. One very gratifying circumstance connected with their converts was, they generally came, not from infidels or enemies of the priests, but from pious people, and altogether the work was going on steadily and regularly. At one of their stations, when, a few years ago, the meetings only numbered about eighty or ninety, they could now count about 300 regular attendants; and so it was with the attendants at their schools. Might he be permitted to say, that in their opinion the Evangelical Society must avoid the idea of merely Protestantizing children, and keep in view that their object was to evangelize them,—to bring their immortal souls to the life of the gospel,—from death to eternal life."

Of Geneva, said he,—

"Geneva was viewed by the Catholic party as Protestant Rome; they were

making immense efforts to get the better of this city, and to make it a school of Rome; and, if they had to look only to the arm of flesh, they had reason to be afraid of the future, because annually the proportion of Catholics in Geneva was augmented by immigration of French working people. At present there is building at Geneva a beautiful Catholic cathedral, for which money is being gathered all over the world. The Pope had subscribed largely to it, which showed that by their enemies Geneva was regarded as a place of very great importance. But they must look to God for assistance in their work. About two years ago the independent Protestants, and those who till then remained in the National Church, united into one church, and had more than 1000 regular communicants. This, in connexion with 18,000 Protestants in Geneva, was certainly a beginning; and Geneva might, by the blessing of God, be the means of accomplishing a great deal of good."

The Waldenses.—A new life seems to have been breathed into the Waldensian churches. Long driven back into their barren valleys, and assailed by craft and by cruelty, they scarcely held their own. With the advent of liberty has come a spirit of reviving. They have now their college at La Tour, established in 1831, with its eight teachers and seventy-five students. They style it a "*nursery*, to furnish ministers of the gospel." They are availing themselves of the greater freedom which they enjoy since 1848, to extend their efforts abroad. But they are few and poor. They depend much upon foreign aid, and have issued a circular requesting aid to complete the church in Turin, to erect one in Pignerol, to maintain pastors at Turin, Pignerol, and some other places—to provide salaries for some additional professors in their college, and to procure some philosophical and chemical apparatus. Pignerol is ten miles from La Tour, and is an Italian city of some importance. There are several hundred Waldenses living there, and it is thought that, as in Turin, many nominal Romanists would favour Protestant preaching.

Tuscany.—The revolutionary spirit no where exhibits greater virulence than in Tuscany, once regarded as the most liberal, as certainly it was the most refined and learned of all the plebeian states. For some years the Bible has had a tolerably free circulation in Tuscany. It was perfectly free during the ascendancy of the revolutionary authorities. A great work then began, and now the despotic and Jesuitical Austrian Archduke, who governs Tuscany, is urging every means to quench the light. We meet with pretty frequent accounts of persecuting trials before the tribunals. The last is thus related,—

"Madiai has been sentenced to the galleys, with hard labour, for four and a half years, and his wife to three years and ten months' imprisonment in the Ergastola, (the galleys for females,) with hard labour, besides having to bear the whole expense of the trial, and being subjected to three years' *surveillance* on their liberation. Casacci, who turned *recusant*, has been discharged by the court of criminal law, but is detained to answer two processes against him by the police, under the law of April, 1851. That history may pronounce upon the chief actors in this affair, I may state that Nervini was president of the court, Coceni was the examining judge, Biechierai acted as Procurator-General. The trial lasted four days. Rosa (Mme. Madiai) was pale and somewhat agitated upon her appearing in court. Francois (Madiai) was delighted to see his wife, and shook her warmly by the hand. Every body was astonished at their composure. Casacci was the very picture of misery, and from my heart I pitied him.

"At the commencement of the trial, Francois was asked if he was born in the bosom of the Holy Mother Roman Catholic Church. 'Yes,' was his

reply, 'but now I am a Christian according to the Gospel.' 'Who made you so, and have you taken an act of abjuration in the presence of those with whom you are now connected?' 'My convictions are of many years' standing, but they have acquired greater force by my study of God's word; but what has passed between God and myself in secret, I have publicly testified by my communion in the Swiss Church.' In reply to the question put to her, Rosa answered that she had not slightly changed her religion, and merely to please men; that having been resident in England for sixteen years, she had read much of God's word, and compared it with the doctrines of the Romish church; that, becoming convinced of the errors of that church, she had left it, and had at the Communion of the Lord's Supper made a public profession of her abjuration at the time when the laws of the country allowed and protected full liberty of religion to the citizens."

They have been advised to appeal, as there is some probability that the higher tribunals would reverse the sentence. These trials will, themselves, be a most effective means of diffusing the knowledge of the Bible, and of some of its doctrines and testimony.

Rome.—We learn little of the present condition of Rome. All accounts are but the repetition of the same story, with variations. We have introduced this paragraph for the sake of an extract from the Edinburgh Review,—part of an able article, in which the writer proves, solely on political grounds, that the temporal government of the popes cannot be much longer endured; hinting, pretty plainly, that this is, moreover, a growing opinion, even among the authorities of the most decidedly popish countries of Europe. The existing government is thus spoken of: of course we do not take the responsibility of every phrase:—

"But though the restoration has been effected, though the horse has been brought to the water, he cannot be induced to drink. The prisons are bursting with the multitude of their inmates; overwhelming foreign garrisons secure the terrible supremacy of what is in Italy called 'order;' but the annual expenditure cannot be covered; a military force cannot be raised; and as the arm of the country cannot be hired, so neither can its mind and spirit be overcome. In the Roman States, outside the limits of the clerical host, all who think and all who feel are opposed to the papal rule. The Constitutionals who stood out for it to the last, Mamiani himself, who took a seat in the Constituent Assembly to defend it, and retired when it was renounced, himself in a recent publication has abandoned it. The able writer of the paper headed 'All' Europa' would fain plead for the retention of the naked sovereignty in the person of the pope, but with a complete separation of the powers, and a total extinction of the clerical empire in all other points. According to him the Pope should govern the state constitutionally, while it is plain he governs the church absolutely. Now if this plan could be made to work, it would have an immense political advantage; it would dispense with the necessity of devising wholly new political arrangements for the Roman States. We greatly doubt, however, not only whether any such project could have been durable heretofore, but whether, at the pass to which matters have now come with the Papal monarchy, it could even be attempted. That monarchy is morally and socially weaker now than at any former period, and its weakness grows from day to day. Its supports are wholly artificial and mechanical, wholly of material force, and that, too, external material force. It is the mere corpse of what was once a government, set up and kept up by the hands of foreign invaders on a detested and crumbling throne. Such occupancy may last for an uncertain, but cannot last for a very long time. Yet let us not suppose that while it lasts it is simply neutral. Exhibiting religion to the people in conjunction with all that is most odious to them, and plainly apprizing them that this load of injury and insult is cast

upon them for the sake of religious interests, it is eating away their faith, and more and more isolating Christianity from those temporal and human interests of all classes of society, which, in the merciful purposes of its Founder and Head, it was designed effectually to promote."

Belgium.—Rev. Mr. Durand, of the presbyterian church in Belgium, made the following encouraging statements in the Free Church Assembly, Scotland:—

"In Belgium there were two political parties, nearly equally strong—the Liberal party, and the clerical or catholic party; the aim of the former being religious liberty, and that of the latter the opposite of that. They were therefore indebted to the strongest of these parties—the liberal party—for whatever religious liberty they enjoyed. Concerning their churches, he would say, that in almost all of them the members had increased during the past years, and numbers of converts had been made—facts which he was sure would be cheering to this Assembly. A good number of catholic boys were attending their schools, the desire of the parents to send their children having overcome the aversion of the priests. Their churches were necessarily self-supporting; but in consequence of their want of wealth, they had been unable to send ministers to various places where hundreds of persons were eager to listen to the preaching of the gospel. A distinguished catholic in Belgium, whom he visited some weeks ago, told him that they (Papists) were glad to see Protestants making progress, because it was only when they had a strong protestant church in that country, that many of the abuses of their church would be modified; so that even catholics were desirous that the protestant cause should prosper in that country."

France.—Louis still seems to stand pretty firm,—but it is little more than seeming. To say nothing of any other cause, he finds it impossible to make the revenues come up to the expenses. The budget was, finally, after a great deal of chaffering between the legislature and the bureaux, fixed thus:—Expenditures, 1,493,000,000 francs, about \$300,000,000. Receipts, 1,459,000,000 francs, leaving a deficit of about \$12,000,000, a year. This, of itself, will bring about another revolution.

As to religious matters, we find that, in all quarters, trouble is expected, perhaps even persecution directed against the friends of the gospel. Mr. De Waterville, in the speech from which we have quoted above, says:—

"Some dangers hang over their work of evangelization in France, but now was the time to labour with more zeal, and with all the energy which they could command, because the Reformed church of France had in her past history been always a suffering church—it had been an element of her strength to be suffering for the cause of Christ; and they knew that there were now a great many Christian churches in that country able to bear persecution."

The correspondent of the Presbyterian, a leading evangelical minister of Paris, lately visited *Strasbourg*, where the population is German, though politically it belongs to France. We quote some—upon the whole—encouraging statements from his letter.

"The protestant faculty of theology in Strasbourg does not reckon a single professor who, thus far, has made a profession of evangelical principles, and it reckons more than one who have come out in an entirely opposite direction. The good students complain of the negative tendency of the studies, the effect of which is to shake their faith rather than to strengthen it. On another side, the Directory, a permanent and executive commission of the General Consistory, (which is itself the supreme authority of the Lutheran churches of France,) exercises too extensive a power for the spirit of protestant churches, and it has just now been increased by the new organization of the 26th

March. Nevertheless, there are good things in Strasburg. There, too, the Lord has a small people, who are peculiarly his own, and who zealously consecrate themselves to good works. I am happy in being able to add, that the rather unusual eagerness with which the multitude of church members, Lutherans, as well as Reformed, assembled round the pulpit, from which I preached the gospel seven times in eight days, and the reception, full of kindness, which I experienced from the members of the directory and the professors of the faculty, almost without a single exception, gladdened my heart as an encouraging symptom of a spiritual progress in all classes of society, and in all branches of the church. In general, we see evangelical doctrine respected and sought after in all our churches; and if, here and there, a heterodox strain of preaching collects large audiences, it happens only in regard to preachers, in whom a talent of exceptional speaking tickles the ears of their auditors, while it agreeably puts their consciences to sleep. Strasburg can boast of some servants of God whose labours have been abundantly blessed. I shall name but two of them, Charles Cuvier and Haerter. The former, professor of history in the faculty of literature, author of several religious works, exerts, by means of his publications, his conversation, and various religious exercises over which he presides, a salutary influence, to which every body bears testimony, and from which scarcely any body can escape. The faithfulness of Charles Cuvier is accompanied with so much amiableness of disposition, with so much charity in conversation and in action, that these words of Acts ii. 47. may be applied to him in an altogether special manner: "Praising God, and having favour with all the people." A person who is very intimate with him, said to me concerning him: "I have never heard him speak evil of any one." The testimony rendered to the gospel by such a man, perhaps needed to be completed by another voice, more energetic, or less gently forbearing. Such is the voice of Haerter, a German pastor of the large church of Temple-Neuf. A resolute spirit, decided, out-spoken doctrine, lively piety, eloquent preaching, every thing is combined in this excellent man for calling the masses round his pulpit and profoundly moving them. The good which he has effected at Strasburg for many years is incalculable."

England.—We have begun to get accounts from the elections in England, which were held in cities and boroughs, July 7th, 8th and 9th. So far, they are favourable to the liberals, only 80 Derbyites being chosen,—and this is the most favourable account—to 159 liberals. The counties may change the complexion of affairs. We have no information, but may have before we complete our No., as to the probable character of the parliament in a religious point of view. An address, signed by 20,140 women of Glasgow, for magisterial visitation of nunneries, and another to the same effect from the women of Bristol and Clifton, signed by 25,000. It is a singular fact that protestant governments allow this sort of prisons—and this is the mildest name we can give them—to exist in their limits without some examination and control.

NOTICES OF BOOKS.

ATTACHMENT TO ZION.—A Sermon, delivered in the First Reformed Presbyterian Church, New York, on Sacrament Monday, March 15th, 1852. By Rev. J. W. Shaw, Pastor of the Reformed Presbyterian Congregation of Coldenham, New York.—"The habitation of thy house, Lord, I have loved well."—Published by request. 8vo. pp. 22. New York, Van Norden & Amerman, Printers, No. 60 William street.

THIS Discourse should have been noticed in our last, but was mislaid. It is founded upon Ps. cxxxvii. 5, 6, and is designed to show that Covenanters love the church, I. Because she is to them all that Jerusalem was to the saints of old. II. For the excellency of what they find within her;

and, III. For what she is and does; and under all these divisions there are specifications. The doctrines taught in the discourse are sound, and the style, with some exceptions, is sufficiently simple and perspicuous. The following paragraph is seasonable:—

“ But she will not allow her members to commune with others, or even hear occasionally, which says as much as that she only is right. Did not her members say as much when they joined her? Do not the members of every denomination, in pledging themselves to adhere to and maintain its principles, say, practically, that the denomination of their choice is, in their judgment, the best? If not, they act differently in this matter from what they do in others—choose a worse, while a better is as easily got. But having made a choice, and believing, as a reasonable choice indicates, all others are, in some respects, either deficient or erroneous, is it not proper to adhere to it? Will not going here and there show want of sincerity in making a profession, and of steadfastness in adhering to it? Will it not endanger the strongest denominational attachment, and soon destroy that which is comparatively weak? Members of the Church should, according to the appointment of God, endeavour to procure and maintain gospel ordinances. With these, regularly administered, they ought to be satisfied. They will find their Sabbath evenings afford not more than sufficient time to meditate on the Word of God, and water by prayers the seed sown in the heart; and if, occasionally, they are without stated ordinances, to meet in social meetings for prayer, is the next appointment on which they may expect the divine blessing. Even young people and children, when taken to these, will be profited. But, alas! for the parents who neglect to secure the company of their offspring in religious observances, or are careless in reminding them of their baptismal engagements!—and thrice alas! for the youth that early claim independency of their parents, and with loose rein and unsettled principles turn a deaf ear to the counsel of Wisdom, when she says, “ Cease, my son, to hear the instruction that causeth to err from the words of Knowledge;” (Prov. xix. 27;) or the earnest pleading of the Apostle, when he says, “ I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have received, and avoid them;” (Rom. xvi. 17;) but happy those who, in their attachment to Zion, drink waters out of their own cistern, and running waters out of their own well, and shall be found so doing when God shall come to take them to himself. Such shall resemble the tree planted by the rivers of water, whose fruit is produced in its season, and whose leaf is ever green.”

We find, however, one or two lapses in historical statement. In p. 14, it is said, the National Covenant “ originated in the introduction into the Scottish church, by prelatie bishops, of a book of Canons and a Liturgy.” This is a mistake. This Covenant was older, by nearly sixty years, than the book of Canons and Liturgy. It was *renewed* on the occasion referred to, having been first sworn in 1580. Again, it is said that “ the Solemn League is the offspring of the united wisdom of English and Scottish lords and bishops.” We were not aware of this. The Covenant was prepared in Scotland by Alexander Henderson, and sent over to England. Not one bishop was concerned in it. How could they be? It aims a death-blow at diocesan episcopacy. The fact is, all the Episcopalians in the assembly of divines had left it before the swearing of the covenant, except Dr. Featly, and it is not even certain that he took it. Again, we are not disposed to say, that “ no ordinary degree of importance will be attached to it,” from the fact, that such an infamous probratic as Charles II. “ swore it.” This Discourse may be read with profit.

☞ “ Affairs at Home,” “ Notices of Books,” “ Obituaries,” “ Minutes of Illinois Presbytery,” and “ Minister’s Fund,” excluded by press of matter.

THE COVENANTER.

SEPTEMBER, 1852.

[For the Covenanter.]

THE SEVENTH VIAL.

Rev. xvi. 17—21: “*And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*”

This seventh “goblet” of the wrath of God is the cup of his indignation, and contains the full measure of wrath which the antichristian nations are to drink, with the bitter dregs thereof, unmingled with any ingredient of mercy. We will attempt an explanation of the imagery of this vial, and then relate its probable history.

The object of the vial is the *air*—literally, the atmosphere which surrounds our globe. It is a judgment to be inflicted upon the entire kingdom of Satan in our world, who, as “the prince of the power of the air,” has his throne and residence in our atmosphere, exercising a terrible sovereignty over the nations of the earth. As the *air* surrounds our globe, there is a clear intimation that this judgment will not be limited to the regions occupied by the nations of the Roman empire, but spread itself in its desolating ravages over all the nations of the world. There may be something literal intended. The air which men breathe may be tainted, and may become the medium of conveying death in fearful forms into the bodies of the miserable inhabitants of the earth.

“*It is done.*” This judgment is the completion of the work of wrath. It is the last and most awful scene of the terrible tragedy. The work of desolation will be completed when this “cup of fury” shall be poured out upon the guilty nations. Rev. x. 7, “But in the days of the voice of the *seventh angel*, when he shall begin to sound, *the mystery of God shall be finished*, as he hath declared to his servants the prophets.”

“And there were *voices.*” These are not mild and pleasing tones, as when the human voice utters the sentiments of friendship and of love, but “roaring, rumbling sounds,” as when multitudes are deeply excited, and engaged in fierce and angry contentions. The battle of opinions will be fought before the tempest of war shall rage. Men dispute before they come to blows. Great questions and principles will be discussed—principles, lying at the foundations of religion and liberty, the two grand inte-

rests of humanity in this world; and these discussions will deeply agitate society, stirring up the fierce passions, as well as the nobler, of depraved human nature, which shall issue in scenes of bloodshed and fearful slaughter. It will be an era of mobs; when the fearfully excited masses, their fury stirred up to its lowest depths, will hurl themselves against all that offend them, raging like savage beasts, and eager to devour.

"*And thunders and lightnings.*" These are the audible and visible indications of a brewing tempest. They are the harbingers of the storm and of the earthquake. They are the products of the elements in commotion. The radical questions and principles which have been fiercely discussed, especially those that are international, have excited the fierce passions of men. National interests are involved, and kingdoms come into collision, and there will be sudden, and fierce, and partial, yet preliminary wars—kingdom rising up against kingdom, and nation against nation, like the convulsions of '48, preparatory to the earthquake and hailstorm.

"And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." The earthquake is a shaking of the earth's surface produced by internal causes. The exterior of our globe seems to rest upon "a molten sea of fire." Volcanoes are local earthquakes; differing from the latter principally by having a permanent crater. They are produced by one and the same chemical process which must have its seat at a great depth beneath the present surface of the earth. There is a commotion in the molten sea in the earth's centre. Its mighty waves lift themselves on high, and swell, and roll in all directions in their fierce rage, and the earth's foundations are moved, and the pillars thereof tremble. The movement is one while perpendicular, bursting the earth's crust, and hurling portions thereof into the air, and depressing others. Now the movement is horizontal, producing a fearful undulation, and the earth's surface rolls like the mighty waves of the sea; and again it is of a whirling nature, and the convulsed earth reels as if shaken by the whirlwind, or borne on the wrathful circles of the Maelstrom.

This tremendous *convulsion* of the globe is the symbol of a most fearful moral agitation of its rational inhabitants. There may be a literal earthquake, shaking the whole sphere, and overwhelming portions of its surface, but this convulsion of nature is a symbol of a terrible revolution among the nations by moral forces. The oppressed masses have learned their rights, and are deeply agitated by great principles. The fierce passions, which have been inflamed by ages of injustice, oppression and cruelty, now burst forth with the violence of a universal earthquake, heaving and breaking, and tossing on high, and hurling, from its foundations of many generations, the superincumbent crust of monarchical, aristocratic, and oppressive power. It is the power of truth agitating society, and overthrowing by a fearful convulsion long-established systems of falsehood and corruption. It is the tremendous force of the mighty principles of religious and civil liberty operating upon the masses, stirring up their indignation, and giving excitement and energy to their huge strength, and hurling them against the antichristian thrones, civil and ecclesiastical, crushing them into fragments, and utterly demolishing the entire systems, the work of ages, of civil and ecclesiastical oppression and corruption. It will be a universal revolution, sweeping before it the rotten dynasties of Europe, and the papal dominion. Yet not stopping with these,—but moving onwards and in all directions, and whirling in the entire circuit of the globe, cleansing its entire surface of every throne, and of every form

of oppression, and of every false system of religion, and of infidelity and atheism, preparing the ground for new erections of true liberty and pure religion.

“And there fell upon men a *great hail* out of heaven, every stone about the weight of a talent.” Hail appears to be a species of snow, or snowy rain, which has undergone several congelations and superficial meltings, in its passage through different zones of the atmosphere, some temperate and others frozen. It is generally formed in sudden alternations of the fine season. Hailstones are often of considerable dimensions, exceeding sometimes the length of an inch. They sometimes fall with the velocity of seventy feet a second, or above fifty miles an hour. Their great momentum arising from this velocity renders them very destructive, especially in hot climates. They not only beat down the crops, and strip trees of their leaves, fruits and branches, but sometimes kill even large beasts and men. The phenomena attending the formation and fall of hail, are not well understood. But it is certain they are connected with electricity. This fact we find noticed by Moses, who relates that “the Lord sent thunder and hail, and the fire ran along upon the ground,” Ex. ix. 23. This has been supposed to account for the great variations of temperature to which the hail is subjected in its passage through the different strata of the atmosphere. But we are not now called upon to philosophize upon hail, but to view it morally as a symbol of vengeance, for which it is highly adapted. The violence with which hail is discharged upon the earth, under an oblique angle, and independently of the wind, would be, as explained by Volta’s supposition, that two electrical clouds are drawn towards each other in a vertical direction, and by their shock produce hail, which by the law of the composition of forces would be projected in the diagonal of its gravity, and of the result of the direction of the clouds. It is with the hail, however, as an engine of destruction, we have to do.

The size of the stones and the momentum with which they are discharged from the combating clouds, exhibit them as fearful weapons of destruction. We see their power in the plague of Egypt: “And the hail smote, throughout all the land of Egypt, all that was in the field, both man and beast, and the hail smote every herb of the field, and brake every tree of the field,” Ex. ix. 29. God employed hail as an engine of slaughter in the battle of Gibeon, in the time of Joshua: “And it came to pass as they (the Canaanites) fled from before Israel, and were in the going down of Bethhoron, that the Lord cast down great stones upon them unto Azekah, and they died; they were more which died with *hailstones* than they whom the children of Israel slew with the sword,” Josh. x. 11. These great and destructive hailstones appear to have covered all the ground from Bethhoron, a town which lay in the south border of the tribe of Ephraim, unto Azekah, which was a city of the tribe of Judah—a battle-field twenty miles in length, and ten in breadth, and “made it as white as the top of Salmon,” “for there the Almighty scattered kings.” When again he shall scatter the kings of the earth, he may again cover the field of battle,—that of Armageddon,—with great hailstones, and make it white, like snow-topped Salmon. The stones in this great battle are of tremendous weight—“every stone about the weight of a talent”—113 pounds. What instruments of destruction! No power of modern artillery can be compared with these, when discharged by the hand of Omnipotence, and with his unerring aim. Behold the vast plain of Esdraelon, the final battle field, thirty miles long by twenty broad; see the hostile forces of liberty and oppression, religion

and superstition, marshalled there; the phalanx is formed, the battle is sore, the friends of the right few, a little army,—those who fight for the wrong covering the vast plain, and surrounding the army of the faithful, threatening their destruction,—when lo! the Lord rains great hailstones out of heaven—each 113 pounds in weight—upon the “army of the aliens,” and more die by the hailstones than by the sword of the valiant warriors who battle for the truth. Truly a tremendous engine of destruction!

The language, however, is figurative. The great hailstorm is a symbol of foreign war, as distinguished from revolutions by civil or internal wars, by which existing systems of iniquity shall be overthrown. A mighty and warlike nation is represented by the symbol lying without the limits of the Roman empire, which, with mighty armies skilled in war, valiant and ferocious, shall fall upon the empire with the fearful momentum of a hailstorm, the stones of which are each the weight of a talent, and crush it, and desolate it, as the people, and the beasts, and the fields, and the trees of Egypt were crushed and desolated by the hail which was rained upon them, and “the fire which ran along the ground.” There will be terrible destruction, and the hand of the Almighty Redeemer shall be seen in it, as when he swept Egypt by the hail, and slaughtered the fleeing Canaanites by great hailstones from heaven.

The destruction will be sudden and unexpected as the hailstorm. The hail falls not in winter, in the season of storm and tempest, but in balmy spring, or when the corn is waving for the sickle. The sun shines in his beauty, and the atmosphere breathes its gentle zephyrs over the earth’s surface; the fields smile in their beauty; the flocks cover the hills, and man inhales the fragrance which perfumes the air, and rejoices amidst the luxuriance which adorns the earth. In a moment the heavens are overcast, angry masses of vapour are seen suddenly whirling in mid air; they combine in two hostile clouds, black and threatening, which rush upon the pinions of fierce counter-currents of wind, and meet and enfold each other in terrible conflict; and in the shock of the combating elements great hailstones are discharged, and fall in fearful tempest, desolating the fields and overwhelming the flocks.

Thus it will be in this fearful moral tempest. The antichristian powers will deem themselves triumphant, and are exulting in the joyous anticipation of centuries of future dominion. The reduced forces of the friends of religion and liberty are enfeebled and overwhelmed. Earth smiles for the wicked, and the poor are still oppressed. But suddenly there is a change in the scene. The God of battles interposes. The heavens darken; the deep-toned thunders roll; the lurid lightnings flash. “Jehovah hath thundered in the heavens, and the Highest hath given his voice,—*hailstones and coals of fire*; yea, he sent his arrows, and scattered them, and he shot his lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.” *

THE REFORMED DISSENTING PRESBYTERY.

Many of our readers are aware, though probably some are not, that a body, known by the above title, has existed west of the Allegheny mountains, since the year 1798. Its history is briefly this: When the union was formed between the Reformed Presbytery and the

Associate, in 1781, the explanation of the chapters of the Confession of Faith relating to the power of the civil magistrate, was left to the action of the body formed by the union. It took action. From this two ministers dissented, Mr. M'Coy and another. They withdrew, and constituted themselves as the Reformed Dissenting Presbytery, and issued their testimony. On most points of doctrine and practice, this testimony accords with ours. The difference between them and the Covenanting Church, lay, chiefly, on two points,—they did not regard the use of the elective franchise as involving them in an acknowledgment of the United States Constitution, and hence, allowed it to their members, nor did they then make slavery a term of communion. This, we think, they do now. In addition, they endeavoured in their testimony to make out some difference between us and them on the subject of faith.

They have not grown since. They have not at any one time had more than four or five ministers, and have been limited as to locality to Western Pennsylvania, extending a little over into Virginia, and to South-western Ohio, reaching, we believe, a little into Indiana. Their Presbytery took measures a short time since, looking towards a union with the Associate Synod. They prepared their terms, and went there with a delegation to the last year's meeting of that body. They were heard, and a resolution was adopted, directing their Presbyteries to admit them upon their expressing approbation of the Associate Testimony.

As usual, in all such cases, a portion only of the body seem willing to enter upon the prescribed terms. We have received a printed copy of the "Proceedings of the Reformed Dissenting Presbyterian Congregation of Cherry Fork, Adams Co., Ohio, in reference to the terms of Union agreed upon between the Reformed Dissenting Presbytery and the Associate Synod." This paper, drawn up by the Rev. Mr. M'Coy, contains their reasons for declining to enter into the union, together with some other matters, not of so direct public interest. The reasons we have concluded to publish, instead of some comments of our own. The paper is rather long, but it is valuable as a comparison, if it were nothing else, between the Associate Testimony and the Reformed Presbyterian, (for this it really is.)

The paper presented by Presbytery to the Synod, affirms: (1.) "These two churches concur in declaring an adherence to the whole doctrine of the Confession of Faith and the Catechisms, agreed upon by the Assembly of Divines at Westminster, with Commissioners from the Church of Scotland, and received by said Church." Now this is true of the Reformed Dissenting Presbytery; but Seceders tell us, (page 68, of their Testimony,) "If any article of our Confession of Faith seems to give any other power to the civil magistrate, in matters of religion, than what we have now declared to be competent to him, we are to be considered as receiving it only in so far as it agrees with other articles of the same Confession, in which the spiritual nature of the church is asserted, and the keys of the kingdom of heaven denied to belong to the civil magistrate; and in so far as it agrees with this declaration of our principles." Seceders, then, receive the Confession of Faith, not as it was received by the General Assembly of the Church of Scotland, in the year of our Lord 1647, (as we receive it,) but in so far as it agrees with their Testimony. The question, whether or not, they do declare their adherence to the whole doctrine of the Confession, can only be determined, by ascertaining whether the teachings of the Confession and their Testimony are the same. That they are not the same, on the subject specified, hath been satisfactorily shown, by the founders of our Presbytery, in the Narrative to

our Testimony. Additional light is thrown on this subject by a recent publication from Seceders themselves. In a letter addressed by the Associate Synod to the Synod of Original Seceders in Scotland, dated July 3, 1850, and published in *The Evangelical Repository*, August, 1851, we find the following language:—"Our views, (on the subject of the Magistrate's power *circa sacra*,) are exhibited in our Testimony. We are not aware that there are any, either ministers or private members of the Church, who dissent from the expression of our views contained in that standard. There are some differences of opinion as to the exact import of some of the expressions in the Confession, and this is left by our Testimony an open question. We express our views in our Testimony without absolutely determining whether they agree with those of the Confession or not. We are not aware, however, of any among us who dissent from the doctrine of our Testimony on the subject. It may be added, also, that there is really little or no difference of opinion, on this subject, among the different Protestant churches in this country. They all hold substantially the same doctrine with our Testimony, with the exception of some of the Reformed Presbyterians." From these statements it is easily gathered what is understood by Seceders to be the teaching of their Testimony. It is evident, also, that their Testimony was designed to teach, and is understood by themselves to teach, views, on the subject of the magistrate's power about religion, adverse to the teachings of the Confession of Faith, as understood by the churches at large. The views of "the different Protestant churches in this country" on the subject are well understood. They do not believe the doctrine of the Confession; and therefore, for the most part, they have, very consistently, to say the least of it, expunged the obnoxious expressions from their standards. We are not aware that any one has ever charged the Reformed Presbyterians with holding views adverse to those of the Confession of Faith, on the particular subject of the power and duty of the civil magistrate about religion. If Seceders do so charge them, we are yet to be informed of it. It will be seen by consulting the Narrative to our Testimony that Dissenters have no charge of this kind to bring against Reformed Presbyterians; nor any fault to find with the doctrine they maintain on the subject. Moreover, by a comparison of Testimonies, it will be seen, that the doctrine of the Confession is more fully and strongly expressed in our Testimony than it is in that of the Reformed Church. But Seceders tell us, that Reformed Presbyterians are the only people, among the different Protestant churches in this country, who differ with them on the subject. From all which it is plain that either Seceders or Dissenters do not receive the whole doctrine of the Confession of Faith. We believe, as the Narrative to our Testimony affirms, and as some among themselves maintain, that Seceders do not.

(2.) The paper declares, That Seceders and Dissenters "agree in declaring the spirituality of the means instituted in the church for its promotion and perfection." To evince this, the following quotations are given from our respective Testimonies: "We believe that unto the visible church Christ hath given the ministry, oracles and ordinances, for gathering the elect, and perfecting the saints more and more in this life, to the end of the world; and doth, by his own presence and Spirit, according to his promise, make them effectual thereto." R. D. Tes. p. 117. "The appointed means for promoting the kingdom of Christ are all of a spiritual nature." A. Tes. p. 92. On this we remark, that our Testimony does not say, that the means appointed for the promotion of the Redeemer's kingdom in the world, are *all* of a spiritual nature; neither does it say, that the ministry, oracles and ordinances, are the *only* means appointed of God. It says, that these were given to the *church*, and by the presence and Spirit of Christ are made effectual, &c. Our Testimony speaks of other means, and other agencies, besides the ministry, oracles, and ordinances; and particularly magistracy. It makes it the duty of the civil magistrate "to support and establish the true religion of Jesus Christ in his dominions;" "to suppress all infidelity, blasphemy, heresy and idolatry"—and testifies against all such as maintain "that the civil magistrate, as such, has nothing to do with the propagation and establishment of the true religion," &c.

The passage quoted above from the Associate Testimony, is evidently used, in that instrument, for the purpose of showing that the civil magistrate is not to use his authority for any such purpose as that of promoting the interest of religion, *as such*. After having said that the magistrate is bound to improve every opportunity which his high station and extensive influence may give him for promoting the faith of Christ, &c.—and having asserted that it is not warranta-

ble for him, in order to accomplish this end, to do any violence to the life, the property, or the consciences of his subjects,—that he should punish none as heretics or schismatics,—and that his whole duty respected men, not as Christians, but as members of civil society, it is added, “The appointed means for promoting the kingdom of Christ are all of a spiritual nature.” That is, the magistrate ought to use his personal influence, for promoting the faith of Christ, &c., but the magistratical authority, which can only be exercised, and rendered fully efficient for accomplishing its end, by interfering with, or, if you will, doing violence to, the property, the liberty, and even the life, of the subject, in case it be disregarded and resisted, is not to be used for such purpose. It is a carnal thing; and so not of the means appointed for the promotion of the Redeemer’s kingdom, for these are “all of a spiritual nature.” Or, in other words, the civil magistrate, as such, has nothing to do with religion, and may not use his authority for the suppression of irreligion. Sentiments, whether right or wrong, directly opposed to the repeated declarations of our standards.

(3.) The paper affirms that “Seceders and we agree in allowing the magistrate to use his office as an important means of advancing the cause of the Christian religion.” To confirm this, the following references are made: “The duties of the civil magistrate are to protect their subjects in their lives and property from all unjust violence—to support and establish the true religion of Jesus Christ in their dominions;” R. D. Tes. p. 116. “The civil magistrate is bound to improve every opportunity which his high station and extensive influence may give him, for promoting the faith of Christ, for opposing the enemies of this faith; for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it;” Ass. Tes. p. 92. This quotation from the Associate Testimony, taken by itself—apart from other statements connected with it in that document, might *seem* to coincide with the doctrine of our standards. But, when it is viewed in the light of what is connected with it, it appears evident that it was not designed to teach that the magistrate should use his *authority* for the effecting of the purposes designated; but merely the *personal influence* which his high place and station might enable him to exert. It is immediately added: “But to accomplish these ends, it is not warrantable for him to use any kind of violence towards the life, the property, or the consciences of men.” The magistrate’s personal influence may be exerted without his interfering with the life, the property, or the consciences of his subjects. But the exercise of his official authority always implies that the property, the liberty, and even the life, of his subjects, will be in hazard, if his authority be disregarded, or resisted, even upon the plea of conscience. “He beareth not the sword in vain: he is the minister of God, a revenger to execute wrath upon him that doeth evil.” We do not believe, neither does our Testimony teach, that it is the duty of the civil magistrate to compel men, by civil pains, to be positively religious; but our Testimony does teach, that it is his duty to restrain men from being openly and grossly irreligious. The Associate Testimony adds further:—“He,” (the magistrate,) “ought not to punish any as heretics or schismatics; nor ought he to grant any privileges to those whom he judges professors of the true religion, which may hurt others in their natural rights.”

It is plain from these declarations, again, that the Associate Testimony was not designed to teach that the magistrate should use his *authority* for the “advancing the cause of the Christian religion.” Besides, these declarations are directly opposed to the teachings of our Testimony; which declares that it is the duty of the civil magistrate “to support and establish the true religion of Jesus Christ—to suppress all infidelity, blasphemy, heresy, and idolatry”—and testifies against “all such as maintain that the civil magistrate, as such, has nothing to do with the propagation and establishment of the true religion, more than a false religion; nor with the suppression of errors, blasphemy, idolatry, and the like, as such; and that all blasphemers, idolaters, heretics and errorists of any kind, have as good a right to all civil privileges, and to be protected in their blasphemies, heresies and abominable errors and idolatries, as the professors of the religion of Jesus Christ.” How can blasphemy be suppressed, by civil authority, but by punishing the blasphemer, if he persist in his blasphemy? And how can heresy be suppressed, but by punishing the heretic, if he persist in his heresy? If it be asked, what do Seceders mean by “natural rights?” their Testimony will answer. (See part 1, cap. 17.)

(4.) The paper affirms, not expressly, but impliedly, that the Associate Testi-

mony and ours agree on liberty of conscience. On this subject the Associate Testimony declares that "no man possesses a right to compel those who are under his civil authority to worship God contrary to the dictates of their own conscience." This is right. But, then, it is not the thing at all that the controversy is about. The question is not, should the magistrate use his authority to compel men to worship God *in any way*; but, should he restrain men from openly denying his existence, his perfections, blaspheming his name, giving that homage to wood and stone, "graven by art and man's device," which is due to God only? &c., &c. We fault the Associate Testimony for keeping this important distinction out of view. Whether it is done with or without design is not for us to say. Our Testimony nowhere asserts it to be the duty of the magistrate to compel his subjects to worship God contrary to the dictates of their conscience, or in any way; but it every where asserts it to be his duty to restrain them from open atheism, blasphemy, idolatry, &c. And, if the word of God be consulted, it will not be found, from its history, that the magistrate, in any instance, used his authority, with the divine approbation, for the purpose of compelling men to be positively religious, while it will be seen every where recorded, that with the command and approbation of God, men were restrained from, and punished with civil pains for, open and gross irreligion; that idolatry and other forms of gross impiety, were "iniquities to be punished by the judges." But, the Testimony proceeds: "This right (this freedom from compulsion) cannot be pleaded for principles or practices destructive to civil society; therefore the civil magistrate does not go beyond the limits prescribed to him, when he lays those under restraint who teach that it is their duty to destroy the lives of those they judge heretics, &c. The safety of society renders it necessary to guard against persons of this description, not because they are of a false religion, but because they are enemies to the rights of mankind, and would use their liberty to destroy that of other people. The civil magistrate not only may, but ought to restrain those vices which are destructive to civil society, and for which none can plead as what they are bound in conscience to practise, seeing the light of nature testifies against them." Ass. Tes. p. 69. Here it is taught that the civil magistrate should restrain his subjects from such vices and practices *only*, as are destructive to civil society; and upon the ground and for the reason *only*, that such are their character and tendency. When those principles and practices that are destructive to civil society come to be defined, they are generally defined to be *such principles and practices as disturb the external peace of society, or infringe upon the rights of man*. Under this definition, open atheism, infidelity, idolatry, blasphemy, sabbath desecration, polygamy, and many other forms of gross violation of the law of God, may, and really do, enjoy all civil protection. Besides, the glory of God, which should be the chief end, and the authority of God, which should be highest reason, in all that men do, whether in their individual or associate capacity, are left entirely out of view; and the safety of society, or the interest of man, is made the chief and the only reason, why any pernicious principle, or vicious practice, should be suppressed, by civil authority. The liberty of conscience, asserted in the Associate Testimony, plainly exempts men from all amenability to the civil tribunals, for any opinions which they may maintain and propagate, or for any practices with which they may be chargeable, however dishonouring to God, injurious to religion, or destructive to the souls of men, such principles and practices may be; provided, that in maintaining and propagating such principles, and in pursuing such practices, they do not disturb the peace of the nation, nor interfere with the property, the liberty, the reputation or life of their fellow men. In opposition to this our Testimony declares that men have no "liberty of conscience to break God's laws; to worship him according to their hearts' inventions, or to vent blasphemous opinions or heretical tenets;" and "testifies against all such as maintain that every man has a right to worship Almighty God according to the dictates of his conscience, free from the cognizance of any human tribunal;" and against such as deny "that God, who is the Lord of conscience, has given any orders in his word, that any human tribunal should take cognizance of and punish men for any opinions or practices whereof they are conscientious they are right; and especially with civil pains;" and against such as deny that the magistrate should suppress "idolatry, blasphemy, and heresy, *as such*." R. D. Tes. pp. 114, 115, 117.

(5.) The paper affirms, that Seceders and Dissenters agree on the headship, or dominion of Christ. For proof of this, reference is had to letters of correspondence between the Associate and the Reformed Synods. We will give so much of what

is quoted as appears necessary. "We assert," (say Seceders) "in the plainest terms, that the mediatory kingdom of Christ extends to all persons and things; that our Lord Jesus Christ has a dominion over all things as Mediator." Again, it ought not to be said that ever Seceders denied that "Christ, as Mediator, governs the world by God's appointment, if by governing the world be meant his ordering and overruling all things to the good of his body, the Church." If the last of these statements be taken as the exponent of the preceding ones, it would appear that by the "kingdom of Christ," or his "dominion over all persons and things," Seceders understand his "ordering and overruling" all things to the good of the Church, and nothing more. They do not say that the mediatorial dominion of Christ over the world embraces in it the idea or prerogative of moral rule. They say that, if by his "governing the world be meant his ordering and overruling all things to the good of the church, it should not be said that they deny that Christ is governor of the world in this sense," which seems to imply that if any thing more than this be intended by Christ governing the world, they do deny that he is governor of the world in such sense. Or, in other words, they admit that to Jesus Christ, as Mediator, is committed the *physical control* (the ordering and overruling) of all persons and things, for the good of his body, the Church; but they do not admit that to him, as Mediator, is committed the moral government of all rational creatures. This, his *moral dominion*, as we understand it, is what Seceders were said to deny.* Our Testimony on this subject, uses language expressive not only of physical, but moral dominion. "As Mediator, he," (Christ,) "has all power in heaven and earth given to him; angels, authorities and powers are made subject to him, and he is far above them all; he is not only King of saints, but Governor among the nations; made Lord and Christ, and Lord of all: and, as Mediator, is appointed judge of quick and dead." The doctrine of Christ's mediatorial moral dominion over the world, is one of unspeakable importance in itself, and one which we look upon as of vital consequence in our system. If Christ, as Mediator, be made the moral governor of the world, it follows that all rational creatures should recognise his authority—that all men, and associations of men, should acknowledge his rule, and do him service; particularly, that nations, in their national capacity, should recognise him as their rightful sovereign, and endeavour, in a direct way, the promotion of the great object, for the accomplishment of which he himself was invested with the mediatorial office, and had all power in heaven and earth put into his hand—even the salvation of mankind; or the good of his body, the church. On the other hand, if the moral government of the world be not committed to Christ, as Mediator, then no creature in heaven or earth, (save the members of his body, the church,) is under any obligation to regard him as his sovereign—and, particularly, the nations of the earth are under no obligations to acknowledge him as King of nations, or to endeavour the advancement of his cause and kingdom in the world. Their work is wholly of a secular character. Their appropriate and sole business is to attend to their own worldly concerns. They are under no obligation to do any thing in behalf of religion, *as such*, and for its own sake. They have nothing to do about religion. Principles and practices destructive to society, they may and should restrain; but with principles and practices dishonouring to God, and destructive to true religion, *as such*, they have nothing to do. And, if the church of Christ, or true religion, be at all, or in any degree, benefited by them, it must be in an incidental, consequential, or providential way—just as the wrath of man praises God, or as afflictions, cruel mockings, scourgings, imprisonments, stripes, death, do work out for the people of God a far more exceeding and eternal weight of glory. That nations, *as such*, owe no allegiance to Christ, as Mediator, and are under no obligation to endeavour the advancement of his church, or the cause of the true religion, is just the sentiment maintained, as we understand it, by the different protestant churches in this country, with the exception of the Reformed Presbyterians.

(6.) The paper endeavours to make it appear that there is an agreement between Seceders and us, on the subject of temporal benefits. In order to do this, reference is had to ancient deeds and publications of the first Seceders. In regard to this, we only say, that those ancient deeds are no part of the Associate Testimony; nor is it received by any according to them. If the Testimony itself contain declarations opposed to our standards and our convictions on the subject, we cannot subscribe to it; or at least until some other and different expression be obtained, of sufficient

* We do not find it expressly denied in the Associate Testimony, that Christ, as Mediator, is the moral governor of the world. And, we know that some, at least, of the ministers of that church do hold that he is.

power to neutralize the force of such declarations. Our Testimony declares that "Christ purchased for the elect all things necessary for their happiness in time and eternity;" that "believers have the common benefits of life, as a fruit of Christ's purchase." And testifies against "such as deny that temporal benefits to the believer are the fruit of Christ's satisfaction"—p. 100. The Associate Testimony says, "We do also reject the opinion of those who teach that Christ, by his death, purchased the benefits of this life, which are common to all men." Both maintain that the blessing accompanying common mercies to the believer, comes through the mediation of Christ; but they differ in regard to the channel through which those mercies themselves come. We apprehend there is some misunderstanding or misapprehension somewhere, about this matter. Few intelligent Seceders, we think, will deny that believers have a covenant right to their temporal mercies in Christ. And, perhaps, this is all that is intended, when it is said that Christ purchased temporal blessings for the believer. Man, by his sin, forfeited a right to all things—the things of this life, as well as of that which is to come—things temporal, as well as things spiritual. The believer has this right restored in Christ. The unbeliever, though he enjoys temporal benefits, has no right to them. The believer has a right; "all things are yours—whether things present or to come, all are yours." And therefore, he may seek to God, in the name of Christ, not only for his blessing to accompany his temporal enjoyments, but for these enjoyments themselves. "Give us this day our daily bread."

Believing that there exists such discrepancy between the standards of the Associate Church and our own, as is set forth in the preceding particulars, we cannot proceed in this important matter, on the assumption that there is a very near, if not a perfect agreement, between their views and ours, on those subjects. And consequently, we cannot profess our adherence to their standards as they are, without such a construction being put upon them, as to make them coincide with our own views; and that construction to possess an authority paramount to the declarations, on those points, of the standards themselves.

Agreeing with us as they do so far, and forbidding as they do, the swearing of the oath to support the United States Constitution, why should not the Reformed Dissenters look towards the Reformed Presbyterian Church? We ask this question for information, and would like to have a serious answer from some competent person. How they could join with the Associate Church we are not well able to see. The argument embodied in the paper which we have published, appears to us conclusive. To put it on the very lowest ground, such a union would be a seceding from a clear and definite testimony, to one more general, vague, ambiguous, and, of course, obscure.

THE PSALMS OF THE BIBLE, AND NONE OTHER.

In defining the point at issue let it be observed:

1. The question is not respecting any particular version of the Psalms, but rather, should the Book of Psalms itself, either in the original or in some version, constitute the exclusive Psalmody of the Church?

2. The question is not respecting the lawfulness of using the Book of Psalms in singing God's praise, for here there is no dispute; but it is respecting the obligation to exclude from the worship of God all songs not contained in the Book of Psalms, and is really this—Should the songs contained in the Book of Psalms be sung in divine worship, to the exclusion of all other songs?

3. The question, so far as any collection of uninspired psalms or hymns is concerned, is not respecting the purity of its sentiments, or its agreeableness to the Word of God, or the propriety of using its words in learning music, or for any secular purpose; but it is this—Is it lawful to sing them as songs of praise to God?

In maintaining the position that the Psalms of Inspiration ought to be used in singing God's praise, to the exclusion of all other songs, let the following arguments be briefly adduced and prayerfully considered:

1. Songs, to be suitable for the celebration of God's praise, must be descriptive, not of any thing human, but of the Divine glory; for this belongs to the very nature of the ordinance of praise. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"—Ps. cvii. 15. "Praise him for his mighty acts, praise him according to his excellent greatness."—Ps. cl. 2.

But men, however gifted, learned and godly, can never prepare songs conveying an adequate description of the Divine glory; "for what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God"—1 Cor. ii. 11. Therefore, no song composed by man can be fit for the celebration of Jehovah's praise. The Psalms of the Bible, however, being prepared by God's omniscient Spirit, furnish a correct and full description of the Divine glory. Some of these Psalms, it is true, are full of complaints and supplication, and many of them make large reference to the experience of God's people; but all these complaints, supplications, &c., are introduced as illustrative of the glory of God's compassion, of Christ's sufferings, and of the Spirit's work in the believer's heart.

2. All songs of praise composed by men *may* have errors, and *must* have defects, since all men are fallible; but the Psalms of the Bible can have neither the one nor the other, because their Divine Author cannot err. The latter should, then, be used in the ordinance of praise, to the exclusion of the former. For it is sinful to offer to God that which is, or may (for aught we know) be imperfect, when we can as easily present that which we are sure is perfect. "But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth to the Lord a corrupt thing."—Mal. i. 14.

3. The use of human psalmody is found to be favourable to the propagation of error, and should, therefore, be avoided. In support of the premises, it is only necessary to refer to the alarming prevalence of Socinianism in New England, ever since the introduction of Watts' Psalms and Hymns into the New England churches, and to the great numbers brought up in those branches of the Presbyterian Church in which human psalmody is used, who go off into more corrupt churches, or into the world; and to the notorious fact that when new sects of heretics spring up, these are composed, not of those who sing the psalms of inspiration, but of those who sing in divine worship the effusions of the human mind. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."—Matt. vii. 17.

4. The use of uninspired psalmody is a *sectarian* practice. In this age of the world it is impossible that all who profess Christianity should agree in their views of divine truth; and if they set about preparing systems of psalmody for themselves, they must be expected to disagree in this as in other things. Accordingly, we find an endless variety of hymn books among those who use human psalmody; an Old School Presbyterian hymn book, a New School Presbyterian hymn book, a Methodist Episcopal hymn book, a Wesleyan hymn book, a Lutheran hymn book, a Universalist hymn book, &c. Now, all this might easily be avoided, by all denominations confining themselves to the psalmody of the Bible:—a psalmody with which no Bible believer can find fault. The celebration of the praise of God is the employment of the inhabitants of heaven: it is, therefore, peculiarly desirable that in this part of God's worship there should be a uniformity in the practice of the church upon earth. And in this matter uniformity might be obtained without any compromise of principle. The use of the Book of Psalms, in praising God, is common ground on which all may unite.

5. The purest of those churches which use human composure in singing God's praise, are perpetually changing their systems of psalmody. This shows—1st. That the attempt to provide a system of uninspired psalmody satisfactory to the minds of Christian worshippers, has hitherto proved a

signal failure. 2d. That when any church adopts, as a part of her worship, the singing of human composition, her psalmody is likely to be corrupted to any extent by designing men. 3. That the Head of the church looks with disapprobation upon the use of human psalmody. "Meddle not with them that are given to change."—Prov. xxiv. 21.

6. The use, in divine worship, of songs of praise composed by men, is adverse to the use of the psalms of inspiration. In nearly every instance where human psalmody has been introduced into the church, it has banished from the altar of God the Psalms of the Bible, or is gradually working that effect. But it is obviously sinful to prefer human to divine composure, and that which is found to induce such a preference cannot be right. "Thy word is very pure; therefore thy servant loveth it."—Ps. cxix. 140.

7. There is in the word of God a plain warrant for using the Book of Psalms in singing God's praise; but no warrant for applying to the same use any other songs. Therefore the Book of Psalms should constitute the whole psalmody of the church.

We have in the Bible a book consisting of one hundred and fifty lyric poems, written at different periods, under the inspiration of the Holy Ghost, and collected and arranged by an inspired compiler. Many of these songs, not differing in their character from the rest, are in their titles inscribed "to the Chief Musician." They abound with ascriptions to the praise of God. They were, in the days of inspiration, sung to God's praise in the stated services of the Temple, and are, in the New Testament, styled "the Book of Psalms," that is, songs to be sung in divine worship. This certainly amounts to demonstrative proof, that the end for which God gave these psalms, was, that the singing of them might be a part of his worship. And we accordingly find that when the purity of divine worship was restored in the reformation under Hezekiah, this use of the Book of Psalms was expressly enjoined. "Moreover, Hezekiah, the king, and the princes commanded the Levites to sing praise unto the Lord with the words of David and Asaph the Seer."—2 Chron. xxvi. 30. "So the service of the house of the Lord was set in order."—v. 30.

There are other songs interspersed throughout the inspired volume; some of which were sung to God upon the occurrence of some extraordinary event, or other, to which they relate. But these songs are presented to us, only in connexion with the record of the historical events to which they have reference, to complete and illustrate the narrative,—were omitted by the inspired compiler of the Book of Psalms—and were, in the days of inspiration, excluded from the temple worship.

There is, therefore, no divine appointment authorizing the church to embody them in her psalmody. Besides, there are some songs in the Book of Psalms, which are also found elsewhere in the Bible; and no good reason can be assigned why they should be inserted in the Book of Psalms, unless this was done in order to complete for the use of the church a system of praise. There is, therefore, no divine appointment authorizing us to sing in divine worship any song contained in the Scriptures, except those comprised in the Book of Psalms. Much less are we authorized, by any divine appointment, to use in this way any song not contained in the Bible. And that cannot innocently be made a part of God's worship, which is not made so by divine appointment, revealed in the word of God. "In vain do they worship me, teaching for doctrines the commandments of men."—Matt. xxv. 9.

Since, then, the Bible shows divine appointment for the use of the Book of Psalms in singing God's praise, and does not show any divine appointment for a similar use of songs not contained in the Book of Psalms, the conclusion is unavoidable that the Book of Psalms is given to the church to constitute her whole psalmody.—(Rev. R. J. Dodds.)

THE WAY TO HEAVEN.

How poor you are if you have no heaven but this world! You have nothing but a little part of this clod of earth; and what is it all worth? If you have a little more land than some of your neighbours, or if you are in a way to make more money than others; if your accommodations are better than others, and you have more worldly conveniences and pleasures than they; or if you are promoted a little higher among men than some others are, what a poor portion is this, and how miserable are you who have no better happiness that you call your own! How happy do these things make you? What great satisfaction do they yield you? Are such things as these the "rivers of pleasure" that you choose for your portion? Oh, how miserable! When a few days are passed, you must go to the grave and into eternity, and then your glory shall not descend after you. Then how wretched are you, if, when you have done with worldly enjoyments, it may be said that you have received your consolation! Luke vi. 24.

But you have yet an opportunity to be made happy for ever. The opportunity you now have to obtain the happiness of another world is worth ten thousands of this world. Do you ask, What must I do in order to go to heaven?

1. You must entirely renounce all hope of obtaining heaven by *any thing you can do in your own strength*, either directly or indirectly. Many are sensible that they cannot get to heaven by their own strength directly, but yet they hope to do it indirectly; they hope by their own strength to bring themselves to a disposition to close with Christ and accept of him for a Saviour; they are hoping to bring themselves to a compliance with the terms of salvation. You must be brought off from all confiding in your own strength; and you must also be brought to renounce your own righteousness as the price of heaven.

2. *Your heart must close with Him who has purchased heaven.* Renouncing all other ways, you must receive him, rely upon him, and adhere to him, as "the way, the truth, and the life." Your heart must be drawn to him, and it must be pleasing and sweet to you to have heaven as a free gift, as the fruit of mercy and saving grace; you must assuredly believe that Christ is a sufficient Saviour, and your soul must acquiesce in the way of salvation by him, by his blood and his righteousness, as a wise, holy, sufficient, and excellent way. Your heart must incline to Jesus Christ as a Saviour above your own righteousness and all other ways. Your delight must be in this holy way of salvation.

3. *You must choose the God of heaven for your portion.* You must be of the same temper and disposition with the Psalmist, who says (Psalm lxxiii. 25,) "Whom have I in heaven but thee? and there is none upon the earth that I desire besides thee." You must esteem and relish the enjoyment of him far above all other things. You must be brought to see that there is in the enjoyment of God, and communion with him, what is far better than all the profits and pleasures of the world. It must be so with you, that if you could have your choice of all kinds of happiness you could devise, and have which you would, and in what degree you would, to all eternity, this would be what you would far prefer.

4. Your heart must sincerely choose *the employments of heaven.* In heaven they are not idle, but they are continually employed, and their employments are holy employments; they spend their time entirely in

holy exercises; in contemplating God, in praising and serving him. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." Rev. xxii. 3. If ever you go to heaven, your heart must be brought beforehand to such a temper as freely to choose such employments; you must have a relish of them, and must account them excellent and delightful.

5. *You must be pure in heart and clean in hands.* The pure in heart shall see God. Matt. v. 8. They that shall ascend unto God's holy hill, are those that are of pure hearts and clean hands. Psalm xxiv. 4. You must hate and abhor all sin, and allow none in your life. Sin must become to you a great burden. You must loathe yourself for it, and fight and strive against it; striving more and more to mortify sin, earnestly desiring and seeking to be more holy, more conformed to the will of God, and to walk more becoming a Christian.

6. *You must sell all for heaven.* Matt. xiii. 44—46. Heaven must be to you like the treasure hid in a field, or like the pearl of great price. If you would have heaven, you must take it as your whole portion; you must in your heart part with all other things for it, and it must be your manner actually to part with them whenever they stand in the way of your getting forward towards heaven. If you would have heaven, you must sell your worldly profit, and your credit, and the good-will of your neighbours, and your worldly pleasures and conveniences, and whatever stands in your way. Many flatter themselves that they shall obtain heaven without this, and think they have a right to heaven though they were never brought to this; but they are sure to find themselves disappointed.

7. You must never expect to go to heaven *in any other than a straight and narrow way.* Some expect to get to heaven who are not walking in a narrow way. The way they are walking in is a way of indulging their ease, and of shifting off the hard and difficult parts of religion. It is not the way of self-denial, and toil, and labouriousness; but they walk in a broad way, a way wherein they are not perplexed, but can go on without labour or watchfulness, or bearing the cross. But such as these, let their hopes be what they may, and their profession what it may, and their pretensions to experience what they may, are not like to get to heaven.

To some, the way the Scripture has laid out is too narrow and straight, therefore they are endeavouring to get to heaven in a broad way; but it is in vain for you to contrive this. If you can find out any way of getting to heaven that is not a straight and narrow way, it will be a way that you are the first inventor of. If you go thither, you must go in the way of the footsteps of the flock. If you would go to heaven, you must be content to go there in the way of self-denial and sufferings; you must be willing to take up the cross daily and follow Christ; and through much tribulation enter into the kingdom of heaven.—*President Edwards.*

THE RELIGION OF THE AGE.

The present age boasts of its *religion* as part of its progress. With many, religion is mere philosophic speculation upon truth connected with man's soul. With others, it is the seemly discharge of all relative duties. With others, it consists in admiration for the Bible, as a book of literary excellences. With others, it is the adoption of a creed, or connexion with

a church. With others, it consists in bustle and outward zeal. In all it lacks life—that deep, intense, glowing life, which so marked it in earlier times. Its root is not in the conscience, but in some outer region of the soul, which does not bring us into close and living contact with Jehovah himself. It is a thing of the imagination, or of the intellect, or even of the affections, but not of the conscience. There can be no religion which has not its seat there. The hinderance to living religion is the want of a “purged conscience;” and till the conscience has been purged from dead works, there can be no real religion, no true service of God. How little is there of conscience in the religion of the day! Hence that lack of simplicity, of freshness, of serenity, which we should expect. Hence its hollowness and noisy shallowness.

The religion of the day is (as we have seen) an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of the new birth as its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the Adversary, and for the Lord’s arrival. It is a *second-rate* religion; a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart, a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of hardier times; very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion; that is to say, it is not rooted on certainty; it is not the out-flowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service; for the question of personal acceptance is still an unsettled thing; there is a working *for* pardon, but not *from* pardon. All is thus bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a labouring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*Rev. H. Bonar.*

THE SCOTTISH SYNOD AND REV. W. WILSON.

The admission of Mr. W. by the Scottish Synod to a seat among them, is, in some respects, a matter of little moment to us. The New Lights have felt themselves no little wounded by it. They had tried hard, *contrary to law and truth*, to thrust him out. It has galled them to find that the Scottish Synod disregards their high decrees, recognising Mr. W. as one of their ministers, notwithstanding. We disapprove and have expressed our disapprobation, of their course, because they admitted Mr. W. to a seat, on the very ground that he was a minister among the New Lights, thus distinctly showing that, as a Synod, they make no distinction between us and our quondam

brethren. That individually, the great majority of that Synod take sides with us, and against the New Lights, in the issues between us, we have good reason to know, and this is still more decidedly the case with the people. But synodically, they are trying hard to be neutral. .

Having referred to this matter heretofore, we have concluded to publish entire, an article from the pen of the Editor, which we find in the June No. of the "Scottish Presbyterian." It is in reply, as will be seen, to an article in the "Banner of the Covenant," and exhibits, pretty distinctly, the position which the Scottish Synod desires to occupy in relation to the Church in this country, and the position they will continue to occupy so long as our Synod is willing to be regarded by them as on the same low level with the New Lights. If we had the spirit we ought to have, we would either bring them to a just decision, or leave them with the New Lights "alone in their glory." —Ed. Cov.

"In the April number of the 'Banner of the Covenant,' published in Philadelphia, and conducted by the 'Secretaries of the Board of Missions' in connexion with the General Synod of the Reformed Presbyterian Church in the United States, we find, under the heading quoted above, the following paragraphs:—

"In the Banner for March, containing the minutes of the Reformed Synod of Scotland, we find the statement, that Mr. Wilson was by resolution invited to a seat 'among' the members of the court. The following extract of a letter, from one of the most prominent members of the Scottish Synod, will explain the facts of the case, and prevent misunderstanding:

"The presence of Mr. Wilson,' says the letter, 'in our Synod proved embarrassing. He was invited to *sit, but not as a member.* Nor did he address the court. Having a clear certificate from his Presbytery, several brethren considered his reception deficient in courtesy: others, better acquainted with the circumstances, would have preferred that he should not be recognised in any degree. He did not preach in Scotland.'

"From this it appears our brethren in Scotland were misled by the certificate received from Pittsburgh Presbytery when Mr. Wilson left that body last Spring, and whose date was prior to the last action of General Synod in his case. Yet, after all, he was invited to sit simply 'among' the members, 'but not as a member.' The Scottish Synod are the friends of good order."

"Whoever the informant of the 'Banner' may have been, he was not sufficiently acquainted with Dr. Wilson's movements to communicate accurate information regarding them. It is a mistake to say that 'he did not preach in Scotland.' Circumstances prevented him from remaining in Scotland more than one Sabbath, and during the whole of that day he ministered to one of the congregations of the Reformed Presbyterian Church, to the great satisfaction of his audience. He had, besides, several invitations to occupy their pulpits from ministers of that church, with which, owing to his arrangements, he felt it impossible to comply; and it is well known that he took part in the dispensation of the Lord's Supper with members of the Scottish Synod in London last autumn. This recognition of him proceeded on the strength of the certificate with which he had been furnished by the Presbytery of Pittsburgh, of which he was a member—a certificate which in effect bore that he was a man of decided Christian character, as well as an able, orthodox, and accomplished divine. His certificate, it is true, was obtained prior to the 'last action of General Synod in his case,' but 'the last action' was simply a refusal to rescind the decision of the Synod of 1850, excepting in so far as fresh elements might have been introduced by Dr. Wilson's protest, the dissent of members of the Presbytery of Pittsburgh and others, the practical refusal

of that Presbytery to carry into effect the decision of 1850, and the numerous petitions presented, praying for the review and reversal of said decision. And be it observed, that the certificate was granted after the *first* decision in the case, refusing to recognise Dr. W. as a member of the Presbytery of Pittsburgh, and a short time previous to the meeting of Synod in 1851, at which the *second* decision was passed, refusing, by a majority, to reverse the act. The certificate did not at all bear that Dr. Wilson 'left that body (the Pittsburgh Presbytery) last Spring,'—it represented him as a member of it, and in communion with it, (which, so far as we are aware, he still continues to be,) and seemed to have been avowedly asked and granted with the view of his visiting Europe. If there was any irregularity in the case, (and, so far as we can ascertain, the point involved is entirely one of order,) the Presbytery of Pittsburgh, which, if we mistake not, is the largest in connexion with the Synod, inasmuch as it continued to identify itself with Dr. Wilson, is the party which the 'Banner' should hold responsible, and treat accordingly.

With regard to the invitation given Dr. W. to a 'seat among the members' of the Scottish Synod in October last, we should be sorry if any misapprehension should exist. Whatever the phraseology employed on the point in the record, he occupied the position which alone, in our view, should be granted to any minister from a sister church, especially if not possessed of an express commission to represent her—that of a member invited in courtesy to a seat, with the privilege, if he chose to exercise it, of mixing in the deliberations, but without the power of voting. It was on this ground that the invitation tendered to him was proposed. There were some at least who were not at all ignorant of the proceedings of the General Synod, and who, though free from all disposition wantonly to offend that respectable body, yet felt no hesitation in regard to the course taken—the certificate of the Pittsburgh Presbytery being the only formal and authoritative document by which they could be guided in the matter; and it might, moreover, be felt that were they in their treatment of American brethren to take into consideration minute points of order, they would possibly find themselves involved in the puzzling study of events and measures nearly twenty years old. This the Scottish Synod has all along refrained from doing, judging it her duty rather to cherish a feeling of brotherly regard towards all the professed friends of the Covenanted Reformation in the United States, and to aim at the healing of existing divisions, and the maintenance of the unity of the Spirit in the bonds of peace.

THE FREE DEMOCRACY.

A national convention, consisting of the remnants of the old Liberty and Free Soil parties, and of dissenters from the Whig and Democratic ranks, driven from their party connexions by the adoption, on the part of both of these, of pro-slavery platforms, met August 11th, in the city of Pittsburgh. Representatives were present from most of the northern states, and from some slave states. The meeting was large, and their action energetic. They nominated John P. Hale for President, and Mr. Julian of Indiana, for Vice President,—adopted pretty unanimously, a long list of resolutions and an address to the people, and adjourned. We quote the preamble, and some of the most decided of the anti-slavery resolutions.

“ Having assembled in National Convention, as the delegates of the Free Democracy of the United States, united by a common resolve to maintain the right against wrong, and freedom against slavery, confiding in the intelligence, the patriotism, and the discriminating justice of the American people, putting our trust in God for the triumph of our cause, and invoking his guidance in

our endeavours to advance it, we now submit to the candid judgment of all men the following declaration of principles and measures.

"Sixth. That to the persevering and importunate demands of the slave power for more slave States, new slave territories, and the nationalization of slavery, our distinct and final answer is: "No more slave States—no more slave territory—no nationalized slavery—and no national legislation for the extradition of slaves."

"Eighth. That no permanent settlement of the slavery question can be looked for except in the practical recognition of the truth that slavery is sectional and freedom national, by the total separation of the general government from slavery, and the exercise of its legitimate and constitutional influence on the side of freedom, and by leaving to the States the whole subject of slavery and the extradition of fugitives from service.

"Fourteenth. That slavery is a sin against God and a crime against man, the enormity of which no law or usage can sanction or mitigate; and that Christianity and humanity alike demand its abolition.

"Fifteenth. That the fugitive slave act of 1850 is repugnant to the principles of the common law, to the spirit of Christianity, and to the sentiments of the civilized world. We, therefore, deny its binding force upon the American people, and demand its immediate and total repeal.

This is well so far. We are no little pleased to see a party that is not ashamed or unwilling to proclaim that it puts its "trust in God for the triumph of its cause, and invokes His guidance in their efforts to advance it." And yet, we cannot persuade ourselves that the Most High will give them success, acting as they do in avowed allegiance to a Constitution which does countenance slavery. Indeed, most of these "Free Democrats" admit this. One of their resolutions we have quoted admits it, when it speaks of "leaving the extradition of fugitives from service to the States." So there is to be "extradition" of such fugitives; and it matters nothing as to the iniquity of the Constitution, and the guilt of those who are concerned, directly or indirectly, in carrying out its provisions, whether fugitives are seized and returned by state authority or by that of the general government. In fact, rather greater guilt would be incurred by the state and its citizens who did the act, than they now incur. True, they might allow the fugitive the trial by jury—they might guard against abuses, but without repudiating their constitutional obligations, they could not refuse to pass fugitive slave laws, and, in case a claim was duly substantiated in accordance with *slave laws* in slave states, to send back the miserable bondsman to his still harder servitude. We cannot believe that this respectable assembly meant to "palter in a double sense"—to *seem* to admit the constitutional obligation to seize fugitives, and yet only to *seem* to do it—to *reserve* to themselves, like Jesuits, the privilege of saying, if they get the power, that fugitive slaves are not "fugitives from service" within the meaning of the constitution.

This party is, however, more than an anti-slavery party. It has passed resolutions in favour of harbour and river improvements, of the free distribution of the public land to actual settlers; of the acknowledgment of the independence of Hayti; of arbitrating national controversies; and of intervention against unjust intervention. We quote the resolution on the latter topic.

Thirteenth. That every nation has a clear right to alter or change its own government, and to administer its own concerns in such manner as may best

secure the rights and promote the happiness of the people: and foreign interference with that right is a dangerous violation of the law of nations, against which they should protest, and endeavour, by all proper means, to prevent. And especially is it the duty of the American government, representing the chief republic of the world, to protest against, and by all proper means, to prevent, the intervention of kings and emperors against nations seeking to establish for themselves republican or constitutional governments.

In fine, while we acknowledge our sympathies to be with this new party, so far as their leading professed object is concerned, we have no hopes that deliverance to the slave is to come from this quarter. How and where it is to come, we do not undertake to prophesy, but we are entirely confident, that no political action under the existing constitution will ever accomplish it. That Constitution is pro-slavery. The country admits the shameful and iniquitous fact. Every administration must act accordingly. Some may be dragged into it; others, like the Websterian, may *rush* into it, but all must pursue substantially the same course, while the Constitution stands. Put that down—denounce it—thrust it aside, as ungodly and tyrannical, and then, go to work in the strength of God and of His Christ, to make a Christian and free instrument in its room—with the South, if they will come to the work—without, if they will not—and the Most High will succeed the effort.

CHRISTIAN EDUCATION.

There is a tide rising on this subject in the churches. The Home and Foreign Record of the Presbyterian Church (O. S.) in accounting for the slow increase of ministers, truly says,

“Our public education has not only been defective in quantity, but also in *quality*. There has been far too little religion in it. If our public systems made more of Christianity as a divine system, adapted through grace to the regeneration of the soul, the promises of God afford abundant assurance that more of our youth would be converted to his knowledge, and thus more be placed in circumstances favourable to examine their personal duty in reference to the ministry. A course of education, unimbued by the spirit and principles of the gospel, has a natural tendency to harden the heart. When shall the Church arouse herself to the importance of giving her youth a thorough *Christian* education? Until this point is duly attended to, the number of our candidates cannot be expected greatly to increase.”

And, again, having asserted that teaching is a function of the church, it proceeds to sustain the position. Without committing ourselves to every form of expression, particularly in the last, we quote the 3d and 4th argument.

“In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the Word, or by a union of the two? All our missionary stations have elementary schools and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff’s care at Calcutta, has done more to undermine Hinduism than all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it in-

fidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmins, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

“Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpourings of God’s Spirit? Is religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear Him. Conversions to Christ are the joy of religious institutions.”

ORDINATION.—A. C. TODD.

[From the “St. Louis Presbyterian.”]

A Commission of the Illinois Presbytery of the Reformed Presbyterian Church met at the Associate Reformed Church, in this city, Thursday, the 28th ult., and was constituted with prayer by the convener, Rev. J. Milligan, D.D. The business for which the Commission met, was the ordination and installation of Mr. A. C. Todd, as Pastor of the Reformed Presbyterian congregation. Mr. Todd being called upon, delivered pieces of trial, which were unanimously sustained as highly satisfactory, and as exhibiting that ability to expound Scripture and aptness to teach, which are required as qualifications of the Gospel minister. The pieces on trial were a lecture on Rom. viii. 1—4, and a popular sermon on Heb. ii. 10. The exposition was clear, the argument was forcible, and the style persuasive.

The ordination sermon was preached by Dr. Milligan from Jer. iii. 15: “And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.” After sermon, the usual queries were proposed to the candidate, and being answered in the affirmative, he was solemnly set apart and ordained to the work of the holy ministry by prayer and the imposition of hands. Rev. Wm. Sloane led in the ordination prayer. Rev. J. Wallace gave the charge to the pastor, and Rev. J. M. McDonald the charge to the people.

The congregation at present consists of forty members. The prospects of increase are flattering. But “there is no restraint to the Lord, to save by many or by few.” “By whom shall Jacob arise? for he is small,” is a question that is often suggested to the mind. The Holy Ghost, however, has furnished us with one answer. “Not by might nor by power, but by my Spirit, saith the Lord of hosts.” “A little one shall come a thousand, and a small one a strong nation: I the Lord will hasten it in his time.” Knox.

DEACONS,—KNOCKBRACKEN, KILLINCHY, DRUMBOLG.

We are gratified to find in the “Monitor and Missionary Chronicle of the Reformed Presbyterian Church in Ireland,” the following notice of the ordination of deacons in some of their congregations. They will all, probably, soon get deacons.—Ed. Cov.

Knockbracken and Killinchy.—“The session and congregation of Knockbracken, after much deliberation and consultation, judged it expedient and

dutiful to revive among them the ancient and scriptural order of deacons. Some time ago, at the request of the eldership, the pastor preached a discourse on the subject, and subsequently called attention to it in a course of lectures on the book of Acts. A nomination having taken place on a day of fasting, observed by the congregation with much apparent interest, seven individuals were chosen by the votes of the people to the office of the deaconship. These were Samuel Cheyne, James T. Thompson, James Musgrave, Hugh Simms, John Carlile, John Shaw and William Smith. Shortly afterwards, in a similar manner, there were elected by the members of the congregation of Killinchy, for the eldership, John Hewitt; and for the deaconship, Robert Campbell, Robert Martin and John Dixon. At a meeting of session held afterwards, these persons were examined, with the exception of the last named, who declined to accept the office at present, and were approved. On Sabbath, the fifteenth of February last, the persons who had been chosen at Knockbracken were ordained to the office of the deaconship. The pastor (Rev. Thomas Houston) preached an appropriate discourse on the occasion, founded on 1 Tim. iii. 10; afterwards proposed to the candidates a formula of queries that had been adopted by the session, and set them apart by solemn prayer. They subsequently met with the session and made arrangements for the discharge of the duties of their important office."

"The ordination of the elder and deacons for Killinchy took place on Sabbath, March 21st, the pastor preaching on 1 Cor. xii. 20. From this subject he exhibited the divine warrant both for the ruling eldership and the deaconship, pointed out their respective duties, and showed the advantages of employing such officers in the church at the present day. The whole steps, in both instances, were taken with much unanimity, and we augur good to the congregation from setting up the full framework of Presbyterian order." (*Monitor for May, 1852, p. 201.*)

Drumbolg.—"On Monday, June 11th, at the close of the communion services, the Rev. James A. Smyth, pastor of the congregation, assisted by the Rev. Samuel Simms, of Loughbrickland, county Down, set apart ten influential and respectable members of the congregation to the office of deacon in the church." (*Monitor, July, 1852, p. 72.*)

Besides these, it will be remembered that some congregations in the Western Presbytery have ordained deacons, making a goodly number that have already moved in this matter. In all these instances, the deacons have the charge of all the temporalities.

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

The annual meeting of this body was held in the Reformed Presbyterian Church, College-street South, Belfast, and the proceedings were opened on Monday evening, July 12th, at seven o'clock. The Rev. Wm. M'Carroll, the moderator, preached from 1st Timothy, 3d chap. 15th verse—"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God," &c. The discourse, which was very appropriate and impressive, was distinguished throughout for fulness of scriptural illustration, lucid statement, and cogency of argument; and was concluded by solemn practical appeals to the heart and conscience of the ministers, elders, and people.

The roll was afterwards called, and the Rev. James Dick was unanimously chosen moderator.

Arrangements were made for conducting the business, and several committees were appointed, when the Synod adjourned at an advanced hour of the evening.

On Tuesday morning the Synod assembled at nine o'clock. Devotional exercises were conducted by the Rev. Thomas Carlile. An interesting letter from the Reformed Presbyterian Synod in America was read. It contained a gratifying account of the increase of the Covenanting body in America, and of their harmony and prospects of usefulness. Messrs. M'Carroll and Wallace were appointed a committee to prepare the draft of a reply, to be submitted to the Synod.

Among the reports of Presbyteries which were presented, was an interesting one from the Presbytery of New Brunswick and Nova Scotia, composed of the missionaries which have been sent by the Reformed Presbyterian Church in this country to the British North American colonies. It stated that the congregations and stations under the care of the missionaries were generally prosperous—alluded to measures which had been devised for extending the cause of the Reformation in the colonies, and for training candidates for the ministry, several of whom had placed themselves under the care of Presbytery.

MARRIAGE ACT.—A lengthened conversation took place in relation to the necessity of seeking relief from certain grievances in the recent Marriage Act. All admitted the evils complained of, while it was intimated that some other religious bodies were prepared to join in such a movement. The Moderator, with Dr. Stavely and Messrs. Simms and Russell, were appointed a committee to take such steps as may appear to them necessary to obtain relief from grievances felt by this church from the administration of the marriage act. The Synod guaranteed to meet any expenditure that may be incurred in their proceedings in this matter.

COLLEGIATE STUDIES.—Dr. Houston reported, on behalf of the committee that had been appointed to superintend the students attending the Belfast College last session, that the number was less than on former occasions, having been only three. Two other students of this body had sometimes been present at the meetings of the class, but they had not attended classes in college last winter. The students had read critically portions of the sacred originals, and had been examined in "Butler's Analogy." Some additions had been made to the Theological Library. This committee was not re-appointed; but the students who might in future attend the Belfast College were committed to the care of Mr. M'Carroll whilst they are attending collegiate classes. At a subsequent stage of the proceedings, the Moderator, with Dr. Houston and Mr. Russell, were appointed a committee to take the whole matter of the education of the students of the church, Collegiate and Theological, under consideration, and report to the Synod at its next meeting.

NEXT MEETING OF SYNOD—DAY OF THANKSGIVING AND FASTING.—The next meeting of Synod was appointed to be held in Derry, on the second Thursday of July, 1853, at 11 o'clock, A. M. The last Thursday of November was appointed to be observed as a day of public Thanksgiving, and the last Thursday of January, 1853, as a day of public Fasting.

Five o'clock, P. M.

SCRIPTURAL EDUCATION.—The Synod met after adjournment. The subject of Scriptural Education was taken under consideration, and some verbal reports were made respecting the progress of the cause throughout the congregations of the Church. The desirableness of renewed exertions on the subject was generally admitted, and the Synod renewed its former injunction—"That the different congregations be earnestly urged to do all in their power to promote the great cause of Scriptural Education in their respective localities, by establishing Sabbath schools and daily schools on thorough

scriptural principles; and that written returns be required on this subject from the different sessions at the annual meetings of Synod."

STATISTICS OF THE CHURCH.—On the motion of Mr. Chancellor, it was agreed that a statistical account of each congregation, in connexion with the Synod, should be required at next meeting of Synod. A form of such a return was afterwards presented by Messrs. Chancellor and Kennedy, which was adopted, and ordered to be inserted in the minutes.

Wednesday, July 14.

The Rev. Simon Cameron conducted devotional exercises.

COVENANT RENOVATION.—On entering on public business, the Synod took up the important subject of Covenant Renovation. The reports from Presbyteries and Sessions generally expressed the conviction of the members of the Church, that the renewal of the covenants is the present duty of the Church, and their earnest desire that it should be engaged in with as little delay as possible. This matter occupied the attention of Synod for a considerable part of several sessions of the present meeting.—The paper styled the "Confession of Sins" was reviewed, and several alterations, which were suggested in the reports of Sessions, or by members, were made; and it was finally adopted as suitable for the proposed act of Covenanting.

After a full and interesting discussion, the following resolutions were submitted by Dr. Houston, and seconded by the Moderator, who had previously left the chair:—

"That this Synod, having received reports from the different Presbyteries, in relation to the desires of the people on the great subject of Covenant Renovation and their preparedness for the work; and these reports having very generally expressed the deliberate judgment of those who made them, that Covenant Renovation is the immediate duty of the Church, and their concern that it should be performed at as early a period as possible; it was therefore agreed—

1. "That this Synod propose, according to the measure of grace and strength that may be given them, to give themselves first to the Lord, believing that it is the special duty of the rulers of the Church, and according to the practice of our Covenanting forefathers, themselves to go before the people in the work of Covenanting.

2. "Therefore agree to hold a special meeting of Synod, at which, after humbling themselves before God, and prayer, they will, as a Synod, solemnly engage in the act of Covenant Renovation.

3. "After having thus engaged themselves to the God of their fathers in solemn Covenant, they will take such steps as may then appear necessary to lead their people to engage in the same great work with as little delay as possible."

MISSIONS.—The twenty-fourth annual report of the Board of Directors of the Missions of the Church was presented and read by Dr. Houston, the Foreign Secretary. It gave a detailed account of the proceedings during the last year, and of the present state and prospects of the various missions. That to the British North American Colonies especially appeared to be in a prosperous condition. Two houses of worship are in progress of erection. The missionaries are contemplating the extension of the mission, by opening several new stations, and there are under the care of the Presbytery in the colonies, three young men as candidates for the ministry.

The report was adopted, and ordered to be printed for circulation throughout the church.

A committee, consisting of Messrs. Russell and Savage, with Messrs. E. Chancellor, J. Simms, and A. Small, Elders, were appointed a committee to examine the missionary accounts. Dr. Houston tendered his resignation as Foreign Secretary, which was accepted, the Synod tendering to him their unanimous thanks for his long-continued and faithful services. Mr. Simms was unanimously chosen Foreign Secretary, and the following were appointed the Board of Directors for the ensuing year:—Rev. Drs. Stavely and Houston, Messrs. Cameron, Dick, Nevin, Chancellor, and Wallace: with

Messrs. E. Chancellor, W. Harvey, and Joseph Clarke, Elders; Rev. William M'Carroll, Home Secretary, and Rev. Samuel Simms, Foreign Secretary; Mr. William Moore, North-street, Belfast, Treasurer.

It was agreed that, in future, two missionary reports should be presented annually to Synod—one by the Home, and the other by the Foreign Secretary.

The case of the Manchester congregation was considered at the conclusion of the missionary business. After the report of a committee had been received and adopted, Mr. James Byers, as commissioner from the congregation, was heard; and it was agreed that the clerk of the Synod should forthwith remit to the Rev. Robert Johnson, the former pastor, the sum of £100, which the congregation had forwarded to Synod, in payment of arrears of stipend due to him, and should recommend him, in consideration of the circumstances of the people, to accept of this sum, as payment in full of all demands which he has against them. Arrangements were made for supplying the congregation in Manchester with public ordinances, and Messrs. Sweeny and T. Carile were appointed to dispense the communion in the congregation in the month of October, and to labour each some Sabbaths in Manchester.

IRISH MISSION.—The subject of a mission to the Roman Catholics in Connaught, was considered at the close of the missionary proceedings. It appeared from the missionary report, that various steps had been taken to induce a minister to engage as principal agent in conducting this mission, but without the desired success. After members of Synod had expressed strongly their desire to see this mission in active operation, on the motion of Mr. Kennedy it was agreed—With respect to Irish and foreign missions, Synod having still with regret to record their inability to find suitable agency, and earnestly desirous of going forward in the great work of missions, do now offer to take under their care, with the view of training them as missionaries, any young men of known piety and devoted spirit, who, through any of the ministers of the church, may express to the Missionary Board a desire to devote themselves to either of these fields of labour, and who will undertake, when their education is completed, to put themselves entirely under the direction of Synod.

FINANCES OF THE CHURCH.—A slight modification was made in one of the regulations for the distribution of this fund. The Board of Administrators reported that no candidates had yet offered as beneficiaries. The trustees of the public funds reported that the sums lodged in bank were upwards of £400 for the Bi-centenary fund, and about £550 for the education fund.

MINISTERIAL SUPPORT.—The matter of ministerial support was remitted to the committee on Covenant-Renovation. Mr. Savage gave notice of a motion that the Synod should originate a sustentation fund for the support of the superannuated ministers.

POPISH ENDOWMENTS.—Mr. Russell submitted, on the part of a committee, resolutions on Popish endowments, which were adopted and ordered to be published with the minutes. We willingly append these, as containing a faithful protest against a policy which is evil in principle and fraught with danger to the best interests of a Protestant nation.

The Synod closed its proceedings at six o'clock on Friday evening, and was finally adjourned with prayer by the Moderator. The business was conducted throughout in a spirit of harmony and brotherly affection.

Resolutions on Papal Endowments adopted by the Reformed Presbyterian Synod, at the late meeting in Belfast.

Resolved—1. "That the exalted Mediator is, by the Father's appointment, not only King in Zion, but also the governor among nations."

Resolved—2. "That the nations, as the subjects of his moral government, are under solemn obligations to acknowledge his supremacy—receive his laws—embrace scriptural religion, and extend to it legal sanction and encouragement.

Resolved—3. "That a nation enjoying the light of Divine Revelation, and

legislating in favour of antichristian error, incurs the most awful responsibility—it violates the law of the God of heaven—sets aside the authority of the King of kings—leagues itself with his enemies, and exposes itself to the judgments denounced against them that make war with the Lamb.”

Resolved—4. “That Popery is clearly delineated in the sacred Scriptures as the great apostacy which, for many centuries, would exercise a most pernicious influence over the nations of the earth, and because of whose persecuting rage the Church of Christ should wear sackcloth and dwell in the wilderness—a system that manifests its antichristian character by arrogating to its chief Christ’s glorious prerogative of headship over his Church, by its assumption of infallibility, by its denial of the right of private judgment to the people, and by manifold corruptions in doctrine utterly subversive of the gospel of Jesus Christ. A system that tramples upon the civil and religious liberties of mankind—that connives at the despotism of civil rulers, and instigates them to persecute the followers of the Lamb—a system pre-eminently dangerous to the liberty, peace, and stability of kingdoms, and ruinous to the spiritual and eternal interests of immortal souls.”

Resolved—5. “That Synod regard with the strongest disapprobation and alarm, the conduct of the rulers of this great and enlightened nation, who, with the facts before them that Popery is leagued with continental despotism for the overthrow of civil and religious liberty throughout the nations of Europe—that in this realm and its colonies it presents to statesmen the greatest difficulties, both legislative and governmental, and especially in Ireland, where it is a main cause of the degradation and wretchedness of a great part of the island, and a special hinderance to its prosperity—have, notwithstanding, endowed it in most of the colonies, and have liberally endowed the Popish College of Maynooth, where hundreds of young men are daily trained in principles dangerous to the peace of nations, detrimental to their prosperity, ruinous to souls, and opposed to the glory of Immanuel.”

Resolved—6. “That we hold ourselves bound, as much as in us lies, to do good to all men—we deplore the personal hostilities so frequently manifested by the worst characters among the adherents to conflicting religious systems.

“It is to Popery we are opposed, not to the people who have embraced its delusions. We execrate the system; we pray and labour for its downfall; we love the people; we desire their enlightenment; we strive, as we have opportunity, to promote their temporal and eternal welfare. We would save them from the political bondage and social wretchedness to which Romanists are subjected in the territories of the Pope, in the city of the Cæsars, at the foot of the Papal throne. Because we love them and love our country we use great plainness of speech; we wish many to be brought out of Babylon, that they may not be partakers of her plagues. We would warn this nation not to drink of ‘the wine of the wrath of her fornication,’ for her sins have reached unto heaven, and God hath remembered her iniquities.”

“The principles of civil and religious liberty, for which our fathers shed their blood, are dear to our hearts; the sons yet inherit much of what their fathers’ faithfulness and valour won. The privileges enjoyed by the followers of the Lamb in these lands are great and manifold, but farewell to them all, should Popery ever gain the ascendancy in these favoured isles.”

Resolved—7. “That while this Synod regards a nation enjoying the light of Divine revelation as bound to give legal sanction and encouragement to scriptural religion, it cannot but deplore the fact, that the British government is guided by no scriptural principle in reference to endowments.

“If the endowments of the two national churches be defended on the ground that God and revealed religion have a claim upon the nation, leaving out of sight the antagonism of the two churches, in regard to the ecclesiastical government, as of minor importance, this argument would not only fail to justify the government in endowing other churches holding the most conflicting sentiments in regard to the very essentials of revealed religion, but it would present an insurmountable obstacle, as important truth and opposing error cannot both claim national support as being from God. The principle of a national establishment of religion is utterly subversive of (denominational) endowments as they are conferred in these lands.

“Nor can these endowments be defended on the principle of political justice, even though we should grant, which we cannot, that a nation may set aside the claims of God and his truth, and put the heresies that have emanated from the

father of lies on the same footing with the truth of the Redeemer; for what justice is there in dealing out a mere pittance to Presbyterians, while liberal provision is made for the clergy of the Established Churches? and besides, many are compelled to pay into the national treasury for the support of conflicting systems who cannot conscientiously partake of such endowments.

"It is obvious that it is not to the claims of God and his truth that endowments are conceded in this realm—the object is evidently political, and the same whether it is a Presbyterian Synod, orthodox or Arian, or a Popish College that is endowed. Could the people's attachment to the government be strengthened, could they be rendered more obedient to the law and regardful of order by administering to them spiritual poison at the national expense, it would be a dangerous course for rulers to pursue, and one that must eventually lead to deplorable consequences. 'Be wise now, therefore, O ye kings: be instructed, ye judges of the earth.'—Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.'

"This Synod cannot, therefore, but greatly regret that evangelical churches should partake, in common with Maynooth, of endowments on grounds subversive of the principle of an establishment as acknowledged by themselves, and which must either silence or greatly weaken their protest against the endowment of Popery."

Resolved—8. "That Synod rejoices in beholding the reaction in the public mind produced by recent popish measures. Generous and liberal-minded Protestants naturally sympathized with Romanists under grievances real or imaginary, and were in danger of forgetting the unchanging character of Popery, and being made the abettors of measures by which chains might be forged for posterity. We rejoice that the Protestant spirit of the nation has been evoked; may Zion's King make the awakening that has taken place to promote greatly the social, political, moral, and religious prosperity of our beloved land."

Resolved—9. "This Synod cannot refrain from expressing their deep sympathy with those missionaries who, in any of the continental states, have been expelled from their spheres of labour, or impeded in prosecuting the objects of their missions, and those witnesses for the truth who, in Hungary, Tuscany, and other continental states, are exposed to many inconveniences and sufferings, because of the hostility of despotic rulers to the glorious gospel. We would also express unfeigned thankfulness to God for the grace by which His suffering children have been sustained while exposed to persecution for their proper appreciation of the word of life, and tenacious adherence to it as the charter of their hopes, and we affectionately and earnestly recommend these servants of God to the sympathy and prayers of our people."

AFFAIRS ABROAD.

Sandwich Islands.—These islands are in a critical situation. France has an eye upon them. The Jesuits are there, and busy. Annexation to the United States is much talked of. *The Polynesian* of May 1st—the newspaper published in these islands—contains the report of the minister of public instruction. "From this document," says the Presbyterian of the West, "we learn that the whole number of public free schools taught by the natives in the Hawaiian language and literature in 1851, was 535, of which 104 were Roman Catholic, 431 Protestant. The number of scholars in the Protestant schools was 12,976; the number in Romish schools, 2,506. The total receipts from school taxes for the year 1851, was \$27,782.93; the expenditures on public schools, \$25,271.08. In the Protestant schools the principal reading book is the Bible. In the more advanced schools are found works on Algebra, Geometry, Trigonometry, Surveying, Moral Philosophy, Natural Theology, Church History," &c. &c.

As usual, the Papists, who have merely followed in the wake of the Protestant missionaries, are doing all in their power to counteract their efforts. They even complain that the business of public instruction is not under their control. On this topic the report says:

"But in regard to the appointment of Protestant clergymen, missionaries, or ex-missionaries, to the subordinate offices in the Department of Public Instruction, I may remark, further, in its justification, that a great majority of the people, in all the districts, are Protestants, and, I have reason to believe, are well satisfied with such appointments thus far; that our common school system owes its efficiency, and, in fact, its very existence, to the friendly co-operation of the men referred to; the entire mass of Hawaiian school books and literature, amounting to over 80,000,000 pages, (not including a few primary books mostly of religious character, published by the Catholic Mission,) are the result of their labours; most of our native schoolmasters, and many of our most worthy and efficient native officers of government were brought up under their instructions, and, moreover, passing them by, it would be extremely difficult, if not impossible, to find suitable persons, in some of the remote districts, well qualified and willing to discharge duties of little or no profit, and attended with numerous petty vexations. No man will do it, except as impelled by benevolent motives."

China.—We find in the "Preacher" of Aug. 18, an extract from Dr. Gutzlaff's work, which presents a view of the internal condition of the Chinese empire very different from that usually received.

"Foreigners, who know nothing about the internal state of the country, are apt to imagine that there reigns lasting peace. Nothing is, however, more erroneous: insurrections of villages, cities, and districts, are of frequent occurrence. The refractory spirit of the people, the oppression and embezzlement of the mandarins, and other causes, such as dearth and demagogues, frequently cause an unexpected revolt. In these cases, the destruction of property, and hostility against the rulers of the land, especially if these have been tyrants, is often carried to great excess; there are instances of the infuriated mob broiling their magistrates over a slow fire. On the other hand, the cruelty of government, when victorious, knows no bounds; the treatment of political prisoners is really so shocking as to be incredible, if one had not been an eye-witness of these inhuman deeds. . . . One of the most common evils in China is starvation. The population is very dense; the means of subsistence are, in ordinary times, frequently not above the demand; and it is, therefore, nothing extraordinary to witness, on the least failure of the crop, utter wretchedness and misery. To provide for all the hungry mouths is impossible; and the cruel policy of the mandarins carries their indifference so far, as to affirm that hunger is requisite to thin the dense masses of the people. Whenever such a judgment has come upon the land, and the people are in want of the necessaries of life, dreadful disorders soon arise, and the most powerful government would not be able to put down the rising and robberies which are committed on the strength of the prevailing misery. There seems to be a total change in the peaceful nature of the inhabitants, and many a patient labourer turns fiercely upon his rich neighbour, like a wolf or a tiger, to devour his substance. No one can have an idea of the anarchy which prevails on such occasions, and the utter demoralization of the people. Yet, as soon as relief is afforded, and a rich harvest promises fair, the spirit of order again prevails, and outrages are put a stop to. The people then combine, arm themselves, and proceed in thousands to catch marauders like wild beasts. No mercy is shown on such occasions; and the mandarins, on account of their weakness, cannot interfere. Scenes of this description very often occurred, without giving rise to severe reflection on the character of Taoukwang's administration."

China is destined soon to undergo great changes. This state of things augurs a change. When, in addition, we consider the efforts of the missionaries, and the fact that thousands of Chinese are now in California,

where they will get not a few novel and strange notions to carry back with their golden gains to their native country, we cannot but anticipate the rapid approach of a new era for the "celestial empire."

Turkey.—It is generally, and we think truly, thought that Turkey is in a state of decay. It certainly is as a *Mohammedan* power. Its religion is fast losing its fanatical character. When that is fairly gone, nothing will be left. As to its political state—weak or strong—this is a more doubtful matter. A French paper asserts the latter:

"The events of 1828, which had thrown Turkey under Russian influence, and those of 1840, which proved the power of Mehemet Ali, contributed to keep up the idea that Turkey was slowly falling into an abyss. After 1828, Turkey came out of her terrible struggles with Greece, which had armed for her liberty; revolutions in different provinces had weakened her; her finances were exhausted; her annual revenue did not exceed one hundred millions; her army was not more than thirty thousand men; and her fleet had been destroyed at Navarino. Under these circumstances Turkey naturally drew toward the power which threatened her the most, and sought a defender in Russia, whose omnipotent influence revealed itself by the treaties which interdicted the entrance of foreign vessels of war into the Black Sea. All these conditions are, however, now changed. The army is in a state to resist any aggression; her steam fleet can contend against the Russian navy, if it should ever attempt a coup-de-main against Constantinople; her finances are re-established, and improvements of every kind have been introduced. Russian influence has consequently diminished in proportion as the dangers which first imposed it have been removed. But in addition, during the last thirty years, a moral revolution of great importance has taken place in Turkey. That country has now freed itself from the prejudices of Mussulman fanaticism to enter firmly on the path of civilization. The old fanatical Turks have seen that they could not struggle any longer against the movement of progress, which was gaining ground every where; and again, it is France which is the soul and model of the transformation which has been effected. Our dress, our arts, nay, our customs, are imitated by the rising generation there. The Turkish troops follow our rules and discipline; the finances of Turkey borrow from our budgets their order and regularity; and in fact, the credit of that power is now so firm that it is in a position to realize at present a loan of forty to fifty millions with the European bankers. Turkey has not, as yet, political institutions of any great extent; but she has the germ of large municipal liberties, which are the bases of every liberal constitution. Such progress and tendencies have raised Turkey to the height of the great nations of Europe."

We may admit the facts here stated, but we need not concur with the conclusion of the writer that Turkey is "progressing" in real national strength. However, this much is certain—Mohammedanism is on the wane. Like Popery, it is dying at the heart. Infidelity is, in the meantime, taking the place of fanaticism. It is preparing for its downfall.

Naples.—The Popish powers are evidently determined to quench, so far as their authority extends, every spark of true religion—to stop every crevice by which light can possibly enter their benighted territories. It seems that some Protestant schools have been kept in Naples. A "foreign correspondent" thus writes respecting them:

"I have before drawn your attention to the continual persecution of the Jesuits on all questions relative to education, which is here entirely in their hands. The police have received orders to visit particularly the two or three Protestant schools of Naples, and request the proprietors of the same to pre-

sent themselves before the authorities; which has ended in obliging them to place their establishments under a Roman Catholic governor, or governess, as the case may be. The persons thus attacked are Swiss, and having no protection from their Consul, they have been compelled to submit."

They have gone a little further. This writer adds:

"Mr. Hamilton is an English Protestant schoolmaster, who settled in Naples early in 1848, and opened a Protestant school for the instruction of English and Swiss boys. His establishment rapidly increased, and therefore attracted the jealousy of the Neapolitan ecclesiastical authorities. Not being able to treat Mr. Hamilton as they had treated the Swiss, he became the object of indirect annoyance. The police visited the parents of his pupils, and endeavoured to influence such as had any connexion with, or dependence on, government employment. Some were induced to withdraw their children, under fear of the parent losing his appointment (engineer, for example) in Naples. Other Protestant parents, having less protection than British subjects, were equally intimidated; and by such means Mr. Hamilton's establishment was reduced to some dozen children of purely English parents. Such was the state of things, when Mr. Hamilton, a few days since, was called before the police, and told to shut up his school; that the government could no longer allow a Protestant school to exist in Naples. Mr. Hamilton replied, that he carried on his business of schoolmaster by right of treaty; that he had never offended the law, and would not, therefore, comply with the unjust demand of closing his school. Soon after this interview the police suddenly entered the house of Mr. Hamilton, and turned out all the boys by force, some of whom, their parents not being in Naples, were positively in the streets, not knowing where to go. This unjustifiable act was immediately communicated to Sir W. Temple, who no doubt has taken immediate steps to protect Mr. Hamilton."

Tuscany.—The same process is employed in Tuscany. Florence, the capital, like Naples, has had some Protestant schools. The following shows that they, also, are to be crushed:

"The government has already taken measures for the suppression of several private institutions there, and amongst others that of the German Swiss school attached to the Protestant Church. The committee have applied to the Prussian minister in this emergency, and he has assured them of protection. I believe the case will be referred to the Prussian government. Active steps are being taken against Protestant proselytism, which has of late made signal progress in Tuscany. I am assured that thousands are ready to secede from the faith of their fathers, if the public declaration of such a change were not attended with dangerous consequences. The celebrated Leopoldine laws stand in the way of the ultra-clerical party, who are very powerful here, and are eager to crush the march of Protestant proselytism."

Still, the work goes on. Proselytes are made. Col. Tronchin thus writes:

"Italy is now under a pressure that does not allow us to labour with so great facility as we could desire. Nevertheless, the kingdom of God advances. We have received at Geneva several converted Italians, whom we are instructing systematically in the Word of God. By this means we hope to furnish good and faithful missionaries for that unhappy country. The iron hand which crushes Italy has no power to arrest the work of the Holy Spirit. Souls are brought, one by one, to read the Word of God and various tracts, which we are enabled to furnish them by providential means. In many places in Piedmont, Bible-readings are kept up by converts. They are small congregations, it is true, but then the kingdom of God cometh not with observation.

"We have lately witnessed some gratifying conversions among the Italians. A judge at Naples, a very zealous Catholic, having retired to Rome, witnessed there all the popish abominations, and became infidel and materialistic. Obligated to flee from Italy, he took refuge at Athens, and procured a Bible for the purpose of making sport of it, having heard Dr. King, the American missionary, speak of it. He spent a year and a half at Athens, and then left for Constantinople, an infidel still. Being compelled to return to Italy on account of his health, he arrived at Turin ill, and dropped in at a little Bible-meeting held by one of our missionary friends and some converted workmen. The Lord there converted him, and he is now with us at Geneva studying for the ministry. Dr. Merle D'Aubigne approves him as destined, to all appearance, to become a very able helper.

"The papal tyranny, and the alliance of the Romish clergy with the foreign armies holding Italy under the yoke, awaken the sympathies of the people in behalf of those who offer them the 'glad tidings' that Jesus Christ has died for them, and that the grace of God alone can procure peace and true happiness for man in whatever situation he may be."

France.—There is little new in France. The elections have been held for the Legislative Assembly. There were few voters,—in fifteen departments so few that a new election has been ordered in them. A decree has been issued permitting the return of some of the most distinguished of the exiled. M. Thiers is one of the number. It is reported that Russia, Prussia, and Austria have entered into a compact to prevent the assumption of a *hereditary* imperial authority in France.

England. The Parliaments.—The general elections having been brought to a close throughout the United Kingdom, there was a complete lull in party and political excitement. Each section of politicians was quietly counting its strength, and marshalling its forces for the coming parliamentary struggle in October. There seemed to be an idea that any government would be impossible in the constitution of the new Parliament; it was thought that in it, neither Lord Derby nor Lord John Russell would be able to command a sufficient majority to establish a strong government. The *London Spectator* reckons that the House of 654 members will contain about 310 supporters of Lord Derby, and 344 professed Liberals. At the same time it admits that among the latter there are so many temporizers, that the entire number could never be relied upon as a steady phalanx. The chief project, therefore, of the opposition, will rest upon the probability of the Ministry bringing forward some measure that will, in turn, break up their party.

The question of the Maynooth Endowment has entered largely into the late election. Until Parliament meets, the strength of parties on this subject is somewhat uncertain. The probability is, however, that the Endowment will be, at least, modified—and that some laws may be enacted imposing additional restraints upon the Papists—for example, requiring the limitation of the members. There is, certainly, a Free Trade majority. That there are many evangelical Christians in Parliament, we have no reason to believe. Still there are some.* George Thompson, who

* We introduce here the following note to page 173 of the July number of the Westminster Review:—"It is an interesting fact, and one that has come to us on high authority, that for many of the latter years of his life, Sir Robert Peel was in the invariable habit, at whatever hour he returned from Downing street or the House of Commons, of reading in some serious or religious book, for half an hour before retiring to rest. It was only by this habit, he said, that he could keep his mind calm and clear, after the distractions and irritations of the day."

was defeated in the Tower Hamlets, has been returned to Parliament from the University of Aberdeen, Scotland.

Dr. Achilli.—This distinguished convert is again preaching. Previously to his trial his chapel was deserted. Since the conviction of Newman—and, of course, the vindication of Achilli—he has, by the advice of his friends, opened another. The correspondent of the Presbyterian says of this case:

“The Achilli case has seriously damaged the Popish cause, revealing, as it did, the character of the Romish priesthood as essentially depraved and immoral, in Italy at least. In whatever aspect the matter is viewed, Popery has ruined her own reputation, if she has any to ruin. If Achilli be innocent, as in charity and justice we are bound now to believe, what a fearful amount of calumny, falsehood, and perjury, must be put down to her account! If Achilli be really guilty of what has been laid to his charge, then does Popery, by her own confession, connive at and encourage vice, even in its most hideous and disgusting forms, heaping her highest honours upon one whom she knew all the while to be an abandoned profligate.”

Puseyism.—The same writer adds, on this subject:

“Puseyism, or semi-Popery, is quite as rampant as ever in the Church of England. But whatever may be the tendencies, in this respect, of too many of the clergy, a spirit has begun to manifest itself among the laity, which is decidedly opposed to all Romanizing practices and feelings. At the head of a large and faithful band of truly evangelical laymen, animated by this decidedly Protestant spirit, stands the Earl of Shaftesbury, a nobleman distinguished by his devoted piety and his enlightened philanthropy. Under his auspices, accordingly, a Protestant Defence Committee has been formed, with the view of discouraging, in every legitimate way, the further development of Puseyism in the English Church. From this large and influential body of the laity something may be expected, but we fear the Oxford opinions are too widely spread to be easily eradicated.

“The Puseyites are anxious that education should be completely under the control of the clergy, and in this course they have met with no small encouragement by their recent triumph in the National Society, which has led to the resignation of Mr. Colquhoun, one of its most active and energetic directors. The Privy Council Committee on Education also has recently issued a minute which plays into the hands of the Puseyite party. This has given great offence to the evangelicals of the English Church, who, having lost the day in the National Society, are about, it is said, to form a society of their own.”

Ireland.—From every quarter evidence accumulates that the religious condition of Ireland is not unlikely to undergo a rapid change. The London Quarterly Review says:

“Elements of almost marvellous change are fermenting in Ireland:—Romanism is in process of breaking up—life and thought are stirring and struggling within it; and not alone in some peculiar locality, or in one passionate sally of secession, but in variously circumstanced districts, and in a continuous outpouring, which has deepened and widened until the rivulet has swelled into a stream that promises to become a flood. Multitudes upon multitudes are represented as passing away from a church, ‘out of which,’ they used to believe, ‘there was no redemption’—and we, Protestants, that there was no deliverance. Leading organs of the press, British and Irish, Protestant and Romanist, are agreed as to the fact. Strangers, prejudiced and unprejudiced, who have visited that country for the express purpose of exploring its religious condition, report to the same effect. Speakers at public meetings grow eloquent in praise or in censure of *the New Reformation*. A ‘Catholic De-

fence Association,' under the presidency of Archbishop Cullen—special nominee of the Pope—is employed to put this Reformation down. A Society is established by the Lord Archbishop of Dublin (Dr. Whately) to protect converts against Papist persecution. And, after ample consultation with the heads of the Established Church, the Lord Bishop of Tuam (Dr. Plunkett) has announced his resolution to dispense with the University testimonials usually required of candidates for holy orders, that he may provide for Irish-speaking congregations, converted from Rome, ministers with whom they can hold converse in the language they best understand. No trivial movements could have led to such results as these."

To weaken the force of the statements made by Protestants in reference to the number of conversions, the Papists asserted that they were due to bribery and coercion. The Reviewer effectually refutes this statement, and then goes to *prove* that the coercion came from the other quarter—that clergy, missionaries, teachers, and converts, have been made the objects of virulent assaults in many places. He sums up as follows:

"If discountenance could have frozen the Protestants into inaction, their cause would not have prospered. War was waged against the properties and persons of our clergy—until insurance offices declined to grant policies on their lives. The Ribbon Confederacy—(alive and stirring under new names)—notified its resolution to keep down 'heresy.' Scripture readers were pursued with ruthless violence—their protectors shared in the peril. One fanatic, made amenable to justice, boasted on the scaffold that he was not to blame for failing in *one* of his devout undertakings. His aim had been true—and if the Bible in the purposed victim's pocket intercepted the slugs, he, the pious ruffian, was not accountable. Men of this stamp did their work so effectually that at one time, and for no brief space, intelligence of three murders on an average reached Dublin Castle every two days. *Menaces* were scattered abroad where the assassin was less likely to follow his vocation with impunity—the signal of the lighted turf spread alarm throughout all Ireland—friendly warnings conveyed to Protestants to show themselves in Romish chapels and make pecuniary offerings to the priests—conspiracies, also, to swear away in courts of justice the lives of faithful men, concocted with diabolical ingenuity, and in some instances only baffled by what we must call marvellous interpositions of Divine Providence—combined to form a system of warfare and persecution such as never yet was carried into effect, unless in a country where barbarism and bigotry were found co-existing with the worst vices of civilization."

As to the extent of the changes wrought within a few years, we find the following in the annual report on the home missions of the General Assembly, Ireland:

"It has been repeatedly published that a single district of Connaught contains ten thousand converts from Rome; and an appeal has been made to public charity for the erection of eight new churches to accommodate them. In a district where, a few years since, sixty thousand men assembled at the command of the priests to prevent a cow, protected by police, soldiers, and artillery, from being sold for tithe, there are now eight hundred converts from Rome, while two hundred more have emigrated or died. A single mission in Ireland has in connexion with it fifty congregations of converts, and 30,000 children of Roman Catholics in its schools."

We regret to learn that the potato disease has again made its appearance in Ireland, and also in England. It is feared that it will be worse than for some years past. Emigration is as abundant as ever. Many are going to Australia to dig gold.

THE COVENANTER.

OCTOBER, 1852.

[For the Covenanter.]

THE SEVENTH VIAL—CONCLUDED.

In the present essay, we shall attempt to give, according to promise, *the probable history* of the last and most terrible of the “seven last plagues.” Modesty becomes us in treating of the future, the events of which are concealed in the bosom of a sovereign Providence. We do not pretend to lift the veil which obscures the future, but will confine ourselves to a simple interpretation of the statements of the prediction itself.

As intimated in the interpretation of the imagery of the vial, there will be a fierce conflict of opinions, as the result of the subtle and powerful working of the “three unclean spirits like frogs.” Truth and error will grapple in their last and most violent conflict. The great principles of civil liberty will be firmly and nobly defended against the violent assaults of absolutism; and the Christian religion in its authenticity and purity, against the virulence and impiety of infidelity and the superstition and ferocity of the Roman Church. The battle of the Reformation will be fought over again, added thereto, the final battle between liberty and despotism. We treat not now of the battle of blood, but the battle of opinions. Religion and liberty will be attacked by the pen and by the press; and their doctrines examined and sifted by all the power and ingenuity of the human mind under the venom of despotism and infidelity; but the power of truth will be manifested in the might and valour of her champions. She is great, and she will prevail. The bonds of unity between the kingdoms which compose the Roman Empire, will be broken, and the prominent nations sundered from each other. The leading European powers, within the domain of *the Beast*, are Austria, England, and France. These great powers will probably constitute the heads of the *three* parts into which the empire is divided. “The great city was divided into three parts.” The minor kingdoms, making up “the ten horns,” will form under these several leaders, and deadly will be the conflict of opinion and of blood which they will wage with each other, filling Europe with misery and carnage. In the present commotions of Europe, the nations seem to be arranging themselves in view of such division. France seems to occupy a hostile position in relation to the other nations of Europe. Though she has bowed her neck to the yoke of a despot, yet he does not please the absolutists, because he is not a legitimate despot: to satisfy them, a Bourbon must occupy her throne. This may constitute a bone of contention. Austria looks at France with a jealous and malignant eye; whilst England cannot coalesce with either, because of her protestant character, and the elements of liberty in her constitution. This seems to be the natural division, and out of this will grow the fearful conflict, which shall rage until the nations shall be desolated.

“And the cities of the nations fell.” There shall be a complete dissolution of the national organizations. The capitals of the despotic governments are the keystones of the arch of their power. Overthrow them, and the national organization crumbles, as the stones of the arch fall when the keystone is removed. *Paris is France*. The mighty capitals of European power, perhaps, like Babylon, shall become a desolation, and the nations themselves subverted and destroyed.

The Roman Church shall be destroyed by this overwhelming judgment. “And great Babylon came in remembrance before God; to give unto her the cup of the wine of the fierceness of his wrath.” This is the mystical Babylon—the Roman Church, so graphically described in the seventeenth chapter, as a woman sitting upon a scarlet-coloured beast, and upon her was a name written, MYSTERY, BABYLON THE GREAT, &c. “The woman which thou sawest is that great city which reigneth over the kings of the earth;” v. 18. This so plainly indicates ROME, that we need not further proof. She is the city of “seven hills” or “mountains” where the “woman sitteth;” v. 9. It is manifestly the Roman Church, reigning over the nations of the earth, from her great metropolis, the city of Rome. She has deluged the earth with the blood of the saints. For “in her is found the blood of prophets, and of saints, and of all that were slain upon the earth.” She has made the saints to drink of her cup of wrath. But her sins and her cruelty “came in remembrance before God,” and in his holy indignation, as the avenger of his saints, he extends to her lips “the cup of the wine of the fierceness of his wrath,” and she is made to “wring out the bitter dregs thereof;” and as she has made the ways of Zion mourn, the scene is now changed, and the heavens rejoice over her, and the holy apostles and prophets; for God hath avenged them on her. “And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all;” xviii. 20—22.

The greater and lesser nations shall be utterly destroyed, as we have already seen, as to their present national organization and powers. “And every island fled away, and the mountains were not found;” v. 20. Islands are suitable symbols of the lesser kingdoms, and mountains fitly represent the greater. Thus was the mighty empire of ancient Babylon represented: “Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth;” Jer. li. 25. The mighty kingdoms of Europe shall be dashed against each other and shattered as the potsherd when smitten by an iron rod. God will thresh these mountains, and make them like the chaff of the summer threshing-floors, and uproot and scatter the lesser nations, as when the islet is upheaved by the tempest and swept away by the billows driven by the fierce winds. The entire system of despotic power shall be uprooted, and driven from the earth by the storm of Jehovah’s ire. There shall not be a despot, or a despotic power, lesser or greater, left upon the earth, when this vial of wrath shall be executed.

This terrible overthrow of these despotic kingdoms shall be effected by the power of civil liberty on the one hand, operating like the repeated shocks of an earthquake within themselves; and on the other, by the force of foreign war operating from without, coming down upon them like a tremendous hailstorm, scathing and desolating all before it. Even now the masses are studying their rights. Able men and patriotic, like *the great Hungarian*, are raised up in providence, to teach the ignorant masses their rights, and to kindle in their bosoms the flame of liberty. The spirit

of liberty is now abroad, and the bosoms of the multitude are expanding by its animating breath, and they are beginning to lift up their heads and to stretch their backs beneath the burdens which oppress them, and to look abroad with the feeling that they are men, and the firm determination to be freemen. Every nation of Europe, small and great, shall be shattered by civil revolution; fierce and civil wars shall rend their bosoms, in the dreadful strife of the people contending with the despots for their civil and religious freedom. It is not affirmed, that the masses will have, as a body, in any nation, during the rage of this conflict, a correct view of the nature of civil or religious liberty. They will not. But they will realize their oppression, they will know that they have a right to freedom, that they are not the inalienable property of their oppressors, whether kings, or nobles, or priests, yet they will be more terrible to the kings and tyrants of the earth, by their want of general intelligence, and the humanizing influence and elevating power of pure religion. The French Revolution is a fearful type of what the tyrants of the earth have to expect from the upheaving of the imbruted masses, when animated by a furious zeal, unenlightened and unsanctified.

Yet the love and desire of liberty, though misdirected, and more terrible because misdirected, shall animate the masses on the one hand, and the fell spirit of absolutism shall impel the tyrants on the other, and the collisions of the infuriated combatants shall shake the kingdoms, as when the earth is rocking under the throes of the mighty earthquake. This awful judgment will marshal the nations beyond the limits of the Roman Empire, perhaps under Russia as their head, and hurl them upon it with the force and destructive efficacy of the irresistible hailstorm, and utterly overwhelm it, already rent and torn by the violence of internal conflicts.

I feel almost the confidence of inspiration that Russia is the hailstorm of the seventh vial, by which the despotic powers of Europe are to be swept as with the besom of destruction. The north is the magazine of hail. The Russian Empire, like a dark hail cloud, stretches over the north of Europe, Asia and America. This black cloud has, for a long period, been collecting and increasing in intensity and blackness. The thunders are even now heard, and lightnings are flashing in its dark bosom, and there is the noise along the north as of thousands of ancient war chariots rushing to the battle. Southern Europe is astounded, and gazes upon the brewing tempest in the north, with trembling and dismay. Russia is fearfully adapted for the work which we believe she is destined. She is the most absolute despotism on the earth. If there are in Russia some few hard, intractable and stubborn spirits who are filled with European doctrines, they are immediately sent to join the army, where military discipline soon bends or breaks them.

As regards the rest of the population, fatalists, without embarrassing themselves about fatalism, careless of the future, without property, without liberty, and without hopes, certain to obtain either from charity or from despotism the necessary elements of life, indifferent also as to the spot where they may be allowed to subsist, they have no other will than that of the autocrat, whom they adore as a god—no other joy than his good pleasure, and no other grandeur than his conquests. This population, so useful and so pliant—this dough so well kneaded, (if we may be forgiven the expression,) is composed of some forty millions of souls. In other countries you find one or two elements of despotism, with a few feeble germs of liberty, but in Russia every thing tends to the aggrandizement

of this despotism and to the furtherance of its designs—religion, manners, climate, soil, the past and the future.

And then, what an army!—a million of men! and all wearing the best forms of men, the best disciplined, and better able to endure the “laboured battle sweat,” by their constant activity, the rigour of their climate, and their ignorance of all pleasures which serve to enervate.

Nor is it true that the strength of the Russian empire is diminished by its vast size; and it is a false calculation that its dimensions will render it unwieldy and comparatively impotent. The leviathan uses its enormous power with as much proportionate effect as the smaller and more agile creatures of the deep; and the mighty elephant, clumsy as may be his movements, will scatter hosts of swifter animals. A single mass, moved by one informing spirit, directed by one controlling will, must be fearful in proportion to its extent,—the greater the avalanche, the wider the ruin.

Besides, the Czar Nicholas is energetically occupied in training his empire for a grand movement. That vast territory is being intersected with numerous railroads—every improvement is adopted which may facilitate the movement of the huge machine. His eye has long been fixed upon Constantinople, the key of Southern Europe and Asia—the long-gathering hail cloud is in motion, and in a few years it will be seen rolling in awful and overpowering majesty and power in the fury of an irresistible tempest upon the dismembered Empire—torn by the ferocity of internal discord,—scathing and crushing and destroying, as when the fierce storm of judgment burst of old upon devoted Egypt.

The effects of this vial may extend to all the nations of the earth. It is poured out into the air. This surrounds our globe. Its effects will be co-extensive with our atmosphere. All nations, more or less, will be made to drink of this cup of the divine wrath. All are to a greater or less degree despotic. These United States crush by the iron heel of its government *three millions of men!* The oppressed groan in all lands. The seventh trumpet, accomplished in the pouring out the seven vials, overthrows immoral and despotic power, and establishes the millennial kingdoms of the Son of God; the Mediator. Hence the earthquake and the hailstorm shall shake the entire globe, and sweep over its entire surface, and overthrow and sweep away every system of despotic government, whether monarchical or republican, and prepare it for being the happy abode of pure religion and liberty—yea, “God shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.”

The dreadful wars, civil and foreign, by which these results shall be effected, will be accompanied by the most destructive diseases. The atmosphere shall be tainted with the virus of Asiatic cholera, and other fearful epidemics, and these dreadful scourges of our miserable race will combine with the earthquake of bloody revolutions and the hailstorms of war, and render our globe a field of blood and corruption. The human race in all lands will be reduced to a comparative few,—the wicked will be destroyed,—the remnant shall give glory to God, and shall form the nucleus of the millennial kingdoms.

Yes, the enemies of Christ are destroyed and not reformed by this judgment. “And men blasphemed God, because of the plague of the hail; for the plague thereof was very great;” v. 21. They are overwhelmed by the wrath of God,—they are crushed amidst their blasphemy.

But all flesh is not destroyed. There is a remnant according to the election of grace, and this remnant is organized in all lands into the kingdoms "wherein dwelleth righteousness." "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, AND ALL DOMINIONS SHALL SERVE AND OBEY HIM."

The time is at hand—are we prepared for it? Are we believers in union with Jesus Christ, and arrayed under his banner? Are we on the side of truth and righteousness, of religion and liberty? If so,—though we will have tribulations and persecutions, we shall in the terrible conflict be safe and our end shall be glorious.

But on the other hand, are we on the side of error—and defenders of false religion and despotic power? Are we the apologists of European absolutism—and papal abominations and cruelty, and the hunters, at the bidding of immoral and despotic power, of the miserable fugitive from "the rod of the oppressor?" Then we shall sink amidst the convulsions of the earthquake, or be overwhelmed by the wide and terrible desolations of the hailstorm. *Be not deceived—GOD IS NOT MOCKED.* *

MARY QUEEN OF SCOTS.

We have found in an article in the January number of the *Westminster Review* what we have long wanted to see—a true, brief, readable *exposé* of the real character of this wicked woman. We have concluded to publish it—abridging it as much as possible. It is called for. Robertson, Miss Strickland, Mignet, and hosts of novelists and novelettists, have done their best to make out this wretched, adulterous Papist, a romantic heroine—a much injured woman. They have dwelt upon her beauty—her talents—her poetic genius—her pride and loftiness of character, until the world—even the religious part of it—have almost forgotten her debasing impurity, her jesuitical intrigues, her murderous plots. That girls and boys should think of *her* as a sort of martyr, and Elizabeth as a jealous tyrant, is not so much to be wondered at,—but grown men, and pretty intelligent ones, have become a prey to the same delusions. If nothing was at stake but the character of Mary, her name might bloom or rot—we would not much care. But with false conceptions of Mary as a wronged queen, and woman, and mother, are associated not a few mistaken opinions, and hard feelings in reference to Knox and the Reformers of Scotland. Did not Knox make Mary cry?—and was he not, of course, a very cruel man? They would not let her have her own way, and could they be any thing else than northern bears and unrelenting fanatics? The *Westminster Reviewer* has put an end, we hope, to this kind of nonsense. He shows her in her proper character; and, at the same time, vindicates Elizabeth from *every* charge that these romancers have brought against her, as it regards her treatment of Mary.

We are compelled to leave out all the introductory matter, comprising a sketch of the Reformation in Scotland, and thus introducing the *dramatis personæ*—the principal characters of the piece, and their religious positions. Leaving the notice of the Earl of Murray to the reviewer, and omitting others,

we need only say that Mary had left Scotland when a mere child, affianced to Francis the 2d of France. She was married in 1558. Francis—but one year a king—died in 1560, and Mary returned to be Queen of Scotland. But she returned a bigoted Papist, to rule over a now reformed kingdom. Had she been good for any thing, she might have done it. But she was worthless and wicked. Her life was miserable; and she died as she had deserved long before, on the block. We let the reviewer speak. ED. COV.

THE EARL OF MURRAY.

Lord James Stuart, better known to us as the Earl of Murray, was natural brother to the Queen of Scotland; we meet him first under the title of prior of St. Andrew's; these ecclesiastical offices having been the recognised mode of provision for the indirect offspring of the later Scottish princes; not implying of necessity that the holder of the benefices should be qualified professionally; it was a species of lay impropriation, which the church had no objection to recognise in return for protection; yet a more barefaced parade of the uselessness into which these high offices had degenerated can hardly be conceived. The verdict of the present seems singularly to reverse the judgment of contemporaries in its estimate of every most important person who had to do with Mary. Next to Elizabeth, Murray has fallen in for the heaviest share of hard epithets, and has been accused of hollowness, insincerity, ambition, and unnatural cruelty. Intrigues have been laid to his charge which, if real, would have been only not devilish, because they were so foolish; and Mignet, with the rest of the modern writers, has been unable to see in him, or in any other actor in those dark scenes, any honesty or straightforwardness. They could not have been honest, and therefore they were not; and the higher character they bore, the deeper their hypocrisy. Such is the reasoning. Murray was eleven years older than the queen; he surrendered his priorship as soon as he was old enough to understand its nature, and, becoming early one of Knox's congregation, we find him, at his first entrance into public life, tempering the extreme form of party passion, mediating whenever mediation was possible, and commanding the respect of Cecil as the wisest, and of people generally as the justest, man in Scotland. Thus, at the first outbreak with Mary of Guise, he forced his party, in spite of Knox, to take her word that she was dealing in good faith with them: she broke it publicly, and fell with ignominy. He was present at his sister's marriage. He had been able afterwards to secure for her the free exercise of her religion; and if she could only have forced herself to trust him, she might have looked through the world before she could have found a wiser or more faithful guide.

But Mary could trust no one who could not consent to be her instrument. He had brought to Paris with him the treaty of Edinburgh, but she would not sign it.* She was quite open with him; she hated the Reformation and the Reformers; and above all she would not surrender her English claims. Instead of taking his advice, she tried her power of fascination to win him. The Guises tempted him with a Cardinal's red hat; and when both failed, Murray's presence became displeasing.

MARY'S SECOND MARRIAGE.

But the really important thing was Mary's second marriage. The Catholic princes, one by one, were trying for her; at all times a beautiful lady with a kingdom for a dowry is likely to attract suitors—at that time the issue of a

* "It was decided that no Frenchman henceforth should hold any office in the kingdom, that the mass should be interdicted, and that, saving Mary Stuart's rights in Scotland (which were insisted on by Elizabeth,) she should cease to quarter the arms of England, and by a formal act renounce the claim which she had formerly preferred, so long as Elizabeth or issue of her should survive."

world struggle seemed involved in it. In all ways Mary was now growing weary of submission to what she hated. She had her Italian Rizzio about her, and she had been carrying on negotiations with Rome. Murray knew it, and could not prevent it. She had been corresponding, too, with Philip the Second, who had been supplying her with money to be used in her service in England, and then came the proposal for the Darnley marriage, which has been represented as a love match, but which was nothing of the kind. Darnley was no more than a boy, with little enough in him to attract such a woman as Mary, but he was the next heir after herself to the English throne; the Lennoxes were deeply in the confidence of the English Catholics, and a marriage with him would double the strength of her position, while the boy himself, as she supposed, would be as clay in her hands. This, of course, was the reason why Rizzio urged this match, why Elizabeth was so angry about it, why the English party in Scotland felt so strongly what was involved in it, that they tried all means, even force, to prevent it.

DARNLEY AND RIZZIO.

And now, if Darnley had only been what they all supposed! All parties knew his weakness, and all calculated on it. The Protestants feared it, the Catholics built their hopes on it. Only if weak men did but know themselves what they were! But Darnley, poor boy, (he was but nineteen,) had spent his short life fluttering about a court, filling himself with every most foolish notion of show, and vanity, and self-indulgence. His notions of kingship were much what his nursery books might have described it, an affair of crown, and dress, and banquets, and everlasting pleasures. Mary, he had arranged with himself, was to settle into the obedient wife, leaving power and place to the stronger vessel, and he was to be a king, and life was to be a festival.

These visions being abruptly dispelled, he took to loose ways, to drinking, and to much else which was unbecoming, and the crown matrimonial (he showing himself so unfit to wear it) Mary shortly refused him. For all her purposes he was equally useless and intractable. And, now, Randolph* writes to Leicester, in February, 1566:—

“I know the Queen repenteth her marriage. She hateth him and all his kin. I know that he knoweth himself, that he hath a partaker in play and game with him. I know that there are practices in hand contrived between the father and the son to come by the crown against her will. I know that if that take effect which is intended, David, with the consent of the King, shall have his throat cut within these ten days. Many things grievouser and worse than these are brought to my ears; yea, of things intended against her own person, which, because I think better to keep secret than to write to Mr. Secretary, I speak not of them but now to your lordship.”

What was intended did take effect, as we know, in the murder of the poor David. But Darnley had better have been playing his tricks with an untamed tigress than with Mary Stuart.

MARY'S DESIGN.

So far she had played her game in Scotland skilfully and successfully. A really sincere Catholic (it would be unjust to question it,) underneath her seeming toleration, she had been watching her time and giving herself heart and soul to the Italian cause. If she was personally ambitious, her desires for herself were of that large pitch which were coincident with the interests of half Europe, and, light as she appeared on the surface, her deeper passions had set steadily on this wide-world question. Bold, remorseless, and unscrupulous, she persisted, through evil and good, by fair means and by foul, in the pursuit of an object—the restoration of the Catholic religion in the

whole island of Great Britain. If Mary had been able to hold herself consistently in the same tenor in which she began and in which she closed her life, she might have plotted and conspired; given all rein to her intellect to wind among those sinuous intrigues in which it so delighted; and if her course had ended where it did end, or even if she had not, as she easily might have, changed the whole course of European history, if it had ended in assassination or on the scaffold, she might have laid a real claim to the reputation of martyrdom which, as it is, she receives from the Roman Catholics; and with the unbelieving world she would have had an honourable memory. Devotion to a cause is always respectable; it always demands self-sacrifice and self-restraint, and implies something of the heroic. Mary might have had as fair a fame as Elizabeth—though Elizabeth's was the winning cause and Mary's the losing. But underneath Mary there lay an entire wild woman's passionate nature, unknown, unthought of, and uncontrolled, ready waiting to explode.

PLOT TO MURDER DARNLEY.*

In a few more months Darnley was left without a friend and without a party. Mary had prevailed on him to deny his connexion with Rizzio's murder. She never doubted it, but she entangled him in a denial of it, which earned him the hatred of those whom he betrayed, and then, producing the covenant for the murder, with his own signature attached to it, she left him to digest his shame as he might. The prince, our James the First, of inglorious memory, was born, but the father was not permitted to have any thing to do with his child, and Mary, holding aloof and not concealing her disgust with the chain with which she had bound herself, Murray, who had returned to her after the Rizzio affair, and in whom she again professed to feel confidence, proposed to relieve her by a divorce before bad grew to worse; again he was at hand as her guardian genius; again she listened, but only turned away, and followed her own counsels. It is difficult to see what was passing in her mind at that time. She pretended that she would go back to France and wait there, in a hope that Darnley might come to a better mind—a proposal in which no one who knew her could believe her sincere, unless there were other feelings struggling in her, and it was a faint effort of her better nature crying to her to fly from temptation. But the air was growing fearfully electric. Randolph writes: "Things cannot go on much longer as they are." She was heard often wishing she was dead, and then on the sudden she recalled Morton and Ruthven, who had nothing to recommend them to her, except that they were her husband's deadliest enemies. To Murray it seemed all so threatening, that as soon as his divorce proposal failed, he withdrew altogether and left his sister to go her own way.

Here are two specimens of what was passing in the middle of this year, 1566. The first at Craigmillar, shortly after Bothwell's wound and Mary's visit to him. This was before Murray was gone, and he must have been at Craigmillar, though not taking part in this conversation, as is evident from the tenor of it. The persons are the Lord of Lethington, the carnal Maitland, as Knox called him, and the Queen of Scotland; and the subject between them the unhappy so-called King. She had spoken of retiring to France, and of her alarm for her son. Maitland's devil tongue whispers that if she will trust them they will find the means to quit her of him without prejudice of her son.

"But what would my Lord of Murray here present think of it?" was suggested.

"My Lord of Murray," says Maitland, "for all he is so scrupulous as a Protestant as your grace is for a Papist, will look through his fingers and say nothing."

* This, and the following ones, we cannot abridge; they will repay a careful perusal.—Ed. Cov.

"Better leave the matter as it is," answered the queen, "till God in His goodness find remedy thereto. than that ye proposing to do me service it may turn possibly to my hurt and displeasure."

"Madam," said Maitland, "let us guide the business among us; and your Grace shall see nothing but good and approved by parliament."

That day the bond was drawn for Darnley's death. Sir James Balfour drew it; it was signed by Maitland, Bothwell, Argyle, Hunley, and the Archbishop of St. Andrew's, not by Murray, then or after, not by Morton, though he was executed for it. But Mary, her friends say, refused. Alas, is it not a fatal complicity to have listened? They knew her temper and the meaning of these faint refusals.

In the autumn, Lindsay, Ruthven, and Morton came back from England. They were allowed to return to join in the murder if they would join; if they would not (as seems from Bothwell's remonstrance sent to the King of Denmark in his imprisonment,) that it might be laid to their revenge. Whether it was proposed or not to the others there is no evidence to show, but to the dark, terrible Morton it undoubtedly was. "Nurselled in blood and in the shedding of it," as Cecil described him, he was a man worth gaining in such a business; and, high in the confidence of Knox and of the ultras, his countenance would stand them in good stead in case of danger. But Morton, whatever he was, would shed no blood in his own private quarrels. Bothwell told him that the queen approved, but he declined believing that without a note under the queen's hand; and Lethington and Bothwell undertook that he should have it. But for once Mary's prudence saved her; they went to Holyrood to see her about it, and returned with answer that the queen would hear nothing about the matter. Another refusal, exclaim her advocates, but again, unhappily, a damning one. We must follow through this sickening business in close detail, for every thing depends upon it. If Mary was innocent, she was ill-used indeed.

The year was turning now, and it was all bitter winter with her internally as well as externally. On the 20th of January (the date is important) she wrote to the Archbishop of Glasgow of her husband with an animosity which she was at no pains to conceal. In the same January came the affair with Lutyni, one of the queen's household, whom Sir William Drury had to arrest at Berwick, and on whose person he found evidence that some life-and-death mystery was going forward, of which he wrote on the instant to Cecil, though what it was for the present he was unable to discover.

THE BOTHWELL LETTERS.*

And now, as in what follows we intend to quote the letters which were found in the celebrated casket, it is as well that we should anticipate the story and say a few words as to why we receive them as genuine: Mignet has condescended to prove them so at the tribunal at which Mary's modern friends have pronounced them forgeries; it is enough for us to state—that those who call them forgeries must be prepared to maintain and to explain away—that the whole of the leaders of the Protestant party in Scotland, including John Knox, were guilty of a gratuitous forgery in support of an accusation of which they had already sufficient evidence; that this forgery, or in conniving at it, the Scotch Parliament, who examined the letters in the originals, the clergy, and, last of all, the entire Scotch nation, allowed themselves to be implicated, for they were publicly printed in 1572, and never till long after denied. Mary had many friends in the parliament, and there was a long and violent debate as to what should be done with her; but no question was raised as to the genuineness of the letters (although the objections now urged against them

* This was a casket of letters written by Mary to Bothwell. They are so conclusive as to her adulterous connexion with Bothwell, and privy to the murder of her husband—so vile and filthy, as to leave no doubt as to her real character.—Ed. Cov.

are of so obvious a kind that if there is any thing in them at all they would be obvious to a child,) and we are to suppose that Mary had no friend living whose ability was equal to suggesting any.

Lord Grange, who afterwards died in her cause, must have been implicated in the forgery, if it was one, and yet never, not even on the scaffold, dropped a hint of foul play.

The letters were examined privately by the York Commissioners, men of the highest rank in England; and one of whom was at that very time in secret correspondence with Mary herself: yet neither he nor the other two found any thing to urge against them.

For greater security in so grave a cause, the investigation was transferred to London and laid before the Queen's Council. The Roman Catholic peers were summoned among the rest, and after mature and patient examination, the originals having been carefully compared with letters undoubtedly written in Mary's hand to the queen of England, they were pronounced unquestionably and certainly hers; and, therefore, we are to suppose that the leading nobility of England, the ablest lawyers, the bishops, Elizabeth herself, and her ministers, all those to whom we may say the very security of the Protestant faith was intrusted, and who carried England through the worst of years of trial it has ever known, deliberately united in a fraud without parallel for baseness in all history, while Mary's own commissioners, instructed by herself, were so infatuated as to neglect the only ground on which it was possible for them to stand, and by their own silence or evasion to confirm every worst conclusion against her.

It is a task beyond our patience to argue with persons who accept such positions as these, as if there was no difficulty in them at all. One may say decidedly that there are no historical documents of any country, age, or language, which have undergone such an ordeal, and the genuineness of which rests on evidence so overwhelming.

DARNLEY'S SICKNESS AND PENITENCE.

It is the end of January, 1567, and in dull winter weather, Darnley is lying sick of small pox at his father's house, in Glasgow—sick in body, and sick in mind too, for the world had become but a dismal, lonely home for him. The poor "long lad," as Elizabeth called him! It was but two years back when, as first prince of the blood, he was flaunting with mace and sword at Leicester's coronetting; since then he has been mocked with the titles of queen's husband and King of Scotland; and set to walk, as he had been, among such vain shadows, had fallen into wild and wicked ways.

Alas, it would have needed a stronger head than God had given poor Darnley to have carried him straight through such storms and whirlpools as he had been thrown among; and it would go ill with many of us if all the sins into which we had fallen before we had turned twenty years were to stand against us in everlasting remembrance, if so young we had been pronounced past hope and to have forfeited our chance of mending. His dreams of pleasure had come rapidly to an end. They were all flown, and in these sick hours he was learning, as it seems, to understand what they had been made of; he had asked himself how it was that he had fallen into such neglect and shame; had left off blaming others for it, and he began to blame himself, perhaps more than he deserved. It was long since he had seen his wife. He heard from time to time the bitter things she said of him, and rumours had flitted in about his sick bed of covenants, such as he had once signed for another's murder, now drawn up for his own, and offered at least for signature, where least of all the sound of such things should have been whispered. Morton was at home again, and Ruthven, and dangers on all sides; and as soon as he could leave his bed he was going away to France, where, in new scenes and with new chances, he might make something better out of life than he had made.

There must have been something true and good in Darnley, or he would not have attached such a man as Crawford to him. It was the same Crawford who afterwards stormed Dumbarton Castle, performing feats there of which Wallace might have been proud, and it is from his evidence before the commissioners at York that we learn what we are going to tell. Darnley was a little better, out of danger, but unable to leave his room.

MARY PRIVY TO THE PLOT.

Enfeebled with illness, he was disturbed with a sudden intimation that Mary was coming to see him. He was alarmed; and sent Crawford to ask questions, and, if he could, to excuse him from receiving her—an unwise move in him, cowardice being the last feeling which a man can afford to betray to a woman. "He is afraid," Mary answered scornfully; "there is no medicine against fear; however, there is no need for any." Something in her manner so struck Crawford that he took her words down and noted them. He conducted her to Darnley's room, and there left her. It seemed like a visit of affection; she spoke to him of his faults, gently, and with promises of forgiveness; he was young, and there were hopes for him, and they both had enemies; bitterness had been sown between them; she had come of her own accord to make the first move towards a return to a kinder feeling. It was very strange, and most unlike Mary. Perhaps there was something in the glitter of that deep blue eye, perhaps in his feeble convalescence some power of inner sight hung upon his senses, at any rate she could not reassure him. He talked of murders—

"Told sad stories of the death of kings,
How some were poisoned by their wives, some
sleeping killed."

There was a plot, he said, against his own life, and he had been told that she knew of it, and then he piteously reminded her that she was his own flesh and blood.

Yet her soft words and her soft caresses prevailed with him at last; he begged her to forgive him; she promised, and he promised for the future; as soon as he was well she was to receive him back again, and all was to be as it had been. When he could travel, she said they would leave Glasgow together, and they would spend a week or two at Craigmillar; and so tenderly she left him, promising another visit very soon. When Crawford returned, Darnley related to him what had passed.

"What is this Craigmillar plan?" said he. "It is strange; why not go to one of your own houses?"

"It struck me so," answered Darnley; "and I have fear enough. May God judge between us. I have her promise only to trust to, but I have put myself in her hands, and I shall go with her, though she should murder me."

So things went in the sick man's room. Now let us follow Mary to her cabinet. She sits down and writes a letter to the earl of Bothwell. "Being departed," she tells him, "from the place where she had left her heart, it was easy to be judged what was her countenance, seeing she was no more than a body without a soul." She then describes her journey to Glasgow and her visit to her husband (very nearly in Crawford's words,) and goes on:—

"I have never seen him carry himself better, or heard him speak so well; and if I had not had proof that his heart is soft as wax, while mine is as hard as diamond, whereunto no shot can make breach but that which comes from your hand, I would almost have had pity on him."

And there she ends, bidding Bothwell not fear, "for the place should hold to the death."

The month crept out; she grew anxious; the stake was too heavy to venture the chance of a false throw. Again she wrote, "praying the Lord Bothwell to advertise her what he did deliberate to do in the matter he knoweth of

upon this point, to the end that the one of them may well understand the other, so as nothing fail in default thereof."

By the end of the month every thing had been arranged; and on the 30th of January—a fatal day to the Stuarts—the last of these sad letters went off on its mournful errand.

"She was now going," she writes, "on her fashious and loathsome purpose (deliberation odieuse—the translation is Sir Ralph Sadler's, and he has thrown his own feeling as well as hers into it,) which she did abhor, and therein she was doing the office of a traitress. If it were not to obey him, she had rather be dead than do it, for her heart did bleed at it. She cannot rejoice to deceive any body that trusteth her; but Bothwell may command her in all things, only *she bade him have no ill opinion of her* for that cause, for that he was the occasion of it himself; because for her own particular revenge she would not do it."

Unhappy woman! sunk down from her high estate thus foully low, her good name gone for ever, her honour stained, her cause betrayed, and crown and life and all imperilled in this infatuating passion. For she loved this Bothwell,—why, it is hard to see—but she loved him, "she would follow him round the world," she said herself, "in a white petticoat, sooner than forsake him." And a dreadful revelation it was to her of the meaning and of the power of love. Strange satire on what claims exclusively the name of human virtue! These ungodly passions call out efforts of self-sacrifice to the full as complete as those decent affections which walk orderly in the rule of duty. She who would kill her husband would give her own life for her love. Perhaps we may take her own words, and she would sooner have given her life for him than what she gave—the last wreck of her self-esteem. Shakspeare never struck a deeper note than that wild prayer of hers, that Bothwell "would not think ill of her for what she was doing for him." So pleads the heart for Mary Stuart, if this be indeed the worst of her, clinging still to her, in spite of all, though with shame and sorrow. Yes, if it were the worst; but there are icy touches in the last act of the Darnley tragedy, which shrivel up our sympathies as an April frost wind shrivels the young leaves.

THE MURDER.

There had been some change in the plan in the last ten days; possibly the conveniences at Craigmillar were inferior to those at Kirk-of-field. It was to this place that they carried Darnley on the last of January, 1567. There was a villa there of the Duke of Chatelherault's, to which, as a matter of course, his liter was being conveyed, when, to their own and to his surprise, the bearers were ordered to carry him to a small, gloomy house, lying detached in the middle of a garden, belonging to a certain Robert Balfour, a brother of that Sir James Balfour, who, as we remember, some few months before, had drawn the bond for the murder.

It is as well to observe the arrangement of this house, of which Nelson, one of the chamberlains, who was found unhurt amidst the ruins of it, has left us a sufficiently close account. The main door opened from the garden, and close to it, inside, there was another smaller door at the end of a passage, which led off to a detached suite of apartments, contrived for separate use like those of the Inns of Court. Opening from this passage there was a large ground-floor room, at the end of it a staircase leading to a landing, and another room immediately over the other. Where the servants' offices were does not appear, probably in some other part of the house. What is principally noticeable is, the relative position of the two rooms, and their entire isolation. The upper one was for Darnley; Mary was below him, on the ground-floor.

Darnley's sickness lingered; he was still unable to leave his bed. The winter waned slowly, and the sallow February twilights were lengthening mournfully out. It was Sabbath, the tenth of the month. The king heard

mass in the morning. His religion had been of the vaguest, alternately Catholic and Protestant, as had suited the interests of those who had the care of him; and for himself, he had thought as much about it as young, self-indulgent men of rank of his age commonly are apt to think. But, brought roughly to his senses as he had been, and with the world growing all so dark about him, something of his old lessons was stealing back over him, and, hardly knowing what he was, he turned mourning in his prayer to that God which Catholic and Protestant alike had told him of. Mary had not left the house all day; she had been out of the sick-room but a few minutes; it was to give certain directions for the alteration of the arrangement of the furniture down stairs, and another singular order—

“The Queen,” says Nelson, “causit tak down the utter door that closit the passage towards baith the chambers, and was nothing left to stop the passage into the chambers but only the portall dour;” of which Bothwell had a second key.

Her bed, which was exactly under her husband's, was to be moved away to the other side of the room; the new black velvet hangings were to be replaced by others old and worthless; and a valuable counterpane of some fur or other to be taken away altogether. She could think of these things at such a time: let us consider it. When an ordinary imagination ventures into the atmosphere of great crimes, and tries to realize their awfulness, it pictures out and dwells upon the high-wrought passions which envelop them—all is gloomy, vast, majestic, terrible. But nature is wiser than we, and there is a deeper tragedy, if we can read it rightly, in the small thoughts and cares, for which she in her real-life dramas can find a place. The night fell down black and moonless. Mary returned up stairs “and promist allsua to have bidden there all night;” and Bothwell came with others, with respects and inquiries. There were four came with him; one his servant Paris; another a kinsman of his own, a Captain Hepburn; and two more, who paid shortly for this night's work upon the scaffold, Hay and Tallo they were called. They had brought powder-barrels with them, and while Bothwell was up stairs, they were busy arranging them in the spot which the queen's late alterations had provided for them, where, till that evening, her own bed had stood. By this time it was ten o'clock.

“Paris passes to the king's chamber, where the king, queen, the Earl of Bothwell, and others, were; and Paris shows the Earl Bothwell that all things were in readiness.”

“Then the queen tak purpose, as it had been on the suddain, and departed as she spak to give that mask to Bastian, who that night was marrit to her servant.”

She kissed him, and she left him, knowing too well that it was the last time—that before morning, those lips she touched so lightly would be cold in death. She departed to the lights, and the music, and the wedding-ball at Holyrood. Darnley lay painfully on his bed; his page was with him, and Nelson, from the passage outside, heard him repeating the 55th Psalm.* Singularly, it was one of the Psalms for the English Evening service of the day, and it is impossible to read it in its fatal appropriateness without very painful emotion. Mary had played ill her part of tenderness, and the shadows of the coming hours were stealing over his spirit.

“My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me. And I said, O that I had wings like a dove, for then would I flee away, and be at rest. * * * * *

“It is not an open enemy that hath done me this dishonour, for then I

* Mignet says the 65th; unless the mistake is the Brussels Pirate's, on whose edition we are unfortunately dependent. The English translator has it right.

could have borne it. Neither was it mine adversary that did magnify himself against me, for then peradventure I would have hid myself from him. But it was even thou, my companion, my guide, and my own familiar friend."

We cannot dwell on it. God forgive her and all of us! He was found dead under a tree in the garden by the people who hurried in after the explosion, with his page at his side; but there was no mark of fire on him, and from the situation in which the bodies were found, it was conjectured that he had sprung out of the window, and had been followed and despatched below.

Hepburn had told Bothwell that he did not intend to trust the powder, as he had known it so often fail; and Darnley had perhaps fallen asleep and had been awoke by the men entering his room.

MARY ACCUSED OF IT.

But we need not follow this miserable story further. What is remarkable is the immediate impressions which spread every where, that, if Mary was not cognizant of the murder, she was well pleased that it had taken place, and that she would take no steps to revenge it. In France, where she had friends, it might have been expected some kinder feeling might have shown itself. But Catharine knew her pupil, and, even three weeks after, the Archbishop of Glasgow wrote to her from Paris, that no one there had a doubt of her complicity. The worst opinion which could be formed of her she herself did her best to justify. On the Wednesday a reward was offered; but no notice was taken of the thousand voices which answered it with a charge against the Earl of Bothwell. The people paraded the streets of Edinburgh through the night, crying for vengeance upon him; yet she did nothing. She did worse than nothing; a fortnight after, before the month was out, she was off at Lord Seton's with him, amusing herself with archery and pleasure parties. With the one exception of Lord Seton himself, the entire party collected there consisted of those very noblemen whose fatal signature made them all chief accomplices in the murder—Huntly, Argyle, Bothwell, and the worthy Archbishop Hamilton. These were the present favourites. Well might the Lord of Grange write to Bedford, "Whoever is dishonest reigns in this court; God deliver them from their evil." And the signs of the deepening indignation of the people showed unmistakably on her next appearance in Edinburgh, the very market women calling after her as she passed. "God be with your majesty, if ye be sackless of your husband's death."

MARRIES BOTHWELL,—MADE INFAMOUS.

But it was all lost on the Queen of Scotland. After playing so deeply for her prize, she was not going to lose it for the insolent clamour of a mob, and in three months she was married. Bothwell had a wife already, but the ever-ready archbishop made a two days' business of a divorce for him, and the marriage itself was accompanied with every circumstance most disgraceful to herself and degrading to the country which had to look on at it. Her cause was utterly gone. From the Presbyterians she could, of course, expect nothing. Profligacy would not have troubled the Guises, but they could not forgive the outrage upon the world's opinion, and they could not afford to uphold a person who could sacrifice her interests and her faith upon a love fancy. Catharine wrote to say that she could have no more to do with her; and her letter was endorsed by Cardinal Lorraine. Nor was this the worst. It shows what Mary's party in Scotland was, that when Throgmorton came in July to Edinburgh, to examine and report on the state of the country, it came out that at that very time (Throgmorton refused to believe it, till the fact itself was dragged before him) the archbishop, in behalf of the Hamiltons, was making proposals to put the queen to death. Perhaps there was but one person living who retained at that time any genuine kind feeling for her, and that one it was her curse through life that she could do nothing but detest: it was the Queen of England.—(*The conclusion in our next.*)

[For the Covenanters.]

NAMES OF REPROACH—PRO-RE-NATA.

Among the various species of persecution to which the people of God have been subjected, reproach is none of the least. One species of reproach, of which enemies have been very liberal, is that of calling nick-names. Thus, if any witness for truth has been distinguished above his contemporaries, the enemies of the church have named her after him; e. g., The Piedmontese Christians were called, by their enemies, Waldenses from Peter Waldo; though they existed centuries before he was born. So, in Scotland, the Covenanters were called Cameronians, from Richard Cameron; and afterwards M'Millanites, from the Rev. John M'Millan, who was the first minister that they had after the persecution.

We are told that the first Christians of Scotland were called by their enemies, Culdees (*coli Dei*) worshippers of God, because they worshipped God according to his word. The English Reformers, of the seventeenth century, were called Puritans by their enemies, because they wished to bring the church to a greater degree of purity than she had then attained. But, as there are certain substances which, when applied to clothes, seem to defile, but afterwards cleanse them, so it has happened in this case; Waldenses, Culdees, and Puritans are venerated appellations. Perrin tells us, in his history of the Waldenses, that when their Popish persecutors had robbed them of all their property, they nick-named them the *Beggars of Lyons*.

When the bloody house of Stuart and their myrmidons had driven the Covenanters to wander in *deserts, and mountains, and dens, and caves of the earth*, they cast upon them what they considered the *opprobrious* epithet of *Mountain men*. Mountain men! who are they, and what is their origin and ancestry? The first account I find of them is in Genesis viii. 4: they then consisted of Noah and his family. After the lapse of several centuries, I find them collected under their leader, Moses, to receive the *Law* on a mountain. Some time afterwards, we find them under one of their *great kings*, building their temple on *Mount Moriah*. And under the New Testament, as if their Founder had determined to put an everlasting honour on the name, he preaches his most celebrated sermon on a mountain, he is transfigured on a mountain, he is crucified on a mountain, and, finally ascends from a mountain.—“The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills.”—Is. ii. 2.—Micah iv. 1.

In our own days we have gotten a new title. Those who grew weary of testifying against immoral governments, and left us in A. D. 1833, call us *pro-re-nata* men. The origin of the name is this:

In the winter of 1832–3, the friends of reformation principles, finding that those who afterwards seceded from our communion in 1833, were teaching doctrines in relation to government, contrary to the church’s testimony, called a *pro-re-nata* meeting of the Eastern sub-synod, to take measures for arresting the progress of those novel doctrines—*novel*, not in the world, but in the Reformed Presbyterian Church. At this meeting, libels were found against several of those that are now known by the name of *New-light Covenanters*. The prosecution of the libel was deferred to the stated meeting.

Our quondam brethren seem to have a peculiar pleasure in calling the recollection of the church, and the public, to that PRO-RE-NATA meeting of

the Eastern sub-synod, for they are perpetually telling about *pro-re-nata* men. As the period referred to was one of intense excitement, I wish to say a few words respecting *pro-re-nata synods*. The first account that we have of them is in the 15th chapter of Acts. Some men from Judea had gone to Antioch, and taught error, to the annoyance of the church. Paul and Barnabas and some others were sent to Jerusalem, to inquire of the Apostles concerning this matter. The Apostles called a *pro-re-nata* synod. The error was condemned; and the doctrine of the church, in relation to the ceremonial law, more explicitly exhibited. The consequence was, that "The churches were established in the faith, and increased in number daily."—Acts xvi. 5.

There was a very important *pro-re-nata* synod in the time of Constantine; and, although we cannot approve of every thing in their manner of transacting business, yet we give them credit for the stand which they made against heresy: and the council of Nice will always be remembered, as one that did good service to the church.

The synod of Dort was another *pro-re-nata* synod. This, too, was signally countenanced by the Head of the church. The famous assembly of Glasgow, in 1638, was a *pro-re-nata* assembly. It was called by the king, sorely against his will, at the urgent request of the Covenanters. And never was an assembly, since the days of the Apostles, more signally countenanced by the church's Head.

The assembly which convened at Westminster was a *pro-re-nata* one. Now, I shall not inquire what authority this assembly had, according to the punctilios of either civil or ecclesiastical law: it is certain, they had a more than ordinary measure of the Spirit. *They set up way-marks, they made high heaps, which have served to guide the church ever since.*

We see, then, it is not strange that a *pro-re-nata* synod should be held in veneration. It has been what saved the church from being overrun with heresy. There is this difference, however, between former *pro-re-natas* and that of '32-3, the former were called to check the spread of heresy; this last was called to prevent our people from swearing to support an infidel and pro-slavery constitution.

We thank our New-light brethren for keeping this subject before the community.

PRATENSIS.

COME TO CHRIST.

Come, is a sweet and gentle word. It is uttered with gladness, it is heard with pleasure, and it is invested with power in all the happier social intercourse of life. Every feeling heart is averse to give offence by answering it with an unreasonable refusal.

The gospel has imparted to this word a sacred charm and a gracious strength, by employing it as an invitation to the presence and the favour of the blessed Redeemer, and authorizing every one who hears to repeat the call, saying to all men, "Come."

Come to Christ! Do you not need to be invited? Many do. Some, like "children of the night," have never approached near enough to see the excellence or hear the benediction, to supplicate the mercy or acknowledge the bounty, or in any way enjoy the fellowship of the Son of God; others have wandered from his presence until their impressions of truth have become so dim, their convictions of duty so obscure, their perceptions of privilege so beclouded, that they retain little evidence of a

right to the name of "children of the day."—Have you no need of accepting the invitation? no need of a Saviour? Do you not want some one to teach you, and, by rendering the truth clear to your understanding, and influential over your heart, to guide you in the way of life? Do you not wish for some one to pray for you, approaching the throne of grace with acceptable mediation, and so interceding as to obtain for you the forgiving love and the reconciled favour of the Heavenly Father? Do you not desire a defender, with strength to sustain you, and might to deliver you, and power to make all things work for your good? Do you not need a friend "who will never leave you, and never forsake you," to whom you can utter your inmost heart in your moments of solemn thought, in whose sympathy you can confide in your days of affliction, and to whose guardian care you can commit your soul in the hour of death?

Come to Christ! His excellence invites you. In his transparent truth, his spotless righteousness, his glowing love; in his more than human gentleness and patience; in his divine wisdom and power, and purpose to save, there is enough to make the heart leap for joy when he calls you his friend, and permits you to call him your brother.

Come to Christ! His blessings invite you. Before him lies the "proclamation of pardon;" its seal bearing the likeness of one suffering on the cross, the just for the unjust. Before him is unrolled the "act of adoption," which assures you of acceptance with God, as it is sealed with the image of Christ enthroned, surrounded with the rays of the Father's favour. He calls you to purity, and at his feet gushes the fountain he has opened for sin and uncleanness. He promises you safety, and around him hover legions of angels ready to minister to those whom he makes heirs of salvation. He offers you glory, and in his hand glitters his starry crown.

Come to Christ! All that God ever promised of saving grace is found in him. Inspiration has often spoken of the Saviour; of his perfect qualification for his undertaken work; of his faithful discharge of its arduous offices; of his acceptableness to the Father in his fulfilling all righteousness; and of his adaptedness to man, in his power to remove all the wants and the woes, so varied and so complicated, of our helpless condition. Some of the predictions exhibit him as a Star of hope; others declare that he will prove a Sun of righteousness to our benighted world; they all proclaim his greatness. And when, from reading their richest promises and their most glorious declarations, we come to Christ, such is the fullness of grace and truth we find in him, that, as we witness his majesty, in admiring faith we exclaim, "This is He of whom the prophets did write!"

Come to Christ! All that the human heart is longing for, in its desire of happiness, is found in him. In every age, fallen man has been looking for a deliverer. The expressions of this expectancy are among the most affecting records of the past; and in our own day the same earnest cry often melts the missionary's heart to tears. When we come to Christ, we discover that he so answers our thoughts, and satisfies our judgment, calms the conscience, and fills the soul, that we are not left to ask, "Art thou he that should come, or look we for another?"

Come to Christ! You are urgently invited. The Scriptures, the Sabbath, the examples of the saints, the voice of the Spirit, all call you

to come. You are strongly prompted; reason, conscience, heart, all bid you come. Let not temptation keep you away. The fading pleasures, the perishing wealth of the world, are but trifles compared with the love of Christ. Come to him; come *now*.—*Vermont Chronicle*.

THE LOST TEN TRIBES.

Where are the tribes of Israel, is a question of no little interest. A late writer, mentioned in the following paragraph from the London Quarterly Review, thinks he has ground for the conjecture that they are to be found among the Afghans—a people inhabiting the country east of Persia, and lying just south of the Hindoo Koosh Mountains. We have not seen the work, but quote the statements of the Review respecting it:

“We confess that we should but recently have feared to incur ridicule by even alluding to the opinion of those who find in the Afghans the descendants of the ten lost tribes of Israel; but we must say that we think no man need feel sensitive on that head since the appearance of the late statement of the arguments *pro et contra* by the Right Hon. Sir George Rose. We cannot go into his details at present; but, to glance merely at a few leading points, the fact of their own universal tradition, their calling themselves collectively ‘bin Israel,’ children of Israel (though they repudiate with indignation the name of ‘Yahoudee’ or Jew,) the to us new fact that one particularly warlike tribe style themselves Yousufzie—or the tribe of Joseph—and several others, taken together with the strongly Jewish cast of the modern Afghan physiognomy, seem to rebuke the levity hitherto prevalent in essays alluding to this conjecture about their origin.”

(For the Covenanter.)

SIR:—As no one but the writer will be accountable for the following address, please insert it in your Magazine. P.

Address to the Scottish Reformed Presbyterian Synod.

REV. SIRS:—When our former brethren abandoned the Testimony in 1833, we wrote to you, hoping to have your concurrence in its maintenance. In this we were disappointed. You let us know, that you would never acknowledge the suspension of those who had taken the lead in the defection. At the same time you acknowledged that we had not abandoned any part of our system.

It appears then our crime was *disorder*. Query: Do you count it a greater crime to break a point of order, than to abandon the principles? But we think, that even on the score of order, we stand as fair as our brethren. Do you call the installation of the present Dr. McLeod of New York, orderly? You know, that in A. D. 1833, a number of our ministers, who were not delegated to Synod, went to Philadelphia, met in the basement story of the 11th Street Church, after the constitution of Synod, constituted themselves into a presbytery, though some hundreds of miles from their own bounds, appointed themselves delegates to Synod, and took their seats accordingly! Rev. Sirs, call you this orderly? Call you a Synod composed of such materials, a lawful Presbyterian Synod?

Still, they were decidedly a minority: but, *acting on the old rule of contraries*, they call themselves the General Synod of the Reformed Presbyterian Church, and you have acknowledged the title.

Some time ago, (as I hear) our theological students wrote to yours, asking them to give their opinion on the subjects in dispute between us and the New-lights. *They replied they did not understand the subject.* If they told the truth, I pity them, for the obtuseness of their intellect, and I much marvel how such lads got to be students of Divinity! Can they not understand the difference between swearing to support an immoral constitution, and refusing to swear to support it?

Although I have viewed with deep concern the conduct of the Scottish Synod toward the schismatics, both in Ireland and America, yet had I not read their discourses at the Bicentenary celebration in 1843, I would not have lifted my pen on this subject. What do you mean by lifting up such an explicit testimony against immoral government in your own land, and yet receiving to your fraternal embrace those who incorporate with the immoral government of the United States? Why do you testify against the British Constitution, because it contains no *explicit* acknowledgment of Divine authority, and yet, by your official letters, *practically* approve of the American government, which does not acknowledge God at all? Is an infidel government any better than a prelatist?

I do not address you, Rev. Sirs, as if any thing you could do, would either increase or diminish our numbers. You could have done good service to the cause of Christ in 1833; but your influence with us is now gone; our people look upon you as recreant to Reformation principles.

This is a lamentation, and shall be for a lamentation. May the Lord heal your backslidings.

I remain, Rev. Sirs, yours, &c.,

PRATENSIS.

SABBATH-SCHOOLS.

We have often expressed our views respecting modern plans for instructing the youth of the churches. We have been regarded as ultra in our opinions. The following, which is from the columns of a paper connected with another denomination, which we find in the columns of the Christian Intelligencer, shows that we are by no means alone. The writer is cautious, and uses phraseology, in a few instances, more favourable to these plans than we would endorse; in fact, he is far too favourable to them; but the general aim, and most of the statements of the article, are calculated to awaken attention to this subject, and to bring back the churches to the only true method—the divinely appointed.

ED. COV.

THE YOUTH OF OUR CHURCHES.

The most reflecting, intelligent, and pious portion of the churches cannot survey this class of persons without the most serious anxiety, as well as hope. Though much is done in various modes of instruction, it is worth while to inquire whether some of our most improved modes, recently adopted, may not have rendered obsolete or inefficient other modes of instruction of greater value than the professed improvements. We mean to ask, Do all the appliances of Sunday-schools, with their books and periodicals, do away or supersede ministerial and catechetical instruction, or so far weaken it, that our youth are not as well grounded in elementary principles as when the Catechism and Bible were the only books employed in instructing the young? We have for several years feared the result in

this matter, and have so expressed ourselves; and our fears have been increased by perusing a collection of facts, arranged by Rev. Robert Jackson, of Leeds, England, and made the subject of remarks in the London Watchman of July 21st. The facts stated are materially as follows:

The governors of one hundred prisons in England, Scotland, and Wales, state that the number of prisoners in the jails, in 1849, was 5,096; and that of these, 2,920 had been Sunday-school scholars. The matrons of a number of penitentiaries and houses of refuge state that of 422 inmates, 312 had been Sunday-school scholars, and 16 had been teachers.

The register of a church, accurately kept for twenty years, showed the admission of 2,164 scholars; but the new members of the church have been only 150, and only one-half of them came from the Sunday-school.

Rev. C. F. Bagshaw stated before Parliament, that of 89 prisoners, two-thirds could read, and two-fifths could also write. Of these 89,77 had been, at some period or other, to Sunday-schools, day-schools, or boarding-schools. Only 12, therefore, had received no instruction.

It is probable that those Sunday-school scholars mentioned above received but little instruction in Sabbath-schools, as they may have been in them but a short time, and their instructions may have been very defective. We cannot say whether the course of instruction in the English schools in general is better than that in this country. It is likely that while the instructions in some schools in both countries are thorough, in others they are very defective.

Catechetical instruction by parents at home is an institution alike of nature and revelation; and no human agencies or institutions can supersede this. The most that can be done by Sunday-schools and ministerial teaching is to aid parental culture, and thus carry it out to practical perfection. A catechumenical institution for the guardianship of youth from twelve to twenty years of age, is intended to bring this melancholy state of things to an end. If ever our well-conducted Sabbath-schools are to be the means of leading our children to Christ and to voluntary association with his people, they must have the supplement of such an institution.* The principal vocation of the Church at this day is the care of her youth, who are annually passing from the schools into the world, for want of some efficient arrangement of this kind.

The statistics of Sabbath-schools in this country are more favourable than those given above in regard to England; yet we fear that the difference is but very small, were all things considered.

Sabbath-schools are a great blessing to the rising generation; but as the generality of the children leave them between twelve and fourteen years of age, they should be connected with another agency adapted to the altered circumstances of the pupils. Young people are often ruined, not while they attend Sabbath-schools, but during the next few years after they have ceased to attend these institutions. Sabbath-schools are not to be blamed for not doing an impossibility; that is, for not controlling the youth who have ceased to attend them, and are growing up in their teens in situations where they are learning how to obtain a livelihood in future years. This is the sin of the Church in neglecting to provide a catechumenical institution for the defence of her youth during this perilous period of their history.

* How could the writer overlook the fact that the parental and pastoral institution is just what is wanted?

The majority of our children leave the Sabbath-schools when their moral training is but just begun. How few at that period of life are decidedly religious, or adequately instructed in the Word of God! Our care for Sabbath-school children is beyond all praise; but for the thousands of those who have ceased to attend these sacred enclosures, the provision of our churches, if provision it may be called, is distressingly meager and unsatisfactory.

That period of life which passes between twelve and twenty years of age, is beyond all comparison the most important part of the history of a human being. In by far the majority of cases, that period fixes the destiny for both worlds. And yet, exactly at that fearful crisis the guides of our youth suppose that their work is done, and leave their charge to encounter the rest of the journey alone. Now, it is but just possible that a youth thus abandoned may escape the dangers that await him, and at last be found in heaven; but it is far more probable that, like the man who went down from Jerusalem to Jericho, and fell among thieves, he will be found at last not only stripped and wounded, but utterly and for ever undone.

Often has it been admitted that our Sunday-school operations have not been altogether satisfactory, since, of those who have passed through these institutions, many never became members of the Church of the God of our fathers, or even stated hearers in our chapels. While every Christian mind must regret this state of things, it need not excite surprise. The defective character of our institutions sufficiently accounts for the fact. Obviously our religious education ends too soon; our workmen strike a few blows, but desist long before the impression is sufficiently deep. Ample foundations are laid with great care and cost; but as the building is left without a roof, it can never be inhabited, and is of little use.

Not that we regard the Sabbath-school system as substantially a failure. It has fulfilled the expectations of all reasonable people.* If the church has not derived from it all the advantage it was capable of yielding, that has been her own fault, and not that of the friends who have toiled for years in the preparatory but essential work of training our children. Yet we may have been dazzled and misled by our success. Such, it is said, have been children in our schools, and are now members of the church; and in our joy over these, we have forgotten to ask what has become of the others not enrolled on our church books. That thousands grow up in communion with the church is a pleasing reflection; but the joy is greatly diminished from the consideration that there are also thousands in the way of sin.

We therefore call attention at this time, not merely to the number of children in the Sabbath-schools; we also ask, Where is the large number that might be in them, were due exertions employed? We especially ask, Where are those youths over fifteen, whether the children of church-members or of hearers, whom the providence of God has placed under the watch-care of the church? Are they properly instructed, and regularly provided for? The Bible-classes come in here, and other means of instruction of necessary demand.—*Western Christian Advocate.*

* If it has, their expectations, according to the writer's own showing, must have been very "reasonable!"

 QUALIFICATIONS FOR THE PRESIDENCY.

"It is a little remarkable that War and Slavery should be the *sine qua non* in the Chief Magistrate of the United States, and of no other country. A woman may be Queen of England, and rule one hundred millions of men, and yet not favour the selling of Christians. A man may be 'Prince President' of the mock republic of France, and hate Slavery; he may be Emperor of Austria, or Autocrat of all the Russians, and think kidnapping is a sin; yes, he may be Sultan of Turkey, and believe it self-evident that all men are created equal, with a natural, inherent and unalienable right to life, liberty, and the pursuit of happiness! But, to be President of the United States, a man must be devoted to Slavery, and believe in the 'finality of the compromise measures,' and promise to *discountenance* or to *resist* all agitation of the subject of Slavery, whenever, wherever, or however! Truly, 'it is a great country.'"

The author of the above is, it must be admitted, little, if any better than an infidel—Theodore Parker of Boston;—but it is not the less true. Among many of the African tribes, faith in Slavery may be an indispensable qualification for the post of chief magistrate, but no where else that we know of in this world besides, except in this free (!) United States. And we add, that in all other countries, it is expected that the head of the government will pay the religion so much respect as to enrol himself among its disciples. In this country, the custom is directly opposed to this. Not *one* of the candidates of the great parties makes any profession of religion. All well enough indeed, in one way. It saves religion from so much disgrace—the disgrace of having to count among its converts and disciples these slaves of Slavery—the pledged minions of slaveholders. Still, what are we to say, after all, of the religion of the country which, time after time, sets up for the highest posts of honour and authority, not the avowed friends of Christ, but men whom He counts His enemies; "He that is not for me, is against me."! A great country truly, when War, Slavery and Irreligion are the qualifications for the presidency.

 MINISTERS' FUND.

We have received from the Trustees, an address of "The Corporation for the Relief of Poor and Distressed Presbyterian Ministers, and of the Poor and Distressed Widows and Children of Presbyterian Ministers." This corporation dates back as far as 1759. It has undergone some amendment, and now it has assumed a form very similar to the life insurance companies. "The corporation offers"—we quote from the Presbyterian—"to secure to applicants—1. A stipulated *annuity*, payable to the widow or children of a minister after his death. 2. A stipulated *sum*, payable to the legal representatives of a minister on his decease. This form of contract has been recently adopted, and is such as is almost universal amongst life insurance companies. And—3. A stipulated annuity for a minister in the decline of his life, to commence either at sixty or sixty-five years of age.

"The various provisions offered may be secured in either of four ways:—1. By the payment of a sum of money at *one time*. 2. By the payment of an *annual premium* on the 22d of May, during the life of the minister. 3. By the *deposit* of such a sum, as, if put to interest at 5 per cent., would annually produce the amount of the annual premium; the deposit to remain during the minister's life. 4. By the deposit of a simi-

lar sum to remain for ever in the hands of the corporation, for the benefit of a *succession of ministers*.

“The terms offered by the corporation admit of very favourable comparison with those of the ordinary life insurance companies. For example, the average annual premium of such companies to insure to a person, aged 30, the sum of \$1000, payable at death, is over \$21; in the corporation it is \$19.50.”

Some may have scruples in regard to this kind of investment; we have none; and from the examination we have given the subject as presented in the documents before us, we are inclined to believe that this corporation will be found a more eligible depository than any of the insurance companies. It has a good capital; the expenses of management are but trifling; and the character of the parties concerned in the management furnish a guaranty of fidelity and intelligence. Ministers of the German Reformed, Dutch Reformed, Associate Reformed, Associate, Reformed Presbyterian, and Cumberland Presbyterian, may avail themselves of its provisions. The advertisement will be found upon our cover.

PLAIN THOUGHTS ON THE LIQUOR LAW.—Suppose a flourishing country village. On one corner of the street is a gambling-house. It is well furnished. It has a bold sign in front. It is a place of resort for the old and the young,—no law forbidding. On another corner is a brothel. Its character is well known. The keeper goes abroad with an unblushing face. On another corner of the street is a lottery-office, in which all business in that line is transacted. Near by, in a thickly populated part of the village, is a butchery, and not far from this is a powder-mill. On the corner of another street is a grog-shop. I mean by a grog-shop, a place where intoxicating drinks are sold for a beverage.

You have before you, my friends, the portrait of the village. I ask you to look at it; I ask you to look at it till you have matured some opinions respecting it. And that your thoughts may be directed to a point, I will propound an inquiry. Are there any evils in the village against which society ought to protect itself? And you will not forget that civil government is only the agency by which society operates. Are there any evils in that village which government must prohibit in order to answer the great purpose for which society is organized? If you reply in the affirmative,—if you say law should come into that village with its prohibiting power, I ask, where would you have it begin its work, and where would you have it end? Shall law break up the gambling establishment, and spread its interdict over the premises? Next, shall it cleanse the brothel, and publish its prohibition against licentiousness? Shall it next shut up the lottery-office and write unlawfulness on that business? Shall it say to the butcher, remove your establishment to a distance where it shall not annoy your neighbours and friends? Shall it then say to the powder-maker, take these things hence, and build your manufactory in some less dangerous place? All this is well. You have disposed of five of these establishments named. Government has come with its strong arm and taken them away. You have only the grog-shop left. What will you do with that? Would you have government remove all others for the public good, and then turn, and for the same public good, embrace and nurture the grog-shop? “O consistency, whither hast thou fled?” The grog-shop is the greatest nuisance of them all. The butchery and powder-mill are local nuisances. They are not such in all locations, but only amid a dense population. The other four have a reciprocal influence, but the grog-shop stands highest and foremost. It has demoralized more young men, wasted more property, beggared more families, destroyed more health, and sent more men to the grave, than all the others. The gaming-house, the brothel, the lottery office have ruined their thousands, the grog-shop has ruined tens of thousands. Shall government license and protect this, while it condemns as nuisances all the others? No! to be consistent, it must condemn them all. This is what humanity, religion, and the love of our country requires. The Liquor Law takes a place by the side of our laws in relation to nuisances. Consistency demands that it should have that place. I see not how any candid mind can take any other view of the subject.—*Puritan Recorder*.

RUFUS CHOATE AND THE SCOTCH VERSION OF THE PSALMS.—In looking over a letter in the Presbyterian from Lake George, the author, among other interesting incidents, relates the following, which is worthy of some notice, as expressive of the opinion of this distinguished individual in reference to the comparative merits of our version of the Psalms and what is called, though improperly, the version of Dr. Watts. "In the course of conversation he said that on last Sabbath, being in Montreal, he visited the Scotch Presbyterian Church, and heard Dr. Magill deliver a very able sermon. Evidently he liked the Scottish manner of worship, and particularly the singing by the whole congregation. Of the old version of the Psalms used he remarked, 'An uncommon pith and gnarled vigour of sentiment lies in that old version; I prefer it to Watts'.'" Here is the testimony of one of the greatest scholars and orators of which our country can boast, in relation to a version which an aged Presbyterian minister of this city has seen proper, in a work on the epistle to the Ephesians, to speak of as "miserable doggerel." We think when such men as Rufus Choate can thus speak of our Psalms, those who stand at an immeasurable distance behind him in point of literary attainments might learn to be a little more sparing in the ridicule and contempt which they are accustomed to cast upon it. That it has its defects no one denies, but with all these defects it has excellencies which we think with Choate entitle it to our respect and admiration.—*Ev. Rep.*

AFFAIRS ABROAD.

Turkey. 1. *Political State.*—Matters seem to be rapidly reaching a crisis in Turkey, and respecting it. The fanatical Turks are rousing themselves to make another effort against the reforming efforts of the government, and Russia is said by well-informed writers from the East to be on the eve of the execution of her long-cherished designs upon Constantinople. They even go so far as to say that this month is fixed upon for the opening scenes of the drama—that Moldavia and Wallachia are to be entered by Russian armies as the first step towards the grand consummation—the expulsion of the Turk from Europe. That the day is fast approaching, none can question.

2. *Missionary Efforts.*—The Journal of Missions furnishes a summary, from which we make some extracts, of the operations now going on among the Armenian population in Constantinople and many other towns:

"In *Constantinople* are three churches, which contained at the beginning of the year one hundred and twelve members. One of these has its place of worship near the heart of the city proper, another in Pera, and the third in Haskeuy. Within a few months the preaching of the gospel has been carried for the first time to Psamatia, a remote quarter of the city bordering on the Sea of Marmora, where such a spirit of inquiry has been awakened, that two of the mission families are to take up their residence. A most favourable place has recently been secured for the sale of books,—a large, new, stone building, attractive in its appearance, and situated in the principal business street, near the bazaars and the principal Hans of the city, where the Bible in numerous languages and other Protestant works are to be found. Two individuals are constantly going about the city and suburbs engaged in the work of book distribution. The leaven of truth is working in the Armenian population with unusual power. An index of the prevalent state of feeling is seen in the fact, that a movement is in progress among some of the more influential for forming an extensive establishment, to combine schools of a high order with a press for printing the Bible and religious books of an evangelical character. Moreover, a man who is convinced of the truth of

evangelical doctrines, and was formerly a teacher in one of the mission schools, is employed by the Patriarch as the only man competent to instruct the candidates for the priesthood. At *Rodosto*, Pastor Muggerditch is meeting with unexpected encouragement. Ten men have enrolled themselves as Protestants. A *colporteur* is employed in the city, and another in the neighbouring villages. *Broosa* is able to dispense with a missionary; and the church, which numbers nineteen, is enjoying prosperity under the care of its own pastor. This city has also the services of a *colporteur*. At *Demirdesh*, are very hopeful indications. Five families are enrolled on the Protestant list, and the people are anxious to obtain a living preacher and a teacher. In *Nice*, and the villages round about, a *colporteur* found, a short time ago, eight men who had rejected the errors of their church, and were reading the Scriptures, and endeavouring to obey their precepts. The church in *Nicomedia* is enjoying remarkable prosperity under the care of its excellent pastor. It has fifty members, who are treated by all with respect and esteem. The school is under the care of two well-educated and pious teachers from the seminary at *Bebek*, and is in great favour with the whole community. So large has it become that it has been found necessary to have a female department, which is taught by a graduate of the female boarding-school. The truth is also spreading in the neighbouring villages. The *colporteur* who is labouring in them is supported in part by the church. One of the members of the church has gone to *Kaisarieh*, where he is preaching the truth according to his ability. At *Adabazar*, where is a church of eighteen members, the chapel is at times crowded by those who once would not have been seen near it, except in the posture of assailants. Here also is a prosperous school, made up, in considerable part, of children who do not belong to the Protestant community."

Hungary.—Our readers are aware that the missionaries of the Free Church of Scotland were last year expelled from *Pesth* by the Austrians. One of them—Mr. Wingate—was present at the spring meeting of their Assembly, and gave a full account of their proceedings, &c., during the eleven years since the establishment of their mission. He said:

"During these eleven years, a number amounting to about two hundred souls had been introduced into the Christian church, through the labours of this mission. At the time he had mentioned, the church had no children under Christian instruction; but last year there were no fewer than 1200 Jewish children receiving such instruction in connexion with the operations of the mission. When the missionaries were first sent to *Pesth*, their commission was to the English community, numbering three hundred souls, but chiefly to the three hundred thousand Jews scattered throughout the various towns and villages. In 1843 the Spirit had been poured out on many Jews in *Pesth*, and a living church had been raised up, whose testimony continues to spread. At that time there was no native agency, which had since been labouring for the dissemination of the truth, comprising *colporteurs*, and in some cases ministers of churches. The agency chiefly employed in the kingdom of *Hungary* was the first of these *colporteurs*; and it was interesting that, during the whole period of the missionaries' labours, but especially since the late war, their work had been greatly successful, and during the last twenty months no fewer than 15,000 copies of the Scriptures had been distributed, or rather sold, for payment had been received for the whole of them, and had led to the conversion of not a few of those who bought them. He might safely say, there had not been a synagogue of the 300,000 Jews where a testimony had not been lifted up, and an intimation given to accept the great salvation. One had been raised up who founded a school, which at first was attended by four—but now, or at least last year—numbered 370 pupils, with 6 teachers. Here a thorough Christian training, in all its branches, was im-

parted. The effects have been blessed in many instances, not merely to the children, but through them in some measure to the parents also; and thus a most effectual Jewish mission was still going on in the kingdom of Hungary, notwithstanding the expulsion of the missionaries."

Switzerland.—We have not, for a long time, met with any definite and authentic information in regard to the results of that great movement, which, a few years ago, led to the organization of the Free Church of the Canton de Vaud. It is now stated that "persecution has entirely ceased, the faithful are stronger than their opponents, congregations are increasing, chapels are built, public worship is not hindered, and schools multiply." This is better news than we had expected; and, taken in connexion with the increasing zeal and success of the Geneva Theological School, affords some encouragement to believe that there has been, in these portions of Switzerland, a genuine revival of religion.

Italy.—We find occasionally statements in the public prints respecting the progress of the truth in Italy, that certainly appear to be somewhat exaggerated. That a movement, deep and wide, is going on, all the facts demonstrate, and yet we may readily be too sanguine. The following is strange, if true. It is from a speech by R. A. Dallas, at a meeting of the Hibernia Bible Society, Dublin, and seems to be too well authenticated to pass without notice:

"There was a rumour circulated that there was a movement in Italy. Now rumours were very easily sent forth and spread abroad, and prudent men did not place implicit confidence in them; and therefore he did not at first receive confidently the reports which he had had concerning the movement that was going on in Italy; but, being placed in a position to obtain authentic information on the subject, he made inquiries, and asked if he might make use of the facts. He was told that he should endeavour to see the documents, and that then he must take care how he mentioned the matter; and not to name the place lest he should endanger the cause. He (Mr. D.) did see the documents, and had received the desired information, and was in a position to vouch for its truth. Fourteen or fifteen years ago there two students in a University in Italy, who in the midst of their studies would not say they found the Bible, as Luther did, but took it up and studied it; and in doing so they were led to perceive the falsehood of the Romish mode of preaching, and to see the truth as it is Christ Jesus. They remained where they were, graduated, were ordained, and appointed to their various places, where they began to administer the mass and receive confessions, but they began to preach from the Bible. They did not take the book, but they spoke from it. They never referred to the sacrifice of the mass, nor to the intercession of saints, nor to the Virgin Mary; but they preached of Jesus Christ. There were six others who joined them; and those eight men were near each other, and they carried on the teaching of the Bible. Crowds came to their churches, and numbers came from different parts of the country to hear them. Priests came and asked them what was the cause of that state of things, and what they were doing—and they invited the priests themselves to come and hear what they said. Well, the work progressed, and the number of priests who took this course increased, until at length there were two or three hundred who saw that the best way to preach was from the Scriptures. In 1848, in consequence of the events that took place, they were separated. Every man went his way; but they kept silent, and so the year 1848 passed away. But in 1850, when things had become more settled, they returned to their several occupations, and then they came to the conclusion that they should combine, if they were to effect a reformation. They therefore formed them-

selves into a body; and he had seen a list of three hundred and sixty members, with two mitred abbots among them, thus bound together for the purpose of effecting a reformation.

"In the end of 1851, five of them were taken up and imprisoned; he believed and hoped they were now at liberty, but they had not been so in last February. At that time they determined to send one of their number to England, in order to consider what step was best to be taken. Unhappily he got into a position which, but for the interference of Providence, would have militated against the progress of matters. However, he went to the Bishop of London, and a sort of private committee was formed; they sent a communication to their friends in Italy, and received a reply. That answer he had himself seen. It contained an expression of thankfulness to God, and entreated the individual whom they had sent out to go over, and bring with him of Bibles. Three weeks ago he sailed back to Italy with a large supply of Bibles."

France.—The government of Louis Napoleon is more decidedly popish and jesuitical than any French government has been for a century past. From present indications the Protestants begin to apprehend a second edition of the Edict of Nantes. Their ministers and colporteurs are harassed under the law against "clubs;" their places of worship have been, in a few instances, closed; and very lately an attempt was made to exclude them from the examinations by which students enter upon the course which prepares them for becoming professors in colleges. This last, which was the direct act of the government, has not been carried out. The Protestants rallied vigorously against it, inasmuch as it would have amounted to an entire exclusion of all but Papists from the department of collegiate instruction. The state of things is thus alluded to by the correspondent of the Presbyterian:

"Protestants, who are acquainted with the history of Protestantism in France, are struck with the resemblance which all this bears to what, under Louis XIV., preceded the revocation of the Edict of Nantes. At that time the Protestants were stripped of liberty after liberty, right after right, without regard to their repeated complaints, until the day came when it was said:—'We want no Protestantism in France; it is a heresy, whereof we do not recognise the *existence*;' and you are aware of the frightful evils, the atrocious crimes which that absurd scheme produced. In reality, something of a similar nature is, at present, taking place."

Northern Europe. Cholera.—This plague is ravaging the cities of Poland and East Prussia; and is on its march—following nearly the same track as in 1851—to the West. It is more fatal than ever before. That it will sweep over the Atlantic, there is every reason to believe. God's judgments are abroad in the earth; but, as yet, men do not learn righteousness.

AFFAIRS AT HOME.

California.—We have some further accounts from California, from the same source as those which we furnished in our last number. The writer, speaking of the fortunes of some of his acquaintances, says:

"One, a gentleman from New Jersey, of fine talents and good morals, and worth five thousand dollars, is working, in a melting hot sun, in a brick yard, at seventy-five dollars a month and found. He wishes something would occur requiring his presence, so that he might have an excuse to go home. An-

other has gone home, thinking that he had better go before his money had run out. A third has been at the mines—wrought twenty-two days—made \$2.50—spent \$50—and is now in San Francisco peddling oranges about the streets. I might give you many cases of the same kind.”

This is the dark side. Still, “there are some making fortunes,”—and, of course, as in all lotteries and gambling, the few successful suffice to lure on hundreds to ruin. Property seems to be quite secure in San Francisco:

“Life and property in California (this must be understood of the city) are more secure than in Philadelphia. The fact may be seen in the custom which prevails here of leaving goods in the streets and at the doors of stores all night, without any apprehension of their being stolen. For instance, a shoe dealer puts out a case or box of shoes or boots open, and leaves them out all night. I feel much safer in walking the streets than I formerly did in Philadelphia. There seems to be little, if any, of that rowdying and destroying of property which is so common in Philadelphia—and yet the people here are certainly, in most respects, far worse. The reason that life and property are safe is not any love for good order or good morals, but the certainty of punishment—especially for stealing and murdering.”

We find by a slip from a paper published in San Francisco, that there are in that city five Methodist churches, two Baptist, two Episcopal, two Presbyterian, one Congregational, and one where all the evangelical ministers preach, and two Popish chapels. In all, Protestants—15 congregations—12 organized churches—church accommodation for 4025—average attendance, 2885—church members, 403—average attendance in Sabbath-schools, 339.

So far, well. But San Francisco is a large city, and it has less than five hundred professors in it. This is mission ground, indeed. The Papists, too, are at work. They have about 1200 members, and have their schools also in operation.

NOTICES OF BOOKS.

PRESBYTERIAN FAMILY ALMANAC, 1853. Phila.: Presbyterian Board of Publication.

We find among the publications of the Presbyterian Board, “THE PRESBYTERIAN FAMILY ALMANAC FOR 1853.” Besides the ordinary calculations, this almanac contains a good selection of short, interesting articles, many of them illustrated by excellent wood-cuts. It is adapted to all parts of the United States, and is got up in an unusually good style, on good paper, and with clear type. The address of the Board is No. 265 Chestnut street, Philadelphia.

We have also received the annual “Catalogue of the Officers and Students of Geneva Hall and Female Seminary,” with a notice of the course of study, and other circumstances important for such as desire to avail themselves of their instruction. These are distinct institutions. The latter is unincorporated; the former is incorporated,—and we find in this pamphlet a list of the trustees, numbering in all sixteen, of whom ten are ministers, viz., J. B. Johnston, of the Reformed Presbyterian Church, and nine others belonging to different denominations. The course of study, with the exception of the Hebrew language, and the reading of two or three Christian authors, is about the same as in other colleges. The Female Seminary appears to be pretty full.

THE JUDGMENT OF THE PAPACY AND THE REIGN OF RIGHTEOUSNESS. By Thomas Houston, D. D., Pastor of the Reformed Presbyterian Church, Knockbracken. Paisley: Alex. Gardner. 18mo., pp. 252. 1851.

Another work from the industrious pen of this learned and respected author, characterized as all his writings are by soundness in diction, diligence in research, careful observation of the times, and great plainness of speech. The work is an extended illustration of the text, Dan. vii. 26, 27. The topics discussed are—I. The character of the object which is to be judged and destroyed. II. The judgment itself, and the destruction that follows. III. The blissful change that succeeds. IV. The stability and perpetuity of the future kingdom of Christ, and of the reign of his saints. V. The present duty of Christ's servants in relation to these changes.

In reference to the vials, Dr. Houston adopts the opinion that we are to date the 1st vial as far back as the fifteenth century—that we are now under the 6th, which he applies entirely to the Papal system—the intervening vials having been poured out during the intervening period. This view, we are satisfied, cannot be sustained. We cannot understand how they would deserve the “seven last plagues” if they began in fact to be poured out before the blowing of the 6th trumpet, or about the same period. We think, however, that Dr. H. has improved upon this scheme by coming down as late as the French Revolution for the 4th vial. He is on the right track. More correct it would have been to have looked for *all* the vials subsequent to the Reformation. His interpretation of the “slaying of the witnesses” we think the right one. He says:

“The slaughter of the witnesses, there is strong reason to conclude, is yet future, as they yet prophesy in sackcloth—their testimony is not yet complete—and nothing has yet occurred to verify either the rejoicing of enemies, or the resurrection and ascension to heaven of the witnesses, which speedily follow their destruction. This melancholy event does not necessarily presuppose the literal slaughter of the witnesses, or the shedding of their blood to a large extent. They may be *politically slain* throughout the kingdoms of the Beast—their testimony may be borne down and silenced. Persecution may be excited under the form of law; and the ceasing of the Protestant churches to testify against prevailing evils, or their succumbing to wicked civil authority, would go far to verify the prediction; while a few more resolute and determined witnesses for truth, who dare not be silent, may be called to seal their testimony with their blood. The truth may all the while be spreading, even in the kingdoms of the Beast, like the roots of plants in winter penetrating more deeply underground, spreading more widely, and preparing for a more vigorous growth in spring. In other parts of the world, too—in distant nations, there may be an extensive diffusion of the gospel, preparatory to the blessed harvest, when ‘they of the city shall be as the grass of the field.’ But in whatever way the slaughter of the witnesses is to be effected, it seems undeniable that this complicated wickedness will be perpetrated at the instigation, and by the influence of the Papacy. That oppressive power, which has already violently borne down and extirpated the truth from many lands, and shed the blood of saints in torrents, may yet succeed in its attempts against the truth, and may complete its own career of wickedness, and the oppression and guilt of the nations, by a violent suppression of the truth, and the slaughter of the faithful. While we would not prognosticate evil, or entertain undue fears, it behooves us to wait, in a solemn and prayerful attitude, the approach of events of unusual importance to the church, and the interests of truth. We are living on the eve of great and solemn changes. In the mysterious providence of Zion's King, the power of the enemy may be in-

creased, and his mischievous attempts be successful—and the saints may be called again to severe suffering, ere their cause shall eventually triumph.”

The following is as scriptural as it is reasonable :

“The principle of the reign of the saints, as connected with the future hopes of the church, and the destinies of the nations, is of great practical value and importance. The claim of faithful men, who maintain the supreme Headship of Christ, is, that there should be *Scriptural legislation and a Scriptural administration*. Nothing short of this, it is evident, will suffice to vindicate the honour and prerogatives of Him who is Governor among the nations, and Prince of the kings of the earth. If due regard is shown to the requirements of Holy Scripture in relation to civil rulers, two things would seem to be apparent—first, *that good men cannot be expected to take part in the administration of bad laws*; and secondly, *that the execution of good laws can never be safely intrusted to men who are devoid of proper moral and religious principles*. The moral character of rulers is intimately connected with the results of their administration, whether good or evil; as the character of the laws themselves will, in a great measure, determine what kind of persons will be called to fill the offices of the State. The best laws will fail of their object if men of bad principles, or of immoral character, are intrusted with their administration; and the very spirit of the constitution may be infringed by officers who are under Antichristian influence.”

LETTERS TO THE YOUNG. By the Rev. A. Alexander, D. D.—Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

We have given evidence of our estimation of this work by taking some extracts from it to enrich the pages of a former number. It abounds in judicious and striking reflections upon well-selected topics.

INFANT BAPTISM. A Sermon, by J. M. McDonald. 8vo. Pp. 16. St. Louis: 1852.

The topic of discussion in this discourse is the right of infants of church members to baptism. The text is well chosen, Ps. cxxvii. 3, “Lo, children are an heritage of the Lord;” and the argument is exceedingly well conducted. Of course, on a subject so hackneyed as this, we look for nothing more than a good selection, happy arrangement, and perspicuous illustration of the well-used and substantial arguments by which the doctrine of infant baptism has been amply defended. We hope this pamphlet will find a wide circulation among the growing population of the West, which so much needs the leavening influence of truth.

LIFE AND DIARY OF THE LATE REV. THOMAS B. HANNA, A. M., Pastor of the Associate Congregation of Clinton, Pa. By Thomas Hanna Beveridge; with Selections from his Sermons, and a Portrait. Philadelphia: William S. Young, 173 Race St. 1852.

The subject of this memoir was a young, talented, zealous, and amiable minister of the Associate Church, lately deceased. Early brought into the ministry, (he was but twenty-one years of age when ordained,) Mr. Hanna gave promise of no ordinary abilities and usefulness. Cut down suddenly in the morning of his days, he has left records of diligence and piety that his friends, particularly, may peruse with interest and a mournful satisfaction. The sermons—fourteen selected from a much larger number—are not distinguished by originality either of thought or expression, but bear testimony to his attainments, his zeal and his industry. They are characterized by an orderly arrangement, a perspicuous style, and an unusually ripe fidelity in one so young. They are sound in sentiment,—always excepting a portion of one upon Matt. xxii. 21, in which he vindicates the claim of the Roman government to the obedience of the Jews,—and may be read with profit. Surely Mr. H. would not, upon more careful reflection and more matured judg-

ment, have taught that Hungary is bound, before God and by his authority, to reverence and obey the bloody government of Austria, or that the enslaved Romans should conscientiously acknowledge the rightfulness of the rule of Pius IX. and his blaspheming cardinals! It is just to add, however, that in this same discourse, Mr. H. asserted, most explicitly and decidedly, that no obedience can be due to any law contravening the law of God,—specifying the fugitive slave law. With the exception which we have noted, we give this volume our sincere commendation.

OBITUARIES.

Departed this life, in Locust Grove, Adams county, O., on the 25th of April, of the present year, Miss MARY GEORGE, in the thirty-second year of her age.

She was the eldest daughter of Henry and Maria George; and while living in Muskingum county, (within the bounds of the congregation of which the Rev. Robert Wallace was then pastor,) she united, early in life, with the Reformed Presbyterian Church. With the family of which she was a member she removed to Adams county, in the year 1839; and uniting with the congregation under the pastoral care of the Rev. R. Hutcheson, continued until her death a useful and exemplary member of the church.

Naturally delicate, her constitution yielded under a severe attack of the measles. Her friends and physician were not aware of her danger; and while indulging in fond hopes of her gradual recovery, she departed. She, however, seemed sensible of her coming dissolution. To the writer, the evening before her death, she observed "that all human means had failed, that nothing less than the Divine agency could effect her recovery."

As a friend, she was kind and sincere; and when she saw it to be her duty (as she sometimes did) to find fault or reprove, she did so in the most kind and gentle manner. But especially as a true friend in affliction, was she remarkable. Her affectionate aid and sympathy were always readily extended, and welcomed by the sick, the sorrowing, and the outcast. She seemed to live, not so much for self, as for those around her.

Her knowledge of the Bible and our standards of the church was extensive, while at the same time she possessed the "ornament of a meek and quiet spirit."

She is gone; and the church, as well as the family to which she was as a mother, (her mother having died some years before, on Sept. 5th, 1848, after having been a long time a consistent and exemplary member of the same church,) have lost a valuable member. But the fragrance of her works, the remembrance of her walk and conversation, are consolatory in warranting the firm belief that she has entered into that rest which remaineth for the people of God. J. A. W.

DIED, in Louisa county, near Wappello, Iowa, on the first day of February last, Miss MARY ANN MORELAND. Very different are the forms and aspects in which death the last enemy appears even to the good people in their departure from this world to their everlasting home. To some he appears as indeed "the king of terrors," depriving them of joy and hope which may have been long cherished, and filling their minds with fearful apprehensions and alarm. Those who have given strong evidence of a good hope through grace, and anticipated for themselves an easy and a joyful triumph over the last enemy, are sometimes disappointed in their expectations, and have to fight long and hard ere they get the victory. Upon the other hand, others seem to meet death without any unusual anxiety or fear, and spend their last moments on earth in counselling and comforting their friends whom they are to leave behind. Even some in the obscure and humble walks of life, who have not distinguished themselves by superior knowledge and attainments, and have indulged many doubts and fears as to their spiritual state, find themselves singularly strengthened and sustained in their last conflict with the powerful and dreaded foe, and seeing him disarmed and a speedy and everlasting triumph sure, they with surprise and joy exclaim, "IS THIS DEATH?"

This remark was happily illustrated in the decease of Miss Moreland. She was born near Xenia, Ohio, April 24th, 1824. Her parents, members of the Reformed Presbyterian Church, removed west in 1832, with their then young family, and settled in Randolph county, Illinois, within the bounds of the congregation of Eden. She had spent some years chiefly in teaching, and finding her health beginning to fail last autumn, and hoping that a change of climate and a visit to friends would

recruit her health, she went to Iowa. Consumption however, had, marked her as its prey. She continued to decline gradually, suffering little pain or sickness, and complained of nothing but weakness and shortness of breath. About two o'clock, A. M., of the first of February, she awoke from sleep and complained of hunger. After taking some refreshment she told her cousin attending her to wake up the family and bring them into her room. She told them that she was going to leave them, and she wished to bid them all farewell. After repeating a part of the 23d psalm, she with entire composure bade farewell to her sister and brother and brother-in-law, expressing an earnest desire and hope to meet them in heaven. Addressing her uncle and aunt, in whose house she was, and who are members of the New-light Covenanter Church, she told them she was thankful for all the kindness they had showed her, and requested them never to do any thing without first asking God's blessing. Her cousins and her little niece she enjoined to pray, to read the Bible and good books and to beware of novels and political newspapers. Having addressed appropriate exhortations to all that were in the house, she said she felt sleepy; and asked if she might go asleep. Being advised to do so, she fell asleep. "Those that sleep in Jesus will God bring with him." [Com.]

Departed this life, on the morning of the 22d of June, 1852, Widow ELIZABETH LAUGHLIN, of Ryegate, Vt., aged eighty-one years.

She was a devout member of the Reformed Presbyterian Church from her sixteenth year till her death, though she was more than ten years unable to attend public worship.

Yes, mother, thou shalt see his face,
Cloth'd in his righteousness;
His Covenant arms thee still embrace,
Sure are his promises.

His promises shall firm abide;
Thou soon from sleep shalt wake,
And perfectly be satisfied,
And his own likeness take.

Ryegate, July 3, 1852.

☞ The Reformed Presbyterian is requested to copy.

The dream of this vain life is past,
But endless hope is thine; [last!
Thou soon shalt sing—"All's well at
Life—life eternal's mine!"

Softly her soul her clay forsakes
Without a sigh or groan;
Christ smiles on her as she awakes,
And all her griefs have flown.

M. J. L.

Died, at the residence of his father, in Perry county, Illinois, on the 18th of June, 1852, MATTHEW R. PRESTON, surrendering his soul to God, the Author of life, casting all his care on God in Christ for admission to the society of the spirits of the just made perfect, and for a blessed and glorious resurrection through Jesus, who is the resurrection and the life. About the time of his majority he had a fever; and shortly after the measles, from which he never entirely recovered. Medicine afforded some temporary relief, but left him rather worse than when he commenced; and he finally had recourse to a system of dieting that seems to have been the only means that protracted his life for ten or twelve years. His life was prolonged, and spent with exemplary diligence, and by the blessing of God with more than ordinary success in preparing for the better country where the inhabitant shall no longer need say, "I am sick." About two years ago he was elected to the office of a Ruling Elder of the Reformed Presbyterian Church, Bethel Congregation, Eden, Randolph county, Illinois, under the care of Rev. James Milligan, and served in that office with great propriety, modesty, and fidelity. The survivors in the session, and all the congregation, mourn his loss; indeed, all his acquaintance, particularly the poor, cherish a tearful recollection of his untiring attention to their temporal wants and spiritual edification. His pastor, and many others, had a strong desire to have him go into the field of the world as a colporteur; but he thought so modestly of his abilities, and was so infirm, that his father and others thought he could not stand the fatigue. A colporteur, Mr. James M'Neel, did a great deal of good by selling good books, &c.; but he, too, is gone; and the benevolent, who had their eyes upon Matthew R. Preston, are now at a loss who shall shoulder the religious tracts, and invoke a blessing on the precious little heralds of truth and salvation. His work was done; all the advantage now to be derived from him is to keep his godly conversation and character before the mind's eye, that we may be edified; and all anticipation of comfort from his society must transcend the bourne of time, and penetrate into that which is within the veil, where Jesus shines with ineffable lustre, and throws a radiance of efulgence upon the great and growing group of those who are blessed as dying in the Lord.

THE COVENANTER.

NOVEMBER, 1852.

[For the Covenanter.]

MARY QUEEN OF SCOTS.

[Continued from page 78.]

In our last we brought down Mary's infamous history, as furnished by the Westminster Review, as far as her marriage with Bothwell, and the consequent *universal* condemnation of Mary as the murderer of her husband.

We now conclude our extracts. The design of the reviewer is to vindicate Elizabeth from the charges so freely made by the popish and infidel, and the semi-infidel classes of writers,—the Stricklands, the Mignets, (of France,) &c., as if she had cut off Mary's head out of some unworthy jealousy, or other low or bad motive. We are not anxious on behalf of Elizabeth's character. In some respects she was not much better than her Scottish cousin. Still, she did Mary no wrong, as the reviewer *proves*. We would have been glad, had our space permitted us, to lay the whole argument before our readers; but what we have retained is enough to satisfy any sober-minded man, that all the tales that have been told, and the questions put, about Elizabeth's assuming a power that did not belong to her in trying and executing Mary, are utterly unworthy of notice. On this point, we confess, this article has modified our own views. We had thought that Mary was not amenable to Elizabeth. We are now sure she was, and so will every one be who reads the article from which we make our extracts.

Intelligent readers will not grudge the space this article occupies. Mary's name has been so much mixed up with the reformers, and so much to their injury, that we think it a duty to take this first opportunity to show both her and them in their true light.—Ed. Cov.

SCOTLAND RISES AGAINST MARY.

At last, however, it was not to be borne any longer. Perhaps at no time, and in no country, could proceedings like Mary's have been passed by without retribution of some sort or other overtaking her at last. They tried unsuccessfully to the last to win Elizabeth; they told her they were rising, not against Mary, but against Bothwell, and that Mary was in thralldom. But Elizabeth answered sternly, that their queen had written to her to say that she was not in thralldom, but had consented to all that had passed, and therefore the prerogative must not be violated. But, probably, before this answer came, it was all over. The queen and Bothwell, with a body of about three thousand men, were marching on Edinburgh, to put down the sedition; the army of the Kirk went out to meet them, and something of the spirit which was in them may be conjectured from the standard which they had chosen to fight under; on its black massive folds there was worked curiously the body

of the murdered Darnley lying under the tree as he was found, the baby prince kneeling over him, and underneath, for a device, "Judge and avenge my cause, O Lord." It was a cause before which the spirit of loyalty quailed and sank. The two armies met at Carberry; an hour's parley followed, for the interchange of challenges and expostulations. At the end of it, the queen found herself alone with Bothwell and some sixty of his private friends; the rest had melted off the hill like snow. It was over; the game was lost; she had played desperately, but the stake was forfeited. Bothwell had to ride for his life, and Mary, in the long June twilight, was escorted into Edinburgh in shameful captivity, with the black "banner of the Lord" floating on before her.

THE CONCLUSIVE PROOF OF MARY'S GUILT.

On the news of this rough treatment of the *prerogative*, Elizabeth burst into high anger. The Earl of Bedford was instantly despatched to the frontier with all the available troops, and Throgmorton was sent direct to Edinburgh, to express her feelings about it, and demand immediate explanation. But matters were already past explanation, either to Elizabeth or to any one. Mary was at Lochleven, a fast prisoner; the casket had been found, and, though there had been no moral doubt of her guilt before, there was now conclusive evidence. Throgmorton wrote in despair,—“It is public speech,” he says, “among all the people, that their queen hath no more privilege to commit murder nor adultery, than any other private person, neither by God's law, nor by the law of this realm.”

The ultra party, among whom were Morton, John Knox, and the clergy generally, were now urgent that she should be brought to a public trial and executed. The threat of this, and its apparent imminence, for the first time alarmed her; and in July, with a mental reservation that it should be invalid against her, as extorted by violence, she signed an abdication of the throne in favour of her son. But Throgmorton was not sent from England to look on quietly at such proceedings as this. Immediately on his arrival, finding the victorious party cared nothing either for his threats or for his entreaties, he had gone to Lochleven, and in Elizabeth's name had told the Queen of Scots, that at first his mistress had determined to hold no further communication with her, to express her horror that no steps had been taken to prevent the murder, and her shame at the marriage. But the rebellion of the nobles had softened her feelings. Whatever had been Mary's conduct, it did not become subjects to assume the sword, and she was now ready to restore her to liberty, only making one condition, that she should give up Bothwell; and imploring her, for God's sake, to come forward with some answer or other to the abominable things which were said of her.

ABANDONED BY ALL EXCEPT ELIZABETH.

But Mary would not hear of giving up Bothwell, would not answer, would not do any thing. Elizabeth hesitated. If she made a condition, it seemed as if it ought to be observed; but then came the news of the extorted abdication, and she could not contain herself any longer. It is quite clear that she did not believe a word of the worst charge against the Queen of Scotland. In vain Cecil and Leicester implored her to let matters alone and not interfere. She would hear nothing; and she declared that “she would make herself a party against the rebels, to the revenge of their sovereign, and as an example to all posterity.” Throgmorton was to communicate this imperious threat. The Earl of Morton listened, and then coolly told him, that if Bedford crossed the frontier, it would be the signal for Mary's death—not a hand in the country would be raised to save her. In proof of this he showed him the proposal of which we spoke above, which within forty-eight hours he had received from the Hamiltons, suggesting her execution, as the simplest solution of their difficulties. And he showed him further certain promises, which (so strangely

parties had changed sides) had been sent to him from the Queen-mother of France, to the effect that she would imprison Mary for life in a French convent, and give him all help to enforce her deposition.

EARL OF MURRAY.

And now all eyes were turned to Murray. He had been in France during all this. Like Elizabeth, he had refused to believe in his sister's guilt. It was only as he was preparing to return to Scotland that he was shown what appeared decisive evidence of it. Murray never did any thing in a hurry; he travelled back at his leisure, passing through London on his way, where he had an interview with the queen. She insisted that he should join her in forwarding Mary's restoration; but after what he had seen he could not undertake any thing of the kind. Elizabeth was exceedingly angry, Murray grew only more cold and impracticable, and she dismissed him in high displeasure; but he reached Scotland without having at all made up his mind, and then for the first time he was shown the originals of the fatal letters. There was no more to be said. The assembly offered him the regency, and implored him to accept it. Murray said he must first see his sister, and there must have been fears of his constancy, as attempts were made to prevent it. But he was determined to go; and Throgmorton wrote to England that there was no doubt that he was acting "in full faith and true affection towards her." He rode off to Lochleven, and we owe to Throgmorton an account of the remarkable interview which followed. He was introduced into her presence, and remained with her four hours, unable to speak a word. There she was—his own father's child and his queen. Queen of France, Queen of Scotland, and to be Queen of England, what had not fortune done for her? And now what was she? In vain for five years he had watched over her as a father might; with small thanks to him, and in spite of him, she had gone her own bad way, and, deposed and degraded, she had made her name infamous through all time as a murderess and adulteress. He could not trust her. He knew her too well. Humble as she seemed as she sat there, he knew that she had learnt nothing, and repented of nothing, except of having failed. What could he say to her?

INTERVIEW WITH MARY.

In the evening, after vague confessions and wild prayers to him to speak to her, even if it were to tell her the very worst, he broke silence; "More," Throgmorton says, "like a ghostly confessor than as a counsellor."

"He set her up a glass

Where she might see the inmost part of her."

The Darnley marriage, so wretchedly desired and still more wretchedly detested—the murder, and the mock trial, and the second marriage—her obstinate clinging to it—and, last of all, the dreadful witness against her, "in her own hand written," on which any day she might be brought to trial, with but one issue of it possible. Mary threw herself before him, beseeching him to save her; she desired nothing except to be spared that, and Murray was her only refuge. Murray told her sternly to seek a refuge with God, and so left her—artfully, for his own purposes, as Fraser Tytler thinks, working on her fears, with no motive but his own ambition, to induce her of her own accord to make over the supreme power of Scotland to himself. The next morning he carried out the same insidious policy; in the night he appeared to have softened towards her. He promised to save her life; but he warned her that if she attempted to escape, if she intrigued with the Queen of France or of England (he knew Elizabeth's feelings,) or if she persisted in a correspondence with Bothwell, it would be all over with her—neither he nor any one could protect her. For the present she must remain where she was; her liberty was out of the question till she had given them better reason to trust her.

It was Mary's misfortune, says Mr. Tytler, that she was the creature of generous impulse. In an overflow of weakness and affection (Mignet echoes all this trash) she herself begged her brother to undertake the regency. "By this means," said she, "my son shall be preserved, my realm well governed, and I in safety." The false Murray had gained his purpose by betraying her nobleness and confidence. "At length he accorded unto her his acceptance," and "requiring the Lords Lindsley, Ruthven, and Lochleven to treat the queen with gentleness, with liberty, and with all good usage, he took his leave of her." . . . "And then began a new fit of weeping, which being appeased, she embraced him very lovingly, kissed him, and sent her blessings to the prince, her son, by him."

MURRAY VINDICATED.

Such was the scene at Lochleven, and such is the received interpretation of it. One cannot but be surprised at the recklessness with which it is all delivered. Fascinated with Mary, these writers speak of her as an injured saint, even in spite of the actions which they acknowledge. She is always free, trusting, generous, and noble; and whoever is in opposition to her is full of all bad passions, all selfishness, all baseness, all gratuitous malevolence. Murray, in his lifetime, passed as a good man; a man whom all parties revered and all sought to gain. His private life was unblemished by a spot. In his regency Holyrood House "was ordered more like to a conventicle than to a royal palace." Oh, but he was ambitious, and he was hypocritical—so easy it is to dirt a noble man with epithets. Ambition! Was it so blessed a thing, then, to take the rein of poor sick Scotland in the birth-throes of a new era, and in the death-struggles of an old—with unresting treason to hold down with one hand, and fanatic anarchy with the other—to be at once marked for the hatred of all bad men living, with murder dogging his every step, as he well knew, and as in two brief years he proved? And is his good name to be now tamely given over a prey to every wretched whimperer over the misfortunes of unhappy Mary?

The question which Murray had to answer, in the name of the Scottish nation, was, whether a person who had been guilty of the crimes of which Mary Stuart had been guilty, was any longer to be permitted to remain on the throne of a kingdom—the supreme executor of justice and fountain of order and law? Such was the question, and it is the same which now divides our judgments. Happily for us, however, in these days, differences remain only for the foolish jangling of opinion. No one doubts that if occasion for action were unhappily to arise, whatever our words are now, action would be prompt and decisive. Such a change has passed over us. It is not easy for us to realize the feelings towards royalty which Murray had to encounter. He had to fight the battle when there was danger in it; when "divinity" did really seem to "shrine a king," and royalty of any sort was held so high a thing that even "the devil," it could be said, "should be some time honoured for his burning throne." Constitutional solutions of such difficulties may be far more orderly and respectable; yet, perhaps, they have been only made possible by those other earlier ones which were not constitutional at all.

On that common speech of the Scotch people, that "princes have no more license to commit murder nor adultery than any other person," there is no difference even of opinion; the question is only of responsibility. Indeed, it may be said, that they must accept all consequences of their high place; and that crime in princes, being where they are for the punishing of crime, is of far more evil example, and as far more monstrous, than crime in subjects, as they in their place are raised above subjects. Only, say the vindicators of divine right, the source of the law cannot be tried by the law, but is only answerable to God. Yet, perhaps, God, and not the sovereign, is the source of law, and others, beside the sovereign, are God's commissioners, in executing it.

There is not a wretched felon at the criminal bar but is answering to God there, as well as answering to man. But a problem which has received its practical answer from the beginning of all history, is not to be argued on *à priori* theories. Crime, injury, revenge, hang together in indissoluble sequence. We can modify the form, so much nature gives to us, but the substance is from everlasting to everlasting. Where justice cannot reach, the dagger can; and the alternative is but between the old assassination and the modern judicial tribunal. God will not tolerate crimes or criminals in this world; and as we do not hesitate, when the wrong lies between subject and subject, to prefer such ordering of a kingdom as delivers the murderer over to the law, to those ruder methods which left him to the avenger of blood, so we cannot doubt that when of two ways one is inevitable, open judgment or secret vengeance, which of these two ought to be preferred.

MARY STILL RECKLESS.

The intention of bringing Mary to trial had saved her from immediate punishment. The authority of Murray and the fear of Elizabeth this time sheltered her from trial. It was a weakness which she taught them both to regret. Mary was not a person to believe any one could mean well with her who crossed her inclination; and one year of Murray's stern intolerance of oppression and lawlessness sufficed to restore her the allegiance of the haughty northern lords, to whom government was detestable exactly as it was strong. The Calvinist regent respected neither high nor low, punishing guilt alike in the noble or the peasant; and Mary's liberty was soon all that was wanted to make her a rallying point for the disaffection of half the kingdom. She escaped, fought a battle, and lost it, and a fortnight after she had left Lochleven she was a fugitive in England.

WHY DID MARY FLEE TO ENGLAND?

A sovereign lady flying from the treason of her subjects, and throwing herself on the hospitality of a sister queen, her nearest kinswoman, and whose heir she was—flying to her for protection, and finding instead of a protector an unfeeling tyrant, who imprisoned her for nineteen years, and then flung her to a cruel death—this is the picture which poets and historians have never been weary of drawing for us. It has been the stain on the fame of Elizabeth. Even those who think worst of Mary, insist that Elizabeth's injustice gave her all right to use any means to free herself. The eagerness with which all this has been insisted on has occasionally embarrassed its advocates. For this imprisonment is described as one act in a long series of injuries which had commenced with Elizabeth's accession; and there has naturally, therefore, been a difficulty in explaining how the Queen of Scotland came to be so infatuated as to choose England for a refuge when the world was open to her.

Now, it is quite certain that she chose England because she expected a better welcome there than in any other country; Elizabeth had written to congratulate her on her escape; to stay in Scotland was certain death; in France, where she had been threatened with a convent, her reception would be more than doubtful; while Elizabeth was, perhaps, the only person living who still resolutely disbelieved her complicity in Darnley's murder. She looked with confidence, therefore, for warm reception and warm assistance; and she had crossed the border with a promise to her friends, that before a month they might expect her back again in force.

Nor was the regent any more doubtful than his sister what the first impulse of Elizabeth would be. Instantly that Mary was in England, he despatched his secretary to London, declaring that he and Morton were ready to appear in person to justify what they had been forced to do; and to "enter himself prisoner in the tower of London if he did not prove her guilty in the death of her husband." A cruel thing for a brother to be forced into, and one of which

it is easy to be eloquently abusive; and yet the one alternative which lay before him was to betray the country on which he was at that time supreme governor, called to be so, as he believed, by the providence of God—to betray the people committed to him into a dreadful civil war—by throwing a mock shield over the reputation of one bad woman.

ELIZABETH SEES THE LETTERS.

It was now that, for the first time, copies of the casket letters were laid before Elizabeth. She still would not believe them genuine, and she wrote to the Queen of Scots to say so; but publicly received, as she knew them to be, and as nothing which Mary could do to persuade the world that they were genuine had been wanting in her conduct, it was necessary that they should be publicly looked into. She summoned the regent to prove them, without a doubt that the exposure would be not of Mary but of themselves, and the condition of their failure was to be the restoration of the Queen. But Mary was in no haste for any such examination; she pretended that it was putting *her* upon trial; and that her sovereign majesty would be degraded by her being placed in any such position. For her own conduct she was only answerable to God, and if Elizabeth would not help her, she claimed her freedom, that she might seek it elsewhere. To have let Mary go was to bring the Duke of Alva into Scotland: it was the restoration by the Catholic powers of a princess whose name was uncleansed from the darkest crimes; with, behind it, interminable vistas of strife, misery, and discord, first for Scotland, and next for England, as far as human foresight could look, inevitable. Elizabeth could in no case permit it. If it was just that Mary should be restored, she would restore her herself, but she could not have a Spanish army on the frontier; and if Mary was guilty, the throne was no place for her. It may be said, Elizabeth was no judge of this. Mary was not a subject of hers; and whatever her opinions might be, she had no business to interfere—an argument which it will be possible to meet when we know something of the abstract right and wrong which determine the actions of sovereign powers. When such mighty interests depend on the conduct of one person as then depended on that of Elizabeth, there is commonly some responsibility with it, and those who shout loudest against interference on the people's side would have seen no injustice in her interference on the Queen's. But if they will press the letter of the law, then let them press it, and on their own conditions Elizabeth was merciful. Mary had claimed her crown. As soon as the excommunication should fall there was not a Catholic in England who would not regard Mary as his lawful sovereign. Was this a person to be allowed to go abroad and organize European invasions?

MARY'S DOUBLE DEALING.

Elizabeth was dealing faithfully with her, if she could have believed it, or if her cause was one which could prosper with any faithful dealing. If the charges against her turned out false, she would be restored to Scotland; if true, she was still heiress of England, with noble fresh chances before her, if she pleased to deserve them; at any rate, whether true or false, Elizabeth's first duty was to secure herself and her country from Mary's treason, and already she had too good reason to suspect her. Mary had come to England in June. She was not a person to hesitate when there were opportunities of intrigue, and, finding a new field open, she at once plunged into it. Nor, indeed, was it altogether new; years before, as we saw, she had been throwing out golden feelers there with the money of the King of Spain. Elizabeth heard at once of some of her doings, and wrote to complain. Mary must bear witness against herself, true Stuart as she was, and true in nothing else.

In answer to these complaints, dated the 8th of October, she writes:—

“Madam, since I have been in your country, I will defy the world to say that I have offended you in deed or word; confiding implicitly in you, wherein, I am sure, you will not find yourself deceived.”

And yet here is a letter dated a fortnight earlier, to the Queen of Spain:—
 “I will tell you one thing, by the way, that if the king, your lord and brother, were at peace, my misfortunes might be of service to Christendom, for my coming to this country has caused me to make acquaintance by which I have learnt so much of the state of things here, that if I had ever so little hope of succour elsewhere I would make ours the reigning religion, or perish in the attempt. The whole of this part (Yorkshire) is entirely devoted to the Catholic faith; and with the right that I have, for this reason in my favour, *I could easily teach this queen what it is to intermeddle and assist subjects against princes.* She tries to make me appear guilty of what I am unjustly accused of. *God be praised, I have gained the hearts of a great many good people of this country since my coming, so that they are ready to hazard all that they possess for me and my cause.*”

What was to be done with such a woman—who would keep no faith except when it suited her convenience, and whose indomitable spirit could neither be crushed nor gained, except at the price of what could not be given it—its own way?

HER SENTENCE.*

And now, if we consider the sort of penalties which the sense of mankind has declared, and always declares, to be due to crimes such as those of which Mary Stuart had been indubitably guilty, it really cannot be considered that the measure which was dealt out to her was so severe as to give her claims on our commiseration. For it was no more than this—to remain quietly, in all ease and splendour, at the castle of an English nobleman, with all liberty and all indulgence out of doors and in, with no restriction on her correspondence, and none upon her pleasure—to remain quietly, only till she had recovered a confidence which Elizabeth was longing to restore to her; with opportunities of beginning life anew, with clear ground and clear new magnificent prospects, if she could only bring herself to deserve them.

HER AFTER HISTORY.

The remaining eighteen years which Mary lived present features singularly uniform. So far she had profited by the past, that she could now keep her personal passions subordinate to her larger purposes; and she fell into no more love scrapes, except where love could be made politic. Her interests were coincident with the interests of Catholicism, and it suited the interests of the Catholics to forget the misdoings of a person whose situation could be so useful to them. Universally acknowledged as heiress to the crown of England, and after Elizabeth's excommunication acknowledged through Catholic Europe as its lawful possessor, her position filled the world with a romantic sympathy for her; and the struggle between the two faiths, at the moment when it was fiercest and hottest, centred in the fortune of Mary.

The protestants of Navarre were to fall with Elizabeth; Flanders, Don John of Austria said, could only be conquered in London; and Mary was able to throw off the painful past, and to persuade herself that in her later schemes she was fighting the church's battle. Her energy never flagged. The kindness of Elizabeth, except in the intervals when conspiracies were known to be ripening, put no check on her correspondence, which covered the world. Her funds were ample; for she had her French dowry all at her own disposal, the Sheffield expenses being paid out of the English treasury. Philip, too, gave her vast sums; and the organization of the Jesuits provided her with the ablest ministers of conspiracy to be found in Europe. And the result of all this was, that the history of her imprisonment is a history of a succession of plots to have Elizabeth despatched, and in the confusion to bring

* She had been tried, and her letters brought forward,—to the conviction even of Elizabeth that she ought not to be free.—Ed. Cov.

the Duke of Alva, or Don John of Austria, or the French, into England. One after another she shaped her schemes, entangling hundreds of gallant gentlemen in her service. One after another they exploded without effect; Mary's share in them demonstrated by the clearest evidence; her punishment expected abroad and demanded at home; yet prevented from falling on her by Elizabeth.

ST. BARTHOLOMEW'S.

She would have been in no danger, however, except for St. Bartholomew; but with so terrible an evidence of the temper in which the Catholics were, Elizabeth felt that she had no right to run any more risks. Twice, at least, since she had been in England, Mary had forfeited her life under every circumstance of treachery. In the September following the massacre, she announced that she would withdraw her shield; and here, we think, is the one thing which we have any reason to regret in the later treatment of Mary, that what at this moment was intended was not carried into execution. Bad as had been her doings in England, in her own country they had been infinitely worse; and it was decided that she should be sent back thither to answer there for her husband's murder. Killigrew was sent to Scotland by Cecil, and it was arranged between him, as representative of Elizabeth, Morton, and Lord Mar, who was then regent. The Assembly and the clergy were to be summoned, and in their presence she was to be publicly tried and afterwards publicly executed—by far, as it appears to us, the most wholesome termination of the tragedy. The Divine vengeance would then have overtaken her in the direct form of punishment for her greatest crime, instead of lingering out uncertainly for years, and falling at last with an ambiguous stroke, which admitted of being distorted into a martyrdom. It was not to be, however. The sudden death of the Earl of Mar made it impossible for the moment, and Elizabeth had relented before another opportunity had offered itself.

HER STATE OF MIND AND EMPLOYMENTS.

Mary's retrospect, it might now be thought, whatever might be her views for the future, would have been enough to sadden her. Not for the danger, perhaps, which she had herself escaped; nor for the unavailing guilt in which she had involved herself; but at least for the trouble which she had brought on others. Hundreds of gallant gentlemen were lying low in bloody graves, who, but for her, might have been still sunning themselves in prosperous life. And one there was whom she had pretended that she loved, the highest English subject, whom she had first entangled in apostacy, and then in treason; and he had had to lay down his head remorsefully on Tower Hill. But it is not the least sad feature in the Queen of Scots, that it was all nothing to her; she was without feeling either for friend or enemy. Fearless for herself, and reckless for them, no sufferings either of her own or of any other cost her a really uneasy hour. This last danger having blown by, and for the present no fresh opening presenting itself, she employed herself in arranging her affairs, and in careful study of the various English factions. In the management of her property, she showed a real genius for finance. She knew the value of useful servants, and we find her not forgetting among her pensioners the Hamilton of Bothwellhaugh, who had shot her brother; and Lord Adam Gordon, who had burnt Lady Forbes, and all her household, in Towie Castle. Her vacant hours she amused with writing sonnets to the birds or clouds; ordering new Paris dresses, and feeding her poodles and Barbary fowl, loving them, as she says, very dearly; but only afraid that they would die of plethora. To Elizabeth she sent off periodic letters, imploring her not to listen to the slander of her enemies, and to believe that she did nothing but love her; occasionally, as the season of the year suited, throwing in dashes of religious sentiment; and so weak Elizabeth was with her, that a few quiet months were always enough to give her fresh hopes, and to set her looking again for means to set her free.

THE RESULT.

The embers of the plot of 1584 had not been entirely extinguished. Two years later they kindled up again into what is familiarly known as the "Babington Conspiracy." Discovered by Walsingham, it was determined that this time, if Mary Stuart was implicated in it, there should be evidence of it so conclusive as to leave Elizabeth no pretence for softness. The Spanish invasion was evidently approaching; the country could not afford to be kept any longer in a chronic fever, and it was time that it should come to an end. Foolish persons affect a horror at what they call the perfidy of a minister who would intercept letters and watch the progress of a traitorous correspondence; which is as much as to say that, as treason never shows in open light until the moment when it can strike, it must be let alone to mature itself; that, because it is insidious itself, they are insidious too who track it down and crush it, and that an honourable man may take no precaution against a dagger till he feels it in his breast. Walsingham did his duty as a faithful servant ought to do; and at last he was enabled to lay before the queen fatal evidence, in Mary's own letters, of a design upon her life. Elizabeth was thunderstruck. She was incorrigible, then. The Privy Council was summoned, and it decided, after a short debate, that the Queen of Scotland must this time be brought to judgment. She was tried in the Hall at Fotheringay; and, after such defence as she was pleased to make, the court, after due discussion (not without great stomaching, as Cecil said,) pronounced her guilty. The sentence, which was properly death, was referred to the Houses of Parliament and confirmed by them, and they proceeded to urge on Elizabeth the duty of relieving the country by putting it in execution, reminding her how Saul sinned, and called down God's anger on himself, when he spared Agag.

ELIZABETH HESITATES, BUT SIGNS THE WARRANT.

February came, and found her still undecided. On the morning of the 1st, Davison, her secretary, was summoned; when he entered, she was with Lord Howard, who had been pressing the execution upon her. The warrant had been drawn for many days. On that morning she signed it—to content the people, as she said—and it did content them, as the bells in all the churches were set ringing at the news. To sign a warrant did not mean with her that it was to be carried into effect, as her ministers very well knew. The Duke of Norfolk's death-warrant, for instance, had been three times signed and as often recalled. However, between the 1st of the month, when the warrant was signed, and the 7th when it was executed, there was a singular interlude. So far Elizabeth's conduct had been quite consistent. We are now required to believe that, in this interval, she ordered Davison to write to Sir Amyas Paulet, in her name, and suggest to him, that if he wished to please her, he would take Mary off quietly. He had now an opportunity of serving her, to which he was bound by his oath of association, &c. Paulet, we are told, refused indignantly, and the queen affected extreme anger at the preciseness of his puritanism. So much of this is certain, that on the 1st of February, a letter to that effect did go off to Paulet, signed by Davison and Walsingham, and Paulet answered as has been said; for both letters (the original which was sent to him and a copy of his answer) were found among his papers, at least so it is said, and we have no present ground for questioning the genuineness of them. Besides other difficulties, Walsingham having joined in sending such a proposal is strange, as it was Walsingham who, in opposition to Leicester, insisted on having Mary openly tried, Leicester then proposing more silent methods. At all events, too, Davison was the only authority, and Davison's offences in the matter were deeper than any of us know: we will not take his word when it is against Elizabeth's; and her estimate of him may be seen in his punishment. However, we have no room to argue it further, and we will take his own story and see to what it really amounts:—There had

been an association for the protection of Elizabeth's life, the members of which (Paulet was one of them) had bound themselves to pursue traitors to the death by all and every means. Their loyalty had been so vehement *in words* that Elizabeth herself had been obliged to restrain it; and on the morning when she signed the warrant, full of bitterness as she was about it, she was not sparing of some sharp sarcasm at their flatulent fidelity. They had sworn oaths enough and to spare, but when the time came it was all left to her. Davison, either from folly or worse, caught at the words, and interpreted them into a hint, went off with them to Walsingham, and Walsingham doubting Elizabeth's resolution, and feeling it necessary at all events to rid the country of Mary, joined him in sending off this undesirable despatch to Paulet.

Such seems to us to be the natural account of this matter: perhaps it is the true one, perhaps some other is the true one; but as a serious purpose of assassination can in no way whatever be reconciled with the character of Elizabeth, we must interpret what is difficult by what is certain, and answer ourselves, without any doubt at all, that, whatever else is true, that is not. What Davison was is clear enough to us from his punishment. Miss Strickland has made a notable discovery of a grant of money made to him shortly after it, proving, as she asserts with much noise, that Elizabeth could not be very angry with him. Elizabeth had fined him £10,000, and he was made a beggar by it. The grant is a wretched pittance to save him from starvation. At any rate it is to us certain, that he knew her indecision about the warrant, and that she knew that he knew it. If she had given him no precise directions, her silence was enough. But he put it in Burleigh's hands, and Burleigh, with the rest of the council, determined to save Elizabeth in spite of herself, and venture her displeasure. The Queen of Scotland was executed on the 7th of February, 1587. Her manner of death has been much commented on; her high bearing having passed as evidence of her innocence. But there is no reason for regarding it so. She died, as she had lived, without fear; she never knew what fear was; and, in dying for an attempt on the life of a heretic, excommunicated and marked for destruction, she was suffering in so good a cause that she might easily persuade herself that she was a confessor. If years before she had been calmly able to compare herself to Christ, she would not fail of means to comfort herself when really and truly she was dying in a cause which, if her own, was that of her religion as well.

THE CONCLUSION.

That Elizabeth did not intend it, we may take on her own word:—"You cannot believe," she said to the French Ambassador, "that if it was really done by my orders, I should lay the blame on a wretched secretary."—"Five of them did it," she added; "and if they had not grown gray in my service, they should have paid dearly for it."

But if it was not her act, it was well done. It was the act of faithful servants, who loved the queen better than she loved herself, and who were ready to risk their own favour to save her. Peace be with them all! They are all together now, where there are no more conspiracies to form or to revenge.* It has been no wish of ours to wave again the black banner with its sad blazonries over the grave of Mary, but Elizabeth's fame must not be darkened because Mary sinned and suffered. Let us leave M. Mignet, with a hope that this book of his is the last of its kind; that henceforth, when the history of these times is written, it will not be by men who are not afraid to put good for evil and evil for good; and that, for himself, he will find some better use for his high talents than to employ them in stereotyping calumny and stimulating a vicious sympathy with wrong.

* Of course we are not accountable for the absurd theology here.—Ed Cov.

THE CONSISTORY.

We hope our readers will not be alarmed at seeing in our pages another essay on the deacon question. There has been quite a respite; and it appears to be necessary, in the progress of events, to examine more minutely than has been heretofore done, the particular aspect of this question presented in the heading of this article. It is on this ground we publish the communication of our correspondent: and availing ourselves of the unlimited grant to accompany it with our own remarks, we append our criticisms, in the form of foot-notes, to the different paragraphs to which we may take exceptions.

We only premise two additional observations. 1st. We did not intend our reply to a "Constant Reader" to be an argument—a full argument—on behalf of consistory: we attempted to reconcile two standard documents, and merely threw in, at the close, some general remarks on the main subject. More, far more is to be said on the subject. 2d. It is not our design now to embody in our notes a complete argument. We shall only endeavour to meet the misapprehensions, as we think them, of our esteemed correspondent with some partial exhibitions of the positive side of the question.—ED. COV.

(For the Covenanter.)

THE CONSISTORY.

MR. EDITOR,—I have long been watching for some better argument, in defence of the Consistory, than has heretofore appeared. Your answer, in the July No., to a "Constant Reader," looked very plausible at a first view: I read it with much interest, and am happy in agreeing with you, in your general views of the Deacon's office, as constituting a part of the organization of the Church. I am highly gratified with the following particulars in your answer:—1, That there is no discrepancy (so far as the present subject is concerned) between the 2nd Book, and the Form of Government. 2, If there were any discrepancy, the Form should rule. 3, That the eldership of the 2nd Book was a veritable Presbytery. 4, That he is a pretty bold man who disputes the authority of Dr. M'Crie, on any point of Scottish ecclesiastical history.

Still I have no evidence, brother, that your consistory has any warrant from the history of the Scottish church, or from our standards, supreme or subordinate.

My reasons for opposing the consistorial system you will find at length in the Reformed Presbyterian for March and April, 1847, the 1st and 2d Nos. of Vol. 11. By copying that essay, as you have done others from the same source, you will confer additional favour on an occasional writer, and gratify some, perhaps many, constant readers. Hoping that you will give my arguments a place, while you accept my thanks for former favours, I shall not here repeat them; but will content myself with canvassing those brought forward on your side, for the further satisfaction of "a Constant Reader."

To your argument from Neh. xiii. 13, I object as being inconclusive; for,

1. The text says nothing about the relation in which the priest, scribe, and Levite stood to one another. Now that is the very subject in hand; not simply whether such persons were employed; but *how* they discharged their respective functions with regard to one another. If each

acted according to his office, it will make nothing for a consistory in which there are no distinctions of office.(1)

2. Hanan, son of Zaccur, is distinguished from the others; and must have been either over the consistory, or under it, or collateral; but could not be a member. Hence all the officers were not members.(2)

3. The use which you make of the passage, is at variance with the original law of the Levites: see Num. iii. 5, &c.; v. 32 is very specific. "Eleazar, the son of Aaron the priest, shall be chief over the chief of the Levites."(3) See also Num. iv. 17—33, and viii. 19, and xviii. 6; where they are given as a gift to Aaron and to his sons: but a gift, having a will of its own, on equal footing with the gifted, and far outnumbering them, would be a very inconvenient affair—an absurdity.(4)

All that can be deduced from the passage is, that Priest and Levite were *in some way united*. The original law shows how they were to be *ordinarily* "joined:" they were given as a gift. Compare vs. 2, 4, and 6, of Num. xviii. If all met on equal footing in the days of Nehemiah, it must have been an extraordinary case, and be of no avail in the present discussion.(5)

Your second argument looks well, but it will not *verify*. In consistory there is no distinction of office—all meet as Deacons. Now this being the lower office, ought to be subject to the higher officers of the same locality—the session. Your plan carries them over the back of session

(1) The passage does *expressly* say the very thing which our correspondent says it does not. It says, speaking of the persons mentioned—"Their office was to distribute unto their brethren;" or, as in the margin, "it was upon them." There is not the least intimation that the entire discretion was with the priest,—no ordinary reader would imagine any thing else than that *all* were concerned: and the closest examination confirms the first impression.

(2) Why not? It reads—"Next to them was Hanan;" or, as it is literally, "at their hand." This Hanan was a Levite. His father is mentioned, (Nehemiah x. 12.) If "at their hand" means "under their direction," it follows *inevitably* that Zadok and Jedaiah—the latter a Levite certainly, and the former probably—had an equal share of the direction with Shelemiah the priest. If it means "with them," then the only other conclusion is that they were *all* upon an equal footing.

(3) Our correspondent, and others perhaps, who argue from this, forget that the "high-priest" occupied the same place, substantially, in reference to the routine of ecclesiastical matters that our superior—or rather, supreme courts—do now. None deny that deacons are subject to their direction.

(4) The force of this argument depends upon the meaning of the words "gift," "giving," &c. Now, by itself, it determines nothing. See Eph. iv. 8, 11: "He gave gifts unto men"—to some pastors," &c. If we reason as this writer does, we must infer that the ministry is given to the church—to church members—"to men"—to be used by them,—and we will encounter a still greater "absurdity:" the people must control them. The truth is, the phrases "given," &c., throw no light upon the *particular* relationship of subjection or otherwise: they merely import that, inasmuch as the toils collateral to the priest's office were greater than the priests could successfully encounter, they were assigned to a sufficient number taken from the same tribe. Now, the truth is, the duties of the Levites were as expressly defined in the law as those of the priests. Mark, we don't deny their subordination, but a subordination, not a mere agency, but of a nature consistent with their joint action, to a certain extent, in the premises. Hence Levites are spoken of as having jurisdiction in money matters. See 1 Chron. xxvi. 20, xxix. 8, and Neh. xi. 16, and the passage before us.

(5) Why not? Is any thing extraordinary intimated? Not at all. And besides, it falls in with the tenor of not a few other passages, (see previous note,)—and, finally, a *plain* case of this kind should be regarded as furnishing a key to more general and less indeterminate rules. If we had just such a passage in the New Testament, we would never have had any controversy with our correspondent.

to the Presbytery. John the Deacon bids defiance to John the elder, and having *always* the majority at home, he will submit to no one lower than John the Presbyter. This is not Presbyterianism; for if John the elder be both an elder and a deacon, the John who is only a deacon, should take some directions from him.(6)

I freely admit—I strongly maintain, that all the officers of a congregation should meet together; the point is in what relations they meet. The Form says, each according to his office; and the 2d book says of Deacons, they are not members of the body which directs them: but the consistory claims to direct them independent of the elders—the proper ruling power of the congregation.(7)

Take another view. The individual elder is amenable to session for the discharge of official duty; but the Deacon is amenable to the Presbytery; for we know of no one who now claims the consistory to be a court. Such deacons are arch-deacons—the argument will not verify on the principles of Presbyterianism.(8)

Your third argument claims still more directly for the consistory an entire independence of the session; denying to the session all right and power in fiscal matters, not excepting even the mission fund, or care of the poor. This presents the congregation before the Presbytery, as a

(6) This looks plausible; but try it by substituting the “pastor” and the “elder” for the “elder” and the “deacon.” The “pastor” is the “higher officer,” and the “elder” ought to be subject to it in the same locality; but the “elder” has the majority with him, and hence overrides the pastor. Now, the fact is, this is all a play upon words. It begs the question, whether, in a given locality, the deacon has or has not “power” about temporalities—and whether the elder does not then meet with him in the exercise of the diaconate on the same platform. The elder owes subjection to the pastor in his *peculiar* functions—but meets with him on a par in the exercise of rule. The deacon owes subjection to the elder in his peculiar functions—the exercise of government and discipline—but meets with him on a par in administering finances, for the evident reason that, if the elder has been invested with power in temporalities, the deacon has also, *with the same solemnities of call, examination, and ordination, been called to the SAME FUNCTIONS.*

(7) We have the same objection to the general strain of this argument as to the preceding. It denies, by implication, that the deacon is an *officer*; it makes him a mere *agent* of the session. Our correspondent seems to intimate, in his quotation from the Form, that the “office” of the deacon is to receive directions from the session! We thought the “office” of the deacon was to attend to the poor and manage temporalities. In reference to the 2d Book, more will be said presently. We do not maintain that the “consistory claims to direct independent of the elders”—for the elders are constituent members of it. The last clause begs the question again. We deny, our correspondent asserts, that the only persons who have any right to *decide* respecting many matters are the elders: we hold that the deacon has authority in reference to the *administration* of finances—equal authority with the elder. And besides, this last clause is too sweeping. Has not the pastor power—power which he can exercise independent even of the elders—which we have not said of the deacon. Has not the congregation itself power? power which it can exercise independent of the elders—which we have not said of the deacon, and do not believe. The fact is again, this is a play upon the word “ruling.” The elders are the only disciplinary body in the congregation; but if you ask who has the power to fix the pastor’s salary, to repair the house of worship, fix the rent of pews? It is the congregation. If we ask who regulates the administration of the finances? It is the whole body of the officers of the congregation—the deacons alone in ordinary circumstances being employed in the actual collecting and application of the revenues.

(8) We have never heard it intimated any where, that the individual deacon was not amenable to session. All this is a mere flourish about “arch-deacons,” and hardly worthy of the source from which it comes.

unit with *two heads*!(9) But you say the plan tends to harmony. So say Episcopalians, of their system; Independents, of theirs; trustee men, of theirs. It may, however, be true: I have no experience of it, need none, and wish for none.(10)

R. H.

[To be continued.]

As we are compelled by want of room to leave for the subsequent number the remainder of our correspondent's article, in which he reviews our historical notices of the relation between these offices, as they appear in the records of the Church of Scotland, we conclude, at present, with stating some arguments on behalf of the deacon's power about the congregation's temporalities, &c. 1. 'This is expressly affirmed in Acts vi. 3—"whom we may appoint over this business"—the distribution. 2. The very nature of the case demanded this—we mean in their original institution. Does any one believe that the seven deacons were, after all, to go to the Apostles for authority to give so much to A. and so much to B.? That they were really nothing but clerks? That being full of the Holy Ghost, and ordained to an *office* in the name of the Head of the Church, they had nothing to *say* in their own office? It seems to us, the Apostles would have gained little under any such system; they would have had very little more leisure, if the entire responsibility of the details still rested upon them. 3. If the deacons had no "power,"—if they were the mere agents of the session, we would respectfully ask what difference there was between them and the "deaconesses." These last held no office, they were mere agents; hence, they held no place among the standing *officers* of the

(9) This has somewhat of the same character as the preceding. If the writer chooses, he may make it *four* heads. There is the pastor—one head; he is amenable only to Presbytery. There is the congregation, which cannot be brought to the bar of session. If it transgresses, it must be complained of to Presbytery. There is the meeting of elders, for discipline; and finally, the meetings of ministers, elders, and deacons, to look after the funds. Now, this may all seem very monstrous, but all, except the last, our correspondent will himself admit.

As to "mission and poor funds," we do not deny—we maintain—that if a collection is to be ordered, it is the business of session—but what has this to do with the matter in hand? we are speaking of the arrangement for collecting and distributing the funds, directed by the competent authority, or designated and directed by the people.

(10) Well, if it is true, is this not something? Is it not an eminent excellence of Presbyterian Church government, that it secures, when properly administered, harmonious action; and this we do think applies eminently to the plan which we advocate; and (1) it effectually prevents any collision between the session and the congregation, in regard to the management of money matters. If the congregation has, as all admit it has, rights in reference to the appropriation of funds, how long does any one think these rights would be peacefully exercised, on the principle maintained by our correspondent? How long would it be, especially if any bad feeling should arise from other sources, before the deacons would find themselves between two fires? On our plan this cannot happen. The congregation appropriates, the Presbytery and Synod establish general rules, and give directions in particular cases; and to these directions the congregation as a whole is subject; the business of the officers of the congregation about money matters, being administration only, there can be no conflict of authority.(2) For the same reasons no conflict can arise between the elders and the deacons as such, for to all the diaconate belongs, and the majority must decide in cases that come before them. (3) As to laying down general rules, every session has its share, inasmuch as it is represented in the higher courts; it needs no other authority.

Church, any more than the sextons, beadles, &c., of whom the Church has made use. We are not prepared to annihilate the deacon's office. 4. Our Testimony says, "The deacon has no power except about temporalities; that is, no power in government or in discipline, but he has 'power' about temporalities." 5. If we hold that the deacon has no power about temporalities, that all the decisions in reference to them are to be made by the elders,—what becomes of the principle, that the deacons represent the congregation? The power to order the deacons, implies the power to order the congregation, and hence we come back to the ground of a previous statement. If we grant that the control of the finances of the congregation belongs to the session, we may soon be called upon to dissolve our congregational meetings. And we have now reached one of the main reasons why we feel so deep an interest in this question. It is a practical question and one of no small moment. We are resisting the first step of that, which anti-deacon men have all along urged as an argument against us, viz. :—the tendency of our doctrines to interfere with the genuine and acknowledged rights of the Lord's people, in regard to their house of worship, &c., &c., &c. By holding on to our principle—that all the officers of a congregation, hold, as in reference to congregational affairs, and exercise, the diaconate, we escape all danger of the kind we have referred to; the principle of our correspondent, although he does not think so, leads directly to it. 6. We argue that the deacon has power from the fact that he is ordained in the name of the Head of the Church. We are aware that this circumstance has been made use of by our opponents on this question. They say, that as the deacons are ordained by the session, they must be, as a body, subject to the session. Try this in reference to a minister. He is ordained by the Presbytery. Is it to be the Presbytery's agent, to do its bidding? Or, is it to take his place among the other members with equal power? The latter, as all admit. Thus the elder; he is ordained by a session; is it to do the bidding of the session—(without a voice in sessional matters,) or is it to occupy the same platform? Of course the latter. Now, to the deacon. He is ordained by the session,—and receives the right hand of fellowship. For what? To do their bidding? or is it to occupy in the congregation, the same platform with the elders, according to his office, viz. money matters? The latter, we may now add, certainly. The doctrine that the ordaining power has the sole right of directing the ordained—the ordained having nothing to say—is the very essential and radical doctrine of Prelacy. We are not prepared to admit it. 7. It appears to us to be one of the most singular notions we have ever encountered, that an officer, elected, appointed and ordained to a particular office has, after all, nothing to say in the affairs of his office—we mean to say decisively,—that this belongs to other officers, the special duties of whose office are altogether different! We are not prepared to admit, as yet, that so singular an anomaly exists in Presbyterian government. 8. What is it then that elders can give directions about? We mean as an act of government. They cannot direct the deacons how to pay the pastor's salary—nor the interest on borrowed money, if unhappily there be any,—nor about the repairs of the Church. These belong to the congregation. Nor about the public funds, for these are arranged by the higher courts. Nor about payment of ministers at sacraments, for this is properly a con-

gregational business. The only thing that we can conceive of, is the poor, and as to that we have said enough, we think, in our second argument alone. The fact is, there is little—provided sessions abstain from any claim to interfere with what belongs to the congregation and to higher courts,—to make any ado about. And we are not sure but it would all end in making the session no more than an auditing committee, to audit the deacon's books; it would either do this, or lead to the conflict to which we have above referred, as to the possession of the rights of the congregation. ED. COV.

IS THE CHURCH OF ROME A CHURCH OF CHRIST?

The Romanists would answer this question in the affirmative, because they allege that their church is *the* church of Christ.

I answer it in the negative, because I am able to prove that the Romish church is *no Church of Christ at all*.

In order to prove this, I shall notice some of the characteristics of the church of Christ, and show that they are utterly wanting in the church of Rome.

1. Christ is the foundation of *his* church. 1 Cor. iii. 11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

The Romanists say their church is built on Peter.

2. The church of Christ says—"Search the Scriptures," John v. 39. But the church of Rome says—The searching of the Scriptures is the cause of all the errors and heresies that have plagued the church. They send the people, not to the law and the testimony, but to the decrees of popes and councils. The church of Rome has no Bible. She has no authorized version of the Scriptures.

She adds to the Word of God the Apocrypha and her own traditions. Christ says—"In vain do they worship me, teaching for doctrines the commandments of men," Matt. xv. 9. He says further—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book," Rev. xxii. 18. See also Deut. iv. 2; Prov. xxx. 6.

3. The church of Christ keeps the ordinances as they were delivered to her, 1 Cor. xi. 2. The church of Rome does not keep one of Christ's ordinances as they were delivered to her. Baptism is for *washing*. "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins," Acts xxii. 16. But the church of Rome, by daubing with oil, salt, and spittle, makes baptism polluting. The other sacrament they have corrupted still worse. Matthew, Mark, Luke, and Paul, have informed us that Christ took the bread, blessed it, brake it, and gave it to his disciples. The priests of Rome neither bless the bread, nor break it; they give an unbroken wafer, and the cup they do not give to the people at all, though Christ said, "*Drink ye all of it*," Matt. xxvi. 27. I know that Roman Catholics have a great many ingenious excuses for all this; but what purpose do they serve?

It is evident, that to lay an unbroken wafer on the tongue, and make the person swallow it whole, has no resemblance whatever to the manner in which Christ administered the sacrament of the Supper. Add to this, that they hold that the efficacy of the sacrament depends on the intention of the administrator.

Now, if this be the case, then no Roman Catholic can tell whether he has ever received either baptism or the eucharist; for it is impossible he should know what were the priest's intentions.

We see, then, that the church of Rome has neither Bible nor sacraments. We can also prove that she has no *Christian* ministry. She has a *popish* ministry; but no *Christian* ministry.

The Roman Catholics affirm that Peter suffered martyrdom at Rome; that before his death he appointed his successor; and that the church of Rome has had an uninterrupted succession of popes from that day till now. Every reader of the Bible knows that these assertions have no *Scripture* foundation. But suppose the fact were proved by ecclesiastical history, which it certainly is not, yet it is certain that if we examine the doctrine and practice of Peter, by the Acts of the Apostles, and his own Epistles, we will be satisfied that the present Romish clergy resemble him in no one thing.

The Roman Catholics ask us, Was not the church of Rome once a pure church? If she was, when did she cease to be a church? Reply: Is it necessary, in order to prove a man dead, that you must be able to tell at what moment he expired?

The rigid limbs, the ghastly countenance, and the fetid effluvia, satisfy us that the man is dead, though we cannot tell when he died.

When we find the church of Rome denying the doctrine of justification by imputed righteousness, with all the other truths connected with it—when we find that, for a small pecuniary compensation, she will permit her people to commit every kind of wickedness—when we find that her system of divinity allows her priests to live in habitual uncleanness—when we find her worshipping the *Queen of Heaven*, with a great many other idols; worshipping and serving the creature more than the Creator—and, in addition to all this, *her clergy sworn to persecute all other Christians*, we must pronounce her, not the bride—the Lamb's wife—but Babylon the Great, the mother of harlots, and abominations of the earth. *PRA-TENSIS.—St. Louis Presbyterian.*

LUKEWARMNESS.

What are the evidences of lukewarmness?

1. When God has become less an object of desire. The soul does not go out after him in intense longings as it once did. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

2. When God has become less an object of devout contemplation: "I remember thee upon my bed, and meditate on thee in the night-watches." Once this was your language; how is it now?

3. When there is less delight in God; "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." "We will be glad and rejoice in thee; we will remember thy love more than wine." What is your daily experience?

4. When there is less inclination for communion with God: "Truly our fellowship is with the Father, and with his son Jesus Christ." Is the closet less frequented? or is prayer engaged in more as a privilege than a duty? How is it?

5. When there are hard thoughts of God under the dispensations of his providence; when the soul is restless and disturbed under them, and turns from one thing to another for relief, without casting itself upon God, and waiting his time. When, under trials and injuries, second causes are too much regarded, and the soul is disposed to consider the instrument rather than the hand that wields it.

6. When there is a less tender conscience, less sense of God's presence, less circumspection and carefulness in the daily life; when greater latitude is taken, and there is less tender anxiety against displeasing God, and less holy, humble, reverential fear of God.

7. When Christ seems less glorious in his person, and less precious in his work.

8. When there is a decay of love to Christians: "Every one that loveth him that begat, loveth him also that is begotten of him." "If any man love not his brother whom he hath seen, how can he love God whom he hath not seen?"

9. When there is a decline in interest, and a slacking of effort to promote the cause of Christ: "He that is born of God is created anew in Christ Jesus unto good works." Hereunto was he called. Do you attend the prayer-meeting less frequently? Do you pray less for others? Do you make less effort to persuade men to attend upon the means of grace? Do you do less personally to interest others in religion? Does your piety flow only in one particular channel, and do you count zeal for party zeal for Christ? Can you read the news of the day with more interest than you can an account of the progress of Christ's kingdom in the world? Do you feel for sinners as the psalmist felt: "Rivers of water run down mine eyes, because they keep not thy law." As Paul?—who had great heaviness and continual sorrow in his heart for his brethren, his kindmen according to the flesh.

I might enlarge, but enough has been said. Now, what is the verdict? Cold?—hot?—or lukewarm?—*Alton Presbyterian.*

[For the Covenanter.]

WHAT IS THE LAW?

MR. EDITOR,—In a late number of the Covenanter you discuss the question of "occasional hearing," and ask your readers and correspondents to agitate it. It is pretty certain no one will attempt a reply to your editorial. All who are sincere in their professions of attachment to Reformation principles must acknowledge the truth of the positions therein assumed, whatever may have been their practice. As there cannot be agitation without difference of opinion, you need not expect much agitation on the subject in question. The only persons who would be disposed to take issue with you are those who feel reproved by your article, and who would seek to vindicate their own conduct. Notwithstanding, it would be very desirable to know what is the law. Some think we have none in the church which will censure an occasional hearer. Others are afraid to enforce what they know to be law, through fear of creating dissatisfaction, or of giving occasion to the less strict to form a faction in the congregation. While, therefore, it is probable there is very little occasional hearing on the part of church members, yet it would be well if there could be a more general, or rather universal, understanding of what is the law of the house.*

* If we are asked for a law couched in these, or in similar technical terms, "The members of this Church are prohibited from attending upon the ministrations of other churches," we must reply that we know of no such law. But what of that? We will put a question also. Can you give us an express law prohibiting our members from sitting down at the Lord's Table in other churches? There is no such formal proscription; and we might as well say, that the members of the Reformed Presbyterian Church are not censurable for such communion as that they are not for communion in the word. The fact is, no express enactment

There is another question upon which the writer would be glad to see some agitation, for it is needed. That question was raised by the Presbytery of the Lakes, at its last meeting, in the resolutions on temperance. If we do not misunderstand the action of that body, the position assumed is, that the drinking of ardent spirits, as a beverage, is a censurable offence; or, that he who will drink a glass of wine, brandy, or rum, or supply the same for another to drink, as a beverage, shall be subjected to the censures of the church. I do not write to call in question the rectitude of that position. I am convinced that it is in accordance with the word of God. To drink a gill of brandy, whiskey, or rum, merely because it is grateful to the taste, is as clearly a sin as becoming intoxicated on a gill of the same. If there is any difference, it is only in the magnitude of the sin. And, indeed, it is hard to see how he who drinks a gill of brandy as a beverage, and, in consequence of habit, is not made drunk, is less guilty than he who drinks a gill of the same and is fully intoxicated. And if it is wrong to drink, surely it is wrong to induce others to do so. To "treat" is no better than to "be treated." The one denounced against "him that giveth his neighbour drink" is sufficiently explicit. We might add, if it is wrong to drink a gill as a beverage, what shall be said of him who keeps his bottle, or jug, in his house, from which to help himself when his stomach is troubled with its "often infirmities?"

About the position assumed by the Lakes Presbytery, we have little or no difficulty. The question we wish to raise is, whether the resolutions of that presbytery is new legislation,—that is, are they in advance of the church; or are they only re-asserting law previously existing? Has the presbytery any thing in the practice of the church, or in her standards (except the Bible,) to authorize this legislation? Or, are her members declaring, for the first time, how the law of the Bible is regarded by them, and how it will be enforced in future? These, we apprehend, are questions of some importance.

It might be asked also, if the action of Lakes Presbytery is right, why should not all the Presbyteries, and Synod, speedily follow the example? We are satisfied there is a call for it. Why should not the church evince, by scriptural legislation, if need be, and by scriptural discipline especially, that she is a consistent temperance society?*

QUERIST.

is needed in either case. Among the errors testified against by the Covenanted Church is the following: "That *occasional communion* (italics in Testimony) may be extended to persons who should not be received to constant fellowship." But what does the church mean by "communion?" We have her answer on the last page of the historical part: "Nor can they (Reformed Presbyterians) consistently join, either statedly or occasionally, in the *communion* of any other church by waiting upon its ministry, either in *word* or sacraments," &c. Three remarks here. 1. To wait upon the ministry of other churches in the word, is here said to be a joining in communion with them. 2. The word "occasionally" evidently *refers* to the same word as it occurs in the "error" quoted above. These, taken together, fix the meaning of the term "communion" in the "error." 3. Such allowance is "inconsistent" with what? Clearly with the principles and testimony of this church.

Now, this is all the law we want. If we cannot censure under this for occasional hearing, neither can we for occasional partaking: they are both in the same category. We add, however, that our last term of communion contains a pledge to maintain a "regular life and conversation,"—a life and conversation according to rule. What rules? The rules exhibited in the standards of the church, among others, according to this rule respecting communion. In conclusion, we say that if an *explicit* law is required, in every case, we shall find it hard to censure in the great majority of cases.—Ed. Cov.

* This we leave, for the present, to our correspondents, if they see fit to take

NATIONAL INFAMY.

The United States is fast loading itself with a burden of infamy. Some politicians see this, and say it. Horace Mann speaks out. Among other "hard sayings," he thus states the case in reference to the existing laws of the country:

"Strange and incredible as it may seem, fellow-citizens, any man amongst us, who bears a pirate's heart in his bosom, may, to-day, 'build, fit, equip, or otherwise prepare any ship or vessel, in any port or place, within the jurisdiction of the United States,' for carrying on the African slave-trade, and not necessarily incur any greater pecuniary penalty than he would do by giving a cup of cold water, or a crust of bread, or a rag of clothes, or a night's shelter, to a trembling, imploring, panting fugitive; or doing any other thing in his behalf which Christ has exhorted and commanded us to do for the naked, hungry, or imprisoned. On this point, obedience to the injunctions of Christ, and fitting out a vessel for the African slave-trade, may be visited by the same pecuniary penalty! The length of imprisonment in the two cases is different; but, to balance this, he who offends by obeying the law of Christ, is fined an extra thousand dollars for the 'owner' of the slave—while the piratical kidnapper on the coast of Africa, and his accessories, pay nothing to the injured party. May I not ask what kind of a God the men believe in who can make or uphold such laws?"

And yet whigs and democrats are going to the polls pledged to this act.

IGNORANCE IN SLAVE STATES.

"The number of adults in the State of Georgia who cannot read or write, is 41,000; and the number of children whose parents are unable to send them to school, is upwards of 38,000. The Norfolk Argus says, that according to the official returns, the number of adults in Virginia who cannot read or write, is 80,000—20,000 more than in 1840; and the number of children whose parents have not the means to educate them, 85,000. And yet Virginia refuses to take her share of the distribution fund—even to educate her children."

Of course, this is among the whites. How deplorable! These are among the oldest slave States—they are not affected by that foreign emigration, which yearly brings to our shores a mass of ignorance from Popish countries—they were settled by readers and writers—they are most favoured as to climate, soil, and means of communication with the rest of the world, and ought to have stood in the fore-front as to intelligence,—and yet see what a century or two of slavery has wrought! See the blessed fruits of that "peculiar" institution!

As to Virginia educating her "sons" by the aid of the "distribution fund," could she do it? In her *few* cities and towns she might do something; but what can be done among her scattered country white population? How can common schools flourish where families enough to make a school cannot, in very many cases, be formed within each other's reach?

it up. In general, we remark, however, that the framing of rules, which affect the standing of church members, is competent to the Synod alone. Church Sessions are, properly, administrators of rules prepared by the higher courts. This must be so, for, with the exception of the pastor, the members of Church Sessions are not teachers,—and such rules cannot, with propriety, be drawn up by any body in which the teaching element is not a leading one in its organization. The question, in the case before us, is whether the action of the session was *new* action, or whether it was merely a formal statement of the true bearing and application of existing law.—Ed. Cov.

THE NEW YORK PRESBYTERY.

This Presbytery met in the 11th Street Church (Rev. A. Stevenson's,) on Tuesday evening, at half-past seven o'clock, and was opened with a sermon by the Moderator, J. B. Williams, from 2 Cor. vi. 20: "We are ambassadors for Christ." All the ministerial members were present except J. Douglass, C. B. M'Kee, J. Kennedy, R. Z. Willson, and J. M. Beattie. The Ruling Elders were, G. Spence, Kortright; D. M'Allister, White Lake; S. Arnot, Coldenham; D. Cavan, Newburgh; J. Nightingale, 1st N. Y.; J. Kennedy, 2d N. Y.; J. Carlisle, 3d N. Y.; M. Mackie, 1st Phila.; J. Brown, 2d Phila.; W. O. Lindsay, 3d Phila.; and J. Smith, Baltimore.

Presbytery sat two days, transacting a large amount of business.

1. *Calls*.—N. R. Johnston accepted the call from Topsham,—it having been supplemented, previously to its being offered, with \$100 per annum,—and a commission was appointed, J. Chrystie, R. Z. Willson, and J. M. Beattie, ministers, and Alex. Shields, Craftsbury, Wm. M'Laren, Barnet, and Wm. Johnson, Ryegate, to attend to the hearing of Mr. J's. trials, on Tuesday, Nov. 9th, in the Topsham Church, at 11, A. M., to proceed to his ordination the next day, at the same time, should the way be clear. J. Chrystie to preach the ordination sermon and preside; R. Z. Willson to deliver the charge to the pastor; J. M. Beattie to the people. The commission to assign the pieces for trial. Mr. Johnston was examined, and his examination sustained by the Presbytery. The call from Kensington was *not* sustained, and the grant of a moderation was again given to that congregation.

2. *Students of Theology*.—Mr. John Crawford delivered a popular sermon from Song of Solomon i. 4, "We will remember thy love more than wine," which was unanimously and heartily sustained, and he was then assigned Gal. iii. 15—17, for an exercise and additions, and Rev. i. 4—6, for a lecture to be delivered as trials for licensure at the next meeting of Presbytery,—the discourse just delivered being accepted as the popular sermon for licensure. Mr. C. is to pursue his studies as before, under the direction of J. M. Willson and S. O. Wylie.

Mr. JOSEPH BEATTIE, a graduate of Union College, was received as a Student of Theology under the care of Presbytery, to pursue his studies until next meeting under the direction of J. Chrystie and A. Stevenson: the assignment of a subject of discourse, to be delivered by Mr. B. at next meeting, being left with them. Mr. WM. THOMPSON, who had been assigned his final trials for licensure, was not present, owing to the state of his health. Presbytery expressed, by resolution, its sympathy for him in his affliction, and continued his appointment. Mr. WM. GRAHAM, of the 2d congregation, N. Y., who has been pursuing literary studies with a view to the ministry, asked and received the advice of Presbytery in reference to them. He will prosecute these studies until next meeting.

3. *Presbytery's Mission Fund*.—The Treasurer presented the following report:—

To the Moderator and other Members of the New York Presbytery, to meet in the Church of the 2d Congregation, New York, on first Tuesday of October, your Treasurer of the Home Mission would respectfully Report:

1852.	DR.	
	On hand, as per last Report,	\$180 06
April 23d,	1st Congregation, Philadelphia,	100 00
April 24th,	White Lake Congregation,	3 75
May 24th,	East Craftsbury Congregation,	8 00
July 9th,	Ryegate and Barnet Female Missionary Society,	7 70
Oct. 1st,	From a few Members of the Society of the Coldenham Congregation, sitting in the House of John Huston,	4 00
		\$303 51
1852.	CR.	
April 24th,	By Order of Presbytery to Rev. J. B. Williams,	\$50 00
	Balance in Treasurer's hands,	\$253 51
	All which is respectfully submitted, <i>New York, Oct. 5th, 1852.</i>	JAMES WIGGINS, <i>Treasurer.</i>

4. *Presbyterial Visitation.*—The committee appointed to visit the congregations of White Lake, Kortright, and Bovina, had attended to the duty assigned them, and presented reports through their chairman, J. B. Williams, which were accepted as satisfactory, with one exception in the case of the Bovina Congregation, where it appeared the bans of marriage were not proclaimed according to the rule of the church. From the committees in Vermont nothing is heard. The other visitations had not been performed, for reasons assigned, which were sustained. J. Henderson was appointed on the committee to visit Coldenham in lieu of Mr. Chrystie, resigned. With this exception, the committees were continued.

5. *Supplies.*—The Interim Committee of Supplies presented the following report, which was accepted and adopted:

The Committee of Supplies, ad interim, respectfully report:—

That immediately after the adjournment of Presbytery, Mr. N. R. Johnston and Mr. J. S. T. Milligan, both licentiates from the Presbytery of the Lakes, appeared and presented certificates of dismissal from that to this Presbytery. Mr. Johnston we advised to repair and labour among the people who had, it appears, given him a call, and there remain till the ensuing meeting of this Court. Mr. Milligan had not been transferred by Synod's command to this Presbytery, and your committee were at a loss how to dispose of his case. We, nevertheless, gave him some few appointments in Albany and Argyle, where he could labour with least inconvenience to himself and some profit to our vacancies, until a regular transfer could be obtained from Synod's committee. After considerable delay, and two successive applications, we learned from the Moderator of that Committee that no answer to his inquiries respecting the transfer had been received; but that we might consider it as made from the silence of the members. This form your Committee did not conceive satisfactory, and did not authorize them to give appointments in your bounds. They, therefore, communicated the same to Mr. Milligan, and informed him that he might preach in any of the neighbouring vacancies, at the invitation of sessions. He soon after left the bounds of Presbytery, and his certificate* is still in our possession, which, together with Mr. Johnston's, accompanies this report.

All which is respectfully submitted,
New York, Oct, 1852.

JAS. CHRYSIE, *Chairman.*

* Presbytery re-placed this certificate in the hands of the chairman of the committee, to be at the call of Mr. M.

It was stated by Mr. Chrystie that the Committee of Synod had assigned to this Presbytery, J. Henderson, minister, N. R. Johnston, Wm. Milroy, and J. R. Thompson, licentiates. It was resolved, that licentiates, coming from other Presbyteries into our bounds to receive appointments, be examined previously to their reception. Mr. Thompson, being present, his certificate of licensure and of dismissal from the Presbytery of the Lakes was read, and Mr. T. having been examined, in pursuance of the above resolution, was received. Presbytery made out the following scale of appointments:

Mr. MILROY,* 4th and 5th Sabbaths Oct., *Argyle*; Nov. and 1st and 2d Sabbaths Dec., *Albany*; 3d and 4th Dec., and January, 3d *Congregation, N. Y.*; Feb., 3d *Congregation, Phila.*; 1st and 2d Sabbaths April, 3d *Phila.*; till Synod, 3d *Congregation, N. Y.*

J. R. THOMPSON, Oct., 3d, 4th and 5th Sabbaths, 3d *Congregation, Phila.*; Dec., 3d and 4th Sabbaths, and January, 3d *Congregation, Phila.*; Feb., 3d *Congregation, N. Y.*; March, *Albany*; 2d, 3d, 4th Sabbaths, *Argyle*.

J. CHRYSTIE to dispense the sacrament of the Lord's Supper in the 3d *Congregation, N. Y.*, on the 2d Sabbath April, assisted by J. Henderson.

J. HENDERSON, Oct. 4th and 5th, and Nov. in the 3d *Congregation, N. Y.*; Jan'y, 3d Sabbath, *Albany*.

S. M. WILLSON, Two days, missionating in his own neighbourhood.

J. W. SHAW, Two days, discretionary, in *Albany* and *Argyle*.

S. CARLISLE, Dec., 1st and 2d Sabbaths, 3d *Phila.*; 1st Sabbath, April, 3d *N. Y.*

A. STEVENSON, 1st and 2d Sabbaths, March, 3d *Congregation, Phila.*; and to dispense the Lord's Supper there, assisted by J. M. Willson.

S. O. WYLIE, Dec., 1st and 2d Sabbaths, 3d *Congregation, N. Y.*; 4th Sabbath April, 3d *Congregation, Phila.*

J. M. WILLSON, March, 3d Sabbath, 3d *Congregation, Phila.*; to preside in the election, &c., of an additional ruling elder there, and also in the moderation of a call, when requested by that session and congregation.

N. R. JOHNSTON, Two Sabbaths, discretionary, *Fayston*.

J. B. WILLIAMS, Nov., 1st and 2d Sabbaths, 3d *Congregation, Phila.*

R. Z. WILLSON, Two Sabbaths, discretionary, at *Fayston*.†

6. *Commission to Baltimore*.—A commission, consisting of S. O. Wylie, J. M. Willson, and J. Kennedy, ministers, and J. Renfrew, of Conococheague, and Wm. Brown, 2d *Phila.*, were appointed to meet in Baltimore, Nov. 2d, at 7, P. M., for the purpose of adjudicating certain matters brought before Presbytery by petitions from the elders and congregation respectively.

7. *Days of Thanksgiving and Fasting*. The last Thursday of November was appointed to be observed as a day of thanksgiving, and the first Thursday of February, 1853, as a day of fasting, by the congregations under the care of Presbytery.

8. *Next Meeting* is to be held in Newburgh, on the Friday before the 4th Tuesday of May, 1853, at 10 o'clock, A. M. J. W. Shaw was appointed the Moderator's alternate to preach the opening sermon.

These items, with some other business of a judicial character, were dis-

* Mr. M. having already been employed under the authority of Presbytery in our bounds, was not regarded as coming under the above resolution.—Ed. Cov.

† The blanks occurring in this scale will be supplied in our next.—Ed. Cov.

posed of by the Presbytery,—not all unanimously, but with a good measure of harmony, and throughout the sessions, there appeared nothing to mar, in any serious degree, either personal, or ministerial, on official communion. While laborious, the late sessions of the N. Y. Presbytery were refreshing and interesting.

JAS. M. WILLSON, *Clerk of Pres.*

AFFAIRS ABROAD.

The Nestorians.—These people, occupying a district of Western Asia, S.W. of the Caspian Sea, have retained the name of Christians from a very early period. They claim to be descended from the disciples of Nestorius, the condemned bishop of Constantinople. Until a few years ago, their religion was a mere matter of forms and traditions. Efforts have been made by American missionaries to awaken an evangelical spirit among them. An intelligent correspondent of the *Christian Observer*, says, speaking of their past, and, as to the great body of them, their present state:—

“The whole unevangelized mass of Nestorians rely upon their long and burdensome fasts, their meaningless prayers said three times a day, in a language they know nothing about, the sacraments which are administered indiscriminately to the thief, the adulterer, and the drunkard, the intercession of their saints, their alms and offerings, as the sure ground of salvation.—Although the Nestorian bears the Christian name, he is as far from the kingdom of heaven as the Hindoo. Still we have an immense advantage in labouring with the Nestorian, beclouded as his mind is with superstition. He has a great reverence for the Holy Scriptures; with him a ‘thus saith the Lord’ is an end to all controversy, that is, in theory.

“In every prominent village there is a Nestorian Church. There are to be found, occasionally, copies of the New Testament, and parts of the Old, written in the ancient Syriac. In these Churches, morning and evening, a few villagers assemble, while incense is burned and prayers are read in a dead language. There the rite of baptism is performed and the sacrament of the Lord’s Supper is administered to any Nestorian, be his character what it may.”

The efforts of the missionaries have not been entirely fruitless. This writer adds:

“Since our brethren came to Persia, about seventeen years ago, many souls have ripened and gone to glory. Free access has been gained to the entire population of the plain, embracing a hundred villages, and numbering, perhaps, 20,000 souls. The gospel has been freely preached in a great number of these villages. About fifty schools have been established in them, embracing five or six hundred Nestorian youth. During the last ten years, thirty or forty promising young men and girls have been gathered into the two seminaries. The spoken language has been written, and the New Testament and more than half of the Old, have been translated and printed. The great work has been begun, and God has crowned all, from time to time, with the rich effusions of his grace.”

India.—That Christianity is making a wide and deep impression upon the public mind of India, can no longer be questioned. The English chaplain at Jubbulpur, in Central India, writes:

The change which has recently taken place in the native mind, is so remarkable, as to form the subject of common discourse amongst both natives and Europeans, namely, that the Hindus are fast deserting their idols, and the worship of them. Both Hindus and Mussulmans are willing to listen to the Holy Scriptures, and acknowledge their excellence. There is an unusual

demand for Christian books, and many pundits are inquiring diligently into these things."

The American missionaries at Madura, in Southern India, say,—

"That there is not in that district a town, village, or hamlet, in which they could not, as far as the feelings of the people are concerned, establish schools and Christian instruction to any extent. They further state, that they are surrounded by a population greater than half that of the United States, throughout the whole of which a way is prepared for the preaching of the gospel; and that they seldom pass through the streets of the towns and villages, without being assailed by the question, 'Why do you not send a missionary here? we will receive him gladly; we will send our children to your schools; you must not pass us by.' This state of preparation for the reception of Christian instruction, is not peculiar to the people of Central and Southern India; all the mission stations throughout the whole of that great continent, are become doors of entrance to more remote and extensive fields of labour, whither the Scriptures and other religious books have in many instances found their way, and excited desires which nothing but Christianity can satisfy."

Burmah.—Our readers are aware that the British troops are now in Burmah. They have been successful in all their operations, and the issue will, probably, be the annexation of the whole country, or, at least, its subjection, as a tributary, to British rule. The probable bearing of these events upon the interest of missions there, is thus stated by the Puritan Recorder:

"The aspect of affairs in the Burmese Empire seems to indicate that one of the events likely to arise out of the present war, will be the opening of that country to the messengers of the gospel, and to Christian civilization. All classes of the natives are imploring British protection. They express themselves sick of a tyranny to whose ravages they have been long exposed, under which 'life, fame, property, and families, are not worth five minutes' purchase.' The Karen Christians have been long praying for the English to come and take their country, and give them liberty; and now that there is some appearance of their prayers being answered, they are watching the events of the war with intense interest. The Karens are a portion of the aboriginal inhabitants of the country who occupy all the mountain regions of the southern and eastern portions of the Burmese territory—many of whom are Christians, under the care of native evangelists, who some years ago introduced the gospel among them. They are a patriarchal people, whose traditions have so much of a Scripture character, as to have led some to conclude that they are of the Jewish race. This, however, is very improbable. It is more likely that these traditions are faint vestiges of primitive Christianity. The Karens, wherever they have been met with, have manifested great readiness to receive the gospel."

Russia and Circassia.—The war between these countries has not yet reached its end. It has lasted some thirty years. Lately, the Russians have had unusual success. They have defeated the Circassians in all their late encounters, and have got possession of some of their strongholds. We would not be surprised to hear of their complete and speedy triumph. The way would then be open to Russia to assail Turkey in the rear, and also to march onward into Persia and so to the British possessions in the east.

Austria.—The following interesting account of some Austrian Protestants, is from the pen of the wife of the pastor of the church in Laybach:

"In the stirring times of Luther, the province of Carniola in general

embraced the Protestant doctrine, and Laibach possessed a numerous community holding the Evangelical Faith, when, in 1598, an edict of Ferdinand II. banished the whole body of its pastors, who were peremptorily ordered to quit the town within a few hours. The reign of the Emperor Joseph bettered the condition of the remnant yet existing,—but still heavy and grievous lay the burden, and the weak and ignorant dropped away generation after generation. Mixed marriages naturally became frequent, and where no pastor or teacher remained, the result need not be told: later, a law was even passed obliging all such parties to bring up their children as Roman Catholics. Yet, wonderful in many cases was the zeal and faith inherited from father to son, and it seems like listening to romance to hear of the preservation of little bands here and there. The few and highly-prized copies of God's Word were the arsenals whence they drew their weapons of strength, and often upon the death of the immediate owner of a Bible, who should inherit it was the most anxious question when portioning the family fortune; even disputes sometimes arose, which were referred to arbitration, when the decision generally was, that the precious treasure should pass from one to another of the claimants who had a house, being retained by each for three months at a time.

“For a space of three hundred years one entire village among the mountains of Styria held fast without any intermixture the primitive Protestant doctrine, though prevented from having any pastor or teacher. Constant attempts were made to introduce Roman Catholic priests, but were as constantly and firmly resisted. So late as the reign of the last Francis, the Protestants of Laibach were denied their prayer for a license to hold a religious service *once a year*. This request was often repeated and as often refused, until, about 1845, the Emperor Ferdinand visiting the town, another effort was made, which resulted in a permission being granted to meet for worship *twice a year*, but that no Roman Catholics were to be present. So strictly was this condition enforced, that, if a Protestant father or husband brought child or wife who were not of his faith, the soldiers at the door, one within and another without, refused admittance to the Roman Catholic party. These rare religious services were performed by pastors who came all the way from Trieste, a distance of seventy English miles.

“The efforts made by many Churches to obtain more liberty during the changes of 1848, were participated in by the Protestants of Laibach, and eager to be up and doing, they began to collect for the building of a church. Although not possessing in their number one single man of wealth or independence, and but very few of even moderate incomes, yet they collected among themselves (and they were not 300 souls) the sum of 1,100 florins, (£110,) and thus began their work of faith, their labour of love for unborn generations. Their dedicated offerings had amounted, in January, 1850, to 6,000 florins, or £600, when they sent their first prayer to Protestant England. By dint of an incredibly active zeal and patience they succeeded at last in finishing their pretty little church—the only one in the province of Carniola—the Protestants under the charge of its pastor being scattered over an extent of more than three thousand square English miles. The congregation of Laibach is composed of men from the Baltic, the Rhine, the Elbe, and the Danube—from England, Switzerland, and almost every province of Germany, many of whom have preserved, through many years of temptation, the love of the doctrine taught them in their fatherland, and are now deeply anxious that their children should abide by the same.”

The writer adds that this is now the only church in Carniola; in Styria there are two; in Carinthia the fourteenth is forming.

Switzerland.—The Free Church of the Canton De Vaud, of which our notices lately have been very rare and scanty, appears to remain faithful. A correspondent of the Presbyterian writes:

“Having reached Lausanne in the afternoon, I preached, in the evening, in

the principal chapel of the Free Church. I say the *principal*, because there are several others. Besides the great difficulty of finding, at Lausanne, a single room sufficiently spacious, this division into several small meetings was useful for withdrawing themselves from persecution, at the time when the Free Church was persecuted. At present the free exercise of their worship is more and more established in *practice*; but it is not warranted in *law*, and at any moment the opposition of the Government may be again awakened. A new place of worship having been recently opened in the Canton, by our brethren of the Free Church, the Government warned them that they must expect to see it closed. Notwithstanding this menace, they opened their little church, and, thus far, they have been left unmolested. This fact describes their situation. Security will only be completely established by a change in the legislation, which is not very probable, or else by long usage, which will cause this wicked law to fall into desuetude. What I have called *chapels*, are, at Lausanne, but the largest chambers they could find, annexed to several adjoining chambers, and furnished with chairs and benches. The largest of these places would not contain more than four hundred persons. Under these unassuming forms, the Free Church is doing her work, without any considerable enlargement, but in peace. The number of the persons attending her worship increases more than that of the persons adhering to her as members; this must be expected. As far as I am able to judge, a deplorable coldness reigns in the larger portion of the established churches, the secession of 1845 having deprived them of their liveliest pastors and members. In large churches, even at Lausanne, it is observable, that public worship is but thinly attended."

When the Free Church was formed, about one hundred and twenty pastors left their charges. Their places have not yet been fully supplied. Speaking of their secession, this writer adds:

"They flattered themselves that their flocks would follow them; and this expectation, was in great part disappointed. Things have not fallen out here as in Scotland; a feeble minority only followed the demissionaries, and the remainder has fallen into extreme laxity. Perhaps, if instead of tendering their *resignation*, the pastors had remained at their posts, refusing to obey the orders which were properly regarded as wounding their conscience, things might have turned out better: they would probably have been *deprived*, and this brutal measure might have created a greater sympathy in their favour among their people."

Italy. 1. Florence.—The following, from the "American and Foreign Christian Union," sums up the results of efforts in Tuscany:

"Our readers have repeatedly been apprized of the good work which has been silently going on in Tuscany, and most of all in the Capital, since 1848, and chiefly through the reading of the Sacred Scriptures, which were sold to the number of several thousands during the Revolution of 1848 and 1849. Count Guicciardini, and a few others, among them the excellent Madias, were very active in circulating the Word of God, and explaining the same to little companies in private houses. This preaching of the Gospel from house to house has proved exceedingly effective. It is believed that 1500 families have in Florence, and its vicinity, turned away from the errors of Rome within three or four years. It is believed that at least twenty persons of this noble band of Christians are now in exile, or in prison, for no other crime in the world than their efforts to make known the true Gospel to their fellow-countrymen!"

2. Genoa.—In the pages of the same Magazine, we find the following from the pen of Mr. Hastings, late missionary in Rome:

"Our delay at Genoa afforded me an opportunity to attend a religious reunion of Italians. There were twenty-one native Italians at the meeting, and

it was conducted by an advocate from Naples, who, in the absence of a pastor among the inquirers there, does very much the work of an evangelist. He holds several meetings a week at his house, and keeps the service pretty much in his own hands, occupying about half an hour each time in explanation of the Scripture and exhortation. I was very much pleased with his spirit, especially at his evident anxiety to have an educated and ordained minister of the gospel there to carry the work forward. Many of the Italian converts are strongly disposed to do away with the regular ministry, and to leave every man free to call himself a minister of the gospel, if he chooses to read the Scriptures and exhort. Those of Florence particularly, are of this way of thinking, of the *Plymouth brethren* school. I was therefore much gratified to find that this advocate, who has been for several months zealously engaged as a kind of minister, was of a different sentiment, and looked with deep interest to the Vaudois Church to send forth a regular and evangelical ministry, for the rising Protestant Church throughout Italy. They count about fifty persons at Genoa who are interested to attend these little reunions, and all seem to be fully convinced, that if regular preaching is established there, there will soon be a large congregation. It seems to be quite necessary that this Italian flock should be kept entirely distinct from the French and Swiss. The latter are not at all disposed to have an Italian service in their Chapel, for fear of compromising their own position with the government. The authorities of Genoa, moreover, are not as well disposed to religious toleration as those of Turin; they are more under the influence of the priests, and afraid of going too far in allowing freedom of worship for converts from Romanism."

3. *Turin*.—The same writer goes on to say:

"Things at Turin are still more encouraging than at Genoa. Here the gospel is faithfully preached in Italian by Pastor Meille, every Sunday, and a work of grace is evidently going on under his ministry. You can little realize, in America, the intense hostility of the Romish clergy here, to the new Protestant Church, whose walls now rise to the level of the surrounding tree-tops. Their journals teem with the most outrageous defamation of the character and principles of those engaged in this enterprise. A vast work is yet to be done in Piedmont, to make the people understand the privileges actually granted them, and to bring the authorities to act according to the constitution, instead of old bigoted Roman Catholic usage. The king and the ministry are faithful in this matter, and present the singular spectacle to Europe, of a court striving to enlighten a priest-ridden people, in the principles of just such liberty as men enjoy in England and America. At Turin, the people are beginning to appreciate their privileges, and every one seems delighted with the constitutional government. The change of Rome and Florence to this free city, joyful in its liberal and honest king, and proud of its unique character as the only free capital in Europe, is such as I feel utterly inadequate to describe."

France.—Louis Napoleon has made up his mind to be Emperor. No government could be more despotic than the present one, but if he be made Emperor, the result will be, if he lives, the consolidation, for a time, of a more absolute authority than any ruler of France ever before possessed. If the great powers acknowledge his imperial authority, another effect will be the formation of a more intimate union with despotism elsewhere, and with Popery. Matters are fast tending to a close alliance of all the papal powers, to crush liberty and religion. In the mean time, the Protestants of France are evidently closely watched by the government. In some cases they are thwarted in their efforts, and we have no belief that they will be long tolerated. So soon as the league of the "beast

and the false prophet, and the kings of the earth," (Rev. xix.) is confirmed, Louis will make an onset upon his Protestant subjects.

In any aspect, the state of things in France is most portentous; and, indeed, the same may be said of nearly all parts of the world—wherever mind is active. The London Record, having sketched the present condition of the world it—"sitteth still and is at rest"—proceeds with some remarks which find no fitter place than in connexion with France:

"This calm, however, must appear illusive and uncertain even to worldly eyes. The political equilibrium of Europe is most unstable. A sudden shock in any one corner of the earth, might endanger the peace of every other nation. A few factious votes in our own Parliament might leave us without a Government, and paralyze the healthy action of our country in every quarter of the globe. Our colonial empire might then split asunder, and leave us only the shadow of our former greatness. A fiery President in America might disturb the whole course of European policy. A voice from the Potomac might kindle a new Hungarian war, and bring down the Cossacks into the heart of Germany. A further drain on our finances in South Africa, or Burmah, might derange our home policy, and throw parties into new and dangerous combinations. The influx of gold from California and Australia, if it were to exceed a certain limit, might act as a virtual confiscation, and derange the operations of British commerce in every part of the world. A sudden impulse of military fervor in France, might turn the passage of the Rhine by the President into a serious reality of war, and set all Europe in a blaze. An insurrection in Greece, like that which has just occurred, might spread to the Christians of the whole Turkish Empire; and the fall of the Crescent open a boundless field to the strife and ambition of the European powers. There is hardly a country on the Continent where the smouldering ashes of revolution might not soon be kindled again by some accident, apparently trivial, which should wake the passions of the populace, or weaken the strength of the actual Government. From the Mormon fanatics of Utah, in the farthest West, to the rebels in the Chinese Empire, there are every where abundant materials to breed new and dangerous revolutions."

Ireland.—By late arrivals we have more favourable accounts respecting the potato crop. It is now said to be about an average one. The rot has been mercifully arrested. The principal topic, in regard to this country, is the great success attending missionary efforts among the papists of the south and west. The following statistics and other facts are from an able paper, read by Dr. Edgar of Belfast, before the Evangelical Alliance, at its late meeting in Dublin. "In this valuable paper," says the Edinburgh correspondent of the Presbyterian, Dr. Edgar informs us,—

"That at present there are in Ireland 2361 Romish priests, 138 convents, 13 Roman Catholic Colleges with monks, nuns, and Jesuits, and teachers of Romanism numberless. With such a large supply of professedly Christian instructors, what is the result, so far as morality is concerned? The people are sunk in the lowest state of degradation and crime. In 1850, there were 31,000 committals for crime in Great Britain, with three times the population of Ireland—while during that same year there were 33,000 committals in Ireland. This single fact speaks volumes as to the moral condition of the people. It would appear, from the census of 1851, that during the previous ten years, Ireland has lost 2,000,000 of her population, and about 270,000 of the houses of her poor have been swept away. Now, it must be borne in mind, that the vast proportion of those who have disappeared from her soil were Romanists, so that the calculation of some authorities makes the Romanists not exceed the Protestants by more than 500,000. By others, the

fact is stated thus: Such is the decrease of Romanists by disease, emigration, and conversions, that leaving out of account 500,000 shut up in work-houses, the Roman Catholic and Protestant population of Ireland is nearly equal.

“The Irish society, which has for its object the religious education of the native Irish, through the medium of their own language, report 667 schools, 29,119 scholars, 38 inspectors, 60 clerical superintendents, 20 missionaries, 3 lay agents, 166 Scripture readers, together with several new places of worship, to meet the demands for church accommodation of vast numbers of converts from Romanism; and all this effected and maintained against violent intimidation, with threatened loss of property and life, and endured with martyr courage and faith. The Irish Evangelical Society, supported by Congregationalists, has 20 ministerial agencies, and 30 Scripture readers, whose labours have been greatly blessed. The primitive Wesleyan Methodists have 20 missions in Ireland, comprising not less than 400 mission stations or congregations. The other chief Methodist body have 18 missionary stations, and 25 missionaries in Ireland. The Society for Irish Church Missions employs 13 ordained missionaries, 1 lay superintendent, 3 lay agents, 83 readers, 41 teachers, making, in all, 141 agents employed, besides 274 teachers, who instruct 3,520 Romanists in reading the Irish Scriptures. These missionaries officiate in 21 congregations, having an average attendance of 3,892, all of them being either settled converts from Romanism, or inquiring Romanists. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. William Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts, within the last two years, have been, by various societies, brought out of Romanism.”

These are certainly encouraging facts. One thing is unquestionable. Ireland could not now furnish any aid abroad in an assault upon Protestantism. The latter is a match for Popery within its own borders, should the question come to the arbitrament of the sword. With the same success attending remaining efforts, then, a few years longer, Ireland will be a Protestant country.

England.—Parliament is to meet Nov. 21st, unless called together at an earlier date. We hear little now from England but about the Duke of Wellington, who died suddenly, Sep. 14th. He was a great captain, but, as the leader of the English armies never fought, except in the support of unjust claims to dominion in Hindoostan, and of despotism and Popery in Europe.

Peru—Popery.—The South American States are all Popish. The following from Peru indicates some modification of the system in that remote dependency of the papal throne.

“A worthy priest in Lima, the capital of Peru, about a year ago, published an extensive work in that city, condemnatory of the Pope’s usurpations and aggressions on the civil and on the ecclesiastical authorities. The nail was hit on the head. The Pope felt it, and, in consequence, the work was formally condemned, and prohibited to be read. A pamphlet was published by the priest in Lima, in which he related all the grounds which the Pope had alleged for condemning the work. This pamphlet was circulated extensively, as it was easier of access and sooner read than the work about which it treated. This again brought the work into notice. A second and an abridged edition was then published, and to this the government of Peru openly subscribed, in the face of the Pope’s prohibition. The subject is being taken up with interest in that country, both in a civil and religious point of view.”

NOTICES OF BOOKS.

LETTERS ON CLERICAL MANNERS AND HABITS: Addressed to a Student in the Theological Seminary, at Princeton, N. J., 12mo., pp. 384. By Samuel Miller, D. D. New edition, revised. *Presbyterian Board of Publication.*

If the intimations that occur in this volume, respecting the manners and habits of some in the ministry, are correct—and some of them we know to be true, and even the worst we are prepared to receive on the testimony of the eminent writer—such a volume was loudly called for. However, it may be read with profit by all. It embraces a great variety of topics. It shows what the ministry ought to be, in professional deportment and manners. It gives many highly useful directions regarding demeanour in the pulpit, and in reference to the performance of pastoral labours generally. It touches upon the subject of study, sleep, marriage, management of pecuniary affairs, and then upon the courts of the Church, and other matters that come home to the “business and bosoms” of Ministers of the Gospel; and concludes with some admirable exhortations of a more general bearing.

We would advise every minister,—particularly every young minister, and student of theology, to procure this work. Perhaps some of the directions may be regarded as too minute, but in our opinion, it is this looking into detail which constitutes the peculiar excellency of these letters.

THE YOUTH'S GLEANER: OF Ripe Fruits of Piety; gathered and garnered for the Presbyterian Board of Publication, 24mo., pp. 250.

This volume consists of a number of short, well-authenticated biographies of individuals, regarded as giving decided evidences of piety. They are selected from all classes of society, and afford interesting and instructive reading. “The righteous shall be held in everlasting remembrance.”

PICTORIAL SCENES AND INCIDENTS, Illustrative of Christian Missions, pp. 144, *Presbyterian Board of Publication.*

This is meant for a children's book, and has been illustrated by wood cuts for their especial benefit. We have often expressed our sense of the value of the efforts of the Board to supply this kind of literature for our families. This will be found very readable. The incidents are concisely and plainly told.

THE EASTERN TRAVELLER: A Description of Places and Customs mentioned in the Bible; 24mo., pp. 71. By John McGregor, M. A. *Presbyterian Board of Publication.*

Every inquiring reader of the Bible frequently meets with allusions, and with mention of localities, about which he desires to know more. This want is supplied, in our day, more largely than heretofore, by books of travel, Bible dictionaries, &c., &c. The design of this small volume is to make use of the materials furnished in larger works, for the express purpose of throwing light upon the meaning of many passages of Scripture. It will be read with interest.

ALEXANDER ON PATIENCE; ADDRESS TO FATHERS; BOOK OF THE LORD; *Presbyterian Board of Publication.*

These are small, tract-like volumes of 40, 36, and 48 pages respectively. The first is valuable for its subject and the able manner in which it is treated. The second, by Dr. Baker of Texas, embraces many excellent admonitions and impressive warnings. The third contains a brief statement of the arguments in behalf of the claims of the Scriptures to be regarded as the Book of the Lord.

WAYSIDE THOUGHTS : A series of 104 Reflections on Passages of Scripture. Price 5 cents. *Presbyterian Board of Publication.*

These are but leaf-tracts. Each page is headed with a text of Scripture, and filled with appropriate reflections. As their name imports, they are peculiarly adapted for wayside distribution. Good may be done by carrying a few in travelling, or while attending to the ordinary business of the day, and "sowing" them by the way.

THE SCOTS WORTHIES ; containing a brief historical account of the most eminent Noblemen, Gentlemen, Ministers and others, who testified or suffered for the cause of Reformation in Scotland, from the beginning of the 10th Century to the year 1688. 8vo. pp. 632. By John Howie, of Lochgoin. Robert Carter & Brothers, New York, 1853.

Our readers will be pleased to learn that we have, at last, a good American edition of this standard work. The foreign editions have been either very inferior, or very high priced. Mr. Carter has given us this *favorite* volume in fine large type, and otherwise well got up for a family book, and, as the price is very reasonable, may we not hope, that the "Scots Worthies," will, henceforth, be found in *every* family among us? The names and principles, faith and trials, triumphs and sufferings of our Scottish forefathers, ought to be as familiar as "household words." And where have these been better portrayed, in brief outline, than in this celebrated production of "Howie, of Lochgoin?" Beginning with Patrick Hamilton, and ending with James Renwick, we have here a gallery of well-drawn portraits of a long line of the faithful of whom the world was not worthy.

This volume can be obtained in this city, at Wm. S. Martien's Book Store, Chestnut Street.

THE WELL-WATERED PLAINS ; or, Instructive Lessons from the History of Lot. 24mo. pp. 93. By N. R. Brinsmade, D. D. *Presbyter an Board of Publication.*

Lot's history, after his separation from Abraham, abounds with lessons of admonition and warning particularly. These are well drawn out and illustrated in the volume before us. This work is singularly adapted, moreover, to our own times and country. Favoured in temporal things, at least as highly as the inhabitants of the "Plains of Sodom," we are all exposed to similar temptations, and encompassed by as much that is tempting, and by as many tempters. Christians and Christian households should study the history of Lot. This essay will be found a valuable and interesting "help."

A MANUAL OF THE CHRISTIAN SABBATH ; 24mo., pp. 195. By John Holmes Agnew, with an Introductory Essay by the Rev. S. Miller, D. D. *Presbyterian Board of Publication.*

The Sabbath is a subject on which the Church needs "line upon line." The adversary makes his strongest assaults upon this divine and sacred institution. Church members should be well "posted up" in an acquaintance with the ordinance of the Sabbath, its design, its authority, its blessings, and the obligation to observe, under this dispensation, the first day of the week as the day of sacred rest; on all these topics families should be well taught. This "Manual" is a most valuable work on each of these points, and is enriched by a highly instructive essay from the pen of the late eminent Professor Miller, of Princeton, and with an appendix containing valuable and interesting extracts from a report presented to the British House of Commons by Sir Andrew Agnew, the distinguished champion of the Sabbath. All should get this volume.

THE COVENANTER.

DECEMBER, 1852.

[For the Covenanter.]

THE HISTORY OF CIVIL LIBERTY.

BY W. L. ROBERTS, D. D.

"A day, an hour of virtuous liberty
Is worth a whole eternity of bondage."

It may not be an unprofitable speculation to trace the history and give the character of that spirit of civil liberty which animated our revolutionary sires, and secured for a season, at least, the rights of the American.

"Than civil liberty—by which I mean all that freedom from constraint which is consistent with the existence and welfare of the social union—there is no earthly blessing of more importance to the intellectual and social improvement of mankind. It is the nurse of genius, the guardian of domestic comfort, the parent of all that is great in national character."

The history of liberty is the history also of despotism; for it is the history of a mighty energy breaking, at intervals, the chains of consolidated oppression.

In tracing this history, we must revert to the condition of modern Europe at the commencement of the sixteenth century.—The republic of Rome had extended its dominion by the sword over a great portion of Europe, Asia, and Africa. This republic fell by the expansion of its empire—a warning to modern republics—and the corruption of its citizens; and the Cæsars bound upon her neck the yoke which she had fastened upon the neck of the subjected nations. Imperial Rome became divided into the Eastern and Western Empires; Constantinople the seat of the former, and Rome, the boasted mistress of the world, the seat of the latter. The former fell under the yoke of the victorious Ottomans; the latter was conquered and divided by the barbaric Goths and Vandals.

These warlike tribes were the descendants of those ancient barbarians who fled before the victorious legions of all-conquering Rome. "They fled to their mountains for freedom, or took refuge in the inaccessible caverns of the North. There, defended by lakes and rivers, the indignant barbarians lived until time had ripened the seeds of destruction. Then, rushing forth like an impetuous flood, and sweeping every thing before them, they overturned the vast fabric of the Roman Empire, the work and the wonder of ages, taking vengeance on the murderers of mankind; established on its ruins new governments and new manners, and accomplished the most signal revolution in the history of nations."

Having overthrown this gigantic fabric of despotism, these fierce barbarians established upon its ruins numerous tyrannies not less galling and debasing. The victorious leader of the barbarous horde having subdued a Roman province, claiming himself the sovereignty, distributed the terri-

tory among the officers of his host, whilst the great body became the vassals, ruled by feudal despotism. "In this state," says an elegant writer, "the nations of modern Europe, almost without exception, were beheld at the commencement of the sixteenth century—some lorded over by one, others groaning under the yoke of many oppressors. In not a few of the European States the monarch was absolute, and the people were in reality his slaves; nor in those other States, where, after many struggles with monarchical power, the aristocracy had succeeded in gaining the ascendancy, were the people in circumstances of less degradation. The nobles opposed the power of the monarch; but the object of their opposition was their own aggrandizement, not the liberation of their enslaved subjects; and, remarkable only for their pride and the contempt with which they regarded the inferior classes of society, the transference of power into their hands effected no amelioration in the condition of the people. In fact it was to the latter a matter of extreme indifference, as to any advantage resulting from the change, whether they were in subjection to one despot or a hundred. Such were the features of the political condition of Europe at the commencement of the sixteenth century." In addition to these stupendous fabrics of civil despotism, which pressed with iron weight upon the masses of Europe, there was another power, which made heavier the iron yoke, and riveted the chains of oppression—"a power to which almost all the Christian world did homage, whose influence, if it had not been destroyed, was potent enough to check, in its very commencement, the emancipation of mind, and which, therefore, whilst by perpetuating the reign of darkness, it maintained the security of its own throne, was the guardian of every other system of oppression by which the world called Christian was enslaved."

"That power was Papal Rome—a power, whose nature, greatness, and duration, are among the most surprising phenomena that human history presents to our contemplation. This power, having its seat at Rome, and an Italian priest as the superintendent of its administration, arrogated to itself the prerogative of Deity, claiming unlimited authority over all the world, in secular, as well as in ecclesiastical affairs, assuming to itself the right of dethroning monarchs, and disposing of crowns, and visiting those who refused obedience to its will with the most fatal and sanguinary vengeance—so completely, indeed, did clerical ambition gain the ascendancy over the secular powers, that the greatest of the princes of the earth humbled themselves in the very dust in the presence of him who was called 'the Pope,' and sacrificed before him, at once, the majesty of kings, and the dignity of men."

Whilst kings thus bowed in abject servility before the majesty of Papal Rome, the mass of the people was crushed still lower than by civil tyranny into the depths of degradation by the dreadful pressure of spiritual despotism. Seizing upon the strongest principle of our nature—the religious principle—and identified therewith, its control over its subjects was complete. Established under the sanctions of religion, and protected by all the authority of its inviolable sanctities, the huge colossus seemed invulnerable, and with the pride of its imagined omnipotence scorned hostility. Such was the ponderous twofold despotism which crushed the liberties of Europe at the commencement of the sixteenth century. Has there been any amelioration of this condition? and by what influence has this amelioration been effected? The reformation of the sixteenth century has effected in the States of Europe an amelioration of their condi-

tion, and exerted a benign influence upon the liberties of the subject. True, the effect in some of the present kingdoms of Europe has been merely the relaxation of the stringency of the bonds of this twofold despotism; and even in the most highly favoured this liberty of the subject is only partial, not perfect; yet, even this relaxation is a great blessing, for which men should be grateful; it is the first-fruits, the pledge of a glorious harvest. Space will not permit me to take a survey of the Protestant kingdoms, and trace the salutary effects of the Protestant Reformation upon their civil liberties: I will confine my observations to two of these kingdoms, England and Scotland, in which the Reformation had its freest scope, and displayed more fully its ameliorating efficiency.

“The abolition of the feudal system,” says the same excellent writer, “had, indeed, some considerable time before the Reformation, rescued the people from baronial slavery; but it did this only to deliver them up into the power of a royal despot. Henry VIII. was a more absolute monarch than any other that ever filled the British throne; and but for the religious revolution of the fifteenth century, which overthrew the power of the church, and inspired the public mind with a noble feeling of independence, the government of that country, no longer checked by the baronial powers, and supported by the immense influence of the church, would have become, and would this moment have been—a despotism.

With the commencement of the Reformation in England began the establishment of her liberty. By the overthrow which Henry gave to the Roman power throughout his kingdom, there was inflicted on the despotism which he and his predecessors had been attempting to rear, a wound, of which he little dreamed. Thenceforth the genius of tyranny found England to be an ungenial soil. When Henry overthrew, in his kingdom, the Papal domination, he destroyed, unwittingly, the magic spell by which, for many ages, the energies of the people had been bound. A channel was opened, by means of that destruction, for the Reformed doctrines. These were, accordingly, spread far and wide throughout the land; and the consequence was, the accomplishment of a revolution in the sentiments of his subjects which the haughty potentate had not anticipated. An invincible hostility to the Popish superstition, and a deeply-rooted abhorrence of arbitrary power, constituted from that time the prominent features in the popular mind; nor, much as these features were the object of his execration, could the oppressor, with all his previous proscription at once of enemies and friends, accomplish their extinction. Efforts, with that infamous design, he and his successors frequently made; but they were made in vain, and served to render more terrible the explosion which afterwards took place, and which deluged England with native blood. In Scotland the Reformation was the dawn of genuine liberty; and in her the struggle for liberty to which the Reformation gave birth, was carried on with ardour and perseverance. In that struggle the civil, as well as the religious rights of the Scottish people, were involved; and the advocates of the one were found the resolute assertors of the other. During the period in which the last four princes of the house of Stuart filled the united thrones of England and Scotland, royal tyranny met with the firmest and most successful resistance. Long, and with marvellous patience, did the people bear the encroachments of their oppressors, and fondly did they hope that some auspicious revolution would take place in their measures, but their hopes were vain: even the warning voice of sore adversity failed to give wisdom to their rulers; one outrage on their rights

after another was brought to their endurance, till roused to indignation by accumulated wrongs, they expelled the last James from his throne, and determined that thenceforth it should not be possessed by any of his line.

It was in this gigantic struggle with the house of Stuart that the principles of civil liberty were most fully developed. "Tyrants formerly used force, but in this conflict they demanded an explicit owning of arbitrary power. The limitation of kingly power was the question which Scottish martyrs were compelled to decide, and their example may instruct and animate posterity. They investigated and taught under the guidance of feeling, the reciprocal obligations of kings and subjects, the duty of self-defence and resisting tyrants, the generous principle of assisting the oppressed, or in their own language, '*helping the Lord against the mighty.*' These subjects, which have since been investigated by philosophers in the closet, and adorned with eloquence in the senate, were then illustrated by men of feeling in the field. While Russell and Sidney, and other enlightened patriots in England, were plotting against Charles, from a conviction that his right was forfeited, the Covenanters in Scotland, under the same conviction, had the courage to declare war against him. Both the plotters and the warriors fell; but their blood has watered the plant of renown, and succeeding ages have eaten the pleasant fruit."

On December the 22d, 1620, a noble band of Puritan pilgrims arrived in the *Mayflower*, and landed on the rock of Plymouth. These brave men, fleeing from the oppression of James I., retired to Holland, and thence emigrated to America. Other valiant men, oppressed by the arbitrary maxims, and abhorring the tyrannical principles of the Stuart dynasty, following the example of the first pilgrims, also took refuge in the wilds of America. These founded the colonies of New Plymouth and Massachusetts Bay. By other Puritans, who fled from the Laudean persecution, the oppressions of the Star Chamber and the High Commission Courts, the colony of New Haven was also founded. By an examination of the history of the first settlers of the colonies which constituted the primitive United States, with the exception of some of the Southern, it will be found that they were men, in general, of similar character, who fled from civil and religious oppression in their native lands, and sought an asylum in the American wilderness. Succeeding generations swelled the tide of emigration, and planted the colonies with a race of men who derived the love of liberty from the blood of their fathers and the bosoms of heroic mothers; and were the men qualified by nature and by education, in the times "when monarchs owned no sceptre but the sword," "to foil a tyrant's and bigot's bloody rage."

"Civil and religious liberty seems to be the very perfume of the Puritan atmosphere, which every descendant of the pilgrim must inalienably enjoy." Whatever may be the course of the present generation of the descendants of the Puritan pilgrims, that generation which belonged to the era of the American Revolution was the first to lift the arm of resistance against the oppressor, and to shed their blood in the cause of colonial freedom. Whilst Patrick Henry was thundering in the ears of the Southern cavalier, and with difficulty roused his dormant courage, the children of the Puritan pilgrim had watered with their blood the seeds of liberty, which their fathers had strewn on the plains of Lexington and the heights of Bunker Hill.

Such is the brief history of the spirit of civil liberty which animated our fathers, and nerved their arm in the revolutionary struggle. I venerate

rate the patriots and heroes of the American Revolution. I admire the man of any age and of any country who stands forth the champion of right, and in the hour of his country's peril jeopardizes his life for the rescue of those rights of which her citizens have been robbed by despotic power—or for the defence and preservation of those rights of which they are in possession, when they are assailed by daring usurpation. I honour, therefore, those men raised up by a gracious Providence—the Washingtons, the Warrens, the Adamases, the Witherspoons, the Hancocks—and a host of others of unfading renown, who, animated by a pure and noble patriotism, “pledged their lives, their fortunes, and their sacred honour,” for the deliverance of their country from the British yoke.

Were their times “the times that tried men’s souls?” *They were the men of the times*—men who *had souls*—souls equal to the fiery ordeal by which they were tried—not those shrivelled spectres of humanity, who rant, and strut, and shout, and bluster in the political arena—who would sell their country for “the spoils of office”—*for thirty pieces of silver*. They were men whom the Most High had animated with a sense of the value of human rights, and with a spirit to *risk all*—even life itself—for the security of civil liberty. I thank Almighty God that he raised them up, and put upon them such a measure of his Spirit as endowed them for their work, and set them as an example before the nations of the earth, of what men ought to peril for those rights which are his precious boon to mankind, to be guarded with the jealousy of a most fervent love.

The 4th of July, 1776, is a day to be remembered, not only because of any local benefits, but chiefly because it belongs not to the United States only—IT BELONGS TO THE WORLD. It is the first grand evidence that the seventh apocalyptic trumpet has been blown, which proclaims the downfall and utter desolation of immoral and despotic civil governments. It is a great day, therefore, not in the light in which the demagogue views it, who feels not, and is incapable of feeling, the stirrings of its generous spirit; but as contemplated by the *Christian patriot*, who looks upon men not as mere machines, and pliant instruments of self-aggrandizement, but as fellow-beings endowed with equal rights—inalienable as the gift of God.

That day was a grand era in the history of the human race. Its spirit and its principles, though inoperative to an alarming degree in the present generation, and though they may be lost, as we believe, for a season, to this nation; yet, *as the day belongs to the world*, that spirit of civil liberty then roused into powerful action *shall never die*,—those sacred principles then promulgated *shall never perish*; but that spirit and those principles shall animate men of a generation, now preparing, in this and in all lands; and by the potency which the SON OF GOD shall confer upon them, shall burst the chains of the enslaved nations.

Such is the era, and such were the men of '76—the descendants of heroes, who had, in their fatherland, watered the plant of renown with their heart's blood: men who had bared their bosom to the storm of despotic rage, bosoms animated by patriotic fire, which fire became the inheritance of their children in the Western wilderness; by whom it was cherished until it burst forth into a vehement flame, dissolving the chains of despotism forged by the British tyrant.

Whence that noble spirit? Where caught that sacred fire? That spirit, we have seen, was derived from the warriors of Zion; that fire was kindled at the sacred flame for ever burning on the altar of God. It

is indisputable truth that civil liberty has advanced side by side with religious liberty. The spirit of '76 was eminently a religious spirit: not that all the heroes were religious men; but the great principles which animated the age to which they belonged were the inspiration of the spirit of Zion, and the heroes of the battle-field were raised up and sustained to accomplish the work of God.

The just principles of freedom were never comprehended by the Grecian and Roman republics. They veered to either extreme, of popular tyranny on the one hand, or power concentrated in a species of oligarchy, on the other; and oppression was the consequence of the dominancy of either the populace or the few. How often did Greece ostracize her noblest patriots and most virtuous citizens, because of the excess and superiority of their patriotism and virtue! Why were the just principles of freedom unknown to those ancient republics? The grand reason was, their ignorance of the law of God and the true religion—the religion of the Son of God. In the law of God we have a transcript of the rights of mankind, associated with the claims of God upon the human race. The essence of this law consists in *love* to God and love to our fellow-men. Where this law is known and received, and this love animates the breasts of men, the rights of men, guaranteed by the law, will be recognised and cherished. The full spirit of this love must be possessed and exercised, or *true liberty* will not be established and preserved by any people. God's rights must be recognised and respected, in order to the security of human rights. We must render to God the things that are God's, as well as to Cæsar the things that are Cæsar's. God must be loved and feared, and then man will be loved and respected. Men will then do to others as they would that they should do to them. Where there is not the love and fear of the true God, and due regard for his rights, a nation will not long preserve the little knowledge of human right and liberty of which it may have been possessed. An all-grasping selfishness will prevail, and every one will oppress his neighbour, and they who have the power will be considered as possessing the right; a fell spirit of individuality, or *of party*, will banish piety and patriotism, and trample upon all right.

Much has been ascribed to the revival of literature in the latter part of the fifteenth century, and the beginning of the sixteenth, in awakening from its slumbers the spirit of liberty pressed down by ages of despotism into the lethargy of slavery; but much more, perhaps, than it deserves. It is certainly true, that the revival of literature was incidentally auxiliary in qualifying men for the perusal of the Scriptures, locked up in the dead languages, as well as buried in the cells of stupid and dronish monks; but it is also most certainly true, that some of the most cultivated minds, as to mere literature, were the most servile slaves of despotism. I might instance the celebrated ERASMUS! an accomplished scholar, who, for the paltry price of literary fame, enrolled himself under the banner of the mitred priest and royal despot, though himself, at first, an advocate of Reformation. It is also observable, that the age in which we live, the glorious nineteenth century, boasts of its literary refinement, and of eclipsing all past ages in the extent of intellectual culture—yet, amidst this blaze of literary glory the spirit of liberty is expiring, and its fruits are withering as vegetable life, and its luxuriant products under the searing breath of autumn—and this too in Columbia!

The truth is, it was not until Luther read THE BIBLE, and his spirit was stirred by its spirit, that he arose in gigantic might, and seized, and

shook, with his single arm, the pillars of idolatry and despotism, and made them totter upon the foundations of many generations. WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY. The Spirit of the Lord is with HIS TRUTH; and that soul upon which he writes the law of God cannot be a slave. The body may be in chains, but its ransomed inhabitant cannot be bound, and waits but a fitting opportunity to burst the fetters which gall the outer man. Its "glorious power" was displayed in the Reformation. The knowledge of God's word confers a knowledge of divine and human rights, and the soul is thus fired by the noblest spirit of liberty. There is no principle so powerful as THE LOVE OF GOD. There is nothing which gives such decision and energy and fearless resolution to the human soul. It mocketh at fear, and is not affrighted, neither turneth back from the sword.

The Puritan of England, and the Covenanter of Scotland, displayed, in the most sublime manner, the mightiness of this unconquerable spirit of liberty.

Whatever England and these United States enjoy of liberty, it is acknowledged by all, except their hereditary foes, they are indebted for it to their labour, their sufferings, their blood. It was the spirit of religious liberty, their zeal especially for the supremacy of God their Saviour, that animated them in the conflict, and enabled them to resist lawless, but triumphant power, and endure, with unshrinking fortitude, the most terrible tortures, and grapple with death in its most awful forms. All who were not actuated by this spirit shrank away from the contest, or crouched, like slaves, at the feet of successful tyranny, *or had their price*; but the warriors of God, and of his law, fought in the last intrenchment, and stood fixed and fearless, and, in the arms of death, sang exultingly of VICTORY! Victory for future generations! The grand principle of their LEAGUE which bound their souls to God and to each other, in indissoluble alliance, was *the preservation and defence of the true religion, and liberties of the kingdom*. May their mantle fall upon every man who claims relationship to them, and their heroic and indomitable spirit animate his bosom.

If the liberties of England will be preserved and enlarged, and the liberties of these United States, they will owe their preservation and enlargement *to men of kindred principle and spirit*. If their liberties fall before despotic powers, in alliance with papal superstition and intolerance, as they are threatened, they will fall, because the spirit of true religion hath withdrawn from these lands, or those in whom it dwells are crushed by overwhelming force, in the awful judgment of God against the crimes of guilty nations. "Ye are the salt of the earth, but if the salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men."

It is a fact, therefore, that civil liberty has advanced in the train of religious liberty; that the spirit that animated the Revolutionary patriot, was begotten by the spirit that warmed the heart of the generous Puritan, and gave prowess to the unyielding Covenanter. What though the heroes and patriots of the Revolution were not all religious men? What though French infidelity had perverted the best principles of some of the embattled legions, and many of the counsellors at the helm of state? yet, they were the sons of religious sires, and nursed at the breasts of pious mothers, and were rocked in the cradle of religious freedom. That spirit which moved them was essentially the spirit of their Puritan fathers, which,

like the odour of the rose, abides and refreshes, after the substance in which it is inherent has withered and decayed.

Forcibly are these sentiments confirmed by a modern writer, and what he affirms of England is pre-eminently true of these United States.

“God,” says this eloquent writer, “would not permit that all the earth should be enslaved anew, and to prevent it, He gave courage to multitudes of Christians in Britain, that they might contend (through the tedious years of two centuries) with the pallid, mitred, inhuman monsters of church power; and with a succession of ferocious or dotard queens and kings. They did so contend—and at the last, blood was stayed, the priest was foiled, and England freed!

“England was freed! What does it not owe to these men, (with all their faults, and to the women too, and the babes, (for the priest loves always the most delicate victims) whose tears, and groans, and patience; whose imprisonments and destitute wanderings; whose torments and lamentable deaths, were the price of its deliverance. This debt is strictly incalculable; not because the benefits so obtained are more than can be distinctly reckoned; but because the happy consequences are even now in full flow over our own and other countries, and are promising to run down with a flowing stream to all future time. Fairly may it be questioned whether, if in that long struggle the priest had vanquished the Puritans and Covenanters, England would not at this moment have been as Spain! Fairly may we say, and on solid ground of philosophical calculation may it be surmised, that if church power had then prevailed over its victims, not a residue of English liberty would have been saved. But the liberty of religion being once rescued, *that most potent of all the elements of freedom, drawing with it by an indissoluble alliance, all other elements*, has preserved for our use and enjoyment, whatever ennobles us among the nations of the earth—knowledge and philosophy—commerce and courage with their attendant wealth and power; as well as that political frame-work which has been the envy and admiration of the world.”

THE PAPAL POLICY.

The following, from the London Times, is a true and able exposition of the policy of the Papal Court. It is long, but so is the subject.—Ed. Cov.

If the establishment of a Roman Catholic hierarchy in England, and the appointment of two such emissaries as Cardinal Wiseman and Archbishop Cullen to conduct the Papal policy in this country, had been isolated facts, intended only, as was said, for the better spiritual government and the greater convenience of persons professing the Roman Catholic faith, it might be contended that the resentment roused among the people of England by that Popish aggression had exceeded the real necessity of the case. But, with instinctive consciousness and certainty, the English nation felt that this was the touch of the old enemy of their liberties and their independence; and, on looking round them, they perceived that the Romish aggression in this country was but a part of a vast attempt to extend and renew the pretensions and powers of the Papacy throughout the world. We see, and for many reasons we deplore, the renewal of that fierce controversy between Catholic and Protestant of which the infatuation and ambition of the Court of Rome have once more given the

signal. But even this controversy is but a portion of, or an offset from, the eternal contest between the power of the law and the power of the Church—between civil rights and clerical authority—which rages, without distinction of creed, in all the states of Christendom. Pius IX. has sought to restore to the Papacy its character of universal dominion. In the churches, in the education of youth, in political debate, in popular elections, in the choice of statesmen and rulers, far and near, the united and disciplined forces of the Romish clergy never were more vigorously applied to promote the grand object of Papal supremacy; and we question if in any former age the influence of the Romish See on the affairs of foreign nations was so rapid, direct, and insatiable. It may be worth while to take a rapid survey of this extraordinary state of things.

The Pope's authority is supported in one-half of his temporal dominions by an Austrian detachment, and in his capital by a French army; yet, so skilfully has the Court of Rome played off one of its allies against the other, that it has not only retained its whole spiritual independence, but has literally extracted from both the leading Catholic powers enormous concessions. In Austria the government has surrendered the rights obtained by the Emperor Joseph, which placed the Roman Catholic Church in the Empire under the control of the State, and the Jesuits are restored. In France, where the order of the Jesuits is not tolerated by law, and their expulsion was formally required and obtained by M. Guizot and M. Rossi in 1845, every thing tends to an unbounded extension of their power. They have recently purchased one or more of the largest religious houses in Paris, and they are in treaty for an estate in the neighbourhood of Bourges. The recent changes effected by Louis Napoleon in the University of France have placed its secular chiefs at the mercy of the priests, and will throw the whole education of the rising generation into the hands of the clergy, and of a clergy imbued with the strongest ultramontane doctrines, and repudiating as heretical and anti-christian those liberties of the Gallican Church which Bossuet defended. At home the subserviency of the French government to the clergy is more absolute than it was under Charles X., and every demand of the Church upon the State is obeyed with incredible alacrity. Abroad, this same influence of the clergy is used for objects to which the policy of the French Cabinet is no stranger. Thus, in the last elections in Belgium the power of the priests was exerted with the utmost audacity and intolerance to overthrow the ministry which had carried on the King's government with honour and independence during the last five years, and even in some instances openly to preach the necessity of placing the faith in Belgium under the mighty protection of France. They succeeded but too well. The Belgian ministry, which presumed temperately to resist Louis Napoleon's dictation and the threats of the priests, has resigned; and, if the clerical party force its way to power, the best security to the independence of Belgium is shaken.

In Tuscany the priests have attained the same result, not by influencing popular elections or excommunicating independent electors from the altar, but by their authority over the mind of a feeble prince. The Grand Duke has already been persuaded by these sinister counsellors to sacrifice the Leopoldine laws, which were the palladium of the nationality and religious freedom of his subjects, to proscribe Jews, to persecute and imprison Protestants with brutal rigour, and at length to dissolve his cabinet because Count Baldasseroni is, it seems, too liberal and independent a states-

man, and the clerical party insist on securing their own domination in the person of M. Boccella. Such is the condition of the Catholic States.

In Protestant countries the conflict is carried on with still greater intensity. In the Catholic parts of Prussia, the Rhenish provinces, and Silesia, nothing can exceed the zeal with which the work of proselytism is directed against the other parts of the kingdom, and the warfare of religious intolerance carried on against the government. In Ireland, it is unnecessary for us to remind our readers of the outrageous conduct of the priests during the late elections, and that within twenty-five years of the Catholic emancipation, a whole bench of members are openly returned to the British House of Commons by Papal authority. Every where the same hostile and aggressive spirit is manifested—every where the battle is fought under the standard of clerical authority against civil independence. The question lies, not between this and that creed, but between national sovereignty and Romish subjection; between the power of every State and people to govern and to legislate as it thinks fit, and the surrender of that power to an occult but universal ascendancy which aspires to convert all lands and nations into the provinces and the slaves of its spiritual dominion.

No where have these intolerable assumptions of authority been more signally displayed than in the Sardinian States. In that country there is no question of faith, for Piedmont is essentially a Roman Catholic country, and that religion is recognised by the charter as the church of the realm. It is altogether a question of legislative power. The first signal of this quarrel was given by the Siccardi laws, passed by the chambers, which incensed the clergy, because this reform rendered them amenable to the ordinary civil jurisdictions of the country, as they now are every where else in Europe. This session another step has been made in the same direction by a Marriage Act, which introduces civil formalities for the legal celebration of marriage, similar to those existing in France and Belgium, without, of course, interfering with the religious rites afterwards to be performed by the Church. Against this act the whole episcopate of Savoy and many of the Piedmontese clergy have protested. They denounce every form of civil marriage as concubinage, and they stigmatize its issue as bastards, quite forgetting that the same forms are in full force in many Catholic countries, and that the existence of a legal contract in one shape does not impair the sanctity of a religious sacrament (as they consider it) in another. Piedmont is overrun with bishops. To a population of about four millions and a half there are no less than thirty-seven diocesses, besides three hundred and twenty-three monasteries and convents, possessing property to the amount of at least five millions sterling. The Church is powerful, independent, and rich; but its spirit is anti-national, for its allegiance is paid, not to the laws and the Sovereign of the country, but to the laws and Sovereign of Rome. Nothing can more thoroughly exemplify the nature of the interference of Rome with the political institutions and national independence of a constitutional government and a free people than this case. It is no exaggeration to assert that the existence of the Sardinian monarchy in its integrity and independence is more threatened by the malignant intrigues of a clergy which represents the rival and jealous pretensions of foreign absolutism, than by the proximity of Austria and of France. The authority of Rome is directly opposed to the duties of legal obedience as defined by the national legislature, and to the fealty of the subject to the State and to the Crown. That is the

ground on which we are bound by the love we bear to the rights of national independence to resist every form of Popish interference; and, although at this time Europe lies prostrate beneath the combined forces of military despotism and spiritual bondage, the insatiable demands of Rome must one day be opposed by every government capable of exercising independent power, unless that parasitic authority is to acquire universal supremacy, and to stop the progress of mankind.

THE CONSISTORY DEFENDED.*

In our last we appended to a communication by a correspondent, some remarks in reference to the *power* of the deacon, endeavouring to prove, by eight distinct arguments, that the office of the deacon is not a mere agency or clerkship, but a true office—that the deacon has a responsibility, of such a kind, that he is required, and of course, allowed to exercise his judgment regarding the fiscal affairs of the church. Our list was not completed. We add,

9. That upon any other principle, it is impossible to account for the high standard of qualifications for the office exhibited in 1 Tim. iii.—a standard but little inferior, if any, to that demanded in regard to ruling elders. Now, why all this? Why so much pains to have none but intelligent, godly, wise, faithful, and tried men put into the deaconship, if they are to exercise no judgment of their own? This consideration is enough.

10. And this is an *argumentum ad hominem*—an argument addressed to those who have been concerned in the deacon controversy. If the direction belongs to the session, the deacons being only their agents, then our late controversy should have been styled, “The *elder* question, versus *trustees* ;” for, certainly, it is a matter of small moment what you call the agent, if he be but an agent. We thought we were reasoning in behalf of the office of the *deacon*: if the views now entertained by a few—and we are happy to say they are but a few—be correct, then, we repeat it, we have fought our battle under a false banner. For our own part, we were honest in contending for the diaconate as a *function* in the church, and for the deacon as a fiscal officer in the church, and we will not move from our position, and thus hold up ourselves to the just reproach of those who have been against us in these matters.

We now proceed to discuss more directly the subject of consistory—and will endeavour to prove that *all* the officers of the congregation should meet together for the “ordering” of its financial affairs, understanding by this, that all meet on a common platform of power and of privileges, so far as this business is concerned.

1. *We argue from the principle that the deacon has power—power respecting the funds of the church.* It is admitted by those with whom we hold this argument, that the minister, elders, and deacons, are to meet together, (see article of R. H. in last No.,) but, say they, the deacon has no vote. He may give information: like other servants, he may speak when he is spoken to, but when it comes to voting, he sits silent. Now,

*We expected to continue the article of R. H. in this No., but it has been mislaid in the office. We regret this for other evident reasons, and also because we wished the present article to succeed our remarks upon the communication of our correspondent. The printer hopes the article will turn up before our next No. is in hand.—Ed. Cov.

besides other objections to this scheme, which we will notice presently, there is this fatal one: the deacon has *power* about pecuniary affairs, the affairs of the "congregation;" he was chosen for that purpose, and to that he was set apart. And it will require no little proof to convince us, that, representing the congregation in this particular aspect and character, he has nothing to say about the administration of the affairs of the people who have called him to the business. In short, if we have not entirely failed in demonstrating the right and duty of the deacon to act for the congregation in his sphere, and that both in such matters as the congregation itself has previously taken the necessary antecedent action upon, and in those in which the higher courts have given directions to the congregation—the deacon has and must be allowed the right to vote, for we must remember that the deacons are not the elders' deacons, but Christ's and his people's. We argue,

2. *From the reason of the thing.* Every Presbyterian congregation has its session; in that session the minister—if there be more than one, the ministers—and the ruling elders meet together; but they meet for the exercise of rule. The minister is, indeed, still a minister, but in session he exercises only the function of rule, which belongs to him in connexion with the elders—it is implied in his pastoral office. We have here in view the principle always held by Presbyterians, that the higher office includes the lower. It is thus stated by the LONDON DIVINES—"For who is so little versed in the scriptures, but that he knows that apostles, pastors, elders, and deacons, are distinct offices, one from another; yet the inferior offices are virtually comprehended in the superior, and may be discharged by them; elders may distribute as well as deacons, and beyond them rule; pastors may distribute and rule as well as deacons and elders, and beyond both preach, dispense sacraments, and ordain ministers." Mark, the elders may distribute, "as well as deacons," and to this last remark we call special attention—it distinguishes "ruling" and "distribution;" it asserts the latter to belong to the deacon, and we add, that by "distribution," they mean not merely carrying funds, but "ordering" fiscal affairs.

Now, why do ministers and elders thus meet? They hold different offices—why does not the minister stand aloof from the meetings of the elders? Plainly, because he and the ruling elders hold in common certain powers, they are called to the joint exercise of certain functions, and this, notwithstanding these functions are specially ascribed to the elders, and *give name* to his office. Now apply this to the function of "distribution." This is the special function of the deacon, but it inheres in the offices of the pastor, and of the elders. Hence, where deacons cannot be had, as where there are not enough of qualified male members, the pastor and elders may do their work. And, hence, on the very same principle that we have a session, we ought to have the meeting of the minister, elders, and deacons which we vindicate. These considerations show the shallowness of the remark sometimes scoffingly made, that the consistory is a "mongrel thing." If it is, it is no more than every session, presbytery, and synod is; that is, it is made up of different officers, but having certain functions in common.

This argument can be met in no way but by denying either that "distribution" is a distinct function in the church, or that it belongs at all to deacons. With those who would deny the first, we would not reason in this connexion; for to be consistent, they must go on and deny all real

difference between things spiritual and temporal in the church: or, in other words, that there are any such things as "temporalities" in the church. If any are disposed to deny that "distribution" belongs to the deacon, we would refer them to the argument we have presented in our last No., and in this, and to a previous note on this subject, and also to the 2d Book, which asserts our doctrine.

We have dwelt on this argument because it really enters into the very heart of the question. It furnishes the reason of consistory, and enables us to meet an objection that we sometimes encounter, viz.: that it degrades the elder, or is inconsistent with his dignity, to sit with the deacon on the same platform. If so, then does the minister sink his dignity by sitting with the ruling elder; and, we are sorry to say, that a spirit of this kind has sometimes been exhibited by ministers. They have been willing to give ruling elders a seat, but have manifested very distinctly that they only tolerated them when they sat mum, and voted with the ministry. Pride and ambition are natural to all; let the elders beware how they scout deacons, lest they be made to suffer in turn. The fact is, no question of dignity comes in here, or can come in. Called and set apart to functions either peculiar to, or inherent in, their respective offices, *all* meet in the congregation on the same level, while discharging their joint functions. We argue,

3. *From the form of Church Government* our readers are familiar with what we are about to quote.

"These officers are to meet together at convenient and set times for the well ordering of the affairs of that congregation, each according to his office."

This is perfectly plain. It refers to *all* the officers of the congregation. They are to "meet together" for the "ordering," the arranging, and managing of the "affairs" of the congregation. So far, there is no dispute, but here an opponent strikes in and says that the phrase, "each according to his office," means that the deacon is only a consultative member; that the elders are to do *all* the voting. Is there, we ask, any thing like that here? Nothing. The deacon's office, as defined by the Second Book, and accepted by us, is to "collect and distribute." To assert, as has been asserted, in substance, that his office is to receive directions from the eldership, is absurd. He has "power about temporalities," and is to take his place in "ordering those affairs" as he sits in the meeting of the ministers, elders, and deacons. It would be just as plausible to say that the minister was to do *all* the voting—or at least to tell the elders how to vote, inasmuch as he is the "*teacher*"—and "the priest's lips should keep knowledge, and they shall seek the law at his mouth." In short, the deacon's office, as we have contended for it, is to attend to temporalities, and any one who denies him a vote, is bound to show, what no one ever can show, that an officer called to a particular function has no right to vote, but only to give information in the matters appertaining to his own office; at any rate, the Westminster Divines had no such idea.

Now, we add, that if there be any obscurity in the statement of the Second Book of Discipline in regard to the relation of the deacon to the ruling officers and courts, this paragraph settles the question as it respects the affairs of the congregation, the deacons are to meet with—and until proof be brought to the contrary—vote with the elders in "ordering" temporalities.

Perhaps, some one will say that the very fact of ruling elders being *rulers*, determines this against the deacon. We answer, that this has nothing to do with it.

(1.) Every ruler has his power either shared with or limited by the powers of others. In this case, the powers of the elders are shared with the deacon. (2.) This objection takes for granted, what we have denied and confuted above, that "distribution" is not a distinct function; it classes the administration of finances with the exercise of discipline! Is the objector willing to admit this? If he is, then he must go further and put into the hands of the session *all* that now belongs to the congregational meeting. And, here, we see where the doctrine we oppose will lead—where it must lead—if consistently carried out. It denies the diaconate virtually, and claims as a part of the disciplinary function of elders the "ordering of the affairs" of the congregation. We argue—

4. *From the action of the Church in later times.** We begin with the sister churches abroad. In their new testimony they say, "Deacons are ordained upon the choice of the congregation, and are *associated* with the teaching and ruling elders in *distributing* to the necessities of the poor, and *managing* other temporalities in the church." This is plain enough. The "deacons" are "associated," and that is "managing" the temporalities of the congregation with the ministers, &c. This is all we plead for—it is precisely what we plead for. To come to our own Synod. In 1834 a committee was appointed to prepare a Book of Government, more detailed than the Westminster form. In 1836, they reported a draught, which was sent down in overture, containing the following clause:—"To the session, with the deacons associated, belongs the management of the temporalities of the congregation." "With the deacons *associated*:" the deacons are the "associates," not the agents of the session. This is just our doctrine. Again, in 1845, the Synod passed certain resolutions on the deacon question, among them one on consistory, stating that it had "no power to enact or govern," but recognising its existence for purposes of consultation. In 1847 the Synod explained as follows:

"They (certain memorialists) wish information in regard to a consistory of ministers, elders, and deacons, meeting for consultation and advice. We find it difficult to answer directly all their questions on this subject, inasmuch as it seems to us that they misunderstand, at least in part, the language of Synod in regard to consistory. They appear to take it for granted that the consistory is to consult with and advise the congregation. The truth is, they meet together not as an ecclesiastical court, but to consult with and advise one another, in relation to the discharge of their own official duties. The *decisions* of consistory are not designed to *affect the action* of the congregation, or of individuals, but only *that of its own members*."

Here, again, a consistory is not only recognised, but it is regarded as a body which makes "*decisions*," and these decisions "*affect its own members*." This is our doctrine. Consistory cannot order a collection—it cannot alter the state of members—it cannot censure—but it can make

* We purpose to consider the earlier action of the Church of Scotland in connexion with the remainder of the article of R. H. We may add, now, that the Church of Scotland always recognised the principle for which we contend. She never had a convention consisting "only of deacons;" but neither had she ever a court consisting only of "ruling elders." She had courts of ministers and ruling elders met to rule, and with her sessions, deacons were associated—all the officers acting in the exercise of the function of the diaconate in considering money matters.

any "decisions" that may be called for in the administration of finances, for the purpose of securing that it be systematically, harmoniously, and wisely performed, according to the wishes of the congregation, and the directions of the "Presbytery or eldership." We need hardly add, that Synod never contemplated any thing else than that the deacons should make motions, discuss them, and vote, in consistory.*

5. We argue, as we have done before, respecting the deacon, *from the character and course of the late controversy on the deacon*. All know that throughout this controversy, one prominent point has been the consistory. When deacons were introduced into the Cherry street congregation, a minority complained to Synod against deacons, but particularly against *consistory*—against such a consistory as we advocate, and as still exists in that congregation. Synod directed them to "acquiesce." From that time on, this point was constantly brought forward. The friends of the deacon, with the exception of one, so far as ministers were concerned, vindicated the consistory. Are we now—and this we have touched upon before—are we now to turn around and eat our own words? Are we now, having succeeded in getting a re-affirmation of the church's doctrine in reference to deacons, to take *new* ground, and expose ourselves to the *fatal* charge of having worn a mask all along? We have pleaded for deacons and a consistory for the *administration* of finances; are we now to say that we meant all along merely to get the finances into the session's hands?—or, what is the same thing, that, notwithstanding deacons are chosen by the congregation to do its fiscal business, they have no voice in it after all—that the session has the sole control? *We* are not prepared for this. We argue—

6. *From the practical difficulties attending the opposite principle*. If we understand the views of the opponents of consistory, they hold that the deacons, before doing any thing, such as giving any relief to a poor person or a stranger, or paying out any funds, must come to session, and get authority; and that they must present a report to session, not to be audited merely, but to be dealt with as the session pleases. Now, how would this work in practice? The deacons find a case of need. They must have a meeting of session called. If the congregation be unsettled, this might be a difficult matter, and not easy, perhaps, if settled. However, the meeting is called. What then? The paper from the deacons comes up. Information is wanted. Where is it to come from? From the deacons, of course. The elders sit and hear it. An elder makes a motion. It is seconded. Can the deacon discuss it? Can he object to it? We think we know sessions where this would hardly be tolerated. However, the deacon discusses. He shows that the sum is too great or too small, or that it would be better to give relief in some other form. That he may do this is very supposable, for the deacons are familiar with the case. The motion is modified. And, now, the men who have most of the knowledge of the details, who have been most active in the case, stand aside, and others enter. The deacon may speak, object, argue, but not vote! Did any one ever hear of any body like this? We have not. But we have conceded too much. Should the deacons attempt to argue—should they attempt to refute the arguments of elders, we would soon see

* These proceedings of Synod are enough to set aside the notion which we understand some entertain, that the session establishes the consistory! The consistory exists by the same authority that the session itself does.

them put down. "John, the deacon," would soon be taught that he must have more respect for "John, the elder." Many such meetings would not take place until the deacons would find—*especially if there were any personal animosities at work*—that it was no place for them; and as their presence could not be compelled, inasmuch as they would not be regarded as members, they would cease to attend, and let the mere paper do their work. A better plan would, then, be—and much more manageable—to appoint an additional number of elders, and assign fiscal affairs to them.

But we have conceded too much even yet. Did any one ever see consultative members who could take a part freely in any deliberative body? We never have. And we do not believe that if deacons are deprived of a vote in their own official business, they will long be found of much use in the church.

Most of the objections we have ever heard have been met, and, we hope, answered, either in this article or in our last number. However, we single out some of the more prominent.

And—1. *It is said that this puts the deacons on a level with the elders.** We answer, no more than the institution of the session puts the office of the elder on a level with that of the minister. If the deacon has power about the administration of temporalities—and the elder has the same—then the elder may not undertake to claim, in this particular, more than belongs to him. The elder has the power of discipline—the session alone can do any thing to control the action of the congregation—the session, as represented in the Presbytery and Synod, unites in making all the regulations by which congregations may be properly bound. Into these matters deacons do not enter.

2. It may be objected that the doctrine of a consistory requires, when carried out, that its decisions, if objected to, are to be reviewed by Presbytery. Certainly, and why not? To the Presbytery the whole congregation is subject, and all its officers: the session, in regard to government and discipline—the minister, and elders, and deacons, in regard to fiscal affairs; and the Church of Scotland asserts that this matter of the oversight respecting the distribution of the ecclesiastical goods belongs to the Presbytery.† ‡

* This has sometimes been put in this form: "The deacons are helps—they may be a majority; and, hence, can control the elders." We answer—1. So the minister and ruling elders. Yet who objects? 2. It takes for granted what will rarely take place, that *all* the deacons will be on one side—the elders on the other. 3. But what if they should be in a particular case? What has this to do with the principle? If the deacons have a right to vote, they must vote freely. We have known at least one case where an important vote was carried—no less than the right of a minister to a seat in Presbytery—by *one* minister and nearly all the elders voting against the rest of the ministers and *one* ruling elder. Who could complain?

† We expect to consider this matter in another number.

‡ This note we design for such as admit our principle of consistory. To such the following will furnish a conclusive solution of this matter. In the Church of Scotland the method of proceeding was this: the session was constituted—the deacons being present, and acting with the elders, voting and all, in cases relating to their office. Now, would any one for a moment imagine that the elders *alone* could reverse a resolution adopted by the action of both elders and deacons? This would be absurd. It would be a manifest denial of the right of deacons to a decisive vote—a right which was acknowledged in passing the resolution, and which we have taken for granted. Well, what is consistory? It is a meeting

3. *It may be objected that we make consistory a court.* We wish somebody would tell us just what a court is. In Massachusetts they call the lower house of legislature the "General Court." Kings have courts, States have courts, judges have courts, and the church has courts. We know what the objector means, however. He takes court to mean a disciplinary and ruling body of church officers. But do we make consistory such a body? No. We hold it, indeed, to be a body which attends, by divine right, to the regulation of fiscal affairs—the funds of which it has charge, being, by the *same divine right*, freely contributed by the Lord's people, either according to a vote of the congregation, or on their motion—for any one may make a donation to the church and *designate its application*,—or according to the directions of the higher courts. Let this matter be once understood, that the diaconate is administrative—that it is so by divine right—that neither the ordaining of deacons, nor the fact of these deacons acting with the minister and elders in administering funds, confers any power, or is *associated with any claim of power in the church courts*, other than is now acknowledged by all the friends of the deacon, and, *perhaps, all others.* Let all this be understood as we would like to have it understood, and all difficulty disappears—there will be no more bugbears. It will then be seen to be a matter of no essential moment whether a consistory be constituted, or merely opened with prayer—or whether you call it one thing or another. It will have its defined functions, and these limited by the deacon's power—the lowest officer in it—*this being the only safeguard* against undue assumption of power, and hence furnishing both a reason for, and an argument in defence of, what we call consistory. We conclude, in the language of a ruling elder who wrote on this subject some years ago:—"For my part, I care very little what name is given to the meeting of the minister, elders, and deacons, provided we have the *thing*, and that we are bound to have by our 'Form of Church Government.'"^{*}

SCRAPS CULLED FOR THE RECORD.

The attentive friend who furnished the "Henriana" for a former number, has sent us the following pithy sayings. The "Henriana" were copied into most of our exchanges.—[*Canada Ecc. Rec.*

1. Satan drives his victims from presumption to despair.—2. We cannot think too ill of sin, if we do not think it unpardonable.—3. It evinces great hardness to be more concerned about our sufferings than our sins.—4. Impenitent sinners

in every particular just like the meeting to which we have referred in the Church of Scotland, except the incidental circumstances attending its constitution: it is composed of the same officers, to attend to the same things, and has the same consequences following its action. Now, if none would think of putting an affair into the hands of the elders only which had been decided by elders and deacons in the meeting to which we have referred in the Church of Scotland—for the *very same reasons* none should imagine a reference to the session of a case decided in consistory. All decisions, if complained of, go to Presbytery—from the congregation, the consistory, the session.

We may here notice another objection. It is that if complaints go from consistory directly to Presbytery, the consistory must be a court, meaning a court in the technical sense. We reply by asking two questions. (1.) Does the fact that a complaint against a congregational meeting goes to Presbytery, make it a court? (2.) The objector holds that a complaint against the board of deacons goes to the session: Does this make that board a church court? If not, why should the complaint against consistory make it a church court?

^{*} "Remarks on a Pamphlet, entitled 'The Consistory.' By W. Bradford. 1841."

are often not reclaimed by God's rebukes, because they think themselves wronged by them.—5. Unpardoned sin fills the heart with constant terror.—6. God has wise and holy ends in protecting and prolonging the lives even of very wicked men.—7. Rash anger is a species of murder, not indeed of the hands, but the heart.—8. To those who die in Christ, death is not only innocent and inoffensive, but also honourable and glorious.—9. The wickedness of the wicked curses all they do and have.—10. When Christ began to preach he preached humility—he preached it by example—(Matt. iii. 13.)—11. Those who would rise high must begin low.—12. Christ's condescensions are so great as to appear almost incredible to the strongest believer.—13. God more and more honours those who continue lowly when their reputation rises.—14. They have much of the Spirit of God who feel and see that they have need of more.—15. The purest souls are most sensible of their own impurity, and most earnestly desire cleansing.—16. The best and holiest men have need of Christ, and the better they are the more they see of that need.—17. Persons of the highest attainments should bear testimony to ordinances by diligent attendance upon them.—18. No humility must make us decline our duty.—19. Sin shut up heaven, but Christ has opened it.—20. After great honours, expect great humblings.—21. The devil has a particular spite against those who are useful in Christ's cause.—22. The most active men must find time to be alone with God.—23. If we tempt the devil to tempt us, we provoke God to leave us.—24. It is better to starve to death than to live and thrive in sin.—25. Outward afflictions and wants are the great arguments which Satan uses to make the people of God question their sonship.—26. The more plausible the temptation, the more dangerous it is.—27. In our greatest abundance we must not live *without* God, and in our greatest straits we must learn to live *upon* God.—28. Hypocrites are often left to do what is grossly scandalous, in order that their true character may be revealed.—29. Those who depart from God find no rest elsewhere, and abandon themselves to perpetual disquiet.—30. Those who desert God's church and ordinances expose themselves to all manner of temptation.—31. Strong faith is often exercised with strong trials, and put on hard services.—32. God's commands must not be *disputed* but *obeyed*; we must not consult with flesh and blood, but with a gracious obstinacy persist in obedience to them.—33. Those that do the will of God heartily, will do it speedily: by delay, time is lost, and the heart hardened.—34. Those who through grace are resolved on the substance of any service or suffering for God, must overlook the little circumstances which make it doubly difficult to flesh and blood.—35. God's time to help his people is when they are brought to the greatest extremity. The more imminent the danger, the more wonderful and the more welcome the deliverance.—36. The *best proof* of our desire to serve God is our being willing to honour him with what is *dearest* to us.

NEW YORK PRESBYTERY—COMMISSION—SUPPLIES.

At the late meeting of the New York Presbytery, all the elders of the Baltimore congregation, and also the congregation itself, had petitioned Presbytery for a dissolution of the pastoral relation between them and Rev. C. B. M'Kee, stating certain reasons. As Mr. M'Kee was not present at the meeting of Presbytery, no final action could be taken at that time; but a commission was appointed to proceed to Baltimore—make the necessary examination into the facts—with authority, if the statements in the petitions were borne out by testimony, to grant their prayer by dissolving the pastoral relation. The Presbytery also directed the commission to issue a libel which it had preferred against Mr. M'Kee.

The commission met on November 2d, at 7½ P. M., in the church in Baltimore. On investigating the libel, it appeared that no charge was made against Mr. M'Kee affecting, in any way, his moral character. That he had acted indiscreetly and rashly in the instance complained of he acknowledged, but denied any intention of being insubordinate to the Presbytery; and having received an admonition from the commission,

through the moderator, he was restored to the exercise of his ministry, of which he had been temporarily deprived.

The remaining duty of the commission was now plain. As the facts stated in the petitions were all proved, the commission proceeded, agreeably to the direction of Presbytery, to dissolve the pastoral relation, and declare the congregation vacant—adding, however, a recommendation to Mr. M'Kee and to the congregation, that he supply the pulpit at such times as it would otherwise be vacant. The commission then assigned this congregation, agreeably to a conditional action of the Presbytery, the following *Supplies*—J. R. THOMPSON, Nov. and Dec., 1st and 2d Sabs.; J. M. WILLSON, last Sab. Dec., and 1st Sab. Jan.; WM. MILROY, March; J. KENNEDY, 2d and 3d Sabs. April.

PITTSBURGH PRESBYTERY.

We have not as yet seen the published account of the doings of this Presbytery at its last meeting; but we understand that a call was presented to Rev. T. Hannay from the congregation of Camp River, Slippery Rock, &c.—lately the charge of the Rev. J. Blackwood. The call was accepted, and arrangements made for the installation. A committee was also appointed to organize the societies of Ewenville, &c.—three in all—into a congregation. We learn also that this has been done, and that the congregation commences under favourable prospects—sixty-nine members united in the organization, and eight were added since, making seventy-seven in all. It is expected, moreover, that each branch will have a house of worship before long.

ROCHESTER PRESBYTERY, TORONTO.

Rev. R. Johnston having accepted a call from the congregation of Toronto, was installed as their pastor Nov. 3. Rev. Wm. S. Roberts preached the sermon, and delivered the charge to the pastor and the people. The prospect is encouraging.

CATECHISING BY PROXY.

We find the following in the editorial columns of the "Presbyterian," and, with the exception of the commendation of "Sabbath Schools," it is excellent and timely. The children of the Church are suffering more in their religious interests from parental and pastoral neglect than from all other causes combined. Parents, particularly, should ponder these truths and arguments.

"Sabbath and parochial schools are excellent in themselves; they may be enumerated among the *best* things. We could not well dispense with them from our system, and yet they have been attended with serious evils. The principle of proxy again interferes to counteract the good which might otherwise be accomplished. It is to be seriously apprehended that in thousands of instances they have been pleaded in justification of the neglect of family instruction. The children, say the parents, receive instruction in the schools, and this supersedes the necessity of instructing them at home! Is it, indeed, true? Is there in the word of God the *remotest intimation* that the duties of the parental relation *may be thus transferred to strangers?* and besides, are parents willing to forego the pleasure of instilling into the hearts of their own offspring the life-giving principles of divine

truth? Have they no desire to watch the gradual development of their character, and vigilantly apply the remedy to counteract the first buddings of iniquity? Are they willing to forego the strong feeling of mutual attachment which usually springs up between a parent and child in such a course of instruction? In a word, are they willing to transfer the care of their children's souls to others? Sabbath-school instruction is valuable as an auxiliary to home teaching, *but it is a fatal error to adopt it as a substitute.*

"This is not the only evil. Pastors are, in too many instances, disposed to regard this kind of instruction as an equivalent for their pastoral duties to the lambs of their flock. It is by no means as common now as it was formerly, for ministers to gather the children of the church around them, and explain the essential doctrines of religion. The evil of this neglect is a far-reaching one. The pastor, from a want of this weekly or monthly intercourse with the children, loses his knowledge of them, loses his influence over them, loses their affection, or never awakens it, and the consequence is, as they grow in years, that their attachment for their church is weakened, and they feel no repugnance in leaving it for another. Ministers lose much by this sad neglect. As the heads of families in their congregations die, they find, to their regret, that their children, between whom and themselves no early attachment has been formed, are not prepared to fill up their places. The pastor who has been faithful to the young of his flock, seldom finds them wandering, in their maturer years, from the church of their fathers. Those who neglect personal, catechetical instruction have a very different experience, as many of our churches, at this day evince. Their own comfort, and the interests of the church, require that they should be on the most familiar terms with every child in their respective churches."

CHURCH MUSIC.

The following, which we find in the columns of the *Christian Intelligencer*, is well worth the reading. We do not, of course, subscribe to the writer's commendation of "hymns," and we utterly reject and abhor choir-singing and organs, which he seems to approve. In other respects, the article is deserving of notice. It teaches "good doctrine" on the general subject of church music, and it exhibits a state of things in other more fashionable churches and denominations, which should excite indignation and alarm. It is far better to err—if at all—on the *plain* side, than to encounter, by aiming too much at mere musical effect, the danger of running into evils so dreadful as this writer here deplures. We have italicised some passages.—Ed. Cov.

"The singing in our churches is becoming an occasion for the display of musical talent. It is a show, a scene, a mere display, oftentimes; where persons *without principle or character*, entirely unknown to the worshippers, tear to tatters the beautiful devotional hymns of our churches, 'and the people delight to have it so.' Not all of them. Not a majority of them, we trust. But still enough of them to sustain a style of (singing we will not call it) performance which deadens piety, and cherishes pride and love of show. In many of our churches, the proportion of voluntary on the organ to singing by the choir is un pardonably excessive. In some instances we have thought that the hymn was con-

sidered as affording opportunity for the organist to *show his skill*, and not an occasion to sing praise unto the Lord, and give thanks unto the name of the Most High.

“Church singing is not a ‘concert’ for the display of talent and the delight of the ear, simply; it is a sacred act of worship; the utterance of a heart full of love, or penitence, or joy, or gratitude. Hence the more persons there are who unite in the singing, the more befitting and edifying the service. Would that all the Lord’s people were singers! But they are not yet. Still, in most of our congregations not a *tithe of the worshippers sing* who can sing well—not *artistically*, perhaps, but well. A serious difficulty now lying in the way of a more general union in this part of worship, is the incessant change which is made in the tunes. Either new ones, entirely unknown to the congregation, are introduced, or the old ones are as entirely metamorphosed as was Rip Van Winkle by his nap on the Kaatskill. Now one of the most obvious means by which music affects us is association. The air which we heard on our mother’s knee sounds more sweetly on our ear, and touches our heart more tenderly than the most applauded tune that challenges the highest skill of the most practised performer to execute it. Every body knows this. Why are we not wise to regard it? But very few persons in our congregations have time to learn new tunes, even were it desirable to have them introduced by the choir, to any great extent. Still fewer are those who can appreciate those little delicacies of execution which are often sought for, to the great loss of the substantial and generally appreciated portion of the tune.

“We believe there should be a *revolution*, not simply a reformation, in our church music, both in the tunes and in the manner of singing them. We are aware that this is a delicate point. But for this very reason we are for touching it before it is tenderer; before a custom has become a prescriptive right; before a habit offensive to many, and not in accordance with the true idea of church music, shall have so fixed itself upon the worshippers as to be unchangeable. The tunes sung should be old, familiar, substantial tunes, which will wear, and grow better for their wear, for ever. The choir should be composed of reverent and serious worshippers, whose deportment is such as to give dignity to the service. The conduct of some choirs is disreputable and disgraceful. Incessant whispering and laughing fills up the space between the verses occupied by the voluntary; a shameful rustling of leaves disturbs the minister in his prayer; and a zealous perusal of the *last novel* helps to fill up the lagging twenty minutes or interminable half hour which the minister occupies with his sermon. This is not the conduct of all choirs; far from it. But it is the conduct of some. Singing is one of the most solemn acts of worship, as solemn as the prayer. It is prayer. Some of the hymns sung are the most solemn expression of penitence, of the most joyful expression of gratitude. Some are appeals to God and invocations of his blessing. Is it not too obvious to need remark that the *lead* in this portion of worship should not be given to frivolous and irreligious persons? Would you set a minister in your pulpit to lead in prayer whose sole qualification was a remarkable vocabulary of devotional words and phrases, and an acquired habit of simulating for the time true devotion? Never, never. So in the choir. The prayer which is offered from the other end of the church in song, should be offered in spirit and in truth.”

AFFAIRS ABROAD.

Burma.—The British have been successful in all their attacks on the Burmese towns and strongholds. They have reached Frome—a town high up the Jurraway; and, at the last accounts, were preparing to march upon the capital—Ava—with twenty-five thousand troops. Annexation is now spoken of freely as the anticipated issue of the war.

Turkey.—Storms are gathering about Turkey. In Syria, the Druses and Bedouins (or Bedaweens, the wild Arabs) are in a state of insurrection. An application of the Sultan to Abas, Pasha of Egypt, for troops to put down the rebels, has been rejected. We have not learned what effect these disturbances have had, or are likely to have, upon the operations of the missionaries.

While these troubles have arisen in the East, more serious difficulties threaten the heart of the empire:

“The English squadron, now at Smyrna, is about to pass the Dardanelles. A Russian squadron will enter the Bosphorus at the same time, and the naval forces of the two powers will present themselves before Constantinople, to notify the sultan of the abrogation of the treaty of 1820, which prohibits foreign ships of war from entering the Sea of Marmora, and keeps the English out of the Euxine and the Russians out of the Mediterranean. That this is really the aim of the Russians there cannot be any doubt; but that the English should co-operate with them is, for the present, not probable. It is true we have been accustomed to see English diplomacy in Constantinople becoming the catspaw of Russia, but such an act as mentioned in the *Patrie* would be too open not to be condemned by the English public. In the mean time the Emperor of Russia is to assemble a great camp at Wosnosensk, in Southern Russia, in order to have an army ready and near the frontiers for any emerging contingency.”

This is very credible. Russia has long wished to open her way to the Mediterranean Sea; and should she succeed in opening the Straits of Constantinople to her fleets, a first step would be gained towards the consummation of her ultimate designs upon that city and Turkey itself. She has a large fleet in the Black Sea—large enough to batter down the walls of Constantinople long before aid could reach the Sultan from any friendly power.

Other troubles have arisen. Money is wanted, and the Sultan has been obliged to reject a loan taken by Parisian bankers, and to resort to other means to replenish his exhausted coffers. The London correspondent of the *Tribune* says:

“The Sultan has lately dismissed his ministry, principally on account of the loan which has been contracted at Paris. The Turkish patriots are well aware that a foreign loan would be a handle for incessant foreign meddling with the internal administration of Turkey, while it is but a temporary relief for the treasury, which at the present time has no alarming deficiency. Another plan has therefore been submitted to the Sultan, recommending reductions in the pay of the Pashas, and the abolition of the farming of the government income. Regular government tax collectors, superintending the levy of the taxes by the towns and villages themselves, would supersede the extortions of the Armenian bankers, who now are used to farm the income of the provinces, and yet the treasury would have a net gain of about £2,000,000. The Sultan has approved this system of financial reform; he has refused his ratification to the loan; he has given orders immediately to repay the first instalment, already deposited by the shareholders, and has named his brother-

in-law, Mehemet Ali Pasha, Grand Vizier. Mehemet is known as the violent enemy of Russia. He was always friendly to Kossuth and to the Hungarian cause. Russia, of course, wishes to see him removed, and scarcely has he been installed when we see *The Times*, the great Russian organ, picking up every sort of information against the present Turkish ministry. The refusal of the Sultan to ratify the loan is ascribed to Russian intrigues, and long diatribes are reproduced against the lavish expenditure of the Court and the high pay of the Pashas, while every body knows that, at Constantinople, Russia is a friend to the loan, and that really the present ministry is anxious to reduce the expenditure."

The rejection of this loan was highly offensive to the French Government. For the present the threatened breach has been healed; but so many alarming events, occurring in close succession, are ominous of the fate of Turkey. With a Russian army on her northern frontier, dissatisfied provinces, open straits, no real friend in Europe, and an empty treasury, it really seems impossible that her downfall can be far distant.

Russia.—Every movement of this colossal power is now watched with intense interest by all intelligent observers. She is at work every where; in Persia, in Turkey, in Austria, in France, and lastly, in the Pacific. A contemporary has the following. It is rather long, but cannot be abridged:

"A new instance of the ubiquity of the Muscovite policy has recently come to our knowledge. This is the establishment of a Consulate General at the Sandwich Islands. Russia has no commercial affairs in that quarter requiring the presence there of a diplomatic agent of such a rank. No trade whatever exists between the two countries; no Russian merchant vessels plough the waves of the Pacific; the Imperial flag is seen there only when borne by the frigate which yearly sails from the port of Cronstadt, laden with provisions of every sort, for Kamschatka, affording to a few naval officers the opportunity of extending their maritime experience beyond the eternal manœuvring and melancholy evolutions that, through all the tolerable months of the year, weary those half frozen lakes called the Baltic and Euxine.

"The General Consulate thus erected at the Court of King Kamehameha seems to point to a new epoch in the naval activity of Russia. Undoubtedly one of the purposes of its establishment is to open a more extensive arena for the training of sailors for the Imperial navy. In the course of the next year we shall probably see a Russian fleet of some magnitude issuing from the Baltic and directing its prows towards the great Western coast. The Sandwich Islands will thus become a Russian naval station. In this way, without attracting much attention, exciting curiosity or making a great deal of noise—which is what Russia particularly hates—a footing will be gained in those seas, the possible theatre of events that may hereafter control the destinies of the world. But the development of the navy is not all that is aimed at in the winter palace at St. Petersburg. The movement has a broader scope.

"The hobby of the Czar and of his grandees is to represent legitimacy,—the authority and rule of the right divine. Accordingly, they seek to establish the Russian aristocracy as court of the last resort—a supreme Areopagus that shall dictate its decrees to the entire globe. To the tribunal of a power so lofty America cannot be allowed to plead a want of jurisdiction; still less can the presumption of equal rights and of contrary pretensions be tolerated on her part, standing, as she does, as the representative of democratic freedom and the divine rights of man. It is, then, with a view to any future controversy between the United States and the powers of the old world that the Czar is thus establishing himself in our vicinity, at a most important station of our commercial marine, where, for every reason, our influence has hitherto

predominated. In the event of any such trouble, Russia will be prepared to intervene, and to cast her whole weight into the scale against America, and democratic, revolutionary ideas.

“Moreover, the political destiny of the Sandwich Islands themselves is still an unsettled question. Nicholas recognises their independence, and establishes there an official agent clothed with no merely ordinary powers. Thus, in case of any emergency menacing the independent existence of the kingdom, the Czar will have the means of intervening as a mediator, protector, friendly power, or in any other chameleonic character, or no character. Thus, without any marked, abrupt, or violent act, the first step is taken toward interfering in the affairs of another hemisphere. Such has ever been the course of Russia in Europe or Asia, and such it will be in America. By patient steps the highest ends are reached.

“One of the most striking features in this movement is, that the individual appointed to the office has been chosen expressly on the ground that, in addition to his personal abilities and experience, he is entirely conversant with the policy, the affairs, the party struggles and tendencies, and the leading men of this country, having spent very many years here in a diplomatic capacity. His new post seems to be perfectly innocent and unimportant, but it is compensated with an unusually high salary; the occupant has also a liberal discretion as to the amount of *extraordinary expenses* that he may see fit to incur. It is, in every respect, a *confidential post*—so much so, that its holder has been ordered to St. Petersburg to receive his instructions personally. He is now about to leave for there, previous to betaking himself to the scene of his future labours.”

Austria.—It will be remembered that the Austrian government dismissed, last year, the missionaries of the Free Church of Scotland from their territories. This was the first step in an intended warfare against Protestantism—a first-fruit of the revived power of the Jesuits. Another has just appeared. The circulation of the Bible has been forbidden:

“In the month of October, 1850, Mr. E. Millard was commissioned as an agent to superintend the renewal of the Society’s work in these countries. No sooner had he reached Vienna, than he put himself in communication with the proper authorities, and sought permission to begin the business of distribution. An objection, however, was raised by the government officials to his personal efforts to circulate the Scriptures; yet they allowed him to avail himself of the book trade and other legitimate channels. With this license, Mr. Millard at once proceeded to print several editions in the German, Bohemian, and Hungarian languages; and his efforts were crowned with such success, that during the first six months of his residence, he disposed of 6965 volumes. Encouraged by such a result, he undertook still larger impressions; and their rapid absorption, as they issued from the press, still further stimulated his ardour to go forward. The consequence has been, that, at this time, 25,000 copies are lying unfinished, independent of 36,328 volumes circulated within eighteen months.

“Whilst these wide openings were thus presenting themselves, the opposition of the authorities was awakened, and the books of your agent were denounced from the pulpit by several priests. Shortly after this, the government interfered; and the depots at Guns, Pesth, and Vienna were closed by the police.

The Bible Society—from whose report the above is taken—applied for the good offices of the British government in the case. The Foreign Secretary did interpose, but it was unavailing; the Bible must not be circu-

lated in Austria. This, with the persecution of the Madiais in Tuscany, points out distinctly enough the purpose of the tyrants and Jesuits of the old world to stop, by any means, the growth of pure religion—that the alliance has been reconstructed between the seven-horned and the seven-headed beast.

Germany.—The same revived jesuitical spirit has made its existence and its power known elsewhere in the Germanic States. The fact appears in the following resolution adopted by “The German Protestant League:”

“Considering it to be the duty of all evangelical Christians not to forget their origin, and consequently to abstain from every thing that may tend to weaken the grounds upon which the falling-off from the Romish Church was first founded, and in consideration of the inroads of Romanism, and of its constantly increasing assaults and encroachments in Germany (whereof the Jesuit missions among the Protestant populations are proofs,) the meeting resolves that a summons be addressed to all co-religionists, calling upon them to communicate to the committee of the Protestant League all assaults and encroachments of Romanism which may come to their knowledge, no matter under what form they may be disguised, for the purpose of further publication and evangelical enlightenment, so that the said encroachments may be repulsed through the power of public conscience, and the evidence of evangelical faith. The meeting requests the committee to accompany this summons by an immediate and vigorous appeal against Romanism.”

Belgium.—We only get glimpses of the state of things in Belgium. What we do get is, however, but the story of other States repeated—Jesuit activity, and some opposition—but with this difference, that the Jesuits are not quite so successful in this kingdom as in some others. One account says:

“The struggle between the Liberal and the Napoleon parties in Belgium has resulted in a triumph to the former party. The clerical body, which is devoted to Louis Napoleon, and is inimical to the liberal constitution, put forward, as their candidate for ministerial power, M. Delehaye, one of the members for Ghent. Originally, M. Delehaye had been a staunch liberal, but his opinions have changed; and, therefore, relying upon former influence and present support from the party he had joined, the clerical party opposed him to M. Delfosse, an acknowledged liberal, as well as a man of much ability. The hope of dividing the votes of the Liberals failed, for M. Delfosse was returned by a majority of 54 votes over 49. It was expected that M. Delfosse would be summoned by the King to form a Cabinet, which office there was every reason to believe he would accept.

“The position of Belgium renders its policy of much European importance. Since it has become an independent state through its separation from Holland, it has been a constitutional country, and its distinct nationality was guaranteed as such. Its great improvement under a parliamentary system has caused England to take a deep interest in Belgian affairs; and the fact that its existence as a constitutional state alone can ensure its preservation of that neutrality so necessary to peace on the continent, should the constitutional government of Belgium be destroyed, a great struggle would be made by neighbouring states for a predominance in its councils and affairs; and the result of this trial of strength between the two parties has excited much interest in political circles.”

Later accounts are not so favourable. An election has been held, and it is reported that the priestly party has prevailed.

France.—The empire has been, by this time, proclaimed. The Senate has proposed the decree electing Louis Napoleon to the imperial chair, under the title of Napoleon III.—thus recognising the son of *the* Napoleon as having been Emperor *de jure* after his father's decease. The decree was to be submitted to a popular vote, to be held on *Sabbath*, Nov. 21: It will, no doubt, be ratified. The end will soon come. We do not believe it possible for the empire to stand at all without war. It rests upon the bayonets of the army; and the army is, of course, warlike. That England will be attacked, is not only possible, but probable. A new league against Protestantism has been evidently formed, and only waits to be consolidated a little more, and to find a plausible pretext and a promising opening for the onset upon liberty and Protestantism. In the mean time, the following statement of the anti-popish population of France is not without interest:

"The Protestant population of France is estimated by this writer at 1,500,000. The Calvinists and the followers of the Confession of Augsburg receive aid from the State. The former have five hundred and eleven ministers and six hundred houses of worship, distributed among sixty-three of the eighty-six departments of France. One hundred and twenty-one of them are situated in the department of *Le Gard*. Two hundred and forty-five pastors preach the doctrines of the Confession of Augsburg. Strasburg has a larger number of these sectaries than any other city, to wit, thirty thousand. There are fifteen thousand at Paris. There are twenty-five departments where there are more or less Protestants belonging to no consistory, to no authorized temple. The department of *Le Gard* offers the greatest variety of Protestant sects, among which may be found Quakers, Protestant Reformed, Methodists, and *Darbists*. These latter oppose the establishment of a special consecrated ministry, holding every man to be a priest at will."

England.—Parliament has met—has re-elected the former Speaker—has heard the Queen's speech—has made arrangements for the funeral of the Duke of Wellington, and has been called upon to vote in reference to free trade—with what result is not yet known. An attempt is making by the Tractarians to revive the convocation of bishops and clergy, with all its former powers. If they succeed, they hope to make the Church of England conformable in every thing to their notions; in other words, to prepare for an easy transfer to Rome. An earthquake and flood—very unusual occurrences there, are among the signs of the times.

Ireland.—The war for Popish supremacy is waxing hot in Ireland. The correspondent of "The Presbyterian," of this city, furnishes some highly interesting statements on this subject:

"The friends of so called religious equality, or, in other words, the friends of Popery and the foes of the Established Church in Ireland have commenced operations, by issuing a circular, in which they set forth four separate grievances, for the redress of which they mean to agitate. These grievances are thus stated:—1. The appropriation of the ecclesiastical revenues of the country, amounting to \$4,000,000 a year, to purposes foreign to the spirit of that sacred trust. 2. The penalties or prohibitions, in reference to Roman Catholic worship, still remaining in the statute book. 3. The laws which still disqualify Roman Catholics from certain honourable offices in the State. 4. Those more hidden operations of Government, which, by a certain connivance between the legislative and executive powers, pervert the best institutions into instruments of persecution. It is impossible to peruse this list of grievances, without coming to the conclusion that the whole design of these pretended friends of religious equality is nothing short of the destruction of

the Church Establishment in Ireland. Accordingly, in their circular, they do not hesitate openly to propose the complete disestablishment of all sects. But the question naturally arises, what is to be done with the money which will thus accrue to the State? To this question they reply by setting forth various modes in which to dispose of the money. 1. To the relief of the poor. 2. To education. 3. To the religious instruction of the whole Irish people. Lastly, as each benefice becomes vacant, the tithe, rent charge, &c., to be sold, and the proceeds lodged in the hands of commissioners, for purposes to be afterwards agreed upon. This closing proposal obviously points to the endowment of the Roman Catholic priesthood. By religious equality, in fact, is meant nothing more nor less than the transference of the endowments of the Established Church of Ireland to the Roman Catholic Church. *Equality, in the mouth of a bigoted Irish Papist, is spoliation.* He considers himself as *persecuted*, unless his church is *dominant*. No wonder, therefore, that the 'London Times' declares a numerical majority of the people of Great Britain to be ready for the repeal of the Emancipation Act of 1829. Multitudes who supported that act are not slow in acknowledging that it was a blunder in legislation, and that the Papists of Ireland have shown themselves to be unworthy of the privileges which were then conferred upon them. As an abstract principle, it is, no doubt, correct, that no man ought to forfeit civil privileges on account of his religious principles. But if it can be shown that any man holds principles, and acts upon them, which are detrimental to the best interests of the State, and injurious to social order and peace, then assuredly it becomes a question well worthy of consideration, whether such a man ought not to be prevented from occupying any position in which he might prove a dangerous member of the body politic."

We call attention to the concluding paragraph. The intelligent portion of the Protestant world *begin* to see that our fathers knew better how to deal with Popery than their mistakingly liberal sons: but it is too late.—Popery will be their scourge. "They have sown the wind, and they must reap the whirlwind."

AFFAIRS AT HOME.

BASIS OF UNION.—The First Associate Reformed Synod of the West held its annual meeting in Alleghany City in the month of September. Among its proceedings we find the following, in reference to the Basis of Union proposed by the Associate Synod. The resolutions are stated to have been "passed with a good degree of unanimity."

1. *Resolved*, That this Synod hails with joy the prospect of a happy union between the Associate and the Associate Reformed Presbyterian Churches, as one ecclesiastical body.

2. *Resolved*, That the Basis of Union now before the churches is one which, with some modifications, we trust, will be acceptable to all concerned; and with the express understanding, that the Testimony of the United Church shall be administered with the same liberality and forbearance which now obtain in our respective churches, can be adopted without any surrender of principle.

3. *Resolved*, That it be affectionately recommended to all the Presbyteries and Sessions under our care, to enter upon the consideration of this Basis with an earnest desire to seek the things that make for peace, and carefully to avoid every thing which may tend to throw any obstacle in the way of the consummation of this object of our hopes.

CONVENTION OF CONGREGATIONALISTS.—Out of New England the Congregationalists have been, heretofore, attempting to work along with Presbyterians. Cast off by the Old School some fifteen years ago, they have since fraternized with the New School. At this time events portend a separation between those parties. At their last assembly, the New School Presbyterians passed a series of resolutions establishing a system of Church extension by Presbyteries. The Congregationalists have taken the hint, and met in Convention, the East and the West together, for the first time, in Albany, the first week of October, and passed resolutions about as strong on the other side. The celebrated "Plan of Union" must, we think, soon fall between these two fires.

The Convention had the subject of Slavery before it. The question was respecting the giving of ministerial supplies and other assistance, by the Union Missionary Society to Slaveholding Churches. The following resolution was moved and unanimously passed:

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms—and that it is the duty of Missionary Societies to grant aid to Churches in Slaveholding States, in support of such ministers only as shall preach the Gospel and inculcate the principles and the application of Gospel discipline—that with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to Slavery, and in bringing to pass the speedy abolition of that stupendous wrong—and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ, in such cases, "depart out of that city."

THE SEASON, ELECTIONS, &c.—The season has been, in this region, the finest we have ever known. Throughout the country, the Most High has made "his paths to drop down fatness." The State elections have generally resulted favourably to the Democratic party. Another great Compromiser has gone—Daniel Webster died October 24th. It had been well for his fame had he died before March 7th, 1850.

NOTICES OF BOOKS.

THE COVENANTER'S CATECHISM: or an Exposition of the Scriptural Doctrine of Public, Social, or National Covenanting; with an examination of the British Covenants, and their bearing upon the present position of Affairs, Civil and Ecclesiastic. By the Rev. Samuel Simms, Pastor of the Reformed Presbyterian Church, Loughbrickland. 24mo., 66 pp. Paisley, Alex. Gardner.

There is no way of imparting knowledge so effectual as the catechetical. Who can estimate the value and influence of the "Shorter Catechism?" As a means of preserving doctrinal points, and of promoting intelligence, this little manual has occupied, and still occupies, a position of incalculable importance. The esteemed author of the "Covenanter's Catechism" has adopted this method in teaching the doctrine of covenanting. His plan is comprehensive. It considers, in distinct sections, the nature of a Covenant, the intrinsic obligation of Covenants, kinds of Covenants, nature of public, social, or national Covenants, the duty of entering into social Covenants, and the descending or continued obligation of their Covenants. He then takes up the British Covenants, examines them, answers objections to them, and shows the bearing of these Covenants on "the present position of affairs, civil and ecclesiastic;" and, 2d, on the position of the Reformed Presbyterian as a Covenanting Church.

This is a good scheme, and it is ably and judiciously filled up. Perhaps it would have been well to subdivide some of the answers; very long answers are rather inconsistent with the true character of catechetical instruction; they are rather short essays than answers. We would also have wished to see a minute analysis of the British Covenants. This would have come in very naturally, and would have furnished, by itself, an answer to not a few objections against them.

However, what Mr. S. has attempted he has done well. He has given an exceedingly perspicuous, sound, and systematic statement of this great principle of Christ's testimony—and has sustained his positions by invincible argument, and has met successfully every prominent objection. We do sincerely hope that this Catechism will have a wide circulation, and that it will be made good use of by parents and pastors. The author deserves the thanks of the Church. We present a brief extract from the preface, showing how intelligent witnesses regard the aspect of the times.

That severe trials are yet to be passed through by the witnesses of Jesus Christ, ere the morning of millennial glory shall dawn upon the world, can hardly be doubted by those who compare the language of prophecy with the aspects of the times. Popery, in league with all the despots of Europe, has boldly attacked the remaining Protestantism of England, which the timid and unprincipled policy of British statesmen had gradually lowered in the sight of all the nations; and it requires no great amount of sagacity to foretell, that the results of this aggression shall not have fully manifested themselves till the old conflict between Popery and Protestantism shall be fairly renewed, and the battles of the Reformation shall have been fought over again. England's present position, as the great leading Protestant nation of Europe—as the land of Bibles, missionaries, and general benevolence—as well as her past history, as the land of confessions and covenants, patriots, confessors, and martyrs—alike confirm us in the conviction, that the battle shall wax strong, and rage with fiercest intensity in the British Isles! In the midst of the conflict which must ensue, yea, which is even now commenced, may not all those throughout the nation who are strong and of good courage, and whose heart stirs them up to do battle at all hazards on behalf of the great cause of the Protestant Reformation, deem it dutiful, in order to save the empire from the dread vortex of Popish ascendancy, *to fall back on the vantage ground of the British Covenants*, and thus a high degree of union and uniformity may be promoted among the various evangelical denominations in the Three Kingdoms? A consummation so devoutly to be longed and laboured for is at least within the bounds of probability; but even although hearts that tremble for the ark of God, should not in the mean time be gladdened with the realization of such a pleasing hope, it is not the less the duty of all such to endeavour to maintain intact that high *vantage ground*, and to display to the nations the blood-stained banner of CHRIST'S CROWN AND COVENANT, with the assured hope that the time is drawing near when the great principles of the Second Reformation will be as highly honoured as they have been long ignominiously trampled upon."

DAILY READINGS: Passages of Scripture, selected for social reading, with applications. 12mo., pp. 290. By Caroline Fry. *Presbyterian Board of Publication*, Philadelphia.

The plan of this excellent work differs materially from preceding works of the same general class, such as Hawker's, Jay's, &c., and is a material improvement upon them. The portions of Scripture are larger, a section or paragraph instead of a simple text, and the remarks appended are not

designed to be a formal exposition, but "remarks" only; or applications suggested by the passage, and calculated to impress upon the mind of the reader its most prominent lesson or direction.

We like the plan, and the remarks, so far as we have examined, are highly orthodox and evangelical in their tenor. We commend this volume to all in need of a book of instructive "Daily Readings."

EVIDENCES FOR HEAVEN: Written in the year 1650, by Mrs. Thomason Head, for the benefit of her children. 24mo., pp. 101. *Presbyterian Board of Publication, Philadelphia.*

A very difficult subject, but most important. The writer of this was evidently a very good woman, a ripe and experienced Christian. She specifies "Sorrow for sin," "Estimation of the Saviour," "Improvement of opportunities," "Sincere obedience," "Hatred of Sin," &c. Each specification, (there are thirteen in all,) is briefly discussed, scripturally and judiciously.

We add, that the authoress, an English woman, was residing in Ireland at the time of the massacre, in Charles the 1st's reign; her subsequent history is, however, little known. The work commends itself and her.

THE WATERLOO SOLDIER, or the Early life and Closing Days of Farquhar Mac-Ray, By Colie A. McKensie, with an introduction by Rev. Wm. M. Hetherington. 24mo., pp. 144. *Presbyterian Board of Publication.*

A remarkable narrative, full of instruction and encouragement. A youth religiously educated, and earnestly prayed for by a godly aunt: he became a soldier, fought under Wellington through his peninsular campaigns: wounded at Waterloo: the first religious impressions made upon his mind during his recovery: afterwards an eminently godly man, and industrious servant of Christ—one of "the men," as they are styled by the Highlanders: his end most peaceful and happy. This is the outline of this volume, which cannot be read without interest.

OBITUARIES.

DIED, September 15, 1852, near New Alexandria, WM. C. FLETCHER, in the 24th year of his age. His disease was at first bilious fever, but terminated in an abscess on the lungs. He was, like the young man of Nain, "the only son of his mother, and she a widow."

He had from early life an ardent desire for the work of the ministry, and with a view to that end had, by his own exertions, obtained an excellent English education, comprising most of the higher branches. He had employed his talent in instructing youth in the common schools, in which position he laboured much to train the immortal part in heavenly wisdom, as well as the intellect in the learning of earth; and he has left impressions on the minds of some of his pupils, which will yield fruit many days hence. The loss of his health caused him to abandon the hope of being able to complete the course of studies requisite to entering the office of the ministry.

His sickness was somewhat lingering, yet until the day preceding his death, it was not considered dangerous.

He had entertained an expectation that the millenium was near at hand, and ardently hoped to live to see its dawn. When, however, his physician announced to him that his case was hopeless, and that his end was near, with a smile he answered, that he had hoped to be useful in the church, and to see better days; but he had cast himself upon his Saviour's care, and he knew that He would do for him what was most for his good. He urged his friends not to weep for him, but to be prepared to meet him in that better country, never to part.

He had at an early age taken his covenant vows upon himself, and evinced a lively interest in the prosperity of the congregation, and the furtherance of the covenanted cause.

Although his last hours were rendered painful by a suffocating gasping for breath, and a seeming unconsciousness of things around him, yet ere he breathed his last, the gasping ceased, his countenance brightened up into a pleasant smile, and thus the spirit fled.—*Communicated.*

Died, Sept. 18, at 6 o'clock, P.M., Elder Robert Beatty, aged 82 years and 5 months. The deceased was born in Knockbracken, Ireland, of covenanted parents, and was baptized by Mr. James, who came from county Derry as a supply. His parents had acceded to the Covenanted Church from the Presbyterians, shortly before his birth. His father was a zealous, active Covenanter, and was ordained to the office of ruling Elder, but died young. They had enjoyed the ministrations of Rev. Martin, for some time. He was an exceedingly large, corpulent man, and a very popular preacher. He afterwards removed to this country, and died in South Carolina. At this time and for long afterwards, we had not even a Presbytery in Ireland; the affairs of the Church were attended to by a committee from Scotland. Mr. Beatty stood aloof from the "Uniting business," and considered it very injurious to the Covenanted cause in Ireland, though one of his brothers was a leading man, and an officer. When his brother was under hidings and could not be found, they imprisoned him for ten days, but finding no proof of his having participated in the matter, they released him. A Committee from Scotland, of which Mr. Henderson was one, came over to settle the difficulties in the Church arising out of that movement. They laboured earnestly and faithfully to bring those engaged in it to repentance." Some were easily convinced of their wrong-doing; others held out long, among whom was Rev. W. Stavely, but he at last yielded.

Mr. Beatty was admitted to the privileges of an adult member in the Church at the age of 17, under the ministrations of W. Stavely, the father of Dr. Stavely, and from that time till his death he took a lively interest in the welfare and prosperity of the Church, and bore an active part in sustaining and advancing the cause of Reformation. The Session of Knockbracken earnestly entreated him to accept a nomination for the office of Elder, which he refused, being doubtful of his qualification for that office. In 1826, he removed to this country, and settled near New Alexandria, then under the pastoral care of Rev. J. Cannon. In 1842, he was ordained to the office of Ruling Elder.

Mr. Beatty was possessed of a clear, discerning mind, a sound judgment, and an unbending determination. He was of an ardent temperament, warm in his attachment to his friends, and if at any time his natural warmth led him beyond the dictates of his better judgment, there was none more ready to make the *amende honorable*. His liberality to the Church and all benevolent objects was not only large, but cheerful. He scattered, yet still increased. The Spirit of God not only turned his natural energy of character into a sanctified channel, but also increased it, so that in old age, when others fade and fail, he still brought forth fruit. In meetings of session and of the congregation, he seemed to have the business all premeditated, so that whether to assist the memory of others, or to bring forward business, none were more ready than he. When asked on his death-bed, what improvement he would suggest on a review of our past course as a session, he said he had been thinking that we should be more earnest with the young, urging them forward to take their Covenant engagements upon themselves. He thought we had been too delicate on that point.

His death was characteristic. When first attacked by the disease, (inflammation of liver) he seemed conscious that his end was near, and having set his house in order, he called for his pastor, and having given directions for his burial, and stated the above mentioned facts relative to his early life and to the early history of the Church in Ireland, which he wished to have noticed in his obituary, and having requested prayers at his bedside and in the congregation on his behalf, he set himself to meet the fell destroyer, and like a devoted veteran when appointed to a post of danger or to a "forlorn hope," well aware of the trial, yet determined to brave it, he bade a final adieu to the world and all its concerns. His property, over which he had hitherto exercised a watchful supervision, was now unheeded; public events and the signs of the times, of which he had been a careful and intelligent observer, no longer arrested his attention, and even friends of whom he was always fond, though cordially welcomed, received but the transient notice of one on duty. While all his attention was absorbed in the business before him, all his communings were in the spiritland towards which, with rapid strides, he was marching, his armour burnished by the Spirit's influences, and used with all prayer and supplication.

Thus died an old soldier, his hope not dimmed, nor his prospect obscured by a single cloud, his trust unwavering and confident. Having fought the good fight and finished his course, may we not rest assured that he has gone to receive his crown, to enjoy his triumph. [*Communicated.*]

COVENANTER'S NIGHT HYMN.

The following beautiful hymn is from the pen of D. M. MOIR, who has been known and admired for many years, by the readers of Blackwood's Magazine, under his signature of Delta. He is the author of some of the most beautiful poetry of this age, and the "Night Hymn of the Covenanters" is a fair specimen of his genius and talent. We know of but one thing of its kind that surpasses its sublimity, and that is Milton's peerless sonnet, beginning,

"Avenge, O Lord! thy slaughter'd saints"

What a crowd of recollections spring up in the memory of the reader of Scottish history, as the majestic mind of Moir carries him through this beautiful hymn? We feel as if we were looking in upon an assemblage of Covenanters, in a wild and desolate glen, to which they had fled from the murderous assaults of Graham of Claverhouse. The flesh struggles with the spirit in view of the merciless slaughter to which these people were exposed, and the spirit of resistance rose sometimes against their hard task-master.

Mr. Moir seems to have caught the very spirit of the ancient Covenanters, and he has succeeded where Sir Walter Scott failed. We do not envy the man who can read this hymn without emotion.

[Each. Paper.]

1. Ho! plaided watcher of the hill,
What of the night?—what of the night?
The winds are low, the woods are still,
The countless stars are sparkling bright;
From out this heathery moorland glen,
By the shy wild-fowl only trod,
We raise our hymn, unheard of men,
To Thee—an omnipresent God!
2. Jehovah! though no sign appear,
Through earth our aimless path to lead,
We know, we feel Thee ever near,
A present help in time of need—
Near, as when, pointing out the way,
For ever in thy people's sight,
A pillared wreath of smoke by day,
Which turned to fiery flame at night!
3. Whence came the summons forth to go?—
From Thee awoke the warning sound!
"Out to your tents, O Israel! Lo!
The heathen's warfare girds thee round,
Sons of the faithful up—away!
The lamb must of the wolf beware;
The falcon seeks the dove for prey;
The fowler spreads his cunning snare!"
4. Day set in gold; 'twas peace around—
'Twas seeming peace by field and flood:
We woke, and on our linells found
The cross of wrath—the mark of blood.
Lord! in thy cause we mocked at fears,
We scorned the ungodly's threatening words;
Beat out our pruning-hooks to spears,
And turned our ploughshares into swords!
5. Degenerate Scotland! days have been
Thy soil when only freemen trod—
When mountain-crag and valley green
Poured forth the loud acclaim to God!—
The fire which liberty imparts,
Refulgent in each patriot eye,
And, graven on a nation's hearts,
Thy Word—for which we stand or die!
6. Unholy change! The scorner's chair
Is now the seat of those who rule;
Tortures, and bonds, and death, the share
Of all except the tyrant's tool.
That faith in which our fathers breathed,
And had their life, for which they died—
That priceless heir-loom they bequeathed }
Their sons—our impious foes deride!
7. So we have left our homes behind,
And we have belted on the sword,
And we in solemn league have joined,
Yea! covenanted with the Lord,
Never to seek those homes again,
Never to give the sword its sheath,
Until our rights of faith remain
Unfettered as the air we breathe!
8. O Thou, who rulest above the sky,
Begirt about with starry thrones,
Cast from the heaven of heavens thine eye
Down on our wives and little ones—
From hallelujahs surging round,
Oh! for a moment turn thine ear,
The widow prostrate on the ground,
The famished orphan's cries to hear!
9. And Thou wilt hear! it cannot be,
That Thou wilt list the raven's brood,
When from their nest they scream to Thee,
And in due season send them food;
It cannot be that thou wilt weave
The lily such superb array,
And yet unfed, unsheltered, leave,
Thy children—as if less than they!
10. We have no hearth—the ashes lie
In blackness where they brightly shone;
We have no homes—the desert sky
Our covering, earth our couch alone:
We have no heritage—deprived
Of these, we ask not such on earth;
Our hearts are sealed; we seek in heaven,
For heritage, and home, and hearth.
11. O Salem, city of the saint,
And holy men made perfect! We
Pant for thy gates, our spirits faint
Thy glorious golden streets to see;—
To mark the rapture that inspires
The ransomed, and redeemed by grace:
To listen to the seraphs' lyres,
And meet the angels face to face!
12. Father in heaven! we turn not back,
Though briers and thorns choke up the path;
Rather the torture of the rack,
Than tread the winepress of Thy wrath.
Let thunders crash, let torrents shower,
Let whirlwinds churn the howling sea,
What is the turmoil of an hour,
To an eternal calm with Thee?

THE
COVENANTER.

JANUARY, 1853.

[For the Covenanter.]
THE COMPANY OF HORSES.

BY W. L. ROBERTS, D. D.

"I have compared thee, O my love, to a company of horses in Pharaoh's chariots."—SONG I. 9.

The Arab who traverses the desert, from the perpetual state of warfare in which he lives, and the rapid movements he is accordingly compelled to make, is chiefly concerned about the swiftness of his horse; but the Egyptian, occupying a fixed and quiet habitation, enervated by luxury, and fond of splendid shows and processions, adorns his courser with magnificent trappings, and teaches him to move with a slow and pompous step. The horses of Egypt have long been celebrated for their height, their plumpness, and the stateliness of their pace. Corpulency is regarded as a leading character of beauty in several regions of Africa, and perhaps in other eastern countries, and even a lady to be accounted beautiful must be fat. Upon this principle is founded the compliment of Solomon, which may seem rather coarse to a mere English reader: "I have compared thee, O my love, to a company of horses in Pharaoh's chariots."

It is remarkable that the elegant Theocritus in his *Epithalamium*, celebrates the portly size and plumpness of Helen, the most celebrated beauty of ancient times, and uses exactly the same image with Solomon, comparing her to the horse in the chariots of Thessaly.*

The Beloved designs by this striking and beautiful figure to encourage the spouse in her despondency, and to awaken in her a more exalted opinion of herself. He expresses his strong and enduring love by the title he gives her, and by the comparison his high estimate of her beauty and excellence. He compares her not only to the horse, the noblest of animals, but to a company of these yoked, as of old, in Pharaoh's chariots. The Egyptian horses were among the noblest of breeds, distinguished for their strength and symmetry of form, and were held in great estimation in Syria and the adjacent countries. Four well trained and richly caparisoned horses were usually harnessed in a chariot, and those in the royal chariots of Pharaoh were the noblest of the Egyptian breed, excelling all for their symmetry of form, their vigorous action, and their high training, their measured and pompous step. The numerous and splendid studs of Solomon were chiefly formed of Egyptian horses. It is not to the horse singly, but to a number also, as associated and trained to act in unison, that the spouse is compared. She may be contemplated then in the individuals of which she is constituted, and in their collective

* Paxton.

and associated capacity; and in these aspects the doctrine will be "The church, viewed in her individual members, and these in their associated action, is, in the estimation of Christ, possessed of the most exalted qualities."

Keeping the figure in view, let us contemplate the Church in her members. They are endowed with a high degree of intelligence. There are few animals as sagacious as the horse. His susceptibility of education implies something more than instinct. In this characteristic, he is a suitable illustration of the intelligence of the members of the Church. Their minds are endowed with a capacity of receiving instruction of the highest character. The natural man has not this capacity. He cannot know the things of the Spirit of God. But the members of the Church are possessed of this spiritual endowment. Their minds are enlightened to perceive spiritual objects. They are capable of making the most extensive acquisitions of the highest kind of knowledge. The world by wisdom knows not God. The most exalted intellects, possessed of the noblest faculties for the acquisition of knowledge in the various arts and sciences, who have penetrated into the depths of earth, and the heights of heaven, and have unveiled their hidden knowledge, seem to be incapable of perceiving the simplest truths of the higher knowledge—the *knowledge of God*. They know not God; but the weakest of the Church's members are endowed with a high spiritual sagacity—a noble capacity for the attainment of divine knowledge. The eyes of their understandings are enlightened, and they are enabled to see wondrous things out of the divine law. It is this spiritual capacity of divine knowledge that exalts the members of the Church, and gives the weakest of them a high position, above the most learned of this world's philosophers. "That the mind of Humboldt, stored with all physical knowledge and human learning, should have swept, as on angels' wings, through the visible universe without discovering a God, or at least without expressing an admiration of his perfections, is the most lamentable proof which these latter ages have furnished, of the true greatness of the human mind in itself, and of its accompanying spiritual blindness."*

The members of the Church are endowed with a majestic beauty. The animal employed as the symbol in the text excels all others in this respect, the combination of beauty with majesty. The Egyptian horse excelled in these points. He combined remarkable beauty and symmetry of form with vigour of action and majesty of movement. Four of these splendid animals, trained as they were to "a slow and pompous step," yoked to one of Pharaoh's chariots, afforded a grand and pleasing spectacle.

This is not a low comparison. The Deity himself introduces the horse as one of the noblest specimens of his own handiwork. "Hast thou given the horse strength? hast thou clothed his neck with thunder? The glory of his nostrils is terrible; he paweth in the valley and rejoiceth in his strength."† The lofty neck with flowing mane, the slender head with expanded nostril, the proud chest swollen luxuriant with brawny muscles, the pliant limbs with their graceful and pompous movement, and the noble fire which animates his proud spirit, present a figure by no means derogatory as an illustration of the majestic beauty of the members of the Church.

The beauty of the Church's members is not the beauty of outward

* M'Cosh.

† Job xxxix. 19—21.

form and symmetry, it is moral and spiritual. It is the beauty of an enlightened mind and sanctified heart; the just proportion and harmony of the graces of the Holy Spirit; and the majesty of holiness as displayed in their stately movements in the Christian life. Christians are not proud nor haughty, yet there is a noble dignity and stateliness of mien, as though they were conscious of their high-birth—being born from above—and as animated by a sense of the high morality which becomes their deportment, and the exalted ends for which they are bound to live; that nothing mean, or impure, or low becomes them; nothing that would be a reproach to their own good name, or derogatory to the glory of their God. Theirs is the graceful and majestic beauty of a holy life, to which they have been trained by the teachings and grace of the Holy Spirit.

There is a beautiful and pliant docility in the Christian character. The horse is remarkable for his docility. By nature wild and impetuous, yet by appropriate treatment he becomes the most tractable and gentle of all animals. By nature the members of the Church are untractable, they are men of like passions with other men. But by the grace of God they become most gentle and amiable. The Christian grace of meekness presents this characteristic of docility, of which this noble animal is so beautiful an illustration, in a very lovely light.

“It is a temper of mind not easily provoked to resentment. In the Greek language it is *πραος*, quasi, *παος*, *facilis*, *easiness* of spirit; and thus it may be justly called, for it accommodates the soul to every occurrence, and so makes a man easy to himself, and to all about him. The Latins call a meek man *Mansuetus*—quasi, *Manu assuetus*, *used to the hand*; which alludes to the taming and reclaiming of creatures wild by nature, and bringing them to be tractable and familiar. “Behold, we put bits in the horses’ mouths, that they may obey us, and we turn about their whole body:” so when the grace of meekness reigns, it subdues the impetuous disposition, and teaches it submission and forgiveness. It teaches us to govern our own anger whenever we are at any time provoked, and patiently to bear the anger of others, that it may not be a provocation to us.”

This happy illustration of Buck is appropriate to our subject, and establishes the view we have taken of the Christian character, as presented by the figure. By the infusion, by the Holy Spirit, of the sweet grace of meekness, the Christian becomes gentle and tractable, as this generous and noble animal.

There is in the character of the Church’s members a disposition to active and lively obedience; as illustrated by the swiftness of the horse in obedience to his rider’s will. Few animals can outstrip the horse in rapidity of movement. His swiftness in the onset or flight, is a favourite figure with the prophets! “His chariots shall be as a whirlwind; his horses are swifter than eagles.” “Their horses also are swifter than the leopard.” “Their horses’ hoofs shall be counted like a flint, and their wheels like a whirlwind.”* Obedient to the will of his rider, the horse rushes into the battle with the swiftness and force of the whirlwind, or, with the rapidity and alertness of the leopard’s spring, scours the desert in the flight, and bears his rider afar off into its bosom to a place of safety.

Thus is the Christian obedient to the will of God. With like swiftness and alertness he proceeds to do his heavenly Father’s will. He sur-

* Jer. iv. 13. Hab. i. 8. Is. v. 28.

mounts every obstacle, and overcomes with speed every difficulty in the way of new obedience.

Christians are remarkable for their indomitable courage and indefatigable endurance. These are some of the noblest qualities of the horse. These are the chief attributes in the sublime description in Job.* “He goeth to meet the armed men; He mocketh at fear and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains and the shouting.”

In this inimitable picture we have a thrilling description of the indomitable courage of the horse, in which he is a noble symbol of the valour of the true Christian. “The Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle.”†

It requires great courage to fight the Christian’s battle. His whole life is a scene of warfare; a continual combat. He has often fierce and mighty foes to encounter, and he requires all the noble courage of this warlike animal to qualify him for the conflict. God gives him his Spirit, and even the feeblest have become most fearless, as the goodly horse in the battle, and have, with the rapidity and force of the whirlwind, rushed to the encounter, and, sweeping the field, have said among the trumpets, Ha, ha! and have exulted amidst “the thunder of the captains and the shouting.”

The power of endurance is as requisite as courage; and with this, after the example of this admired animal, the Christian is largely endowed. The horse’s capability of endurance is remarkable, especially the Egyptian and Arabian steeds. The Septuagint gives a somewhat different translation. The word for horse is, in the Greek of those interpreters, feminine, (*τη ιππω*.) The Arabians, it seems, prefer the female to the male, because it is more gentle, silent, and able to endure fatigue, hunger, and thirst; qualities in which, they have found from experience, the former excels the latter. The mare on which the Emir or Prince of Carmel rode, had carried him three days and three nights together, without eating or drinking, and by this means effectually saved him from the pursuit of his enemies.‡

“Here is the faith and patience of the saints.” Their warfare is a protracted one. Their enemies are persevering and relentless. But, by their faith and patience, the saints overcome. Through all opposition, and over all obstacles, they persevere unto the end and are saved.

It is in their associated character that the figure more properly presents the members of the Church. They are as “a company of horses in Pharaoh’s chariots.” They are here presented as yoked together, and acting in concert. Let us view them in this most interesting light.

The members of the Church cherish a warm attachment to each other, and especially those who are called to act together in carrying forward the great interests of the church. The horse is remarkable for its ardent attachments. Those who are for a time associated in the chariot become very strongly attached; they are unhappy when separated. No doubt Solomon, who was a lover of the horse, noted this interesting fact in the natural history of this noble creature; and this was probably in his mind

* Job xxxix. 1—2.

† Zech. x. 3.

‡ Paxton.

when he penned this verse. He saw in the figure the members of the Church, in the beauty of their strong mutual attachment.

How beautifully and exactly the well trained chariot horses co-operate in the draught; they draw together in the most beautiful harmony, and their movement is as if they were of one heart and one mind.

What a beautiful illustration of harmonious Christian co-operation, in bearing along the chariot of the Church, as it springs from mutual love; as they are of one heart and one mind, *striving together* for the faith of the gospel. The chariot will not proceed rapidly nor pleasantly if the horses do not draw together. The Church will not make progress, nor will her communion be pleasant, if her members do not pull together—co-operate in love and harmony.

It is remarkable how the ambition in the high spirit of the horse yoked in the chariot, will excite that of the company who are united with him to the same vehicle. Thus it is also in the church; the zeal of one member stimulates the zeal of all the others with whom he is associated; there is an action and reaction, until the whole community, as the horses in a chariot, proceeds as if animated by one Spirit.

In this mutual co-operation, this unity of zeal and action, lies the strength of the Church. Unless the horses in the chariot draw together, their great strength is exerted in vain. The chariot will not move off; it is often too in danger of upsetting by the refractory action of the rebellious or stubborn steed. With what force, however, and consequent rapidity and pleasantness the chariot rolls onward, surmounting every obstacle when the vigorous and active animals pull with united strength and effort. The chariot of the Church is often retarded, and her interests in particular places in danger of being upset by balking members; but when they unite their forces, and act with undivided effort, the interests of the Church progress, and the Church herself proceeds with rapidity and beauty, as when "the bickering chariot speeds adown the level causeway," drawn by swift and vigorous coursers, acting with united strength, and animated by one common generous spirit, as the church triumphs over her enemies, conquers in the deadly battle, when her numbers, animated by the warlike spirit of "the goodly horse in the battle," charge the foe in their united strength, and scour the field with the swiftness and force of the whirlwind, as when Pharaoh's war chariots sweep impetuously over the battle field.

What a beautiful subject, and what a happy illustration this figure of Solomon's. The members of the Church advancing in harmonious co-operation, in the furtherance of the kingdom of Christ, as the well trained horses act in concert, in drawing the chariot obedient to the will of their master.

The lesson is much needed in these sad times of disunion and adverse pulling. Some of the Church's horses are hanging in the traces, and holding back with all their weight and force, and some of them rearing and plunging like refractory steeds, or champing the bit with madness and rage, that they are urged to go forward in active and energetic co-operation. These are the wild, fierce, treacherous *mustangs*, and not of the noble and generous, and docile Egyptian or Arabian breed. It would be well for the Church if the traces of such were cut, and they were sent loose and untrammelled to career in their native wildness and ferocity over the boundless plains.

Would that there were more of the pure blood. The sagacious, the docile, the obedient, the majestically beautiful, and indomitably coura-

geous, and enduring animals, well trained for the chariot, or enured to the battle field, who would swiftly, in affectionate and united effort, bear onward over the rough course, "the chariot of the Lord;" or, like the Lord's "goodly horse for the battle," might be seen "pawing in the valley, rejoicing in their strength;" or, courageously "going to meet the armed men, mocking at fear, neither turning back from the sword," but "smelling the battle afar off," and heroically excited by "the thunder of the captains and the shouting."

THE CONSISTORY.

(Continued from p. 110.)

I have already conceded to you, that the "Eldership" of the second Book was a veritable Presbytery: but I will claim your consent in return, that it was also a veritable session, transacting all sessional business up to the time when Presbyteries were organized as we now have them. Not that it was half session and half presbytery; but whole session and whole presbytery; not a compound mass, but a compact body acting in two capacities.

You have given the testimony of Dr. M'Crie, that the "title" of session was known from the formation of the first book of Discipline. It may be fully admitted that it was known even before that book; but it is subject to the following observations, which materially affect the present argument:—

1. The "session" of the first Book was not distinguished from the presbytery. The first Book knows nothing about the presbytery—it recognises a session as the only court below the Superintendent's Synod. See chapters 7 and 8. After examining the original documents of the times, you have not furnished us with any distinction between a session and a presbytery, prior to 1585; that is 7 years *after* the second Book was completed, and 24 years after the adoption of the first. Appeals to 1592 and 1597, are still *farther* from the point, for it is known that there was a constant progression towards the second Reformation, completed in 1648.(1)

2. The "session" of the first Book included deacons as constituent members, even in matters of discipline: so says Dr. M'Crie, so you admit. The general assembly accordingly treats them as on a level with the elders. See the following in the Book of the Universal Kirk. In 1562, an elder or deacon was required from particular kirks, to accompany the minister to synod: page 13. In 1563, John Knox, with certain elders *and deacons*, was commissioned to take cognizance of a case of adultery, charged on Paul Methven, minister at Jedburgh: page 14. In December of the same year, elders *and deacons* are allowed to assist the pastor in family visitation.(2) But why add? You seem to make it a point to present the

(1.) We did not say that there was a complete Presbytery formed at the date of the first Book: we did say, however, and *proved*, that there was an "incipient" Presbytery. And now we state—and call the brother's particular attention to the fact—that, in Edinburgh and, partially, elsewhere, the congregations were united in *collegiate* charges. This one fact furnishes, of itself, a complete solution of all, or, at least, nearly all, the historical difficulties on which we dwell. What this progress was we shall see in its own place—it will not be found to favour the brother's view.

(2.) We do not defend the Scottish Church in this; but surely the brother must see that if she allowed and directed the deacons to take part in discipline, she did not exclude them from taking an active part in ordering pecuniary affairs.

deacons as members of session, in order to lay a foundation for a Consistory; but the consistory is *toto caelo*, a different affair.(3) For,

3. The first Book never set the deacons *above* the elders; it held both in their official conduct amenable to the session: see chapter 7.(4)

4. A "session" distinct from a presbytery, is not known in the second Book. Search it through and through for this "title." If it were in the book, we might expect to find it in the 7th chapter, which treats of assemblies, and gives an enumeration of them. They are of *four* sorts—Elderships, Provincial Synods, General Assemblies, and Ecumenical Councils. Dr. M'Crie gives them as follows:—

"Ecclesiastical assemblies are either particular, (consisting of the office-bearers of one congregation,) provincial, national, and ecumenical."

He finds only one kind below the Provincial Synod. How does he designate that one kind of assembly? Hear himself:

"It is not thought absolutely necessary that there should be a stated assembly or *session*, in country congregations, but each ought to have its own elders. The presbytery, or eldership, as it is called, has the inspection of a number of adjoining congregations, in every thing relating to religion and manners, and has the power of ordaining and deposing ministers, and of exercising discipline within its bounds."

Scotland's greatest ecclesiastical historian makes the eldership of the second Book synonymous with both *presbytery* and *session*; and yet he is not a bold man, for he did not venture to give such a verdict without citing his authority at the foot of the page. See the whole on page 236 of the life of Melville. Will you and I do ourselves the favour to submit to Dr. M'Crie? Hetherington quotes almost verbatim from M'Crie, on this subject; but he has the *boldness* to expunge the sentence containing the term *session*, and gives us no warning or intimation of any defect. This may do very well in a Free Church man; but a Covenanter will set a higher value on the labours and researches of the great and good Dr. M'Crie. Still, Hetherington affirms that the second Book "establishes an efficient discipline in every congregation:" page 84. Now if that be true, there was no court to administer it below the provincial synod, except the eldership. Ergo, the eldership of the second Book was both a veritable presbytery and a veritable session.

It is not uncommon for writers to classify the assemblies of that period in the manner delineated in the above quotations. The learned Dr. Archibald M'Laren, in one of the notes appended to his translation of Mo-

And we will now ask some plain declaration that the Scottish church ever meant to exclude deacons from voting with the elders in managing temporalities.

(3.) Not so fast: It is the same thing exactly. In the Scottish Church there was discipline, *properly* attended to by elders, with the minister or ministers, and temporalities, attended to, perhaps, at the same meeting, by minister, elders, and deacons—the body, all the time, called the "Session." We meet in "session," for discipline, minister and elders together, and in "consistory" for the ordering of temporalities, minister, elders, and deacons. The distinction as to name and times of meeting—which makes not the *shadow* of difference in the principle—being an improvement in the method of carrying it out. Instead of being "*toto caelo* a different affair," this consistory is just the old Scottish session met to attend to the administration of temporalities.

(4.) Has the brother forgotten his own doctrine, that this session was a "whole Presbytery?" We have not. He can argue nothing from this, unless he can show that it was to the session as a congregational session, and not as a collegiate one; or, at least, acting with Presbyterial powers. He has forgotten that there was no other body "below the Provincial Synod," and, still more, that deacons were members of session. We believe deacons to be amenable in the same sense that elders are to the session.

sheim, enumerated the courts in the same way. Speaking of the ecclesiastical form of government established in Scotland at that period, he says, "All church affairs are managed by consistorial, provincial, and national assemblies; or, in other words, by presbyteries, synods, and general synods."(5)

5. The proper business of sessions belonged to the eldership of the second Book.

1. The Book designates them the first kind of assemblies, meaning the lowest. 2d. It says they be within particular congregations. 3. They are to inquire diligently of naughty and unruly persons, and travel to bring them in the way again. 4. They are to cause the ordinances made by the provincial, national, and general assemblies, to be kept and put in execution. By comparing chapters 6 and 7, we find that this is the duty of the elders of a particular congregation. 5. Things that individual elders could not correct by private admonition, they were to bring to the eldership. 6. All the affairs of the church were intended to be embraced in the Book, but there is no *tittle* below the eldership.(6) 7. Dr. M'Crie says, "that *every thing* relating to religion and manners belongs to this presbytery or eldership." Therefore the presbytery or eldership of the second Book was a veritable session, as well as a veritable presbytery.

You seem to think it strange that a congregational eldership should

(5.) Let Dr. Hetherington take care of himself. The whole of this long paragraph may be disposed of in a word or two. The paragraph of the Second Book, relating to Collegiate Churches, says that it was not necessary that every Church should have a session, as we understand it, and as they then understood it, but they *might* unite in collegiate charges. As to the session not being mentioned in the Second Book, it is a curious fact which "R. H.," or any other person, is as much bound to account for—if he wishes it accounted for—as we are; for, undoubtedly, the Church of Scotland, then and afterwards, had Kirk Sessions in which deacons were members. "R. H." admits this, as to the period of this First Book, maintaining that they were both Presbyteries and Sessions. And he must admit that she had "Sessions" of the above sort about the very time when the Second Book was made; for we find that, in the year 1584, a dispensation was granted by the King for "the convention of the ministers, elders, and deacons, on the Thursday of every week, (in Edinburgh,) for correction of manners, and distribution of alms." &c.—(Calderwood, Vol. III., p. 73.) Now, we say nothing in defence of the Erastianism of the court in this transaction; but surely the ministers of Edinburgh knew what their own Book admitted, and they held this "convention," which was truly the old Kirk Session. Read again Dr. M'Crie's statement—surely he does not mean the same thing by "session," as by presbytery and session.

(6.) Suppose all this to be true, what bearing has it upon the question or the fact, whether congregational sessions have deacons connected with them, or upon the fact whether the framers of the Second Book contemplated the existence of strictly congregational sessions? If he denies the latter, he has to account for the fact that after the framing of that Book,—both Presbyteries and Sessions existed—existed during the lifetime of the very men that framed it. We quote again from the "censure" of a certain publication of the court in 1585. The Session of Edinburgh had done an act displeasing to the court; the court took it in hand, charging the Presbytery of Edinburgh with it. The "Censure" reviews the doings of the court:—"Thirdly, the Presbytery, because of the suddenness and secrecy of the matter, could not convene either to indict a fast, &c. The particular Session of the Kirk of Edinburgh with advice, &c.—appointed a voluntary abstinence."—(Calderwood, Vol. IV., p. 72.) And again, in 1576, replies, by the assembly to some queries, "Should not the elders and deacons of each *particular session* have vote in the *Presbyteries*, or the pastors only?" "Ans. Elders also, having communion from their session, in matters of manners; like as also deacons, in the poor's affairs and patrimonie of the Kirk."—(Calderwood, Vol. V., p. 589.)

ever be called a presbytery. Why *brother*, the London divines, and the Westminster divines, long after this period retain the phrase "congregational presbytery," and use it in preference to session. Dr. M'Crie calls the same body eldership, session, and presbytery. (7)

6. The elderships or presbyteries of the second Book were very different from those presbyteries which began to be erected after it was made, and which we *now* call presbyteries. They were in fact the sessions of the first Book, only with these regulations: 1. That where a competent number of duly qualified elders could not be obtained in one congregation, a number of contiguous congregations might associate. 2. That in this assembly there ought to be some of the elders of each congregation. 3. That when there were many pastors and elders of sufficient ability, they had the power of ordination and deposition.

Ministers were held accountable to such sessions. See among others the case of Andrew Blackhall, minister of Ormiston, convicted in the General Assembly of irregularity in solemnizing a marriage. The Assembly "ordained that the said Mr. Andrew shall compeer before the *session* of the Kirk of Edinburgh, on Thursday next to come, and there confess his awne offence, desyreing pardone thereof, with promise of never to offend in sic sort heirafter," &c. This was in 1569. *Book of Universal Kirk*, p. 107.

The system of distinct presbyteries and sessions, as we now have them, was far from being complete when the second Book was adopted; it was not even begun. "The plotting of the kirks gine into them in rows," was only considered in part, in the very meeting of assembly which adopted the second Book, three years after the *making* of the Book was completed.

The changing of the "exercise" into a presbytery, which was ordered by the Assembly in 1579, a year *after* the Book was made, was only an incipient step towards the complete system. Hence the Book itself knows nothing of the distinction between presbyteries and sessions. The whole plan of the kirks contemplated about 50 presbyteries, with about 20 kirks to each presbytery, forming 17 synods, or *diocesses* as they were styled in

Now, "R. H." may try and reconcile these facts with his view of the Second Book. We can give a consistent historical account of the whole matter. During the period of the First Book, the Presbytery was in an *incipient* state. It is possible that, in some places, it had grown up into form before the Second Book was generally adopted. However, the business of the Church was managed mainly, and, we will not deny it, if it is said, entirely, on the principle of a collegiate charge—the deacons being members of the Session. After the time of the Second Book, and, we may fairly infer, *on account of it*, distinct Sessions and Presbyteries were formed, or, rather, the sessions continued, but as "particular Kirk Sessions;" of the Presbyteries the deacons were not members. And the Second Book allows this of the former, they were still regarded as members, so far as the business of the poor and temporalities were concerned. That our last statement is true, the above quotations incontrovertibly show. This is all we want. We will take the interpretation of the Church of Scotland herself, rather than that of "R. H." However, we do not admit that this description of powers suits better the Session than the Presbytery. Presbyteries may do *all* that is in this catalogue, as quoted by "R. H.," but Sessions may not send out delegates, and take care that the word be faithfully preached, &c., &c.,—a number of things mentioned there. These are the proper business of Presbyteries. If no mention is made of Sessions distinctly from Presbyteries, it is a matter to be accounted for, and it *cannot affect the truth and bearing of facts and principles established from other sources.*

(7.) We do not understand Dr. M'Crie, as stating this. Let the reader examine the quotation from him.

the king's dialect. Now the *plot* of 1581 contained only 13 presbyteries, embracing 263 congregations. These are called sometimes presbyteries, and sometimes elderships; but the presbytery or eldership of the second Book made 3 or 4 congregations the standard, not 20, as here.

It was judged by the assembly of 1581, that a beginning should be made with the 13 presbyteries then plotted, as "exemplator" to the rest; so far was the system then from being complete. So far indeed is the second Book from contemplating distinct sessions and presbyteries, that among the special heads of reformation which it *craves* is the following:

"As for elders there should be some to be censurers of the manners of the people, *one* or more in every congregation; but not an assembly of elders in every particular kirk, but only in towns and famous places," &c.: chap. 12.(8).

To sum up this point. You have shown that the eldership of the second Book is a presbytery; I admit this; Dr. M'Crie has affirmed it; I have shown that it is also a session, which I hope you will admit, for Dr. M'Crie affirms it. Now the question is, whether in the presbyterial, or sessional capacity, it exercised the immediate control of the deacons? You assume the former; I the latter: and this is a question which Dr. M'Crie has not yet decided. Hear my reasons:

1. The extent of jurisdiction allowed by the second Book to the eldership, comports better with a session than a presbytery. 20 congregations were the standard for a presbytery at the first, and some presbyteries soon far exceeded, while others came a little short of that number. For example; in 1586, the presbytery of *Lynlythgow*, the smallest on record, embraced 15 congregations, *Haddington* 150, and *Glasgow* 206. But the standard number for the eldership, according to the second Book, was three or four more *a fewer*; and that in rural districts, where sufficient elders could not be obtained in each congregation.

2. It would have been exceedingly onerous to have devolved on the presbyteries, at their erection, the fiscal affairs of each congregation; it would be so now, and at every intervening period. Moreover, it is, and was, as needless as burdensome; sessions are competent to attend to these affairs, or else they are not fit for other duties.(9)

3. We know of no presbyteries that do, or ever did, attend to such affairs, (10) not even where there are no consistories. It is a perversion of the second Book, to precipitate all the officers of a congregation into deacons,

(8.) As to the Session of Edinburgh censuring a minister, it is not strange: it was a collegiate Church. The rest of this article only confirms our view given above. And now we ask, If the Second Book did not contemplate distinct Sessions and Presbyteries, how did it suffer—how could it suffer—that, immediately after its adoption, this began, or, rather, continued, to be pursued? And, at any rate, after the adoption of that Book, we find the Church of Scotland having Sessions, in which deacons had a vote in temporalities. This is all we want; other things are rather matters of curious inquiry than of any practical moment.

(9.) There are reasons why it is proper that this should belong to Presbyteries, but we do not enter upon them now. A sufficient reply, we think, to the principle stated in this paragraph, will be found in our reasonings (see November No.) in behalf of the power of the deacon.

(10.) We know many, very many. Some of our Irish Presbyteries do just now. The Presbyteries of the Free Church do. Among the questions to be propounded at Presbyterial visitations, some are addressed to the deacons. If "R. H.'s" plan were the proper one, Presbytery could *never know deacons*, and yet they do come directly before them. And "R. H." himself recognised this fact, in a series of questions prepared by him some years since, and sent down in overture for Presbyterial visitation.

and claim that these are *the* deacons of that book, who are not members of the eldership. All the ministers, and all the elders, and all the deacons, belonging to a presbyterial jurisdiction, accountable to a court of which they are not members: query, Who compose the court? The deacons of the second Book were simply deacons, and not elders deaconized.(11)

4. Deacons are congregational officers, and should be subject to congregational rulers. When presbyterial deacons are ordained, they will of course be accountable to presbytery.(12)

5. The consistorial system, if carried out, would require for deacons a seat in presbytery, at least occasionally; or rather, two classical, synodical, and general assemblies, as well as two congregational ones. There is the same necessity, convenience, and warrant, for a presbyterial and synodical consistory, that there is for a congregational one.(13)

6. The consistorial system introduces a new element into the Presbyterian form of government, one not found in all the books of either the first or second reformation; two co-ordinate courts in the same locality. You may not *call* the consistory a court; but you make it do the business of one.(14)

7. In all ages of the church of Scotland, (leaving out modern improvements) it is with the session, and not with the presbytery, that we find the deacons connected. In the first Book we have the following:

“The office of the deacon is to gather and distribute the alms of the poor, according to the direction of the session:” chapter 7, *Elders and Deacons*.(15)

In fact the first Book had no presbytery. How is it in all the quotations you have given us? Are not the deacons connected with the session uniformly, either as members or in some other way? Give us one clear case of deacons connected with the presbytery, and independent of the session.(16) Before the presbyterial system was complete, you find deacons constituent members of the session; this you play off on us for a consistory, while it appears to be the very thing sought to be redressed

(11) In saying that the “deacons” received direction from the Presbytery or eldership,” the second Book undoubtedly had reference *immediately* to this class of officers; but says nothing against the doctrine we advocate. It leaves the question, or the subject rather, it was no question, of the connexion of the deacon with the other officers of the congregation, where it found it. The subsequent action of the Church of Scotland, noticed in notes 6 and 8, *proves* that they did so, otherwise, as we have already stated, their own practice at the time and just afterwards, must have been decidedly against their own Book. They knew this Book better than our correspondent possibly can. When he speaks of “elders deaconized,” if he means any thing, it must be that the elder’s office does not include that of the deacon, and yet the *London Divines*, who understood Presbyterianism, say, “Who is so ignorant as not to know” this?

(12) We reason just the other way. Deacons are congregational officers engaged in doing certain things in the congregation, and hence their proceedings are to be reviewed by a court to which the congregation in that character, in which the deacons act for them, is also amenable. This is one of *our* arguments.

(13.) It certainly would, if Presbyteries had deacons which lifted money from the members of Presbyteries only, *our* deacons lift and pay out for the congregation.

(14.) Denied in toto. And we refer to various parts of these notes, and to the article in our last No.

(15.) But deacons were members, “R. H.” being witness—and voted.

(16) We could not think of this,—because we hold no such doctrine. What we assert of the Scottish church is that her deacons were connected with the session. When Presbyteries were formed the deacons had no seat there, but acted with the sessions in temporalities, and the whole together were amenable to Presbytery. See Note (6.)

by the parenthesis in the last section of the 8th chapter of the second Book.(17) In the church of Scotland's brightest day, we find the deacons transacting business with the session; but not members of it. See Act of Assembly, Aug. 10, 1648, as given in Stuart's Collections: Book 1, title 1, section 2.

"The kirk session consists of one or more ministers, and of the elders of the congregation; and it is most convenient they meet weekly, on a week-day after sermon; for on the Sabbath, matters of civil right, such as discharging of eleemosyners' intermissions, securing of money, or ordering of diligence for recovery of the same, ought not to be treated by any man, and far less by church guides, whose office it is to check that profanity in others. The deacons are always present, not for discipline, but for what relates to their own office.(18)

I have given in these two quotations the extreme points, or nearly so, of the history of the Reforming Church of Scotland; and so far as I can find from all sources, through all intervening periods, her deacons were connected with the session, and not with the presbytery.(19)

Farewell.

Your brother, &c.,

R. H.

CONCLUDING REMARKS.

This closes the discussion of this subject in our pages, for the present. We may, if circumstances require or warrant, accede, by and by, to the request of our correspondent to re-publish his previous essays. But our readers will now wish some respite, and they shall have it. We only add that the views which we have advocated have always been our views. In "The Deacon" we wrote as follows:—

"In Stewart's Collections, Book I. Tit. viii., after some general statements respecting the duty of the deacons to examine the state of the poor, and collect funds for their supply, it is added, 'that the money so received be faithfully delivered up to the session, according to whose judgment and appointment, the deacons are to distribute the church goods. In which matters they have a DECISIVE VOTE with the elders; but in other cases their opinion is only consultative, and they may always be present.' *This embodies the whole doctrine of the exercise of the deacon's office.* He is to distribute the 'church goods,' and to have a special concern for the poor. The pastor, elders, and deacons, were to meet and act together; in making distribution, all having a 'decisive vote;' while in regard to discipline, the pastor and elders alone voted."

And again, page 64, commenting upon the Form of Church Government, we said,—

"The pastor, elders, and deacons, in the Scottish church met together. Discipline was managed by the pastor and elders alone—the other affairs by the joint action of all."

And finally, we appended the following note to page 70:—

"The subordination of the deacon we have attempted to illustrate and establish, in the principle only. As to the manner of applying this principle,

(17.) All this we have met already. If the second Book was intended to correct the error of deacons being in the session, and acting in temporalities, it is passing strange that they were found there, and regarded as most lawfully there ever afterwards. (See note 6.)

(18.) Exactly our doctrine. "R. H." would, however, deny that the deacons had a vote. We have all the historical facts on our side, and even the language, "not for discipline," that is not to take part in discipline, "but for what relates to their own office," that is to take part in what relates, &c.

(19.) Connected with the session, and in that connexion amenable to Presbytery

or the precise mode of exercising the supervisory power belonging to them, on the part of the eldership, there is something to be said. The old form adopted in the Scottish church differed somewhat, though not materially, from that in use in the foreign reformed churches. In the latter, the pastor, elders, and deacons met in one body. The elders taking part in *all* that came before them, the deacons advising upon all matters, but voting only in what concerned their own office. In Scotland, the elders met, and it appears that the court was constituted as a court of elders. (See Stewart's Coll.) The deacons were always present, and took part, as in the French churches. Some apply the principle a little differently. The deacons transact the pecuniary affairs of the congregation, and at stated periods the whole transactions of the board of deacons are laid before a body composed of *all* the officers of the congregation, and called a consistory, to distinguish it from the meetings of the session. This body examines, consults, and determines as to what may be deemed best in reference to those matters which fall under the cognizance of the deacons, until the succeeding meeting. According to this arrangement, as in the Scottish and other reformed churches, the deacon is not a *mere* executive officer, he has a voice in the direction; while, at the same time, the *other officers of the congregation exercise a general supervision*, and that in the most unexceptionable way in which it appears possible to do it. There is something similar to this in many congregations which have not deacons; as in most of the congregations, at least of the Reformed Church, in Ireland, where the committees appointed to settle the annual accounts make their settlements with the session, and in acknowledged subordination to that body. Many advantages connected with this system might be pointed out, did our limits allow."

When we wrote this we had no idea, any more than we have now, that the other officers of the congregation had any other supervision. The very reason, moreover, why we so expressed ourselves, viz., that we had advocated the *principle* only, was to guard against any one's drawing the inference that we intended to endorse every expression in some of our quotations in that chapter.

We have, since 1838, occupied a seat in just such a consistory as we here advocate, and have found it to work well; and we feel assured that if this part of the Presbyterian form of government be reduced to actual practice, it must result well—it will guard the rights of the people, while it secures the faithful administration of finances—robbing no officer of the church of any of his rights—but giving to all their just place in the visible body of Christ.—Ed. Cov.

BEWARE OF BAD BOOKS.

Whatever books neither feed the mind nor the heart, are bad.—Works of science, art, philosophy, history, theology, etc., furnish "aliment" or "medicine;" books of mere fancy, romance, infidelity, war, piracy and murder, are "*poison*," more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent and sting like an adder."

Books of mere fiction and fancy are bad in their character and influence. Their authors are commonly bad men: and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honour and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by representing as truth what is confessedly false, and by assuming that the great object of reading is amusement instead of instruc-

tion. The effects are such as might be expected. A habit of reading for *amusement* simply becomes so fixed that science loses all its charms; sober history becomes dull and tedious; whatever requires thought and study is cast aside; the Bible becomes a wearisome book; religious treatises, like those of Baxter, Bunyan, Flavel and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and sermons lose their power; or, if any religious impression is made upon the conscience, the bewitching novel furnishes a ready means of stifling and grieving away the Spirit of God. The Gospel is thus undermined, and souls lured to ruin, by a pleasant and easy, but straight road. Beware of the habit of indiscriminate reading. Although this may be but the fermented beverage from the literary dramshop, it is intoxicating and poisonous, and excites a thirst for what is maddening and destructive.

Beware of the foul and exciting romance. All that is said above of the character and influence of the ordinary novel, will apply with tenfold intensity to this class of reading, for which it paves the way. The writer of modern romance chooses his scenes from the places of debauchery and crime, and familiarizes the reader with characters, sentiments and events, that should be known only to the police. Licentious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. It was lately testified in open court, by the father of one whose guilty course has brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter's "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm is like the voluntary sacrifice of one's body and soul on the drunkard's altar. *Mental delirium tremens* is as certain a consequence of habitual intoxication from such reading as is that awful disease the certain end of the inebriate. Beware of it!

DISCOVERIES IN PERSIA.

Our readers are aware that researches of the most interesting character have been going on within the limits of the old Assyrian empire. Mr. Layard, an English gentleman, has been digging among the remains of Nineveh, and has brought to light its palaces, its sculptures, and even its dead. Similar investigations are going on elsewhere in that region. We have met with nothing more interesting than the following; it is from the "*Boston Chron.*"

"We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

"The line between Persia and Turkey has been defined with that exactness which peace and security demand, and soldiers have, by both governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

"In the prosecution of this work, the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The

locality answers to the received tradition of its position, and the internal evidences, arising from its correspondence with the description of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, chap. i. 6; there he will read of a 'pavement of red and blue and white, and black marble' in that palace. *That pavement still exists*, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day."

THE CHARACTER AND DOINGS OF THE PAPACY.

We gladly credit the following to the "Democratic Review." It is the truth; it is well told; and the more acceptable from the fact that it appears in the pages of an influential magazine which advocates the policy of a party under whose banner the great majority of the adherents of Papacy in this country have ever been ranged. It is from an article the object of which is to prove—and which does prove—that the Papal body is not, as some of its lying bishops have endeavoured to prove, the friend, but the bitter enemy, of republican liberty.

We feel, as all the world feels, that the present Roman Catholic Church organization is entirely and wholly a political complot. It may be that the form of belief the Church once possessed is wholly unchanged and unchangeable; but if so, its modern divines are its most abominable professors.

For a temporal existence, it prostituted itself to the uses of kings; it loaded the Armada of Spain with bulls and excommunications, and joined its thunders to the cannon of Louis XIV. It blessed Louis, the well-beloved, in his amours, and played at give-and-take with Harley and with Bolingbroke, with the Stuarts, with Frederick, with Suwarrow, and with Catherine. It pressed an ultramontane despotic Jesuitism upon France, in obedience to the interests of its supporting despots, till the invincible French people arose in their agony and chopped its head off on the guillotine. It broke the Cave of the Winds, and let out on the world Mirabeau, Dumouriez, Camille Desmoulins, St. Just, and Marat. It opposed, truckled to, excommunicated, and crowned with its oils and the iron tressure of Italian sovereignty, Napoleon. It compelled the abandonment of Josephine, seated an Austrian girl on the neck of the Empire, sold itself to the Holy Alliance, raised up the younger Pitt and Castle-reagh, to the rule of England, leagued in the third partition of Poland, gave Lombardy to Vienna, and Sicily once more to Naples.

fulminated its thunders against the Irish rebels of '98, petitioned through its servants, for the "Union" of their country with the English monarchy, and endorsed the hideous desolation of that land. Doubtless for the benefit of the faith was all this done; but then it follows that the faith is a political object, and the Church a political machine. This is the issue presented to us in these days. We have not sought it—it is pressed upon us; and not being cowards, we meet it. We are called on to yield our intellects to a dictum which arrives at the absurd and vain conclusion of demanding our bodies for the uses of despots. We have seen this Church in our own day purchasing the Papal tiara, one time from a French prison by administering the sacrament of bigamy to a Bonaparte, and again from the lap of a Holy Alliance, the majority of whose members—Talleyrand, Castlereagh, George III., Prince Regent, and Alexander—were, according to its own decrees, schismatics or infidels. We have all read the secret treaty of Verona, and protocols attached, and know how grateful tyrants were for the services of the Papacy against the people, and how earnestly they guaranteed the States of the Church to the Vatican, if the Vatican would continue to act in their service. Again, we have seen it, in 1848, restore itself to the Eternal City by the bayonets of an usurper. We have seen it belie all its promises of years, accept the hospitalities of a Neapolitan Lazzarone, shed its vestments over Lord Russell, over Queen Victoria and her babies, over Francis Joseph, Radetzky, Schwartzberg, and hail with unmitigated delight the triumph of rascality. We have seen a Bishop of Frejus make prayers for the success of the vile and mean murderer of an innocent and unarmed people, and praise God, with highest masses and processions of the Eucharist, for the same. We have seen it every where protecting infamy and opposing right; and with brazen impudence it presses on us even in this land, and in its character as a political scheme of men abhorred from end to end of this continent, demands that we swallow it, cross our paws reverently, and whisper, in solemn accents, "We believe!"

THE ELECTION IN ENGLAND.

England boasts of its intelligencè, of its virtues, of its institutions: but of the following, and we take it from the pages of the Edinburgh Review, is any thing like a fair representation of the manner in which the members of the present parliament have received their votes, and of the spirit of the canvass, withal it has little to boast of. We would commend this extract to the special attention of those who claim for *all* civil rulers a direct commission from God. Things are not quite so bad in the United States, but there is enough here, if secrets were revealed, and sometimes even upon the surface, to excite disgust and shame. Surely it is possible to elect rulers without incurring such infamy; and what are we to think is the state of society with all its fair-seeming, in which scenes like these can occur? *Radical* reform is certainly called for, reform, not of forms and institutions only, but of the very heart and core of society, a reform in which true religion will enter as the leading and transforming element.

"We have witnessed a scene in which all the better part of our national nature seemed to be abnegated and put off like a garment—which in many

of its details should make Englishmen blush for themselves and for their country. We have seen a sort of Saturnalia—a licensed holiday for airing all the mean and bad passions of humanity; we have seen thousands drunk with foolish frenzy, hundreds of thousands drunk with ignominious beer; we have seen writers and orators busy in arousing envy, hatred, and malignity, by every stimulant within their reach; in awakening every furious feeling which ought to slumber for ever, and in torpifying every controlling principle which should never for an hour be laid to sleep; we have seen calumny and falsehood indulging themselves to an extent which in ordinary times they would not venture to approach; we have seen independent electors selling themselves, some for gold, some for flattery, some for ambition or revenge; we have seen respectable and noble candidates fawning, cringing, and truckling, in order to obtain a distinction which is honourable only when honourably gained; we have seen men who would not steal from a shop, yet complacently pocketing a bribe, and men, who, at other times, would counsel no doubtful or disreputable deed, yet now asking a voter to sell his conscience and his country. In a word, we have witnessed scenes of low, dirty, shameless iniquity, which fill us with double wonder: wonder that from so strange and guilty a process such a result as even a *decent* House of Commons can ever be obtained; wonder that so many men fitted to be legislators—high-minded, patriotic, honourable men, who desire a seat in Parliament from no sordid or unworthy motives—should be content to wade to that eminence through such a sea of clinging and soiling mire.

“Not for the wealth of worlds, not for the empire of the old Cæsars, would we consent to lay upon our conscience the sins and sufferings comprised in and consequent upon a general election as now conducted—the covetous desires aroused, the malignant passions excited and let loose, the debauchery stimulated and assisted; the wounded self-respect, the tarnished honour, the compromised independence of many candidates; the social ruin of the honest voter who stands sturdily by his principles; the moral ruin of the bribed or bullied voter who deserts them; the conceptions of a whole people incalculably bewildered and relaxed. For it is a mistake to suppose that the evil passes with the hour—that the old sense of right and justice and truth revives in its pristine clearness as soon as the temporary storm which obscured it has swept past. ‘Some leaves fall off every time the tree is shaken.’ Let us look for a moment at the varieties of moral mischief produced by the late election, so as to form some estimate of the real cost of a new Parliament, as now chosen, to the better elements of a nation’s life. How many candidates of gentlemanly birth and education—desiring a seat in Parliament for the gratification of honest ambition, or for the real object of serving their country and forwarding great public objects—have yet purchased that seat by mean compliance which ought to leave ever after a weight upon their consciences, and must almost incapacitate them from turning to good a power which has been so unworthily obtained! How many have ‘filed their mind,’ as Shakespeare calls it, to meet the angry passions or foolish prejudices of the ignorant constituents whose votes they were soliciting—have, in clerical fashion, swallowed in the lump all the articles of a political creed, only a few of which they cordially believed—and have stretched, clipped, and warped their opinions to fit those of their committee or their borough! How many have perverted an occasion which, properly used, should be the most serviceable of all for the political education of the people—for instructing them in facts, for enlightening them as to principles, for eradicating false impressions, and preparing them for the proper discharge of their electoral duties—into an opportunity of confirming their prejudices, of endorsing their errors, of sealing and sanctioning their ignorance!”

“Of drunken debauchery there is always a deplorable amount on these oc-

casions. They are the rich harvest times of the publicans. There are few boroughs, except the very largest, in which beer, gratis and *ad libitum*, is not provided for all electors, and for hundreds who are not electors, but mere hangers-on, whose support, vocal or manual, it is thought may be serviceable. By this means, the election week is the period whence numbers date their ruin. To the reclaimed drunkard, it is often the return of 'the sow that was washed to its wallowing in the mire'; to the young man it is the first fall from which he may never be able to recover; to the wife and children of many a previously sober and industrious labourer, it is the commencement of a long course of domestic wretchedness—of poverty, desertion, and ultimate shame and crime."

"Of the amount of intimidation and undue influence of every sort which was practised at the late election, it is probably impossible to form an exaggerated estimate. Landlords, customers, and employers have held worldly suffering over the heads of the unhappy electors, while priests have brandished spiritual terrors in their face. For voting according to their own judgment, *i. e.* for doing their clear and imperative duty—they have been threatened by the first with poverty, and by the last with damnation. They have been told that if they acted like honest men, their farms would be taken from them, or the sacraments would be refused them. They have thus been compelled either to flinch from their duty, or to do it under peril of earthly destitution or of eternal punishment. This is the mode in which our citizens have been educated in their civic duties. Nor does the guilt of this enormous wickedness lie altogether at the door of those who practise it; it must be divided in a far more equal measure than is commonly allowed, between the actual perpetrators and the nation, which, year after year, in spite of warning, remonstrance, and entreaty, has yet persisted in leaving its perpetration possible. Let us look a little more closely at the mode in which intimidation operates. The voter is a humble tenant-farmer, an honest shopkeeper, or an industrious artisan. He has a wife and children whom he has brought up well. After years of patient toil he has begun to prosper in the world; to enjoy in the present and see in the future the natural recompense of his frugality and diligence. He is about to vote for a candidate whose principles he approves, and on whose character he places a just reliance. But his landlord, his chief customers, or his employers, favour the rival candidate, and scruple at no means of coercion to obtain the victory. They respect no man's conscience, and care for no man's ruin. They exercise their power without delicacy and without mercy. They insist upon the elector voting not as he thinks, but as they think. If he yields to the tyrannical pressure, and consents to purchase safety and worldly comfort by the sacrifice of his integrity, it is not for us who have first conferred the franchise upon him, and then neglected to secure to him its unfettered exercise,—to judge him severely or to blame him harshly. But his peace of mind is ruined; his self-respect is gone; he feels himself a degraded and dishonoured man; and either his life is one of ceaseless self-reproach, or (as is more probable,) his first sin paves the way for future ones, and the declivity becomes easier and sharper with every temptation and with every failure.

But suppose that he stands to his colours, holds fast his integrity, discharges his duty, and performs his promise. He is turned out of doors, and his family perhaps reduced to want. The fruit of long years, of persevering and honest industry is lost—he is flung back to the bottom of the hill up which he has been climbing so manfully, with slow and painful steps, ever since his youth; he must leave his garden or his farm; he must sell his shop; he must seek out another home and a new employer;—and all this because he has conscientiously done what his country called upon him to do, and was bound to protect him in doing. We declare that we scarcely know which most excite

our amazement and our reprobation: the robbers and oppressors who inflict these sufferings; the candidates who can bear, year after year, to call on their supporters for such sacrifices; or the statesmen who have been cognisant of these enormities for half a lifetime, yet have made no gigantic or decisive effort to suppress them. We do not understand how Parliament after Parliament, they can ask poor and struggling electors to go through their fiery furnace of affliction and persecution in order, to carry them into power or to sustain them there; or how they can enjoy power so purchased or so cemented!

Of the many other iniquities practised at a general election—all needing only a juster view of civic duty and civic rights, and a purer and more natural standard of public morality, to sweep them away like chaff—we have left ourselves no room to speak. But when we sum up the whole—the brutal drunkenness; the low intrigues; the wholesale corruption; the barbarous intimidation; the integrity of candidates warped and stained; the honest electors who are ruined; the feeble ones who are suborned and dishonoured; the lies, the stratagems, the slanders, which stalk abroad in the day-light, naked and not ashamed; the desecration of holy words; the soiling of noble names—we stand aghast at the holocaust of victims—of destroyed bodies and lost souls, on whose funeral pile every new parliament is reared."

SYMPTOMS OF NATIONAL DECLINE.

So far, in the history of the world, national prosperity has been invariably followed by national decay; and, strange as the statement appears, has been even a prime cause of that ruin which has been hitherto the fate of so many once flourishing kingdoms. Of course we mean economical prosperity—growth in wealth, in polish, in all the incidents of a complex civilization. But with this startling fact staring them in the face, every generation of nations has flattered itself with anticipations of an existence extending over a lengthened series of revolving centuries, all fortunate, and adding only to the sum of national resources and enjoyment. So of institutions. Whether monarchies, as Babylon and Tyre; or republics, as Athens, Rome, Carthage, Venice, and Genoa;—in this one point they fully agreed, in magnifying the grandeur and solidity of their social and political organization. "I sit a queen and shall see no sorrow," is the proud boast of every great commonwealth or kingdom. And yet one common fate has involved them all in one mostly common and utter ruin; and, of all, it may be said their prosperity was their snare. With abundance came luxury; with luxury, ungodliness, lack of many virtues, and general dissolution of manners: all these, especially in the higher classes, but reaching, sooner or later, to all; ending in the decline of industry, of economy, of genuine intelligence, and in the prevalence of every form of God-provoking iniquity, bringing with it national debility and degradation, requiring the hand of a conqueror or usurper to reduce the vitiated and dis severed elements of society to even a tolerable degree of order and stability.

Are we in any danger, as a nation, of running, at least soon, in this fatal path? It is by no means certain that we are not. Why have other republics fallen so fast? The answer is easy. They fell because they lacked true moral principle—both rulers and people; the former particularly—and they lacked principle because they lacked religion. They were states destitute of

that which can alone secure true national prosperity: they had not—or, if they had, they improved not—the Gospel of Christ: they cast off the “higher law,” and vainly imagined it possible to lay the strong foundations of national fortunes, and to build upon them, without God, and without Christ. We *are* in danger, and *for the same reasons*. The nation has cast off God, and he is bringing its institutions and its rulers already into contempt.

We have been led into this train of reflections by the following from the columns of a leading political journal of this city. It states humiliating facts; but we are glad to find that sensible men have their eyes at least partially opened; that they see symptoms of national decay. They will seek in vain, however, for a remedy, until they return to the Lord, “from whom this nation has *deeply* revolted.”

ED. COV.

“Good men have, for some time, regarded with regret the obvious decline, in our national councils, from that loftiness of deportment which inspired the veneration of the world, and elicited the eloquent eulogium of Chatham. The Roman Senate in the time of Camillus, was not more majestic than our early American Congress. But gradually, and at last rapidly, relaxing its dignity, it at length seems too often indifferent as to conduct or character, or ambitious of celebrity for that species of vulgar violence which lacks even the recommendation of vulgar vigour. Many of our wisest citizens regard it—we trust, too severely—as a council without the gravity of deliberation, a forum without the dignity of debate; as an arena for degraded and pointless personal controversies, duels with daggers of lath, where the combatants reel into insult and crawl back into apology, make war without courage, and peace without honour. It has become usual to characterize it ‘as a bear garden;’ and the country, instead of resenting it as an unpardonable outrage, seems too prone to enjoy it as an innocent amusement. But is there not reason to lament, as the consequence, that the ablest and best of our citizens shrink from entering within its walls; or, if they consent to serve, sit through the session silent and passive, disgusted or appalled? If to this want of dignity be added a want of virtue, who will deny that there is ample ground for the apprehensions of the patriot? And those apprehensions are heightened by the knowledge that corruption in public bodies is a vice so insidious that its presence and progress are seldom realized; that its commission is generally easy, secret, and safe; that the inducements to it are as multiplied as the pecuniary measures before the body; and that, once established, sanctioned by general usage and secured by general impunity, it spreads like a cancer, and is as ineradicable and as fatal.”

“The existence of such an evil not merely induces mortification, but excites alarm neither unmanly nor unwise. We are aware that the possibility of real danger is mocked as a lugubrious absurdity; but no thinking man doubts that history has ascertained some truths, and, among them, that there are causes of ruin which no republic can encounter and survive. When these causes exist, or are likely to exist, there is no weakness in apprehending their consequences, however remote. When the legislature of a republic—the depository of the popular sovereignty—becomes debased by its corruption, it ceases to be venerable; and, depending on the confidence and respect of the people, it ceases to be strong. Nothing has so constantly and inevitably as this proved fatal to free governments. The people, having trusted their representatives with everything, watch them closely, detect readily their lapses from probity,

and visit them with an angrier retribution from the treachery and ingratitude of the wrong. Confidence once forfeited, respect and esteem are soon changed to their opposites. The legislative body thus obnoxious, may be tolerated for a time; but the evil is one that rapidly grows worse, until the wrong becomes rampant and shameless, and the council is hated and despised. Its fall has, in all past cases, soon followed; the people have ever refused to arm for a government which they despised. These are old truths; but old truths are sometimes necessary to avert old calamities. Of course, no one supposes that his life can witness any such disaster; but the dimmest possibility in the remotest future should be sufficient to arouse the vigilance of the patriot; and, after all, when the cloud is in the sky and the bolt in the cloud, who knows when or where it will fall."

SYNOD'S COMMITTEE ON PROF. SALARY AND DEBT.

MR. EDITOR,—Will you favour the chairman of the committee, appointed by last synod, to collect funds to pay debts due professors, and pay salary of Dr. Willson, Emeritus Professor, with a place in your pages for the following items, together with an editorial, directing the attention of the church to the small amount that is collected?

Dr. Willson's Salary.

1851—August 1.	Rev. Joseph Henderson,	.	.	\$5 00
"	Some members of Coldenham congregation, per			
	John Houston,	.	.	4 00
Dec. 17.	Newburgh congregation, per E. Wier,	.	.	23 50
" 25.	Southfield " per A. Stevenson,	.	.	7 00
1852—Jan. 2.	Sterling " per Dr. Roberts,	.	.	13 00
" 8.	Lisbon " per J. Middleton,	.	.	5 00
" 22.	John Houston, } members of Coldenham			2 00
"	Samuel Arnot, } congregation,			2 00
"	Samuel Frazer, } per John Houston,			2 00
" 31.	New York 2d congregation, per deacons,	.	.	34 78
Feb. 16.	Fayetteville " per J. Kennedy,	.	.	8 78
"	Whitelake " per J. B. Williams,	.	.	8 00
March 1.	Craftsbury " per R. Z. Willson,	.	.	6 23
" 4.	Philadelphia 3d " per J. M. Willson,	.	.	3 43
"	" 1st " per "	.	.	15 37
"	Bovina " per "	.	.	9 00
" 10.	York " per A. Knox,	.	.	17 25
April 16.	Allegheny " per A. Bowden,	.	.	16 68
"	Rev. R. Hutcheson,	.	.	8 00
"	" James Milligan,	.	.	10 00
July 9.	Rochester congregation, per H. Robinson,	.	.	10 00
Sep. 11.	Rev. H. P. McClurkin,	.	.	13 45
Oct. 18.	Philadelphia 2d congregation, per A. Knox,	.	.	25 69
Dec. 3.	Newburgh, " per S. Carlisle,	.	.	20 00
" 10.	Little Beaver, per J. M. Willson,	.	.	9 60
				\$279 76

For liquidating debt due Professor.

1852—Feb. 16.	Fayetteville, per J. Kennedy,	.	\$12 95
April 16.	Allegheny congregation, per A. Bowden,	.	16 08
July 20.	Cedar Lake " per J. French,	.	4 00
			33 03

Total for Dr. Willson, **\$312 79**

Paying debt due Rev. Thomas Sproul as Professor.

1852—Feb. 16.	Fayetteville, per Rev. J. Kennedy,	. . . . .	\$8 00
<i>Chairman of Committee has paid Dr. Willson the following sums:—</i>			
1851—Oct. 28.	Left with M. Duke,	. . . . .	\$25 00
1852—Jan. 24.	“ “	. . . . .	25 00
Feb. 2.	Sent by mail,	. . . . .	40 00
“ 21.	Left with Rev. J. B. Williams,	. . . . .	8 00
March 1.	“ “ A. Stevenson,	. . . . .	36 00
April 22.	“ “ R. Z. Willson,	. . . . .	50 00
July 24.	“ “ J. M. Willson,	. . . . .	50 00
Nov. 5.	“ “ J. B. Williams,	. . . . .	30 00
Dec. 3.	“ “ S. Carlisle,	. . . . .	20 00
J. WIGGINS.			284 00

The above explains itself. However, we accede to the request of the chairman of the committee, and remind the readers of the *Covenanter* that synod did solemnly pledge to the Emeritus Professor the sum of \$400 annually, and yet it appears that at the expiration of the greater part of two years there has been received but \$312 for that purpose. This is not right. It is not just. It is not faithful. The times have been unusually prosperous—other funds have not been found wanting. We hope the publication of the above state of this fund will be taken as sufficient evidence that more ought to be done. The amount collected to pay the debt is, as the reader sees, almost too small to be reckoned any thing. Will not a greater effort be made?—Ed. Cov.

PRESBYTERY OF THE LAKES.

Miami, Oct. 20th, 1852.

Presbytery met, pursuant to adjournment, and was constituted with prayer by the Moderator. Members present—Rev. R. Hutcheson, J. Neill, J. C. Boyd, J. Dodds and J. B. Johnston. Absent, Rev. A. M'Farland and J. French. Ruling Elders, Stephen Baylis, William Ramsey, John M'Daniel, Samuel Jameson, Mathew Wilkins, and William M'Gee from Macedon, reported as having been recently organized. Mr. M'Gee not being regularly certified, was admitted to a seat on motion.

The Moderator and Clerk were continued. Rev. A. M'Farland arrived. Minutes read and sustained. Rev. J. French arrived. Rev. J. Wallace, a member of Pittsburgh Presbytery, was, on motion, invited to a seat as a consultative member. He took his seat accordingly. Papers were called for.

No. 1. Petition from Cincinnati for supplies, &c. No. 2. Petition from Xenia for supplies. No. 3. Petition from Morpeth, Canada, for supplies. No. 4. A call from Macedon. No. 5. Report of Rev. J. Neill. No. 1 was read, accepted, and so much as refers to supplies, referred to a committee on supplies, and the remainder laid on the table. The committee are Revs. J. Dodds, J. C. Boyd, and J. M'Daniel, Elder. No. 2 was read, accepted, and referred to committee on supplies. No. 3 was read, accepted, and referred to committee on supplies. No. 4, accepted and laid on the table.

The committee appointed to organize a congregation, &c., at Macedon. reported as follows:—

Macedon, July 5th, 1852.

"The Committee appointed to organize a congregation, &c., at Macedon, report, That 17 members were received on certificate or personal examination; and William M'Gee, a ruling Elder, was duly elected and installed, and Alexander George duly elected, ordained, and installed elders of the congregation. Alexander Fishbaugh was elected, ordained, and installed Deacon. To the congregation organized the supper was dispensed, and afterwards a call was moderated unanimously for W. F. George."

"Respectfully submitted, J. B. JOHNSTON, *Chairman*.

No. 5 was read, accepted, and referred to an Auditing Committee, except so much as refers to supplies, to committee on supplies. M'Farland, Johnston, and Ramsey are the auditing committee. No. 6. A petition from Miami for the moderation of a call for a co-pastor, &c., read, accepted, and laid on the table for the present. No. 7. A petition from 36 members of Utica congregation, for a disjunction of the pastoral relation between Rev. A. M'Farland and the Utica congregation. Accepted and laid on the table for the present. No. 8. Report from Utica congregation read and laid on the table for the present. No. 9. A petition from Utica congregation, signed by 54 members, read and laid on the table for the present.

Unfinished business was, on motion, taken up. Item 1. Theological students. Inquiry was made if students were in readiness to deliver pieces of trial. Hearing students made the order of the day for this evening. 6 o'clock. Item 2. Fulfilment of appointments. J. R. Thompson fulfilled, and he dismissed to New York Presbytery. R. Reid, reported fulfilled. Report accepted and approved, and so much as refers to accounts, referred to the auditing committee. J. Neill fulfilled, J. B. Johnston fulfilled. J. C. Boyd failed to fulfil the appointment at Southfield, Mich., on account of sickness in family. J. Dodds reported in regard to Lake Eliza, report accepted and adopted, and is as follows:

To the Presbytery of the Lakes, to meet at Miami, Oct. 20, 1852.

Rev. Fathers and brethren.—The commission appointed to adjudicate finally the affairs of the societies of Lake Eliza, would respectfully report, That said commission met at Lake Eliza on the 6th of Sept., 1852. Two members were present, viz.:—Josiah Dodds and James Neill. All the cases of discipline then requiring judicial action were taken up, and finally and amicably settled, after which the societies unanimously requested an organization, which was granted. Fourteen members were found to be in regular standing. These chose by ballot two of their number,—Joseph M'Farland and William Russel, to the office of ruling Elders,—the former receiving twelve, and the latter eleven votes on the first ballot. These elders elect were subsequently examined on the doctrines, worship, discipline, and government of the Church. Their examination being sustained, they were in due time and form ordained to the office of ruling elders by fasting, prayer, and imposition of hands, and installed to rule over the congregation of Lake Eliza. A charge was then given to the new elders, and to the people, by the chairman of the commission, after which the commission adjourned, and the new session was constituted in the name of Christ the king and head of the Church, and some special business attended to. The session was then adjourned with prayer. There is now a fair prospect of the reformation vine taking root, growing and spreading abroad its branches in this portion of the earth. Respectfully submitted, JOSIAH DODDS, *Chairman*.

The treasurer reported in part verbally, a written report forthcoming. Rev. R. Hutcheson in behalf of Brush Creek, tabled \$15,00 for home

mission. William M'Gee for Macedon \$4,00 for home mission. Rev. A. M'Farland for Utica congregation, \$23 25, for the following purposes,—\$5 50 to be transmitted to Synod's treasurer and an order obtained for its use on Lakes' Presbytery. The balance to be used as missionary money. Rev. J. C. Boyd, Loudonville, \$4 64, for home missionary purposes, and from Sandusky, \$15 for the same. Rev. A. M'Farland from Jonathan's Creek, \$8 25 for home missions, and \$3 25 for mission to the Jews. This last sum, \$3 25, was ordered to be transmitted to the Synod for the purpose designated. Moved a recess till 2 o'clock, P. M.

Same place, 2 o'clock, P. M., court came to order. William Woodburn, elder, from Southfield, appeared and took his seat in court. Miami congregation tabled, by W. Aikin, \$40 for the Presbytery's home missionary fund. *Resolved*, That the treasurer be instructed not to transmit to Synod's treasurer, any sums given to Presbytery's home mission fund, which the donors refuse to have so transmitted.

Reasons of Protest by J. Young, tabled, read, and laid on the table.

Mr. Sloane delivered an exercise and additions, read a historical essay and Latin Exegesis. These were sustained as pieces of trial for licensure, except that the Latin Exegesis was, on motion, referred to a committee,—Rev. J. C. Boyd and J. Wallace are the committee.

Paper No. 10. A petition from James Gray, &c. While this paper was the subject of some remark, it was resolved to reconsider the motion of the Presbytery passed at Southfield, by which paper No. 1 was laid on the table till after next meeting of Synod. Recess till 6 o'clock.

Same place, 6 o'clock, court came to order. R. Shields delivered a discourse from James ii. 19. M. Wilkin from Prov. xxiii. 11; and P. Wylie from John xiv. 1, 3. These were all sustained as specimens of improvement. D. Shaw read a historical essay, sustained as a piece of trial for licensure. Adjourned with prayer, to meet here to morrow morning, 9 o'clock.

Same place, Oct. 21st, 1852, 9 o'clock, A. M. Court came to order, and was constituted with prayer by the moderator. Members all present. Minutes read. Mr. J. K. Milligan reported his fulfilment of appointments, received and approved, and the fiscal part referred to the auditing committee. Mr. W. F. George reported his fulfilment of appointments, received, and as amended, the fiscal part referred to the auditing committee. Mr. J. M. Armour reported his fulfilment of appointments in part.

Paper No. 11. A complaint from the session of Tomaka and Muskingum, against Rev. A. M'Farland, read and received, and its consideration made the order of the day for this afternoon, after hearing trials of Mr. Sloane, the hearing of which is now made the order of the day for this afternoon. Paper No. 4, call from Macedon was taken up and sustained as a regular gospel call. In connexion with this the congregation of Macedon was, on motion, supplemented with one hundred dollars, for one year. The call was then presented to the candidate, and by him accepted. Rom. x. 1—4, was assigned as the subject of lecture, and ——— for popular sermon-trials for ordination. Rev. J. Dodds, J. B. Johnston, and J. C. Boyd, with elders W. Rambo of Miami, David Willson of Xenia, and W. M'Gee of Macedon, were appointed a commission of Presbytery to ordain and instal Mr. George. Commission to meet at Macedon 2d Wed. the 8th of December next. Paper No. 6 was taken up. A petition from Miami congregation for the moderation of a call for a co-pastor. While under consideration, court took a recess till 2 o'clock P. M.

Recess expired, court came to order. The committee on exegesis of Mr. Sloane reported that they sustained it as a piece of trial for licensure. Report accepted and adopted. Mr. Sloane delivered a lecture from Isa. xii. and a sermon from Micah v. 2; both sustained as pieces of trial for licensure. Presbytery proceeded to examine Mr. Sloane on the evidences of Christianity, doctrinal theology, church history, church government, discipline, experimental and practical religion. The examination was sustained. After answering to the queries put at ordination, Mr. Sloane was licensed in the name of the Lord Jesus Christ, to preach the everlasting gospel.

The order of the day, the consideration of the complaint of the Session of Tomaka and Muskingum, was taken up. Rev. J. Wallace, on behalf of complainants, was heard. Rev. A. M'Farland, the defendant, was heard. Rev. J. Wallace rejoined. The complaint was not sustained.

The subject under consideration at the recess was resumed,—the petition from Miami.

Adjournment with prayer, to meet in the hall, 7 o'clock.

Hall, 7 o'clock. Court met, and was constituted with prayer by the moderator. Members all present. Minutes read. William Woodburn, elder, petitioned verbally in the name and behalf of the Southfield and Bloomfield congregations for supplies, sacrament, addition of elders and deacons, &c. Referred to committee on supplies. The subject,—petition from Miami, on which court adjourned, was resumed, and the whole petition was, by a unanimous vote, granted. J. B. Johnston was appointed to moderate the call.

Paper No. 12. Petition from W. F. George, concerning certifying baptized youth leaving our congregations, and removing to another. A motion to grant the prayer was laid on the table for the present. Paper No. 7 was taken up, also 8 and 9 in connexion therewith. Paper No. 13, a remonstrance from Utica congregation,—on motion received, and taken up in connexion with Nos. 7, 8, and 9. In answer to petition, paper No. 9, a visitation Pres. was granted, and all the papers in this connexion referred to that Presbytery. *Resolved*, That when Presbytery adjourns, it do so to meet at Utica 3d Wed. Nov., 10 o'clock, A. M., for visitation specially.

The motion to grant the petition of W. F. George, laid on the table, was taken up for consideration, when, on motion, the petition was referred by the moderator to a committee to report thereon. Adjournment with prayer, to meet in the church to-morrow, 9 o'clock, A. M.

Miami Church, Oct. 22d, 1852, 9 o'clock A. M.

Presbytery met, and was constituted with prayer by the moderator. Neill absent. Minutes read. R. Hutcheson reported in regard to the purchase of Hebrew and Greek Concordances. Accepted and approved, and is as follows:—Neill appeared.—“Your agent to procure certain Books for the use of the students, would respectfully report that he has procured those directed, viz.: one Englishman's Greek Concordance, \$4 50, one Fuerst's Hebrew Concordance, \$16 20, \$20 70. Received for the above purpose as follows:—From Rev. J. Dodds \$3, Rev. J. C. Boyd \$4, Rev. A. M'Farland \$4, Brush Creek \$7 70, Michigan \$5, Rev. J. B. Johnston \$7, \$36 70. Balance on hand, \$10.”

Respectfully submitted, R. HUTCHESON.

The remaining money retained in Mr. Hutcheson's hands till further order.

Auditing committee reported. Report accepted and adopted. Mr. Neill reported that he has received a settlement with Southfield congregation, and relinquishes all claims on them.

The consideration of the motion to lay paper No. 1 on the table, Minutes, page 178, was taken up, when, on motion, the said motion was reaffirmed. Hutcheson, Boyd, and M^r. Daniel, were appointed a committee to answer reasons of protest of J. Young. Recess for one and a half hours.

Recess expired. Court came to order. Paper No. 10, petition of James Gray, &c., was received. On motion, so much of the petition as refers to supplies of preaching was granted, so far as the new organization may desire, and Presbytery can give. From this decision the Rev. R. Hutcheson dissented, for the following reasons:—

“Reasons of dissent from the above resolution:—1. Because the petition was withdrawn before vote passed. 2d. Because the petitioners declared that they would not receive preaching without sealing ordinances.” “R. Hutcheson.” “I concur in the above, J. Dodds.”

The treasurer reported. Report accepted and adopted.

Report of the Treasurer. Since your last meeting I reported to Synod's treasurer for domestic missions, the sum of 116 dollars and thirty-five cents. And I asked for the sum of 150 dollars from the Synod's treasury in addition to the sum reported. The treasurer has forwarded to me the sum of 100 dollars, and informed me that fifty dollars more would be forwarded before the present meeting of Presbytery, if the state of the treasury would admit of it. This sum I have not yet received. The receipts and expenditures are as follow:—sums received Oct. 20th, 1852. Loudonville, per Rev. J. C. Boyd, \$4 64; Sandusky \$15; Macedon \$4; Brush Creek, per Rev. R. Hutcheson, \$15; Jonathan's Creek, per Rev. A. M^r. Farland, \$8 25; Utica \$23 25; Miami, per W. Aikin, \$40; Southfield, per Rev. J. B. Johnston, \$5; Synod's treasury for domestic missions, per W. Brown, \$100. Amount received, \$215 14; amount paid out, \$206; balance in treasury, \$9 14.”

“The following sums have been paid out: 1852, Sept. 7th, paid to Rev. J. Neill \$15; Oct. 20. to Rev. J. C. Boyd \$67; Oct. 21, to W. F. George \$9 25; Oct. 24, to Rev. J. Neill \$15; R. Reid \$9; W. F. George \$90 75; \$206.

JOSIAH DODDS, *Treasurer.*

Presbytery's Concordances were committed to the charge of Mr. J. K. Milligan. Mr. Armour farther reported and explained in regard to failing to preach a few days, as appointed by Presbytery. Adjournment with prayer, to meet in the hall at 7 o'clock.

Hall, 7 o'clock, P. M.—Court met, and was constituted with prayer by the moderator. Members all present. Minutes read. Presbytery deemed Mr. Armour's reasons for not fulfilling his appointments unsatisfactory. Messrs. Shaw and Montgomery, students of theology, were permitted to pursue literary studies during the coming year. *Resolved*, That theological students may pursue their studies under any minister of the Presbytery, as may best suit their convenience, or they may pursue literary studies. *Resolved*, That Mr. Johnston appoint theological students' pieces of trial.

Committee on supplies reported. Report accepted, and as amended was adopted, as follows:—“The committee on supplies report the following scale of appointments.—Robert Reid, Cincinnati, Oct. 5th Sabbath, and Nov. 1st, 2d, and 3d Sabbaths, and March 4th Sabbath, and April, till meeting of Presbytery. Southfield, Nov., 4th Sabbath, Dec., 1st, 2d, and 4th Sabbaths Jan., 1st and 5th Sabbaths, Feb., 2d and 3d Sabbaths, March, 1st and 3d Sabbaths,

Bloomfield, Dec., 3d Sabbath, Feb., 1st and 4th Sabbaths, March, 2d Sabbath. Lake Eliza, Jan., 2d, 3d, and 4th Sabbaths. *J. R. W. Sloane*, Xenia, Nov. 3d Sabbath, Jan., 1st Sabbath, Feb., 1st and 3d Sabbaths, March, 2d and 4th Sabbath. Cincinnati, all Dec., Jan., 4th and 5th Sabbaths, Feb., 2d Sabbath, March, 1st Sabbath. *Rev. J. Neill*, Morpeth, Canada West, till next semi-annual meeting of Presbytery. *W. F. George*, Macedon and vicinity. *Rev. A. M'Farland* to preside in the election of officers at Southfield, and dispense the sacrament there on the first Sabbath of Nov., and with the assistance of *W. Woodburn*, to hold a Session at Bloomfield. *Rev. J. Dodds*, Cincinnati, Feb., 3d Sabbath, and to dispense the sacrament on the following Sabbath, assisted by *Rev. R. Hutcheson*, to re-organize the congregation, and to moderate a call if the people are in readiness. *Rev. A. M'Farland* to spend a few Sabbaths during the winter at discretion, in Canada West. Your committee would recommend that fifty dollars be appropriated to missionary labour in Canada West, during the following six months. *Rev. J. French* is appointed to preach at Byron, Laporte Co., Ia., one Sabbath at his own convenience. *Mr. Sloane* is appointed to preach at Detroit two or three Sabbaths before the close of navigation."

"All which is respectfully submitted, *J. DODDS, Chairman.*

Mr. Neill is permitted to hold a session at Morpeth, Canada, with any elder or elders he may obtain, for the purpose of receiving members. The following was passed in regard to publishing the minutes. *Resolved*, That it be hereafter the standing rule of this Presbytery, to send by their clerk to the periodicals, for publication, their minutes entire. Presbytery ordered *Mr. Armour* to receive a certificate and dismissal to the Presbytery of Illinois. *Resolved*, That the spring meeting of Presbytery be the 2d Wednesday in May next, Utica. Adjourned with prayer.

J. B. JOHNSTON, Pres. Clerk.

Utica, Nov. 17th, 1852.

Presbytery met pursuant to adjournment, and was constituted with prayer by *Rev. A. M'Farland*, the moderator being absent. Members present, *Rev. A. M'Farland*, *J. C. Boyd*, and *J. B. Johnston*. Ruling elders, *J. M'Daniel* and *Cornelius Jameson*. *Rev. A. M'Farland* was chosen moderator, and *J. B. Johnston* continued clerk. Minutes not having been transcribed were read in part, viz., so much as refers to Utica congregation.

Paper No. 1. A call from Miami congregation on *Mr. J. K. Milligan*, laid on the table for the present. No. 2. A letter from *Mr. J. K. Milligan*, informing the court that he could not be present, but had made up his mind to accept the call, laid on the table for the present.

The special business, viz., visitation, was taken up, and papers Nos. 7, 8, 9, and 13, were read. On motion, the clerk was called to read and put the queries on visitation in overture, to pastor, elder, &c. While attending to visitation Presbytery had a recess till 6 o'clock, P. M.

Time of recess expired. Court came to order, and the business was resumed. Moved that the decision of Presbytery on the visitation be deferred till to-morrow morning at 8 o'clock. The parties concerned in papers Nos. 7, 8, 9, and 13, were heard. *Resolved*, that papers Nos. 7, 8, 9, and 13, be referred to Synod.

The call on *Mr. J. K. Milligan* was taken up and sustained as a regular gospel call, and *Mr. Milligan's* letter of acceptance sustained, under the circumstances, as his acceptance of the call. But, for the sake of form, the commission to ordain are directed to present formally to *Mr. Milligan* the

call. W. F. George, (provided he be ordained,) Rev. A. M'Farland, and J. B. Johnston, with elders W. M'Gee of Macedon, and M. T. Glasgow, are the commission to ordain and instal Mr. Milligan on 1st Thursday in January. Also to visit Miami congregation, and hear students of theology. J. B. Johnston to assign to Mr. Milligan trials for ordination.

• The Presbytery having put the usual queries of visitation to pastor and elders, and heard statements at length, with regard to the state of the congregation, find that a great part of the duties of the congregation have been satisfactorily attended to. But that, in cases where some dissatisfaction prevails, the session have been negligent in affording the pastor the assistance and encouragement they ought to render, and he needs. And, therefore, Presbytery direct that they be more careful hereafter in this respect. And, further, the Presbytery recommend to the congregation to increase the number of elders, and to elect deacons as soon as can prudently be done. Adjourned with prayer, to meet here according to previous adjournment.

J. B. JOHNSTON, *Pres. Clerk.*

A F F A I R S A B R O A D .

Hindoostan.—It cannot be doubted that the Christian efforts have begun to make a vivid impression upon the systems of idolatrous worship with which they have come in contact. Leaving out of account the result in islands where they have already almost destroyed idolatry, this is particularly true in reference to Hindoostan, where these efforts have been employed for the longest time and on the largest scale. The state of things there is presented summarily in the following, from the "Friend of India," published in Saharanpur :

"A number of educated Hindoos, in despair of checking the progress of Christianity by the ordinary weapons, calumny, and persecution, have resorted to the more civilized expedient of attacking its doctrines at the root. They have commenced the publication of a monthly periodical filled with extracts from infidel writers, which they are endeavouring to circulate as an antidote to the teaching of the missionaries. We have not the slightest intention of admitting a polemical discussion into these columns, but we cannot allow the admissions with which they preface their objections to pass without a word of comment. They say,

"The vigorous exertions of the preachers of the gospel have tended to spread widely the knowledge of the Christian religion among the natives of India; *there can hardly be found an educated Hindu that knows not something about it.* They leave nothing untried that can efficiently contribute to its propagation. By means of schools, sermons, lectures, offering handsome prizes to successful essayists, and other *indirect* measures, they insidiously cause the youths of this country to be initiated in the doctrines of Christianity. The labours of the missionaries, it must be confessed, have been, in this respect, to a certain extent, crowned with success, though in producing conviction on the mind of the Hindu population in regard to the soundness of the claims of their religion, they have not met with equally happy results.—But when it is found that the acquaintance of the people with the subject of Christianity has grown so general, and that they have got it, with some enlightened exceptions of course, through no other medium than that of its advocates, it is exceedingly desirable that they should be made aware of what is said against it by eminent men, born and educated in countries where the religion of Jesus is found to be the national faith."

It would be scarcely possible to bear stronger testimony to the zeal, activity and success of the missionary body than is contained in these few lines.—They indicate a profound conviction, on the part of the Hindoo community,

that their strongholds are no longer impregnable, that the ground has been mined beneath their feet, and that the movement may commence at any moment which will terminate in the subversion of the system which they have surrounded with so many safeguards. The feeling of indifference, approaching almost to contempt, with which missionary effort was once regarded, has given place to the vague alarm which is the forerunner of gratifying success. It is felt by even those who are most wedded to their own superstition, that the cause of which the missionaries are the pioneers, is rapidly advancing, and that with whatever rigour the external observances of Hindooism may be maintained, its vital strength is rapidly declining. They dare not rely upon the vigor of idolatrous attachment in the rising generation, and are, consequently, compelled to search for new weapons, and to place themselves in an attitude of defence, instead of depending solely upon the *vis inertiae* which has so long befriended them. They occupy very much the position held by Paganism in the time of Diocletian—not yet defeated, but fairly frightened into a fierce, spasmodic activity, most favourable to the progress of truth.—The admissions of weakness do not come from one quarter alone. We have quoted recently from the *Bhaskur*, the statement of a moderate Hindoo, that the rising generation care nothing for the prejudices of antiquity. The Vedantists, who have themselves abandoned the essential peculiarities of Hindooism, are also beginning to feel that their attitude is insecure, and manifest a bitterness of spirit very different from the tone of triumph they at first assumed. There are signs on every hand that we are witnessing the beginning of the end."

Italy.—The reaction feels itself strong in Italy. It is bringing the prisoners of 1848 to trial—shooting, hanging, and making new arrests. Mazzini, at a late meeting of the London Society of the Friends of Italy, referred to the unhappy condition of his country.

We have wholesale butcheries, as you see, in the states of the Church, and we have wholesale condemnation, not to death, but to the galleys for life or for twenty years, at Naples. We have wholesale arrests of 100 to 250 persons in Lombardy. These arrests are most likely to lead to condemnations and to executions, like those at Sinigaglia and at Ancona. Everywhere, indeed, in Italy, men are being arrested *en masse*—at Milan, at Verona, and at Mantua. 220 prisoners at Mantua have been beaten in their prisons with sticks until they have bled. That is a fact communicated by them to their families—they writing this information to their families in blood on their linen. I say, again, that in presence of such fact it is almost impossible for me, an Italian, to speak. You may depend upon it that this mass of crime and cruelties, which call back to memory the darkest times of the Middle Ages, will pass away and will finish."

In *Sardinia*, the Anti-Papal policy still prevails. From certain rumours we would infer that the presence of foreign influence is being brought to bear upon the government, to induce it to yield to the terms of the Vatican, but thus far without the least prospect of success.

France.—The Empire has been declared in France. Louis Napoleon has been voted Emperor by a majority of nearly 8,000,000 to 250,000. That this majority is partly fraudulent, cannot be questioned,—while the result is very remarkable, it is unaccountable. Louis—or, as he is now styled, Napoleon III.—professes to desire peace, but we have no doubt the Empire means war. France has never forgiven Waterloo, and the imprisonment of the Napoleon at St. Helena. To conquer England has been the first object of France for centuries. Moreover, the Jesuits are in the ascendancy at the court of the new emperor. They hate England, and will leave no stone unturned to regain their long lost power in

the British Isles. In attacking England, Louis will have the sympathy of all the Popish powers, and he will supply his army with a field of operations there which they will enter with the greatest zeal. It may not be very soon, but it cannot, we think, be far distant.

Louis professes to be the friend of religious liberty at home. During his late tour in the south of France, he had an interview with a body of Protestant delegates, the representatives of 400,000 people. He conversed long with one of the leading ministers, and professed to be ignorant of the petty persecutions to which they have been subjected by the subordinate functionaries of the Departments. Directing them, if further annoyed, to make their appeal to him in person, and that he would vindicate their rights. His sincerity in this matter is to be tested. We have little confidence in anything said or promised by such an unprincipled reprobate—while it is well, in the meantime, that the truth is to have, as we own, open course.

Our readers will recollect that Louis has established a new constitution for the French Protestant churches. At the last account the constitution was about to be set up—the elections were proceeding for the different consistories. The friends of evangelical religion are apprehensive as to the result, inasmuch as no test is applied to the electors, except that they wear the name of Protestant.

England.—Parliament has met, and the Earl of Derby has given in his adhesion, unequivocally, to Free Trade. He has made no move, as yet, in reference to the Popish question. Some day, however, he must do so, as he owes his strength in parliament, in no small degree, to the anti-popish spirit awakened by papal aggressions. He has declared against the reviving of the powers of the Convocation—greatly to the disappointment of the Puseyites, who have a large majority of the clergy with them. The following shows their tendencies.

“Several meetings of the High Church party (says the London Morning Advertiser,) have been held during the past few days, for the purpose of considering the desirableness of a general secession on their part from the Established Church of this country, on account of the determination of the Crown not to allow Convocation to sit for the despatch of business. The consultations, have, of course, been of a private character; but sufficient has been allowed to transpire to indicate pretty clearly what will be the tactics of the party. They do not intend to join the Church of Rome on the one hand, nor either of the forms of the Protestant Dissenters on the other, but purpose connecting themselves with the Episcopal Church of Scotland, which, while in all main points it agrees with the Church of England, adds to its services an acknowledgment of something very like the Roman Catholic doctrine of transubstantiation, and regulates its own affairs by synods of bishops and clergy. The seceders will formally join this body of Episcopalians, and will establish churches in London and throughout the country, as far as their means will permit, entirely independent of State control, independent also of the supervision of the English Bishops. The Right Hon. W. E. Gladstone, one of the leaders of the movement, has taken the first step; and his severance from the Church of England, although still member for the University of Oxford, is a fact well known to his ecclesiastical friends. Among those who will follow the right honourable gentleman, are said to be many clergymen holding high and distinguished positions in the Church of England.”

This is, probably, no more than a threat; but it is possible that important results may spring from it. One effect of this movement has already appeared. It has turned the attention of intelligent and influen-

tial men to the inquiry, whether the Church of England does not need a good deal of repair to enable it to weather the storm. The following is from the London Quarterly Review. (Conservative.)

“Would it suffer more damage if we borrowed from the Kirk an institution which seems to unite in itself the functions of the Lay visiter and the Scripture-reader, and, from the social position of the individuals on whom the duties would devolve, holds out the assurance that the work would be far better done? This is too grave a subject to be touched upon without much reflection; and we feel bound to express our conviction that the Church of England must either strengthen herself by increased reliance on the zeal of her lay members, or—in spite of all her, as we think, unrivalled merits—she will be unable to maintain her position in the country, which, if she went by the wall, would inevitably undergo a root-and-branch revolution. She must, we say, take in the lay strength, that she might command, and not in one but in every possible way. Take, for example, the question which now so much agitates the clerical mind—the revival of synodical action. Is any person in holy orders so little informed of the state of public feeling as to suppose that the Houses of Convocation will ever be permitted to meet for the transaction of serious business so long as their constitution shall remain as it now is?—But give to it the modification which a judicious intermixture of the lay elements would afford, and the whole bearings of the case are changed. We can perfectly understand the reluctance of the Crown to submit its supremacy in causes spiritual to be canvassed by exclusive assemblies of clerks. As a body the clergy are not men of business, and their tenacity on the points where the rights or privileges of their own order seem to be affected surpasses that of women. But let lay lords, in fair proportion, either nominated by the Crown or chosen, like the Scotch or Irish representative peers, by their own body, sit with the bishops, and lay commoners co-operate with clerks in the House of Proctors, and the objections of those whose duty it is to be jealous of the prerogatives of the Crown would—or ought to—fall to the ground. In fact, some arrangement of this sort appears to be quite as much due to the dignity of the Crown as to the rights of the Church; for the repeal of the Test and Corporation Acts and the measure of Roman Catholic Emancipation entirely changed the position in which both Church and Crown had previously stood towards the legislature. So long as it was necessary, to entitle him to a seat in either House of Parliament, that a man should at least profess to be in communion with one or other of the Established Churches, both Crown and Church had all the security against unjust laws in the government of the latter which they could reasonably desire. But now, when all religious tests are abolished, it seems not only equitable, but necessary, that, as far at least as questions of doctrine and discipline are concerned, the Church, subject to the Crown’s approval, should legislate for herself. *The Church*, however, has another and higher sense than the common application of the term. It is one thing to give *the Church* a right to legislate on these heads; it is quite another to commit the power exclusively to her clergy; and the clergy will do well if they take the earliest opportunity of proving that the former is the object which they seek in the agitation now going forward.”

NOTICES OF BOOKS.

ROMANISM AS IT IS.—An oration delivered by the Rev. John Cumming, D. D., of London, with an appendix by the editor. AN ADDRESS TO STUDENTS, by the Rev. James Hamilton, London. MAY I GO TO THE THEATRE? by the late Rev. John McDonald, A. M., missionary minister to Calcutta. A CALL TO THE GOSPEL MINISTRY: what constitutes it? by the Rev. W. Neill, D. D., are tracts published by the Presbyterian Board, and are good.

From the last of these we make an extract. The writer is combating

the notion that a call to the ministry consists in an impression made upon the mind of the person called, in an immediate and peremptory character. He says:

“The last objection to a peremptory call, that we shall notice at present, is, that if it be true, in regard to the *preaching* ministry, the same principle is applicable to *ruling* elders and deacons. These are essential elements in our plan of church polity. How are they furnished? Are they sent forth without any agency or pains-taking on our parts? No, we look out for them among the disciples. We select, after due consultation, the best qualified, and set them apart to their respective offices with prayer and suitable instructions. Here are three classes of office-bearers, all needful for the well-being of the church, and coming under the generic appellation of ministers, are they not to be expected in the same way, and in the prayerful use of like means? Why should there be a distinction in the mode of a call, between the first class of officers and the other two, when their duties are so closely connected, and are designed to promote the same end, the edification of the body of Christ, and the salvation of souls? Are not men called to the several departments of the sacred ministry on the same plan of Providential direction and care that secures the ultimate prosperity of the church, and warrants the hope that no weapon lifted against her shall prosper? If a call to the *preaching* ministry differed from a call to any other public service due to the church, we would expect to find the difference clearly defined in the scripture. Is it there? If it be, and we have overlooked it, we would be thankful to any one who will point us to the chapter and verse. It will not be satisfactory to adduce the case of the apostles and primitive preachers. They belonged to an age of miracles. Their call was, confessedly, direct, immediate and indubitable; but *we* live under an established government, we have the written law and testimony, to which we are required to look, as to a settled and complete rule of faith and practice. What is *now* the divine method of providing and sending forth ministers of the word? Is it by a mighty impulse, that cannot be resisted; a voice from the excellent glory, that none can hear, save he to whom it is addressed; a vision of the night, when deep sleep falleth upon men? We cannot believe it; but we *do* believe it is by a providential influence, acting through means, and attaining the *end* with infallible certainty, yet in a way consistent with man's free-agency, and perfectly analogous to what we see in God's plan of governing and providing for his rational and accountable creatures. The call is of God in this qualified sense; it is *mediate*, that is, through advisors, particularly through the church, in her executive officers, or judicatories.”

OBITUARY.

JAMES W. THOMPSON, born in Ireland, county Tyrone, Dec. 25, 1768, departed this life, July 24, 1851.

This aged father emigrated to America in 1777; connected himself early with the Associate Reformed Church in York county, Pa.; and some twenty-five years ago, acceded to the Reformed Presbyterian Church, Greenfield, Ohio, where he resided till a short time before his death, when he removed to Miami congregation.

The deceased was a quiet, unassuming, and exemplary professor. Much beloved by all his friends and relatives—an affectionate husband, a tender parent and kind friend. A ripe shock of corn gathered in season to his fathers, after a sojourn of upwards of fourscore years. “Blessed are the dead which die in the Lord.”—*Communicated.*

☞ “W. B.” in our next.

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

FEBRUARY, 1853.

PROTEST AGAINST THE USE OF INSTRUMENTAL MUSIC IN THE STATED WORSHIP OF GOD ON THE LORD'S DAY.*

BY REV. R. J. BRECKENRIDGE, D. D.

1. The question does not concern the use of instrumental music in private, nor its use on extraordinary public occasions—about which I have nothing to say here; but simply its use in the ordinary, public, and divinely instituted worship of God. It is against this use I protest. And this argument is not intended so much as a general one, upon the widest grounds, but rather as a special one, addressed to Presbyterian people, professing Presbyterian principles.

2. The Presbyterian people of America, and those from whom we are descended in the old countries, and most particularly those of England, Ireland, and Scotland, from whom, more especially, we have received our hereditary faith, have always, and under all circumstances, as a body, and as a grand department of Christ's Church in this world, abhorred and rejected every human addition to God's word, God's ordinances, and God's worship: they have considered this principle fundamental, not only in Presbyterianism, but also in Protestantism, and in Christianity: they have endured all manner of persecution, and death itself, in defence of this principle; and they have, in mind, in heart, in faith, and in life, as a body, considered this principle applicable to, and utterly preclusive of, the use of instrumental music in the instituted public worship of God; and upon this point their testimonies are clear and abundant—against Papists, Prelatists, Lutherans, and all errorists.

* This will be found a *very* readable and able article. We find it in the columns of the Preacher, but cannot say whether it made its first appearance in this paper or not. We judge not, however, from its date, Dec., 1851. *We* would not claim, or allow, for the Presbyterian Church (General Assembly) all that the writer claims; but this does not affect his argument. Nor are we prepared to assent to every view presented in reference to the use of instruments in the Jewish worship. In the main, however, we agree with his statements; and, again, our differences do not affect the force of the argument. It would be well if all Presbyterians were as orthodox and faithful in matters of worship as Dr. B. We hope soon to find him coming out as decidedly in favour of the sole use of the inspired Psalms. In this article he goes so far as to say that David composed "Divine songs for God's people in his own and all other ages:" evidently not agreeing with many of his brethren, or with *their* psalmist, Dr. Watts, in reference to the fitness of the *whole* Book of Psalms for the worship of God in New Testament times.—ED.

3. Persons who seek, openly or covertly, to undermine or to corrupt the faith or practice of our church, founded upon that grand principle, as, for example, by the introduction of instrumental music into our churches, ought to be able to show much more than that such practices are indifferent. They ought to be able to show that they are necessary; for, if they are only indifferent, the positive, general, and long continued settlement of the sense, feelings, and faith of the church against them are reasons enough why offensive attempts should not be made to change the order of our worship, merely to bring in things indifferent; especially when thereby divisions, alienations, and strifes, and at last schism may be the result. And, moreover, the needless change of the habits, manners, and ordinances of a people, or a church, is always attended with a risk of corruption, which nothing but necessity can justify. And where it is a change from a simple and spiritual ordinance to a carnal and sensual one, the attempt is wicked. And where, by the change, a people give up and set aside some of the most precious and distinctive peculiarities of their hereditary manners and history, and fall into a frivolous and contemptible imitation of the follies of those in all respects less enlightened than themselves, the whole affair is deplorable.

4. It is contrary to the covenanted church standards of the Presbyterians to make such innovations and changes as these, and to make them in this manner. It is for the whole church, not for each particular congregation, to settle and determine every thing of this sort; it is for the standards of the church, in a formal and final manner, and not even for Synods and Assemblies, by mere casual votes, much less for a few busybodies in congregations, as is generally the case, to introduce changes in the parts of spiritual worship. According to the faith of our church, clearly laid down, singing is the proper, Scriptural, and public mode of the praise of God, specially so called; and instrumental, mechanical, and artificial noises of machinery, are not once alluded to, but are, by the very force of all the terms and definitions, excluded as any allowable part of God's praise in the stated worship of his church. That all this is the fact, let any one consult the whole spirit and the special definitions of our standards; the testimonies of those who composed, and those who have the most honoured them; and the constant faith and practice of the nations and churches that have received them. During the very sessions of the Westminster Assembly, which composed our standards in their present form, the Long Parliament passed an act, under advice of the leading members of the Westminster Assembly, declaring the use of organs in churches to be a part of idolatrous worship, and ordering every one to be removed. And their universal disuse by all the reformed churches, that is all the churches that were neither Prelatical nor Lutheran, had the same sort of reason as the rejection of chrism and salt in baptism, the refusal to kneel at the Sacrament of the Supper, and similar Papal superstitions and idolatrous practices; and in proportion as the reformed have kept up the spirit of the reformation, they have kept clear of such things.

5. But the grand objection to the use of instrumental music, in the manner herein objected to, is that it is contrary to the express will of God, as shown by his positive institutions for his own praise. There are but two grounds upon which Protestants can proceed in determining every question of this sort. One is the absolute sufficiency and completeness of the Word of God, which is the doctrine of the reformed; the other is the general sufficiency of the Word, but the allowance of many things to

ecclesiastic, civil, or personal choice or freedom, as being not fully or at all settled in the Word, which is the doctrine of Prelatists or Erastians. Now, without descending to minutiae, the former of these two grounds is the unquestionable faith of Presbyterian churches in general, and of our church in particular. And we hold that as in the doctrine so also in the government, and so also in the worship of the church, she is held strictly to obey the ordinance of God, and has no more right to add to, or to take from, what Christ has set up in the order of his worship than in the form of the government, or the substance of the faith he has revealed to men; and any attempt to do so, whether ignorantly or perversely made, is to be resisted as an encroachment on the divine and exclusive headship of the Son of God over his own heritage; because, the principle once established, Prelacy, Erastianism, or any other form of will-worship, has an open door. Now, that Christ has instituted a stated public worship for his church, no sound Presbyterian doubts. That the parts and particulars of that worship are, 1. The public reading of the Word; 2. The public preaching of the Gospel; 3. Public prayer to God; 4. Public benediction of the flock of Christ; 5. Public praise of God by singing; and that there is no other ordinary and stated part or particular of the divinely instituted worship of the church is all most clear and certain in Scripture; and most clearly defined and held forth in our covenanted standards as of divine appointment. The Papists corrupted every one of these parts and particulars of God's worship: they suppressed the Scriptures, they gave up preaching, they prayed to saints, and they prayed in an unknown tongue; they turned the official benediction into an incantation and mockery, and they corrupted God's praise by singing mass, accompanied with music on the organ! At the Reformation, all those corruptions were abolished, and a pure worship restored; and now we in America are tempted and cajoled, on various pretexts, to begin once more the original process of corrupting this divine worship, by commencing at the very part of it in which alone every human being can take a direct, active part; to wit, the praise of God; for in singing alone, of all parts of worship, can every follower of God take an active, public part. How great is that subtlety of error and delusion that always attacks us where the attack is most plausible, and, if successful, will be most fatal! For here, as soon as the sensual, mechanical praise has substituted and silenced the spiritual, personal praise, the people have ceased from their only direct participation in God's worship! A human device, under pretence of honouring God, has corrupted his worship in such a manner as to rob Christ of the public praise of his children, and to rob Christ's children of access to him in public praise! In return for which tremendous evils, all it professes to be able to do is to elevate our imagination and refine our taste. But the divine plan it supplants could sanctify our conscience, and fill our souls with joy and peace!

6. Here, then, is the outline of the argument in its simplest form: The use of instrumental music, of any sort, in the stated public worship of God in Presbyterian congregations is, 1st, contrary to the ancient and settled character and habits of Reformed Christians, and especially of those holding the formularies of the Westminster Assembly, and involves defections and changes most deplorable to them: 2d, It is contrary to the covenanted standards of the Presbyterian church in the United States of America, both in the general principles and spirit, and the particular definitions and provisions thereof, and involves a breach of covenant: 3d, It is contrary to the revealed will of God, as exhibited in the positive institutions for

his public worship set up by himself; and involves rebellion against his divine authority. As it regards the use of the particular instrument commonly resorted to, the organ, two general reflections, very different in their character, may be suggested: 1. If one church has a right to introduce one instrument, another church may of course introduce any other, and a third church may introduce any combination of instruments; the end of which would be, as indeed we already see exemplified to some extent in several true and several erroneous bodies of professing Christians, utter confusion, and the general reign of disorder and indecency. And, moreover, the same pretended Christian liberty, and the same pretext of accommodating the church, to the progress of refinement, which are the pleas for the use of musical instruments, may be just as wisely and as urgently used for any other imaginable innovation upon the order of God's house: and other pretexts just as good as these; for instance, the pretext to give greater energy to the means of grace, or greater efficiency to the preachers of the Gospel, may be used as reasonably as those, and have been used, to the unspeakable injury of God's church, in various matters besides church music; for instance, in all the new measures which have desolated the church so often, and in all the methods of putting unqualified and unconverted men into the ministry of various sects which are desolating it still. 2. The other reflection is this: that above all instruments the organ is liable to this great objection, to wit, that it has been, more than all others united, the great engine in corrupting the public praise of God, and has been, for centuries together, one of the peculiar devices of the Papists to seduce mankind into attendance upon their superstitious and idolatrous worship. It is a clear and divine principle to which the special approbation of God has been set; as for example, in the order to destroy the brazen serpent, that things in themselves indifferent, or even commendable, become unlawful after they have been made instruments of dishonour to God, or peculiar temptation to men; and that, to escape the sweep of this principle, it must be shown that organs are positively necessary of themselves, or that their use is required by God in his Word. As neither of these is pretended, it follows that even if all other musical instruments were lawful, there are special reasons which exclude this; and this has been the temper and conclusion of the Reformed Churches on this point.

7. Here the direct argument might stop, as being in itself complete, and as having, in a manner, exhausted the subject; but those who urge this innovation seek to escape the force of what seems to me to be a crushing demonstration against them, by resorting to the usages and institutions of other portions of the Christian church besides our own, and especially by resorting to the usages and institutions of the Jewish church for support. It may be useful to point out how slender that support is. And, first, as to the practice of other Christian churches. My first remark is that, for four or five centuries after Christ, musical instruments of all sorts were excluded from every Christian congregation; as, beyond all question, they were excluded from all participation in the services of the blessed Lord and his Apostles, and from all the churches founded by all those Apostles. My second remark is, that the gradual introduction of them was concurrent with the gradual corruption of the church in all other respects, and was resisted and denounced by the wisest, holiest, and most learned of the fathers then alive, whose testimony we have still in our hands. My third remark is, that the use, or refusal to use, instrumental

music in God's stated public worship during that long midnight—from the establishment of Popery to the Reformation—in the various subdivisions of nominal Christians throughout the world, who were not subject to the Papacy, is perhaps as accurate a test as any other of the real condition of those sects; and whoever will inquire will see that whatever piety was in the world was mainly with those who disagreed with Rome on this subject. My fourth remark is, that at the Reformation, and ever since, those portions of the professing people of God who renounced, and have continued to renounce, most thoroughly and most tenaciously, the corruptions of Rome on this subject, are those sects and denominations which, out of all comparison with others, have been most orthodox, most faithful, and most alive to the glory of God. My fifth remark is, that any change which has taken place since the Reformation, in any of the Protestant denominations, indicating a relapse towards Rome, in the use of instrumental music in God's public worship, will be found to have been uniformly attended, in those denominations, by other changes injurious to their spiritual condition, which, though not very obvious at first, have worked themselves out disastrously in every case. My sixth remark is, that all these facts can be shown to be, in their own nature, inevitable, and were, and must forever be, consequent upon the conduct and principles which produced them; and that, while human nature remains as it is, and the religion revealed in the Bible what it is, there is an absolute certainty they will occur again as often as the rebellion against God, of which they are the product and the index, shall occur. My seventh remark is, that in this, as in other things in which we differ from other professed denominations of Christians, our business is not with their consciences, but with our own; judging them as far as we may in charity—leaving them to stand or fall to their own master—speaking the truth in love, but with perfect freedom—we bid them follow their convictions, and we will follow ours.

8. As to the Jewish church: 1. We are not Jews, nor is our church the Jewish Church, nor was the Jewish church ever the elect, the beloved, and the eternal bride of the Lamb. The Jewish church was a church of God, but it never was *the* church of God. God had a church in the world long before there was a Jew in the world; and as we know, from God himself, that whole system was, in a manner, transient, restricted, and intercalary, and, as compared with the Christian dispensation, "weak and beggarly." Even, therefore, if we should admit that the Jewish ritual was made up solely of instrumental music, and that the whole Jewish public worship consisted of performances on musical machinery, it would not prove that all that was even the smallest lawful part of our Christian worship. 2. If it is answered that it would at least prove that a worship of that sort could not be wrong in itself, seeing that God instituted it, I reply that no one ever imagined that the thing was wrong in itself—if by that is meant wrong without respect to God's will concerning its nature and use. But that is mere trifling, for the whole question is, What is its character, as a part of God's worship, determinable by God's will? They answer, God allowed it to the Jews. We reply, and suppose he did, and has since denied it to the Christian, what has the allowance to the Jews to do with the question?—may not God, and has not God, revealed his purposes for his own glory; not all at once, but little by little? and may he not have liberty to regulate his public praise in a manner corresponding with the particular point reached in the develop-

ment of his glorious plans? Let any one read over carefully the Epistle to the Galatians, and then he can form a better judgment of the true nature of that state of mind in which, under a pure, simple, and spiritual dispensation, we sigh for the carnal and sensual elements of a dim and shadowy one, from which we have been delivered.

9. But, in point of fact, there is no evidence that the Jewish church used instrumental music in the stated public worship of God; although, as I have shown under the next preceding paragraph, to admit that it did decides nothing. The religious institutions of the Jews are exhibited to us under several very distinct aspects: as, 1. A system of types and ceremonies, whose great design was to foreshadow the pure and spiritual system which we possess. 2. A sacrificial system, specifically exact, and in a manner wrought into the heart of the system mentioned above, whose especial object it was to exhibit the atoning sacrifice of the Saviour of the world. 3. A system of moral instruction, by means of which the Jewish church was taught by the word and ordinances of God, as we are now taught the way of salvation. Of these three systems, the second and third were social and public, exclusively. The tabernacle first, and afterwards the temple, was the exclusive place at which the stated public sacrifices were offered up; each one in its turn the centre of the Jewish sacrificial system. But in every part of the whole land of Israel, the synagogue lifted up its head to heaven, and the Jewish people throughout all their generations, in all their borders, assembled in their synagogues every Sabbath-day to unite in the public worship of God. Now, I assert that there is no evidence that the use of instrumental music formed any part of the public and stated worship of the Jews either in their temple or their synagogue worship; but that there is much evidence the other way. The very nature of the sacrificial system of the Jews, was incompatible with the stated use of music of any sort in direct connexion with it; and it is positively certain that instruments of music formed no part of the divinely-appointed means, or utensils of the tabernacle, or temple service. For every thing lawful to be used in every part of that service, by every person any way connected with it, is expressly recorded in the Bible; and every thing else is forbidden to be used, or even made; and yet no musical instrument is ever mentioned as amongst them, or connected with their use. We have four catalogues preserved by God, in his word, of every thing made according to the pattern shown to Moses in the mount—catalogues embracing the minutest as well as the most important thing; but no allusion is made to any musical instrument. The temple service of the Jews, which was full of Christ to come, had no such machinery. As to the synagogue system—that system after which, both in its model and in its objects, the Christian church was confessedly and undeniably formed—it allowed no instrumental music. Probably in the tens of thousands of Jewish synagogues which have covered the earth during the whole career of that wonderful people, not one can be found in which a congregation of enlightened Jews, who adhered to the institutions of their religion and their race, allowed any instrument of music, much less an organ, to form any part of their system of the public worship of God.

10. These statements may excite surprise in those who have not paid attention to the subject. And it may be demanded, what are we, then, to understand was the exact position occupied by instruments of music in the religious system of the Jews? To this various replies may be made: 1. It is not at all material to the question now under discussion, what po-

sition they occupied; the only thing needful to be shown being, that they were not a part of the stated worship of God. 2. The greater the obscurity concerning their proper place and use, the greater the absurdity of making their place and use, in the Jewish system, control the nature of the Christian system of public worship. 3. It is for those who cite their use to justify innovations on our established and covenanted ordinances, to be able, at least, to show us clearly and certainly, that the Jewish use they rely on, was contrary to our ordinances. 4. It is manifest that if this Jewish use could be shown, and when shown had the weight attributed to it, the argument would be far deeper and broader than merely to justify the proposed innovation in our churches; it would render that innovation an absolute and universal duty. For if God established amongst the Jews, as a part of his stated worship, the use of organs, or other similar instruments; and if he has done nothing since to change that institution; then it is still universally binding. 5. But not to leave the point wholly in the dark, as to the Jewish use of instruments of music in God's worship, I suppose that use was chiefly as follows: *First*, on great and extraordinary occasions, such as the dedication of the Temple—the bringing up of the ark of God—national rejoicings, and the like. *Secondly*, on the occasions of the assembling three times every year of the whole Jewish people at Jerusalem, to celebrate their great annual feasts—the tens of thousands of Israel, in their vast processions through the city, chanting, as they ascended to the Temple, the “Songs of Degrees,” accompanied by the sound of hundreds, perhaps thousands, of harps, psalteries, cymbals, and the like. *Thirdly*, in the meetings of the Priests, Levites, and others exclusively devoted to a religious profession and service amongst the Jews; official meetings, so to speak, for prayer and mutual instruction, instrumental music connected with sacred praise, seems to have been an object of special attention; and what is said in the two immediately preceding heads, shows how natural and important this would be. *Fourthly*, on the whole, the system of instrumental music, for religious uses, amongst the Jews, was no part of their synagogue system, and no part of their Temple system—but seems rather to have been an offshoot, connected incidentally, but intimately, with their great sacrificial system in its combined aspect, as a system at once religious and national. And it is to be remembered, that it was not Moses, nor the prophets,—but it was David who arranged the whole musical economy of the Jews, whatever it may have been; David, the King, as well as David the Psalmist—as the latter composing divine songs for God's people in his own and all other ages—as the former suiting the use of instrumental music to them, in the peculiar aspect of his own people, considered in a religious-national point of view,—and not as either, strictly speaking, Temple worshippers, or Synagogue worshippers.

11. We profess to be Presbyterians. The example of Christ and his Apostles—the teachings of the Holy Spirit in those portions of the New Testament expressly devoted to this particular matter—the faith of the whole Christian church for centuries after Christ, and until that faith was corrupted by the incoming of Antichrist—the doctrine of those who loved Christ most during the long ages of Papal apostacy—the united testimony of all the Reformed, strictly so called, the covenanted faith of our ancestors, and of our immediate religious standards; these are the grounds on which we defend our steadfast refusal to corrupt the public praise of God, by human additions. Now in all that has ever been written or said in

favour of a contrary practice, can enough be found to outweigh the very weakest of these arguments? Surely it is a pitiable folly, that wise and good men should allow themselves to connive at the defection which is spreading all around us, and which a firm and concerted opposition could, at present, so easily arrest. And surely it is a fearful responsibility which they take upon themselves, who foster and promote amongst us the spiritual leprosy, whose existence is at once indicated and strengthened by this form of opposition to God's ordinances, by God's professed followers.

For twenty-two years, during which I have been an office-bearer in the Presbyterian church, I have seen a gradual declension of sound doctrine in that church, on this subject. The declension increases in its rapidity and its power. It has been a sore vexation to me, that some of my nearest personal friends have countenanced and advanced this incoming desolation. For myself, I have never ceased to testify against it, and to increase the directness and force of my protest, in proportion as I have seen the evil increase; so that for many years I have refused even to be present, much less to preach in any Presbyterian church, where musical instruments were used—except they were silenced when I officiated. In most cases, my brethren in the ministry have respected my conscientious scruples: in many others, and some of them very painful cases, they have refused, and thus excluded me from their pulpits—and some of them, in addition, have reviled me bitterly. In all this, and for years together, no man has stood fully with me. Now in protracted confinement, and sore sickness, I am applied to by members of three or four of our most important Kentucky churches, in all three of which are many worshippers very dear to me,—to draw up the heads of my objections for their use, in examining what their duty may require; seeing that organs have been lately introduced into all three of the churches alluded to—; and I have in this paper,—with much suffering, and as my circumstances allowed, briefly complied with the request—and therein, substantially, with many similar requests heretofore made of me.—It may be my last public testimony for the Lord Christ—my last service for a church in whose behalf I have been sent. May He in whom is all my hope, not allow it to fall like water upon a rock.

Lexington, Kentucky, Dec. 30th, 1851.

THE STATE AND PROSPECTS OF THE CHURCH.

The times are not unfavourable to the diffusion of truth—whatever they may be in regard to its acknowledgment and reception. There is a very general letting go of old opinions—a pervading disposition to sift established doctrines—to dig around the foundations of vested institutions. No feature is more characteristic of the age. That it effects and tends to shake the hold of the true as well as of the false, is evident enough, but we place as an offset to this, so far as they may go, the facts: first, that the votaries of error are by far the most numerous; and second, that one great obstacle in the way of the truth, has ever been the power of error arising from the close combination of its adherents. When this array is once broken up, as it was at the Reformation, a few, faithful and able, may win great triumphs.

But now, what is our state? Are we—the Reformed Presbyterian Church—occupying such a position as our intelligence, our union, our concert of action, our zeal, as qualifies us to act well our part amid the earnest contentings, on the one side as on the other, of conflicting sects and

parties? We think not. Others may give a different answer, but we are sure that there are among us not a few who lament day and night what they, at least, conceive to be the debilitated and hampered condition of the church; perhaps we might use stronger language—its declining state. They would, probably, assign some grounds like the following for their grief and their fears:

1.—*Diversities of opinion and practice.*

We do not say that these diversities of sentiment are found in reference to the doctrines of grace, specifically so called, or in reference to the principles of our testimony. There are among us no Hopkinsians or Arminians,—none who sympathize at all with these or other corruptions of gospel truth. Nor do we lay to the charge of the church any want of fidelity in regard to the covenanting system of truth. If there be any, it does not, certainly, come to the light. But there are topics—and topics embraced in our standards—on which we do not all think alike. We are not agreed, as every body knows, in reference to what officers are necessary to a full organization of a church; nor about the functions of all church officers. There is not entire unity in regard to occasional hearing—the publication of bans of marriage—funeral services—the liquor traffic and the drinking of liquors—and we might give other specifications; but this is enough.

Now, we do not maintain—no intelligent Covenanter will—that “all men” will, in the present circumstances of the church, “think alike about every object of thought,” nor do we affirm that the matters which we have specified are equal in intrinsic importance to those topics respecting which there is no dispute among us; but they are all referred to in our acknowledged standards—they occupy a place in that system of faith, and among those rules of Christian duty, which we hold up to the world as our system of belief and code of laws. Surely, in reference to these, there should be unity of faith and harmony of application. And, moreover, that disagreement in these topics—and similar ones—is an evil, appears most distinctly in the fact that it becomes a fountain of discord and alienation. In short, if disagreement in these matters is not an evil to be mourned over—let them be blotted out of the standards—let there be no reference to them in the documents by which we *profess* to be bound. Let us be honest with one another and the world, and not keep among our avowed principles and rules any thing that we don't mean to be faithful in, one toward another. Or—and this is what we advocate—“whereto we have already attained, let us walk by the same rule.”

2. *There are sad alienations among us.*

And here we do not mean those petty feuds that may always be expected—not justified, of course,—in the present condition of the church: we mean alienations, deep, wide-spread, affecting mutual religious fellowship, and existing not only among private members of the church, but among her ministry as well. We all know that while professing to be brethren—to be a people separated from the world, and strictly bound together in the adopting of one system of faith, and that a system hated in its peculiarities by our neighbours, we are far from exemplifying Christian union and fellowship among ourselves. Feuds exist in *many* congregations. New congregations have been formed, and others appear to be in process of formation, on what is called the “elective affinity” principle,—that is, notwithstanding their *vows* to maintain Christian and sacramental fellowship, some have concluded *not to do it*, and after a series of fights,

disgracing their profession, and often themselves, they succeed in erecting a new tabernacle—when the two divisions become completely separate; no more knowing each other as brethren than if they belonged to different denominations; perhaps not quite so much. And so of the ministry. Among them, the union should be of the closest kind. Instead, they are divided, and too often seem to pursue separate interests—not even meeting in the common and interesting ministerial and friendly courtesy attending the dispensation among us of the sacred institution of the Lord's Supper. Some pulpits are scarcely more open to some ministers than if they belonged to a different body. While, as a necessary result of this state of things, they do not cherish each other's reputation or usefulness. In a word, we present, in a sense, the appearance of two different denominations, although professedly constituting one Christian society.

Now we are aware that this unhappy state of things is, in part, traceable to that diversity of views already noticed. Doctrinal differences are, in general, at the bottom of existing ecclesiastical dissensions. But in our case there is more. Personal ill-will is at work. We have evidence of this; for, first, this state of alienation is not restricted to the case of those who differ. Instances are found where a professed coincidence of view on disputed topics is found in connexion with no little alienation, personal and ministerial—where those who agree with the doctrines of one side let out their sympathies and exert their influence in favour of the measures and influence of the other. And why do they do so? Clearly because of personal dislike to those with whom they accord in sentiment. This appears, second, from the painful fact that any, even the slightest diversity of opinion, is, in not a few cases, sufficient to sunder ties, friendly and religious. In short, a divisive spirit is largely at work, and is *spreading*. Every year adds to the evil, and to its bitter fruits.

It is not for us to assign, dogmatically, the causes—we mean the radical causes—of this mutual coldness, or, it may be, hostility. We may pretty safely, however, mention, selfishness; lukewarmness in reference to the truth, the testimony, the cause of Christ; narrowness of view, a failure to regard the interest, the welfare, the character, the influence of the whole body; pride, ambition, real or fancied personal injuries, and disappointments; with, of course, a sad lack of that purity and singleness of purpose, that devotedness of spirit, that consuming zeal for the good of souls and the honour of Christ, that meekness, humility, and self-renunciation, which ought to characterize Christ's disciples, witnesses and ambassadors.

But whatever the cause, the fact is as unquestionable as it is painful—almost crushing—to the thoughtful and earnest lover of our Zion.

3. *There is, among us, very little co-operation.* We are aware that our circumstances are not very favourable for joint and vigorous action in any one enterprise; our extremities are remote from each other, and, not knowing, minutely, each other's state, cannot be expected to sympathize quite so readily and profoundly in each other's necessities and trials. Still, in reference to the aspect in which we now view our case, this is not, after all, very important. There are not a few things, and those of the greatest moment and most imperative obligation, in which we could and should unite our counsels and our efforts. Church extension, missions, the issuing of tracts and volumes, especially such as relate to the peculiar doctrines of the Reformed Presbyterian church; and, finally, the education of young men who seek the ministry. In reference to

some of these we have heretofore done a little; in regard to domestic missions, we are still doing a little; as to the others, we are now doing nothing—we mean as a body. We have never done any thing, as a church, besides the publication of our testimony, in the way of issuing tracts or volumes, with a view to the dissemination of our doctrines, and our Theological Seminary has fallen.

We are aware that our lack is being supplied in part by individual effort, and by Presbyterianial action; but scarcely any the less is our inactivity to be deplored; and, particularly, when we reflect that it arises, no little, from the evils which we have already noticed. If we were united in sentiment, and in brotherly-kindness and confidence; if a right spirit were at work in our judicatories, and, above all, in the supreme judicatory, much might and would be done in the way of combining the wisdom, the piety, the energy, and the means of the church, in prosecuting all the objects to which we have referred. There is, we hope and believe, life and zeal enough in the heart of the church to work efficiently in every proper department of united action, if it could be concentrated and have the lines drawn in which to move. We could do much more in extending our limits in both the old and the new regions of our country; we could keep up a regular series of tract issues; we could, perhaps, do something in a foreign field; we could, at all events, secure the preparation of our contemplated ministry under the eye of the whole church. To take the last of these, why can we not do it? It has been done; it can be done again. None can doubt the importance of attempting it. Upon the character and attainments of our ministry, nearly all, instrumentally, depends. And it is a matter of no small moment, that, at least, during a part of their course of study, they pursue it together. Improper rivalry, almost unavoidable in other circumstances, will be, as effectually as possible, precluded, while an honourable competition will be promoted. We have already begun to feel, in the diminution of the number of candidates for the ministry, the chilling effects of the extinguishing of a central source of light and heat. No physical causes are in the way. Locomotion is easy, rapid, and cheap. We need but a spirit of confidence and co-operation. And so of the rest.

4. *There is great reason to fear that personal piety is low, and declining among us.* Perhaps we might speak more peremptorily, and say that *it is* low and declining; for how can such a state of things as we have sketched—and every reader knows our sketch to be correct—how could such a state of things exist, unless grace were feebly operative? The language of Paul, addressed to the Corinthians, may be regarded as addressed to us, (1 Cor. iii. 3, 4 :) “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, (*margin*, factions,) are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”

Direct observation confirms our inferences and our fears. Great effort, as every minister who makes the effort knows, is required to maintain that measure of regularity, punctuality, and awakened interest in Christian duties—in gospel ordinances—in the things of God, which are among even the least conclusive evidences of the felt power of the divine life. If the minister of Christ succeed in keeping a regular and respectable face upon the movements of his charge, he labours for it. The least relaxation seems to open the gate for accumulated waters, while the instances are much rarer than they ought to be of eminent attainments in

the Christian life. Nor can we flatter ourselves that the ministry are exempt from the prevalent lukewarmness. In the course of our article, we have already asserted the contrary. Indeed, we have sometimes feared, when we see the inefficiency of the ministry, that we know little of the spirit of Paul who, "travailed in birth," until Christ should be formed again in the Galatians. But, however this may be, we have evidence, ample and afflictive, "that the ways of Zion mourn." Even the youth of the church, who have been marked with the signet of Christ, are slow to admit his claims, and not a few scorn them altogether. We may add, that a worldly temper—a money-gathering spirit—a spirit that seeks the applause of the world—a spirit that chafes against the restraints of law, and testimony, and the discipline of the church—are sadly every where visible among us: shall we not say, growing? This is, after all, one of the greatest lamentations. This is the root-sin; of all our defects, this is most offensive to that Eye of perfect transparency and holiness, under whose inspection we live, and think, and speak, and act.

Are these things so? If they are, (and, in the main, this must be admitted,) we would ask again, are we prepared for the work of the times? Is it likely that we shall meet the calls made upon us by our Master, to plead earnestly and vigorously for his glory? To these interrogatories, there is but one reply. We are not; our armour is not bur-nished; it is not well fitted on; nor can we, broken in judgment and sundered in affection and in spirit, plead and labour aright "in the name of the Lord and in the majesty of the name of our God."

True, we might have presented some lines of light; but we are not in the mood. Our picture gives, what we need to contemplate, the darker shades. We write in sorrow. The matter is too weighty; the issues are too fearful, to be regarded with any other emotions than those of sadness and penitence.

We may be regarded as presumptuous. We care not, provided what we have written have any effect in bringing about a better state of things; if it awaken any to serious, frequent, and prayerful reflection; if it rouse the negligent or the listless to attempt something for truth, for souls, for Christ.

SLAVERY AND LITERATURE.

The Southern Literary Messenger, in a review of "Uncle Tom's Cabin," thus lets out some precious facts:

"The potency of literature, in this age of the world, when it embraces all manifestations of public or individual thought and feeling, and permeates in streams, more or less diluted, all classes of society, can scarcely be misapprehended. But the illiberal, unjust, and unwise course of southern communities has deprived them of the aid of this potent protection, by excluding themselves and their views almost entirely from the domain of literature. The southern population have checked and chilled all manifestations of literary aptitudes at the South; they have discouraged, by blighting indifference, the efforts of such literary genius as they may have nurtured; they have underrated and disregarded all productions of southern intellect; and now, when all the batteries of the literary republic are turned against them, and the torrent of literary censure threatens to unite with other agencies to overwhelm them, it is in vain that they cry in their dire necessity, "Help me, Cassius, or I sink." The

voice of a home-born literature, which would have been efficient in their defence, is almost unheard, and, if uttered, is scarcely noticed beyond Mason and Dixon's line, because the southern people have steadily refused to it that encouragement, both in the shape of material support and public favour, which is essential to its healthy development and assured existence, and which is imperatively required to give it respectability and influence abroad. Thus are we to explain the reason why the arguments and exposition of southern sentiment on the subject of slavery pass so entirely unheeded—why both its expostulations and denials are wholly disregarded, and its grave discussions contemptuously scorned and rejected without a moment's consideration.

“What southern author has not occasion for bitter complaints of the neglect, injustice, and illiberality of the southern communities for which he has lived and written? What southern work has been introduced to public favour by the cordial co-operation of southern men, or the steady approbation of the southern people? What southern periodical, established for the development of southern intellect, for the defence of southern institutions, for the creation of a southern literature, has not languished for want of adequate encouragement, come to a premature end for want of respectable support, or lingered on with a frail and fainting existence, having ever on its tongue and in its heart the humiliating confession, that the South, for which it laboured and to which it ministered, was indifferent to its fate? The fact that some few southern works have attained distinction, that a few southern periodicals have been able to protract a feeble and uncertain life through all trials and difficulties, reveals rather the native energy of the southern mind, the spontaneous vitality of southern intellect, than furnishes any disproof or palliation of the folly, the illiberality, the injustice, or the mole-eyed and narrow-minded sagacity of the southern States.

“It is a natural and inevitable consequence of this silly and fatal indifference to the high claims of a native and domestic literature, that the South is now left at the mercy of every wiling and scribbler, who panders to immediate profit or passing popularity by harping on a string in unison with the prevailing fanaticism. It is a necessary result of the same long continued imprudence, that no defence can be heard—no refutation of vile slander regarded in the courts of literature—which comes from a land whose literary claims have been disparaged and crushed by its own blind recklessness and meanness. The South has benumbed the hearts and palsied the arms of her natural and willing defenders; she has dismantled her towers and suppressed her fortresses of all efficient garrison, and she is now exposed, unarmed and unprotected, to all the treacherous stratagems and pitiless malice of her inveterate and interested enemies. She has invited and merited her own fate; she has wooed the slander which she is almost powerless to repel; she has offered a premium to vituperation, and imposed a grave penalty on every attempt to redress the indignity to which she has subjected her citizens.”

Yes; but is the writer blind? We suppose he is. The North has its literature; England has its literature; France has its literature; Germany, the Protestant part of it, has also its literature. But Spain has none; Italy has none, comparatively; Austria has very little; Mexico has none. Why the difference? With half an eye, the “Messenger” could see the reason. Liberty and literature are twin sisters, and inseparable. Slavery—chattel, or

political, or religious—can have none; for it crushes thought, stifles opinion, dries up the fountains of emotion, fosters indolence, and turns the current of human energy and activity into the channels of sensuality, or, according to circumstances, into the more exciting and maddening arena of political action.

We are glad to see these occasional spasms of irritated and whining weakness—these ebullitions of complaining passions. A few will be led to divine the cause.

NEEDLESS ANXIETIES AND FEARS.

Away, then, with all needless anxieties and unbelieving fears; whoever is able to receive the comfort of the more than maternal love of his God, let him receive it. The Lord forgetteth not one of his children—not one of those little ones that believe in him—not one; not the weakest babe in Christ. "He shall gather the lambs with his arm, and carry them in his bosom;" and we may be sure that the poorest of the flock are in the hollow of his hand. But am I really one of them? is the inquiry of many an anxious heart; and we reply, Indeed, indeed, you are, if such you are seeking to be found; if you are seeking it with humiliation and sorrow for sin, and this with all your heart and all your soul. If you are "hungering and thirsting after righteousness;" if you are humbly longing for the full benefit of his atonement, namely, for pardon, justification, holiness, peace with God, perfect love to himself and to the brethren; if all this is sought after with a broken spirit—a broken and contrite heart; if inward purification, through faith in his blood, be your most earnest desire, then, indeed, are ye born again by the Word of God; beloved, then are ye the children of God.—*Krummacher*.

TEMPTATIONS—WHY PERMITTED.

As no temptations or trials can befall the children of God without the Divine permission, so they have all one and the same object. They are intended to show what is in man; to bring to light and make manifest what is in us as men, and as children of God. It frequently happens that the Lord himself desires to prove us, for he taketh pleasure in his works, Psa. civ. 31. Thus he proved Abraham; but at the critical moment he called out of heaven, saying, "Now, I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me," Gen. xxii. 12. He knew this before; but he would have that fear of God, which he had wrought in his servant's heart, developed, that the Lord might rejoice in his *perfected* work. So, at the present day, many a beloved child of grace is conducted into severe trial and conflict, that he may learn to pray, supplicate, persevere, and walk by faith upon the waves, with his hand, as it were, in the hand of Jesus. It is true that we are often sore troubled at such a season, and unable to believe those who testify that the Lord is now delighting in us. For real Christians can see nothing in themselves for the Lord to delight in. But the Lord, nevertheless, can see something of the kind; and he *will* see it, because such is his good pleasure.

Furthermore, he often suffers his dear children to be tempted and sorely tried in a variety of ways, that what is hidden in their hearts may be manifested, not so much to himself, as rather to their Christian brethren

and sisters. Thus he shows us an Abraham's faith; a Job's patience; a Moses' love and meekness; an Elijah's zeal; a Canaanitish woman's humility and fervency, and a Paul's exultation in sufferings; that we may learn to glory in that strength of his which is perfected in weakness. Do we, in faint-heartedness, imagine that such eminent saints may well get to heaven, but that, with respect to ourselves, every thing must certainly come to naught? Then he tells us of David, Simon Peter, and a cluster of others, from whom the winepress of God expressed not only wine, but also bitter waters of sorrow for sin; and thus he revives our spirit and imparts fresh courage, especially when he reminds us that David and Peter still retained the glory once put upon them, when the latter was designated "a rock," and the former "a man after God's own heart," Acts xiii. 22. It has often happened that persons, who have shone with remarkable lustre of holiness, and enjoyed extraordinary respect from the world, have, at length, become disposed to resist, like the oak, in their own strength, the gusts of trial. But these gusts have left them stripped of their honours, disfigured and blasted; and thus have they become monuments of our fallen nature's weakness and helplessness. All the lustre of their holiness, influence, and efficiency, has, like a brook, been lost in the sand, and has so entirely disappeared that they who had heretofore been rivers of blessing wherever they found their way, can now hardly be recognised as the same persons. Now such things the Lord has suffered to come to pass, that the idolatry with which we are too ready to extol human nature may be prevented; that grace may be preserved in its pure lustre, and all honour and glory redound to Him whose right alone it is to receive it.—*Ibid.*

A CONTRAST—ERRORS AND FAITH.

The error of the Atheist arises from his not observing the footsteps of a designing mind in the heavens and earth without us, or of a governor and judge in the moral sense or law within us. The error of the pantheist does not consist in his contemplating the laws of nature, so exact and so beautiful, but in refusing to look beyond them to a wise, an intelligent, a righteous, and benevolent Being, who not only gave to matter all its laws, but all its arrangements also, and uses them for the furtherance of moral ends. The error of the superstitious man consists in his seeing God only in those events which are fitted to startle his fears or stir his fancy, while he pays no regard to other parts of God's works, reflecting no less clearly the perfections of his character. The Atheist closes his eyelids, and asserts that there is no God, because he will not open his eyes to behold the traces of him. The philosophical and poetical pantheist—the worshipper of Nature—opens his eyes only half way; and, amidst the many lovely "dreams that wave before the half-shut eye," he refuses to gaze upon the still lovelier, but more dazzling, image of a holy God. The victim of superstition opens and shuts his eyes by turns—opens them when there is any thing to alarm or please, and shuts them against all that might enlighten the reason, or mould the character after the image of a perfect God. True faith opens the eyes, and keeps them fully directed upon the glorious works of Nature and wonderful events of Providence till they rise in glorious admiration to the perception of a light ever shining, with unchanged and unchangeable lustre, upon a universe rejoicing in its beams; and they continue to gaze till "dazzled by

excess of light," then shut themselves in holy meditation and devout adoration. The Atheist would extinguish, if he could, all the lights of the universe and leave us in utter darkness. The pantheist would blot out, at least, the sun from the heavens, and leave only the lovely, it may be, but lesser lights of Nature, which make the night beautiful, but leave no room for free and fearless action. The superstitious man would leave in the heaven the dazzling meteor and the piercing lightning, and would kindle all along the surface of the earth glaring and lurid fires—not dispelling, but colouring the darkness, and disposing men now to ecstatic action, and now to prostrating helplessness. True religion would rejoice in all the lights which God has given, and would kindle no others, that man in fear, but still in confidence and love, may perform the duties which Providence has allotted to him.—*M'Cosh.*

A "FOREIGN PRESBYTERIANISM."

The following is from the pages of the "Presbyterian Quarterly Review"—the lately established literary organ of the new school Presbyterian body :

"The careful student of our history will find that there have been two great elements in the Presbyterian Church in America from the beginning. For long periods they have worked together in harmony, though they have never ceased to exist either in their characteristics or representatives. The struggle has sometimes been latent and sometimes open. With wonderful pertinacity these elements preserve an unchanged nature. And at the Revolution, or Crisis periods, they always appear full-formed and full-armed. The indications of their substantial identity in each generation are multitudinous, and they have now for the second time, and on a scale so grand as to compel the attention of the world, taken visible form in the two powerful branches of the Presbyterian Church co-existent in America, both showing their special tendencies, and destined to test their strength on a fearfully magnificent field. And the possibility of union between all Presbyterians in America, is simply the question of a permanent compromise between these two elements.

Of these we allege that the one represented by our separated brethren is—Scottish if they will, or Irish—but still foreign; and that ours is American; theirs is narrow; our is liberal. The Secession churches, the Covenanter churches, who still embalm as priceless not merely the noble principles and martyr-spirit, but the narrow prejudices and antiquated notions of a past age and an insular country, we admit to have special affinities with them. But our natural affinity is with the Puritans of America, who have built the colleges and the railways of New England, have given to the world common schools, and poured through it the life of ceaseless activity ever even with the foremost tide of civilization; who have produced Edwards and Dwight, Beecher and Wayland, Hancock and Adams, Everett and Webster. These, while they are not identical with us, and sometimes have difficulty in understanding our modes of thought and methods of action, and while they sometimes show a quite sufficient disposition to take possession of and govern for us our fair heritage, yet, obviously and beyond all peradventure, show our tendency by sympathy and co-operation with us, rather than with our brethren.

While there was always a portion of both these elements growing up together, the great question as to the character of the church is to be settled thus: From the beginning was there a foreign Presbyterianism—or call it, for the sake of distinction, Scottish—planted on our soil distinctively as such, did it

so continue as the plastic power, had it a right to absorb all Presbyterianizing tendencies into itself, so as to fashion this broad America into a wider Scotland, and was the introduction of any other elements with their legitimate workings, a violation of hospitality and courtesy to be visited with castigation and excision? Or, on the other hand, were the mighty stones of our foundation laid on this wise: A united body of English, Scottish, Irish, New England, Welsh, Huguenot, with slight mixtures of German and Dutch, Presbyterians founded an American church on American soil, not after the precise model of any foreign church, but destined, like our political institutions, to take the form and be subject to the pressure of a new and unparalleled age and country? Are there clear indications that not always perfectly, but still really, this newer and more liberal ideal was ever in the mind and heart of the church, so that slight differences being avowedly merged and laid aside, an invitation was cordially extended to all who had real affinities with Presbyterians to unite and make a great and liberal American Presbyterian church? As our constitution furnished, through Dr. Witherspoon and others, some of the elements of that of the United States, so did not our church partake of the wide views and more expanded feelings that accompanied and fashioned the new order of things in Republican America? In a word, was it a foreign church, rigid in view, stereotyped in plans, planted here to remain forever the same, or was it intended from the first and so carried out along the whole stream of our history, that this church should be something freer, more liberal, more catholic, more biblical, and more progressive than any Reformed Church of the old world?

So these Reviewers think religion and the church are sectional—to be moulded according to the particular part of the globe in which they find a place; and that in America we are to have a religion with a new spirit, "more liberal," free from the trammels of rigid truth, and the stringent restraints of heretofore acknowledged law and order. We thought, in our simplicity, that the sole fountain of gospel-truth and ecclesiastical institutions was the Bible, and that Bible a complete one nearly eighteen centuries ago. But these literati seem to think otherwise. Again, we thought that the church ought to be the same in her doctrines—her order—her discipline—in all countries; that she was cosmopolitan, in the widest sense. But these Reviewers are for having an "American Presbyterianism;" and, of course, there will be an "East Indian Presbyterianism," so soon as the times and its progress favour. And so of China, &c. &c. If the Scottish creeds and rules of government are unfit for America, the "American" must be equally unfit for other countries. And so what right have these "progressives" to attempt to transplant their religion to countries where it is a "foreign" system?

We are not surprised at finding these paragraphs in the pages from which they are taken. And we are all ready to admit—we maintain—that so far as they profess to give a history of the Presbyterian church in this country, they are, in the main, correct. That church was a compromise from the beginning. It attempted to blend and unite in harmonious co-operation the lax and feeble New England congregational system with the scriptural order, as well as truth, embodied in the creeds of the transatlantic Presbyterian churches. The issue was what might have been expected—an explosion. But does the Reviewer forget that this New England element was itself "foreign"—that it came from England, where it had grown up—not, however, in its present shape, and in nude proportions—amid the tumults of disjointed times? So that, in fact, it was one "foreign" element, if he will have the term, contending with

another; and this last one settled in its leading and distinctive features in European reformed and Presbyterian countries—only most fully developed in Scotland through centuries of most earnest and devoted efforts.

Whatever these Reviewers believe, we believe that religion and the church are to be found in the scriptures, and that they have been found there. We belong to no church of modern erection; nor to one that can ever be “foreign” any where; but to a church as old as the Bible, and that is yet to have its *home* in all lands.

[For the Covenanter.]

CORRECTION.

MR. EDITOR:—As you have thought proper in your arguments on the consistory, inserted in the last number of the “Covenanter,” to refer to the opinions held by me in 1841, will you also be so kind as to give the same publicity to what *kind* of a consistory I did *then*, and *would still*, approve of?

False views I know have been attributed to me, and misrepresentations made as to what I *then* believed, and what I *now* believe, on that subject. True, it may not matter *much* what opinions so obscure and insignificant an individual as myself may hold, either as regards the church or society at large. Nevertheless, obscure and insignificant as I am, I certainly do wish—nay, am desirous, to stand well in the estimation of my fathers and brethren in the church. Consequently, I do not like to have opinions *fabricated* for me which I do not hold, or doctrines which I do not believe.

The consistory, then, of which I approved in 1841, was not a consistory *meeting professedly as deacons*, and acting *independently* of the Sessions—neither was it a consistory having any *authority* over either the congregation, or any individual thereof. Nor was it a consistory having any right to direct or order any thing in any way connected with the worship of God on the Sabbath day, or any other day, *authoritatively*, for any purpose whatever.

But the consistory to which I referred in my pamphlet, was *just what I believed it to be*, and what I *stated it to be*—namely, a meeting of the minister, elders, and deacons, to “consult about the temporal interests of the church;” or, in other words, “to consult with and advise one another in relation to the discharge of their official duties,” and that, in none of their actings, had they any *power* over any person in any thing, but that they, themselves, as a body, *professedly acting as deacons*, were subject to the “Congregational Eldership, or Kirk Session,”—the only ruling power in a congregation.

These, Mr. Editor, *have been*,—these *are*, my opinions, expressed in as few words as I can to make them intelligible; and I think they are also in full accordance with the standards of the church, and the actings of Synod on the subject.

I neither enter into their merits, nor do I *now* argue the question.—That might occupy more space than you could well spare, and besides, I do not think it necessary, *at present*, to enter into an argument on the subject.

W. W.

Philadelphia, December 18th, 1852,

REMARKS ON THE ABOVE.

1. Our correspondent might have treated us more courteously than to charge us with the sin and crime of “fabricating” false statements.

2. If the writer knows of a consistory that undertakes to exercise "authority over the congregation or any individual thereof," he has more extensive information than we have.

3. If the consistory cannot order "any thing connected in any way with the worship of God," we must expunge that part of our testimony which asserts the deacon to have power over temporalities, and that part of the form of church government which says that "the officers of a congregation are to meet for the well-ordering of its affairs."

4. As to the "Kirk Session" being the "only ruling power in the congregation," we remark, if the word *ruling* includes, as our correspondent evidently intends, the management and control of all funds, and this doctrine be true, then we see no use of deacons—clerks would do as well. For our own part, we would not care a fig what kind of officers you have, or what you call them, if after all the whole responsibility lies with the Session. In the overture on church government prepared by Synod in 1836, the distinction between the disciplining power of Session, and its power of administering the finances of the congregation is clearly and beautifully stated: "8. To administer the government of the church in all its spiritual concerns, and exercise discipline according to the established laws of the church. 9. To the Session, with the deacons associated, belongs the management of the temporalities of the congregation."

5. We are not conscious of having done any wrong to our correspondent. We have acted long in consistory, and we never imagined until a short time ago that any such idea was held in these parts. We know that when some articles appeared a few years ago, advocating the very views which our correspondent now says he holds, they were opposed by all in the congregation with which we are connected, except two or three at most, and this writer was not among the exceptions. When persons change their views, they ought to acknowledge it, and not allow themselves to be deceived into the notion that they are unchanged.—ED. COV.

(From the Scottish Presbyterian.)

THE SIGNS OF THE TIMES.

The signs of the times are well fitted to awaken within us the mingled emotions of apprehension and of hope. There are grounds of anxious apprehension in the revived power of Popery, its untiring efforts, the unscrupulous means to which it resorts, its bold defiance of British law at the moment it is subsidized with British gold, as appears in the assumption by Dr. Wiseman in a recent pastoral letter of the title of "Cardinal Priest and Archbishop of Westminster," and the assumption by Dr. M'Hale, in a letter to Lord Derby, of the title of "Archbishop of Tuam." There is ground of apprehension in the fraternizing spirit of a certain popular school of politicians, who, in the person of John Bright, the Quaker member for Manchester, have attempted to apologize for the Irish priesthood, and have had the hardihood to aver, in the face of a formidable array of statistics which utterly belie the allegation, that Ireland has less crime committed in it than England and Wales. There is ground of apprehension in the present state of the Continent—despotism occupying the throne of Austria, trampling on prostrate nations, banishing evangelical

missionaries, and interdicting the Word of God; while France, reeling in a state of frenzy from the Republic to the Empire, is in the grasp of a usurper supported on the one side by the priest, and on the other by the soldier; and who, notwithstanding promises and declarations which can have little weight with one whom a solemn oath cannot bind, may consider himself impelled by his destiny to plunge Europe into the horrors of war, and especially to retrieve the disasters and dishonours of Waterloo and St. Helena. There is ground of apprehension and alarm in the Pusyism of the Church of England, the sad divisions of Protestants, the melancholy indifference of religionists, the subtle and insidious infidelity of modern times, the prevalence of every form of immorality in the land, and the sad blindness and perversity of statesmen. "Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?" Our present peace and prosperity cannot be regarded as a guarantee that He will not ere long, if we do not repent, unchain some foe—let loose some scourge, by which Britain shall be punished and humbled for her many and aggravated sins.

But there are grounds of hope. The sound Protestant spirit which so many of the people have displayed; the numerous band of Christ's hidden ones, in connexion with the various Protestant Churches, who pray for the coming of Christ's kingdom, and sigh and cry for all the abominations done in the land; the signal improvement in spirit and view with respect to the system of Antichrist which has recently taken place among liberal politicians and voluntary dissenters; the great interest which has been manifested in the case of the Tuscan confessors by all true Protestants, as evinced in the prayers which have been offered on their behalf, and the influential deputation whose presence in Italy created such a sensation there, and which, whatever may be its result, as regards either the Madiai, or the petty Prince who sheltered himself behind his little throne and shrank from an interview, will tell powerfully in favour of the gospel and liberty; and, above all, the promises of God's holy Word which are hastening to their fulfilment, the judgments that are speeding onward to smite Babylon and its supporters, the power, faithfulness, and mercy of the Lord who reigns for evermore, and claims as his purchased possession all the nations of the world, afford ground of hope amid many discouragements, and furnish us with songs in the night. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the seas and the waves roaring: men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son coming in the cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." B. A.

(For the Covenanter.)

SABBATH DESECRATION.

New York, Jan. 1853.

Sabbath desecration is alarmingly on the increase. With hundreds of thousands in the city, manual labour, secular business, or public amusement takes the place of the public and private exercises of God's worship. We have six thousand grog shops in full operation, thou-

sands of stores, tens of thousands of vile newspapers, many places of public amusement, yet these combined utterly fail to gratify the propensities of the population for sabbath desecration. Gigantic schemes are projected and zealously executed by which the sabbath can be violated on a scale proportioned to the growth of crime and the increase of the population. The railroad has been laid under contribution. This is the master stroke of the age. Other forms of sabbath breaking sink into insignificance before this gigantic monster. It openly defies the God of heaven. No blushing, no secrecy in the matter, and carries moral desolation through every city, town, and village in the land. Tens of thousands who formerly were compelled to remain in the city grog shops are now vomited out to corrupt and destroy the surrounding neighbourhood. And unless the church of God awake to a sense of the danger, and arrest this mighty evil, the sabbath will soon have passed from the land.

Alas! there is little hope from the visible church. Few of her members seem to sigh and cry for these abominations. Their time, their capital, and their patronage are freely given to support the varied forms of sabbath desecration, and to this, more than any other cause, I think, we may safely refer the awful increase of this evil. For example, professors of religion encourage it by their *patronage*. They employ men to break the sabbath and pay them for the service. The milk business, now employing so much capital, and so many men in its collection, in the country—so many rail road trains in its transmission to the city, and such an army of men and horses in its distribution, is supported by the Christian community. That whooping, and hallooing, and bellowing is paid for by the minister and the elders and the honourable men in the evangelical churches. True the great Lawgiver has said, "Six days shalt thou labour and do *all* thy work." There is no exception either for the milk man or his horse; but what *he* has withheld, those professing to teach his will have most liberally bestowed, and the poor; and oftentimes ignorant, sabbath breaker quiets his conscience on the plea that if it be right for the ministry and members of our churches to buy, it is not wrong for him to sell. And thus by their united action the divine law is trampled, and the way prepared for more aggravated forms of sabbath desecration.

They do so by furnishing *facilities* for sabbath breaking. It is not uncommon for men naming the name of Jesus to take the money which he has given and erect stores or places for business. When these are suitably finished they rent them knowingly and wilfully to some servant of the Devil for a grog shop. He drives his trade seven days in a week, the sabbath being his harvest or principal support. While he is so employed the Christian landlord has taken his body to the church, and he has the satisfaction of serving the Redeemer in person and the Devil by his property; of maintaining an honourable reputation among Christian brethren, and of receiving a vast revenue from the machinery which he has erected to destroy the souls and bodies of men. True the business is not his, but it is equally true that in many instances without his capital the building could not have been erected, and without his consent the business could neither be commenced nor continued. Is he accountable? He is a partner in the crime. The revenue so derived shall eat his flesh as fire.

Grog shops are not the only facilities furnished for sabbath desecration. Rail roads are built by Christian capital and managed by Christian directors. These furnish a new and enlarged avenue in the broad way that leadeth to destruction. We have four in full operation in this city. One which is finished only to Fifty-first street carried, on the first Sabbath of this month, upwards of twenty thousand Sabbath breakers. This is a specimen of what can be done in this line. Two of these roads extend one hundred and fifty miles, and, forming connexions with other roads, scatter their ruinous influence throughout the country. With what feelings must a Christian director of such roads enter the sanctuary? He has despatched his well arranged train, laden with the public mails, and private *sinner and their baggage*. The freight is paid, the cash secured—he feels that gain is godliness. As he enters his pew he admires the goodness and abundant mercy of God, who permits him to worship in person, while by his hundreds of employees and rail road train he is serving the Devil by proxy!! He should recollect, however, that under the divine administration they who serve the devil by proxy receive the wages in person. And if sovereign free grace prevent not, such men will realize that the mass of evil influences which they have set in motion, will go on accumulating and enlarging, and return with retributive vengeance into their own bosom. They have furnished the means of sabbath desecration to thousands. They partake of their sins, and justice demands that they share in the punishment.

Few of such Christian directors would be willing to pray the prayer of the godly Nehemiah in reviewing his labours for the sabbath; “Remember me, O my God, concerning this also, and spare me, according to the greatness of thy mercy,” Neh. xiii. 22. Whether they so pray or not, they will be remembered, and from the Lord of the Sabbath receive according to their works. Corporations are supposed not to have souls, but when we shall all stand before the judgment seat of Christ, He will find a soul for every director, conductor, and patron of sabbath-breaking rail roads.

I add only one thought for the present. The neglect of discipline in the various evangelical denominations tends greatly to Sabbath desecration. If the church would discipline, and if they refuse to reform, cast out, all members who buy or sell on that day—who patronize either the butcher, the baker, the milk man, or the news boy—who ride in public conveyances, or travel for business or for pleasure—all who invest capital in sabbath-breaking grog shops, or sabbath-breaking rail roads,—all who vote for sabbath breakers, fornicators or slaveholders, for civil rulers, the church would be greatly thinned, but she would be incomparably more powerful. “One shall chase a thousand, and two shall put ten thousand to flight.” As long as such wickedness is tolerated in the visible church, we need not expect a national reformation. The tokens of the divine displeasure will become more and more manifest. Judgments now impending will be poured out; others will be added. The God of Israel still says “Shall not the land tremble for this, and every one mourn that dwelleth therein?” Amos viii. 8.

A.

THE ANCIENT CHRISTIAN MARTYR.

The eyes of thousands glanced on him, as mid the cirque he stood,
 Unheeding of the shout which broke from that vast multitude.
 The prison-damps had paled his cheek, and on his lofty brow
 Corroding care had deeply traced the furrows of his plow.
 Amid the crowded cirque, he stood and raised to heaven his eye,
 For well that feeble old man knew they brought him forth to die;
 Yet joy was beaming in his eye, while from his lips a prayer
 Passed up to heaven, and faith secured his peaceful dwelling there;
 Then calmly on his foes he looked, and, as he gazed, a tear
 Stole o'er his cheeks; but 'twas the birth of pity, not of fear.
 He knelt down on the gory sand,—once more he looked towards heaven,
 And to the Christian's God he prayed that they might be forgiven;
 But hark! another shout—o'er which is heard the lion's roar—
 Is heard, like thunder, mid the swell on wild tempestuous shore!
 And forth the Libyan savage bursts—rolls his red eyes around;
 Then on his helpless victim springs, and beats him to the ground.
 Short pause was left for hope or fear—the instinctive love of life
 One struggle made, but vainly made in such unequal strife;
 Then with the scanty streams of life his jaws the savage dyed,
 While one by one the quivering limbs his bloody feast supplied:
 Rome's prince and senators partook the shouting crowd's delight,
 And beauty gazed unshrinkingly on that unhallowed sight!
 But say, what evil had he done? what sin of deepest hue?
 A blasphemous faith was all the crime that Christian martyr knew;
 And when his precious blood was spilt, even from that barren sand
 There sprung a stem, whose vigorous boughs soon overspread the land:
 O'er distant isles its shadow fell; nor knew its roots decay,
 Even when the Roman Cæsar's throne and empire passed away.

REV. HAMILTON BUCHANAN.

[For the Covenanter.]

CHRIST'S AGONY.

BY J. A. M'MASTER, N. Y.

'Twas night—the sun's last cheering ray had faded in the west,
 When Jesus with his faithful few retired, but not to rest:
 Gethsemane, where they had oft communion sweet enjoyed,
 Was now for prayer and agony and painful thoughts employed.

Now Jesus felt his hour was come, the hour when he should die;
 Was it not worse than death to think that such a death was nigh?
 Death's terrors and the powers of darkness, he must combat there,
 The guilt and shame of countless sins, upon the cross must bear.

And bear the awful wrath of God. Such painful thoughts as these
 Possess'd his spirit wholly, and in prayer he sought for ease.
 He to his followers said, "Sit here, while I retire to pray;"
 Yet he took with him Peter and the sons of Zebedee.

Even these most favour'd, faithful friends, their presence seemed too much;
 His anguish was too deep for human sympathy to touch;
 "My soul's exceeding sorrowful, even unto death," he said,
 "Tarry ye here, and watch with me, and pray to God for aid."

He went a little farther then, and falling on his face:
 "My Father, O my Father, if thou wilt, let this cup pass
 From me: all things are possible to thee; thou lov'st thy son;
 And yet, my Father, not my will, but let thy will be done."

To his disciples then he came, and finding them asleep,
To Peter said, "Simon, Why sleepest thou? could'st thou not keep
Thy watch one hour? Watch ye, and pray; temptation may assail.
The spirit indeed is willing, the flesh exceeding frail."

He went away the second time—once more knelt down to pray,
Saying, "O my Father, if this cup may not now pass away
From me, except I drink it, let thy holy will be done."
Thus in strong agony, with tears, he cried to God alone.

Nor did he cry in vain, for lo! an angel sent from God
To him appeared, him strengthening to bear the mighty load:
While men for whom he bled and died, that they might life obtain,
Even his beloved disciples sleep forgetful of his pain.

He came; found them asleep again, their eyes so heavy were;
Nor knew they what to answer him. Again he left them there,
And to his Father, the same words he offered once again,
More earnestly, more fervently, in agony and pain.

His sweat fell to the very ground, as 'twere great drops of blood,
As with strong cries and tears he offer'd up his prayers to God:
And not in vain, his Father heard, and gave him strength to bear
The cross, the pains of death, and all the sufferings which were near.

And now he felt sufficient strength, for Godhead in him dwelt;
That he was able now to conquer sin and death he felt,
He came to his disciples, saying, "Sleep and take your rest;
Behold, this hour, the Son of man's betrayed to hands unblest.

"Rise, let us go; he that betrayeth me is now at hand."
While yet he spake, one of the twelve came with an armed band—
A multitude, with swords and staves and torches glaring bright,
Showing the darkness, awe and gloom of that most wondrous night.

Then the disciples were with shame, with grief and anguish stung;
Sleep fled from every eye, and every nerve was strung;
So Peter smote the high priest's servant, and cut off his ear;
But Jesus said, "Put up thy sword, from work of death forbear."

Jesus dismiss'd his followers then, he knew he could not fall,
And quietly was led away unto the judgment hall.
O how he loved us! and obeyed our Father who is in heaven—
"Shall I not drink the cup which by my Father has been given."

But oh! how great his conflict now. The wrath of man was nought;
The rage of all the powers of hell seemed little in his thought,
Compared with the dread sword of God—the vengeance that would fall
Upon a world of guilt and sin. Our Jesus bore it all.

AFFAIRS ABROAD.

Russia and Circassia.—The Russians have lately been pretty thoroughly beaten by these mountain tribes. They lost 30,000.

Missions in Turkey.—The Turkish government at Constantinople puts no hinderance in the way of missionary efforts, so long as they are confined to the Armenian population—but the subordinate functionaries are not always so tolerant. Thus Mr. Lennep writes that

"A fierce persecution has broken out in Broosa, owing to the arrival of Halil

Pasha, Governor of that district. He refused to acknowledge the Protestants as a separate people, and denied that the Sultan's firman was intended to apply elsewhere than to the capital. The Armenian brethren have been sorely tried by the persecutions of their enemies, under the connivance of this man; but they remain firm and unshaken."

The Turkish Empire.—The western and north-western provinces of Turkey are in a state of revolution—Albania and the Christian population of Bosnia and Servia. They have beaten the army sent against them. There can be no question that these disturbances are encouraged by the governments of Austria and Russia. The inhabitants are mostly Greeks, and have always been restless under Mahomedan rule. The Pope has addressed a circular to the powers of western Europe, asking their interposition in favour of the Christians (?) of Turkey. An intelligent traveller says, reiterating the statements of former observers:

"Nevertheless, in spite of all efforts, Ottoman power is rapidly wasting away. The life of the Orient is nerveless and effete; the native strength of the race has died out, and all attempts to resuscitate it by the adoption of European institutions, produce mere galvanic spasms, which leave it more exhausted than before. The rosy-coloured accounts we have had of Turkish progress are, for the most part, mere delusions. The Sultan is a well meaning but weak man, and tyrannical through his very weakness. Had he strength enough to break through the meshes of falsehood and venality which are woven so close around him, he might accomplish some solid good. But Turkish rule, from his ministers down to the lowest *cadî*, is a monstrous system of deceit and corruption. These people have not the most remote conception of the true aims of government; they only seek to enrich themselves and their parasites, at the expense of the people and the national treasury. When we add to this the conscript system, which is draining the provinces of their best Moslem subjects, to the advantage of the Christians and Jews, and the blindness of the revenue laws, which impose on domestic manufactures double the duty levied on foreign products, it will easily be foreseen that the next half century, or less, will completely drain the Turkish Empire of its last lingering energies.

"Already, in effect, Turkey exists only through the jealousy of the European nations. The treaty of Unkiar Iskelessi, in 1833, threw her into the hands of Russia, and the influence of England has of late years reigned almost exclusively in her councils. These are the two powers who are lowering at each other with sleepless eyes, in the Dardanelles and the Bosphorus. The people, and, most probably, the government, is strongly prepossessed in favour of the English; but the Russian Bear has a heavy paw, and when he puts it into the scale all other weights kick the beam. It will be a long and weary struggle, and no man can prophesy the result." My hopes are for England; for with her comes at least civilization, and a juster rule, while the shadow of Russian sway would blot out all the remaining sunshine of the Orient.

Tuscany.—The Arch-Duke is entirely in the hands of the Jesuits, and seems determined to crush every attempt to spread true religion. He has said that he will do so, though his name should go down to posterity with those of the bloodiest dye. He has revived the *death penalty* for "crimes against religion," meaning such crimes as the Madiari were guilty of—reading the Bible, and abandoning Popery. Still, the door is not altogether closed. "The political condition of Tuscany,"—we use the language of the Table, the standing committee of the Waldensian Synod—"does not any longer permit evangelists to labour there freely and openly," but they are able, notwithstanding, to employ "a young man in giving in-

structions to the numerous Christians who reside within Florence." They add, "The violence of the persecutions which have broken out against the friends of the gospel, has not been able, up to the present time, to arrest their progress; and circumstances becoming more favourable, every thing seems to indicate that there will be remarkable and striking manifestations in favour of the truth."

Sardinia.—Our readers are aware that the Waldenses have promptly availed themselves of the opportunities furnished by the altered political condition of the kingdom, to scatter the "good seed" in many of the principal districts of Piedmont. The "Table," in the same communication from which we have taken some extracts, goes on to say:

"Proud Genoa is agitated in learning that in her very bosom *heresy* lifts up her head; that meetings, constantly becoming more numerous, are held for the purpose of reading and explaining the Word of God. In fact, as soon as the Table thought itself called upon by the SAVIOUR, and could do it with any chance of success, it sent a labourer to that city. First, the labourers from Turin visited it, without staying any time scarcely; then a professor of our College (Mr. Malan, Senior,) went and spent two months there. Finally, in the beginning of last September brother Geymonat went there and established himself for the present."

"He has just made, at the request of the Table, an exceedingly interesting visit to a mountainous commune in the province of Chiavare. One family, consisting of thirty-three members, had announced their decision to come out from the Church of Rome, and their desire to unite themselves with the Evangelical Church, as they were in reality already members of it; and requested to have instruction and direction given them. Mr. Geymonat was received with the most lively demonstration of joy and cordiality by these new brethren, whom the reading of the Bible alone had brought to the knowledge and the love of the truth. They appeared to be fortified by the grace of God in the faith which they had embraced, and only to want an evangelist, or at least a schoolmaster, to instruct both them and their children."

"At Pignerol an evangelist has been established for about two years, and has taken charge of the Waldenses residing in that city and its environs."

"But if in the localities we have just mentioned, and in many other places in our dear country, we are permitted to testify to the encouraging progress of Divine Truth, it is in an especial manner at Turin that the Lord has been pleased to give success, far beyond our hopes, to the labours of the missionaries of our Church. You know that brother Meille has been settled there since the month of November, 1850, and has charge of a regular service in Italian, as well as preaching the Gospel to the Italians at Milan. He too, at first, had but very little encouragement, being obliged to confine his labours during many months to the instruction of a few emigrants,—Tuscans, Neapolitans, Romans, and Lombards,—some of whom brought their political prejudices with them to the study of the Bible, as well as all the bitterness of disappointed hopes. A small number only of these first hearers appear to have received serious and durable impressions. After a few months the private meetings began to be attended by the natives, belonging principally to the working classes, who could generally be distinguished by their serious attention and their uncommon docility. The number of hearers at the public service continued to increase. Soon a few of those persons who were most advanced in the knowledge of the Gospel requested formally to be received into the Waldensian Church, considered by the Italians as the true rational Christian Church. From time to time lists of those who professed to adhere to the doctrine and the discipline of the Waldensian Church were transmitted to the Table. The work increased rapidly. A single labourer could no longer

suffice. Another was accordingly added to this field in the spring of 1851, in the person of the Rev. Mr. Geymonat. Later still the 'Table placed at Turin a converted Italian, in the capacity of schoolmaster for the Italians. For as a large number of Piedmontese families had united themselves to us, it was necessary to furnish them with schools for the instruction of their children driven from the Roman Catholic schools."

France.—The Empire is established for the present, in France; but it has not, as yet, improved the position of Louis. The great powers of the continent, Russia, Prussia, and Austria, are not so prompt to recognise all his demands as he had anticipated. Their note in reference to the assumption of the crown was somewhat mortifying;—they withheld the usual address of "brother,"—evidently intending not to commit themselves, directly, against legitimacy. Moreover, he finds himself without the countenance and aid of even one well-known name. His coadjutors are all of an inferior class, as regards talents and distinction. He feels this, and has made overtures to the moderate Republicans, Lamartine and Cavaignac, among others, and to some of the more eminent of the legitimatists, but did not succeed in gaining any of them over to unite their fortunes with his. We still believe that he will find himself driven, even if reluctant, to some warlike enterprise. The Pope has consented, it is rumoured, to come to Paris at the coronation of Louis; with the understanding that the Emperor is to annul, in part, at least, the barriers which, under the name of the "Gallican liberties," have long stood in the way of the direct exercise of the papal authority in France. If this be so, and the exulting tone of the ultra-montane, a high-papal prerogative party, seems to confirm it, France will be more completely under the control of the Vatican than she has ever been. The correspondent of the "Presbyterian" thus speaks of the tendencies of Louis—

"The natural, and almost unavoidable tendency of his government, from the way he came to power, is to promote, on every side and under every form, what is called *authority*, though its real name is *strength*, and to crush every kind of resistance or opposition. With such sentiments, the spirit of Rome is too congenial not to lend them its cordial assistance, under the condition, of course, of reciprocal help. Political and clerical power will meet, in unholy alliance, and the liberties of the people of God, if not their blood, will serve to pay the bargain. You will think my forebodings too gloomy; but I can hardly doubt but we are beginning a series of acts of oppression that will lead to a second edition of the *Revocation de l'Edit de Nantes*, if the present state of things is to last for any length of time."

There is one ray of light amid the darkness. The evangelical party in the Protestant church, have succeeded in choosing, in Paris, by a large majority, their candidates for a seat in the body which is to manage, hereafter, ecclesiastical affairs. The contest was warm;—the rationalists made great efforts.

England.—The Derby ministry has been succeeded by a coalition ministry—Peelites, Whigs, and moderate Reformers. The Earl of Aberdeen is Premier, Lord John Russell taking the foreign department. In talents and experience, the new ministry is strong, but we confess to no little apprehension regarding their course on topics having a religious bearing. The Papist members constitute a part of their majority, and can put them in a minority any day. Gladstone, the leading *lay* Puseyite, is one of the Cabinet. Aberdeen, and Sir James Graham, were opposed to

the bills lately passed for the restraint of Popish assumptions; and finally Lord John Russell has intimated that a bill will be again introduced for the admission of Jews into Parliament. The new Cabinet will propose another reform bill enlarging the franchise.

The anti-slavery spirit is again aroused in Great Britain and Ireland. Every body has read "Uncle Tom's Cabin"—meetings have been held in the principal cities, attended by the most influential of all classes, denouncing slavery, and remonstrances have been drawn up—one by the ladies—headed by some of the highest rank, to be transmitted to this country.

We referred in our last to the attempts making by the Puseyites to revive the legislative powers of the convocation. The correspondent of the "Presbyterian," in an account of the late meeting of that body, makes the following statements:

"Both Houses, the upper and the lower, assembled with great pomp and parade in the Jerusalem Chamber, adjoining Westminster Abbey. After devotional exercises the two Houses separated, to meet in different apartments, the Upper House consisting of the Archbishops and Bishops, and the Lower House consisting of twenty-three deacons, fifty-seven archdeacons, twenty-four proctors for the chapters, and forty-two proctors for the parochial clergy. Being absolutely prohibited, by act of Parliament, from making decrees or canons of any kind, the discussions were limited to an address to the Queen, which was moved by the Archbishop of Canterbury, Dr. John Bird Sumner, an excellent and thoroughly evangelical prelate, to whom the Christian world has been laid under deep obligations by his admirable writings, more especially his 'Records of Creation,' and his practical expositions upon various books of the New Testament. The Archbishop's address was couched in a moderate and judicious spirit. But the Tractarians resolved to take high ground, and to call upon her Majesty to authorize the Convocation to proceed to deliberate upon ecclesiastical matters. An amendment to the address, containing such views, was accordingly proposed by the Bishop of Oxford, who, although he bears the honoured name of Wilberforce, being a son of the illustrious philanthropist, is, nevertheless, quite Tractarian in his tendencies. A warm, and sometimes almost stormy, debate ensued, which, for the first time since 1717, was adjourned for several days, and the Convocation, chiefly in consequence of the mild and conciliatory spirit of Dr. Sumner, remained in session for three weeks, contrary to its usual custom, without being prorogued by the Primate. At length the Bishop of Oxford, having gained his object, to allow his friends, the Romanizing clergy, to speak their mind on the revival of Convocation, withdrew his amendment, and the House agreed to an amendment proposed by the Bishop of Salisbury, that it was not necessary to petition her Majesty for leave to sit at present, but at the same time affirming that, on a future day, the revival of the active functions would tend to the welfare of the Church. Such was the lame and impotent conclusion to which the Upper House of Convocation came after much empty vapouring, and idle, unprofitable disputation.

"The Lower House are limited in the range of their deliberations to what are termed *gravamina* and *reformanda*. Dr. Spry accordingly produced a very long, rambling list of grievances to be proposed for consideration to the Upper House. This list might almost be said to be *de omnibus rebus et quibusdam aliis*, but all pointing towards the necessity of reviving the deliberative powers of Convocation. A lengthy and keen debate ensued, in which Archdeacon Gorbett boldly warned the members of the danger upon which they were blindly rushing. "In my opinion," said he, "this is the first step of a revolution; and we are on the eve of a revolution." This is all too

true, we fear, if the Church of England be not saved from her own clergy. 'There is no hope for her now, but in the laity of her communion.'

The infusion of the lay elements into her courts and constitution seems to be absolutely demanded, if she is to be saved from self-destruction. 'The lay members of the Church, headed by the Earl of Shaftesbury, are becoming wide awake to the urgency of the crisis.'

Ireland.—We have heretofore furnished our readers with statements respecting the progress of Protestantism among the Irish papists. The following from the "*Nation*," a Popish paper, confirms all that has been asserted by the other side.

"There can no longer be any question that the systemized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the (Roman) Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland. Travellers, who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion; and are founding new churches for the accommodation of their purchased congregations. Witnesses more trustworthy than Sir Francis Head—(Roman) Catholic Irishmen, who grieve to behold the spread and success of the apostacy, (true Christianity,) tell us that the west of Ireland is deserting the ancient fold; and that a class of Protestants, more bigoted and anti-Irish, if possible, than the followers of the old establishment, is grown up from the recreant peasantry and their children. How is it to be met and counteracted? is the problem. How is it to be arrested? is a solemn question which priest and layman, which citizen and politician, should seriously consider; for our history tells us that the most persistent and formidable enemies to (Roman) Catholicity were the children of the first generation of Irishmen who joined the Established Church. Shall the sowers and tract-distributors accomplish the work which all the force of England, for three hundred years, has been unable to effect."

AFFAIRS AT HOME.

Southern Agricultural Congress.—The Southern Central Agricultural Society of Georgia has issued an address, inviting the cultivators of the soil, in every section and district of the State, to send delegates to Macon on the 20th day of October next, for the purpose of adopting measures preliminary to the assembling of an Agricultural Congress of the slaveholding States, at such time and place as may be deemed most acceptable to the States to be represented in it. The chief objects of the Congress will be—

"To adopt measures to improve the present system of agriculture; to develop the resources and combine the energies of the slaveholding States, so as to increase their wealth, power, and dignity, as members of the Confederacy; to foster scientific pursuits, promote the mechanic arts, and aid in establishing a system of common schools; to assist in bringing the South in direct commercial intercourse with distant countries; and to 'cultivate the aptitudes of the negro race for civilization, and consequently Christianity—so that by the time that slavery shall have fulfilled its beneficent mission in these States, a system may be authorized by the social condition of that race here, to relieve it from its present servitude, without sinking it to the condition of the free negroes of the North and West Indies.'"

The gist of this design seems to be in the last paragraph, "to cultivate," &c. Bating the nonsense about beneficent mission, and need of cultivating minds for civilization and Christianity; this is a remarkable move-

ment. It furnishes proof positive, that not a few minds in the South are thinking of emancipation as not very distant. We hope they will go on with their scheme. Some of their projects are impracticable, it is true: they cannot change the established laws of society and of trade, but let them begin to teach their slaves—let them hold out the idea of ultimate emancipation, and great results, perhaps, some they do not think of, will follow. There is encouragement yet, for Northern "agitation."

CHURCHES IN THE UNITED STATES.

	Number of Churches.	Aggregate Accommodations.	Total value of Church Property.
Baptist,	8,791	3,130,870	\$10,931,382
Christian,	812	296,050	845,810
Congregational,	1,674	795,177	7,973,962
Dutch Reformed,	324	181,986	4,096,730
Episcopal,	1,422	625,213	11,261,970
Free,	361	108,605	252,255
Friends,	714	282,823	1,709,867
German Reformed,	327	156,932	965,880
Jewish,	31	16,575	371,600
Lutheran,	1,203	531,100	2,867,816
Mennonite,	110	29,900	94,245
Methodist,	12,467	4,209,333	14,636,671
Moravian,	331	112,185	448,847
Presbyterian,	4,584	2,040,316	14,369,889
Roman Catholic,	1,112	620,950	8,973,838
Swedenborgian,	15	5,070	108,100
Tunker,	52	35,075	46,025
Union,	619	213,632	690,065
Unitarian,	243	137,367	8,268,122
Universalist,	494	205,462	1,768,015
Minor Sects,	325	115,347	741,980
Total	36,011	13,842,896	\$86,416,830

In the number of churches and in church accommodations, it appears the Methodists are far in advance of all other bodies, the Baptists next, and then the Presbyterians. As to the Papists, they are far in the rear, and so are the bodies styled non-evangelical, or, more correctly, "grossly heretical." The proportion of church accommodation to the whole population, is much greater than was previously supposed. Taking *all* into the account, there is one church for something over every 500 of the population.

Population.—Some curious facts have been brought to light here.

"The investigations under this head have resulted in showing that of the free inhabitants of the United States, 17,736,792 are natives of its soil, and that 2,210,828 were born in foreign countries; while the nativity of 39,227 could not be determined. It is shown that 1,965,518 of the whole number of foreign born inhabitants, were residents of the free States, and 245,310 of the slave States. It is seen that the persons of foreign birth form 11.06 per cent. of the whole free population."

This is a much smaller proportion of foreign population than was generally reckoned. But again, and here some very instructive facts will be met with.

It is found that out of 17,736,792 free inhabitants, 4,112,433 have migrated and settled beyond the States, of their birth. 335,000 natives of Virginia,

equal to 26 per cent. of the whole, have found homes outside of her own borders. South Carolina has sent forth 163,335, which is 36 per cent. of all citizens of that State living in the United States at the date of the census, and forms the astonishing proportion of 59 per cent. of those remaining in the State of their nativity. North Carolina has lost 261,575 free inhabitants, equal to 31 per cent., by emigration."

Here are the effects of slavery. South Carolina, which has the largest slave population in proportion to the whites, has certainly more of her natives residing now out of her territory than she has at home, driven away to free States mostly, and so, though not quite in the same proportion of Virginia and North Carolina. These are old slave States, and show the workings of the system.

NOTICES OF BOOKS.

AN APOLOGY FOR THE BOOK OF PSALMS, IN FIVE LETTERS, Addressed to the friends of union in the Church of God. By Rev. Gilbert M'Master, D. D. 12mo. pp. 223. Philadelphia: Smith & English, 36 North Sixth street, 1852.

Many of our readers are familiar with this work, and are aware that it has been regarded as an able and satisfactory defence of the claims of the Psalms of the Bible, to be employed as a manual of praise in New Testament times. As a compendium of the history of the Church's Psalmody, it holds the first place. The arguments are well selected, and, excepting some stiffness and obscurity of expression, (faults which characterize all the writings of this author,) they are well stated and illustrated. We are compelled, however, to remark, that we looked with some little suspicion, at first view, upon the short clause attached to the title—"Addressed to the friends of union"—and that a careful examination of the work has confirmed our suspicions. In fact, this volume does not vindicate the *sole* and *exclusive* use of the Bible Psalms in the worship of God. It evades the direct discussion of this question. The following paragraphs on page 203, present the terms on which the author would unite, so far as this question is concerned, with the hymn-singing denominations, and also show that we have not misinterpreted the bearing of the work.

"Before closing these remarks, we embrace the opportunity of offering a brief word in reply to the inquiry: How shall the evil complained of be remedied? The inquiry is reasonable; and to it our response is:—

"1. In a faithful version, and with as much elegance as is possible, consistent with fidelity, in *prose* to be chanted; or, in *metrical language*, tasteful poetry, to be otherwise sung, restore, in its entirety, to the Psalmody of the Church, the book of Psalms.

"2. If the Church authorize it, collect from the books of inspiration at large, a volume or volumes, of inspired poetic matter, in prose or verse, leaving her ministers and people to use, or not to use, at pleasure, such collection or collections.

"3. When the sources of inspired poetry are exhausted, if any enlightened and sanctified minds wish for more, *which is not probable*, let the Church, duly impressed with the solemnity of the inquiry, and with the hazard of the undertaking to meet that wish, in council endeavour to ascertain what it may, in the case, be *necessary, safe, or advisable* to do; and thus, by a common consent, settle the *what* and the *how* of the subject of inquiry."

In justice, however, to the cause of Bible Psalmody, we must add that the *arguments* of the writer reach much beyond his design in offering them. He intends only to vindicate the Scripture Psalms as fit for use

now, and as the best, which will not, in many cases, perhaps most, be very strenuously disputed. His arguments prove—and in this aspect we fully commend his labours—that no other than Scripture Psalms ought to be used.

PREPARATION FOR DEATH THE BUSINESS OF LIFE. A Discourse on the Death of the Rev. Samuel Brown Wylie, D. D. By John Niel M'Leod, Pastor of the First Reformed Presbyterian Church, New York.* 8vo. pp. 31. New York: G. & H. Miller, 645 Broadway. 1852.

This discourse is creditable to the abilities of its author. Its subject was certainly no common man, and especially as a teacher of candidates for the ministry, exercised no small measure of influence. In early life, Dr. Wylie was an able defender of Covenanting principles—and his defection in his latter days should not blind us to the excellencies of his character as a man. He was not, indeed, a reformer. He took no prominent part, within our recollection, in the great movements which have had for their object the removal of great evils from the social state, but with most of them, we have no doubt he sympathized. His portrait is drawn in this discourse in free and pleasing colours, and yet we do not say that it is much flattered. The style and arrangement of the discourse are good—and we presume that this effort will be regarded by the friends of the deceased as the best of the many eulogiums to which his death has given occasion.

THE BOOK OF POETRY: illustrated with engravings on wood, from original designs by Darley, Doepler, Oertel, and Schussele; pp. 256. *Presbyterian Board of Publication.*

This is a beautiful Book, got up in the best style of art; finished on paper, smooth, thick, and slightly coloured; substantially bound, with gilt cover and edges. The selections are excellent, and we are pleased to see among them "The Cameronian's Dream," "The Hymn of the Vaudois," and "The Vaudois' Wife." This effort to furnish a book of instructive and animating poetry, should meet with encouragement.

"GRANDMOTHER'S PARABLE, and "MY OWN HYMN BOOK," have also been placed upon our table, both issued by the Board of Publication, and designed for juvenile readers. The last, as a *reading* book, may be profitably put into the hands of children; but we do not like the title. The only "hymns" to be sung as devotional songs are those found in the Bible. None can compare with them in excellency.

"THE TRUE PRESBYTERIAN." We have received a paper with the above title. It is published in Newark, N. J., by Ellison Conger. It is full of excellent matter, original and selected. The publisher gives his views in this No. on Matt. xxii: 31,—“Render unto Cæsar,” &c. He takes the right ground when he says, “When governments, either in their original constitution, or in their laws, refuse to establish and cherish the true religion, allegiance would be sinful; and any act of obedience to such government, in things lawful, should be accompanied with a protest, that their compliance is not to be construed into approval of the infidelity of their government.” We wish Mr. C. success in advocating the claims of Christ.

* The New Light Congregation which claims that name, as most of our readers are aware.



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

MARCH, 1853.

[For the Covenanter.]

A DREAM.

Sitting in my study one evening and busily employed in my usual avocations, I was suddenly overpowered by sleep; but my senses remained, and my mind seemed only diverted by a strange musing on what had occupied it just before. Absorbed as was my attention, I scarcely heard my door opened and some one enter; but, as he approached my table, I looked up and beheld a countenance of unwonted dignity, wisdom, and benignity. Surprised, but awed, I could only gaze in silence and wait the stranger's will. I observed with pleasure that he cast his eyes over my books, and that a beam of approbation lighted his face. "I see now," said he, "and have known before, the pursuits and inquiries which occupy your mind. Follow me, and you shall behold and hear much that will satisfy and confirm." Trust and reverence for my unknown guide concurred with my curiosity, and, without hesitation or fear, I obeyed.

We were quickly out and abroad. To my astonishment, we were soon involved in pitchy darkness; but my guide moved forward, secure and constant as in the open day, and, taking me firmly and kindly by the hand, with a few encouraging words, dismissed my uneasiness. (Is. xlii. 16.) Presently strange sounds were heard, which rapidly increased, as if we were in the midst of multitudes of men earnestly and variously employed, and at intervals and distances, which I had little means of computing, red and lurid flames burst forth, exposing for a moment the crowds through whom we passed, with their strange and oftentimes horrid employments. Birds of prey were seen hovering over them in the air, but soon disappeared in this black night, or in the blacker smoke which followed the flame. At times, gorgeous temples and altars were exposed red with the flame which discovered them, but the ground about them redder with blood. In the darkness, horrid outcries were heard—sometimes like shouts of victory—sometimes like the wails and groans of the dying—sometimes like the noise of the wild laughter and mirth of the insane—sometimes followed at still longer intervals by deep and almost noiseless moans. Suddenly an awful flame, followed by black streams of smoke, called my attention:—the earth opened a wide and awful chasm, into which vast numbers, young and old, were at once swallowed up, with shrieks of despair, and the darkness that followed made their doom the more frightful. (Ps. ix. 17.) But the dreadful noises were uninterrupted, and ter-

ror began to take possession of me. At that moment I thought my feet were slipping in warm blood, and a sickening sensation of fear and distress, too great to endure, overpowered me. I could only utter the words, "Where are we?" (Ps. cxix. 92.) My guide kindly, but solemnly, replied, "We are in the world yet, but be not afraid; we shall soon be in a better place." His word and tone reanimated me, and I spontaneously looked up, and to my surprise that strange and confidence-inspiring countenance was visible in the darkness, for it seemed invested with a calm and supernatural light which illumined only itself. I then noticed, too, for the first time, that all around our feet there followed a circumference of light reaching just far enough for every step, and no more. (Ps. cxix. 105.) I felt completely re-established for a moment and then remembered what I had read about "the thick darkness that should cover the nations," about "the brands plucked from the burning," about "the light that shineth in a dark place," and about "the light being short because of darkness." I could now, with less alarm and more composure, look upon the objects that were brought to light by the still horrid flames that from time to time gleamed in the surrounding darkness; and, oh! the very remembrance is distressing. Murder, the work of deliberate malice or fierce revenge; obscenity and base lust; countenances black with guilt, haggard with avaricious care, distorted by passions, bloated and deformed with crime and vice; and the shocking blasphemies and execrations yet ring in my ears. (1 John v. 19; Ps. liii. 1—3.) I secretly cried, "My God, save me—gather not my soul with sinners—deliver me from among them that go down to the pit." The crowd often pushed against me to separate me from my guide—sometimes seemingly undesigned; but I felt at times a violent grasp of my arm to bear me off, and sometimes soft whispers were heard close to my ears, but happily to no other purpose than to draw me closer to my guide, now my friend, and to feel more powerfully his stronger grasp of my hand. I thought of the Scripture which says, "Who shall separate us from the love of Christ?" "My sheep shall never perish; neither shall any pluck them out of my hand."

To a faint but widely spread light, which seemed yet at a great distance, my attention was now directed. It appeared to be over a vast misshapen building, or rather broken down wall of a building, of whose form, extent, and proportions, I could form no conjecture; yet it was the only light in the world, and seemed to have some distinct and determinate outline by which it was separated from the world. And, indeed, as we drew near enough, I could discover that it had no proportions, either in the outline or in the materials, or in the thickness of the walls, or in their height. But while, in all parts of it, it was meant to indicate a difference, in some places it was so low that the openings left for gates were useless and unnecessary, and the appearance of the people outside and inside was very similar. At other places the walls were higher, and, from the light that now shone as we neared the edifice, the condition of those within and those without was very different. I could now see, as we looked within this vast edifice from a slight elevation as we approached, that the original foundation had in some places been entirely abandoned, the old walls torn down, and, while large masses remained in their fallen state, some of the lighter materials had been used to extend the limits without the precaution of any foundation at all. I thought of the words of Christ—"Every one that heareth these sayings of mine, and doeth

them not, shall be likened unto a foolish man which built his house upon the sand. But even where the wall remained on the original foundation, symptoms of great decay and dilapidation were manifest, while large and frequent marks of untempered mortar, and huge masses, fallen and lying on the ground, threatened the safety of the inmates. From time to time I noticed persons coming forth from various parts of the building, each bearing a light of various hue and brightness, to carry it forth into the surrounding darkness, and that the foul birds, or birds of prey, were here, apparently, at least, more numerous and active, and with the flapping of their wings endeavoured, too often successfully, to impair or extinguish the light. The roar of lions, too, and the howling of wolves, were often heard, forbidding entrance or egress to any of its faithful inhabitants. I felt confused, and my alarm returned; but my guide reassured me by telling me that, within these strange limits, I should see the place of which God Most High had once said, "This is my rest; here will I dwell, for I have desired it."

And now we entered at one of the gates around which there appeared to be fewer obstructions, and the adjoining wall less insecure. If my confusion had been great before, it was increased to amazement as I looked round and over the vast and strange scene before me. There was such a light, and so commanding, that it seemed almost to be visible and audible in declaring these wondrous words—"Life and immortality brought to light." Yet at one extremity of the enclosure, for it could not be called a building, I saw an extensive area that, when I was outside, appeared to me to have a faint radiance of the light, now in darkness by strong contrast, and only illumined by those red and lurid flashes which, to my terror, I had seen before; and persons just visible moving about in great state, clothed in rich, but red, attire. Whilst I was wondering in myself how such darkness could have gotten into the precincts of light, I heard my guide pronounce with great solemnity the words—"Mystery, Babylon the great, the mother of harlots and abominations of the earth," and I turned away. In another direction, contained within a slight separate enclosure where more light shone, I saw mitred bishops of various degrees of dignity, clothed in lawn, attended by a long train of persons of inferior rank, all variously and many actively employed in stately and solemn services. As I wondered at the superstitious reverence of the one, and the lordly state and authority of the other, at the forms of prayer, too, and the prolonged and numerous ceremonies in which they were employed, I felt the repugnance of the whole to the simplicity of Christ; and my guide's voice was again heard saying, "Call no man your father on earth; call no man your master on earth; for one is your Father and one is your Master which is in heaven, and all ye are brethren." I saw, moreover, some spots of blood on the bishops' lawns, which, it seems, could not be washed out. My attention was then directed to various other enclosures, very extensive, very active, and very earnest. Some marked with gravity, wisdom, and devotion, that it was pleasant to behold, and all claimed to be discharged from every other obligation than what was enjoined by the written law of the house within whose broken-down wall they dwelt. But restraint appeared to be hateful to the majority, and the minority were unheard or silent. Confusion was prevalent and manifest, though much attention was devoted to the attainment of harmony, and the most useful and powerful part of their energies, which were unquestionably great, and in many instances admirable, were

vented in agreeing to send to others far away, what they could not agree among themselves at home. In other departments the voice of blasphemy was distinctly audible, and the most horrid and palpable falsehoods invented, taught, and supported as true. The darkness here was like the darkness at the other extremity, too great to see what was passing; but there was a manifest warning in characters of awful light just on the outskirts. "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and many shall follow their pernicious ways."

But what struck my attention, after I had cast my eyes around, was a wondrous "ladder set up on the earth, whose top reached to heaven." It rested on the ground just where the light shone brightest; and I noticed near its foot a large volume open, and emitting constant and brilliant rays, each of them significant of its mysterious teachings. It had written on it, "The Word of God," and these words, "I am the way, the truth, and the life, and no man cometh unto the Father but by me," were either heard or seen along its way as far as eye could see or ear could hear. Many came to the foot of the ladder, and turned away either because they were blind and could not see the light, or because, seeing the light, they found it painful and hateful to their sight. (John iii. 19.) Others came and ascended—some with trepidation at the first step, but oh! joyfully and securely as they advanced. I followed some with my eye till they disappeared in the effulgence of glory at the top; and, whilst I was gazing, a wave of the transparent cloud opened as they entered, and a sight was for an instant presented as was too much for mortal eye to endure. Such a form—such a countenance!—the same that was once on earth, but oh! how changed! (Isa. vi. 5; xxxiii. 17. Acts vii. 55.) It filled me with a transport of joy unspeakable and full of glory, and, overpowered, I had fainted and fallen, had not my guide sustained me and kindly said, "Be of good cheer, you shall see that face again, and be better and fully fitted to endure the sight." "Be thou faithful unto death, and I will give thee a crown of life."

I now looked over the scene before me with other thoughts—grief at the various misapprehensions, and admiration at the intense activity which was all around me in every department. If the noise and activity of the world through which we passed was great, here it seemed not only to have a higher and nobler form, but a higher degree of earnestness and purpose and energy, and it convinced me that even where the Word of God does not work salvation, it raises and animates the human soul to greater power and better things even for this life. "Many shall run to and fro, and knowledge shall be increased." The contrast between what I had seen in the dark places of the earth, filled with the habitations of horrid cruelty, and what was now before me, was very great in all respects.

But my inquiring eye was directed to look for the hidden ones of the earth. (1 John iii. 1.) I thought I could see here and there, dispersed among the crowd, many on whose forehead was the crown of "holiness to the Lord," in their devotion of themselves, entire and only to him, marked in a countenance which indicated frequent and earnest communion with God in prayer, and the power of that meditation of him which is sweet, and separates the godly and marks them every where. (Rev. xiv. 1.) The hypocrite, will he pray always—can he delight himself in God? And I felt assured that I saw many who gave proof that the Word of God is

doing a work which the world knoweth not of. As I walked with my guide through this great enclosure, I heard the voice of prayer that I was assured was prayer indeed, and of praise that was praise indeed. At length we reached a retired spot that was so marked that I wondered I had not noticed it before. Here green pastures and still waters were to be seen. The tabernacle-looking structure had a very unpretending appearance; it seemed as if it had had hard usage, and bore the marks of age, but was in good repair, and every thing in and around indicated provisions for comfort and security. The inhabitants, too, as they became visible, bore in their manner and appearance generally a great deal of that character I had been looking for, and some of them wore a garment of that which seemed to be sackcloth. I inquired, Who are these? My guide replied, "They are the witnesses—witnesses for Him whose glory you lately discovered. They maintain with one voice what all other Christians believe separately—'Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory, and blessing;' that he is possessed of a legitimate claim to all obedience within his church, and to all homage and obedience from the nations around. 'He is the Prince of the kings of the earth,' they assert, and they will have nothing to do with any system, civil or ecclesiastical, that does not in principle and practice recognise Him as such. In the meanwhile, they acknowledge their obligation to do 'good to all;' but mostly 'study to be quiet and mind their own business.' They have a noble ancestry, and are not without some 'good report of them that are without.' But they dwell alone, as you see, and are not reckoned with the nations; they are 'without the camp, and are gone forth bearing His reproach.' It is rather a difficult place to live in," he added, (2 Tim. iii. 12;) "and hence many have left them at different times and under various pretexts, (2 Tim. iv. 10,) and all who remain there must have more or less of that character which distinguished a great man of old, who 'chose rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season.'"

A very remarkable circumstance then struck my attention: they had pitched their labour, made hard by the foot of the ladder, so that bright rays from its very top shone down upon them at times, and the way to it seemed short and easy, while the other enclosures were not so carefully located, and some of them were so far off that it was next to impossible they should ever see any thing of it. Surely, I thought, these are a wise people; they ought to have their conversation much in heaven, since it is so near. I listened, and heard earnest prayer and lament: "Oh, God! the heathen have come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." Too true, thought I, as I looked around. This was followed by loud and joyful praises in heaven-inspired and heaven-inspiring thoughts. Again I listened, and heard voices of loud and angry debate, and was distressed. "Be not concerned," said my guide, "God-fearing men are very plain at times and over-hasty; you will hear something different presently." At length the noise ceased, and a subdued and earnest voice in prayer was heard. Such confessions of sin as did me good to hear; such entreaties for forgiveness; such earnest supplications for direction from on high, for compassion on a feeble and afflicted witnessing remnant, on the backsliding churches and on a lost world! And then began, as with one loud voice, the song of God's redeemed servants and people—"Behold how good

and how pleasant it is for brethren to dwell together in unity!" Who that has ever heard it, as it ought to be heard, can ever forget it? I said in my heart, "If I forget thee, O Jerusalem, let my right hand forget her cunning." "Thy people shall be my people, and thy God my God."

At that moment an awful peal was heard reverberating far from on high. Whence it came who could tell? but it was ominous of somewhat great and wondrous. Earth shook and trembled. Awe-struck, I hastily looked around; but oh! what a change that one glance presented! The high wall was cracked, bending and falling; countenances were now black with despair and horror, that a moment before were dazzling with earth's joys and pursuits, (Isa. xxxiii. xiv;) and the mourning faces of the pious, scattered all around, were radiant with the most joyful hope. (John xvi. 22.) I heard the voice of my guide—"Be ye ready, for ye know not the day nor the hour when the Son of man cometh." Overpowered with emotions in which it would be difficult to determine whether transports of joy or of dread had the ascendant, I awoke; but not without being assured that I had heard many voices, loud and earnest, cry, and very many from the little sanctuary without the camp—"Even so, come, Lord Jesus, come quickly." C.

(For the *Covenanter*.)

Eden, Feb. 3, 1852.

REFORMING EFFORTS.*

REV. AND DEAR SIR:—My people and the friends feel as if they had lost one eye. The Reformed Presbyterian has arrived very punctually, and brought us good news from the Emerald Isle, but no *Covenanter*. Is the editor sick, or is the mail to blame? Matters of great moment are passing in review, and we see them in the light of the *National Era*; but we want to have some remarks on transpiring events from the *Covenanter*. Roney speaks well; Bailey exhorts well; but we want to hear what the *Covenanter* thinks of all these matters that engross so much attention. Our journals do pretty well; yet we think they fail in not looking enough at the One, like the Son of man, who sits at the helm of the bark—who moves and regulates all the springs and wheels of the mighty machinery.

Our anti-slavery journals have a Quaker Christ, or spirit; but they have not enough of the personality of the invisible Saviour. They plead the cause of the oppressed well. We are thankful for their efficient aid; but they all need the aid of the veteran scriptural abolitionists to show the way of God more fully. Yes; and, if we will think and speak correctly, there is a great defect even among the covenanters and in their journals, in not looking enough to Jesus, that we may be enlightened and saved. We are glad to see people at work: Liberty men—free soil men, Garrison men—abolitionists of every grade, type, complexion, and character; but we are very sorry there is so much dependence on carnal weapons, and so little disposition to use the spiritual panoply—so much truth in man—so little trust in God, who, after all, must do the work, and should and will bear the glory. We all are so childish that we look on the motion of the wheels as if they moved themselves.

* This article, it will be seen, is dated a year ago. We attempted to decipher it then, but failed to satisfy ourselves, and laid it aside. It met our eye again, and, with long and earnest attention, we think we have succeeded in making out its substance; and, as we have interpreted it, it is as applicable now as when it was written.—ED. COV.

When will we put away childish things and see the Spirit of Christ moving the wheels of this complex machinery? Oh for the age of faith and correct vision, when Christ will be all in all—when there will be far more vitality than ever has been! and at the same time all be ready to say, like Paul, “I live; yet not I, but Christ.” “I can do all things through Christ strengthening me.” Things will then go on prosperously, when Christ is at the head of affairs. He will then arise in majesty and in might to break the chains of oppression, and demolish the thrones of tyranny and despotism. Reformation will then be the order of the day, and it will be easy and rapidly progressive. Nations will be born at once, without the long and laborious toil which now characterizes the efforts of the missionary, and the kingdoms of the world will become the kingdom of the Lord, and of his Christ. Still, while all dependence should be placed upon Christ, we should not be idle; we should think it our honour and our privilege to be workers with God, and be rattling our drums to spread his Spirit.

You will recollect, at last Synod, I proposed to give \$50 to the support of home missions, if three more would pledge the same. Only one, Dr. Willson, responded to the proposal. I was then—I am now—sorry that such was the case. I did not do it right. I calculated too much on myself and the brethren, or it would have been more respectfully treated. I have been exhorting my congregation feebly to do something in this matter; and the congregation voted some time ago that the collection of the first two Sabbaths of each month should go to that object. I now learn that they have about \$40 in the treasury for that object. You may report this fact to the board, viz., that from me they can draw, at three months' warning, \$100, to be applied and used in domestic missions. The West has been cruelly neglected. Something must yet be done—something *must* be done to enlighten the great West, the centre, now, of the United States. We have one young man in Iowa that, we hope, will be a labourer in that great field. We have another settled partly in Missouri, and partly in Illinois. But what is that to the great West? We have four missionary stations in Illinois; but one more could be established if we had suitable labourers to till them. The way that we have heretofore done is laborious and expensive. One has to do the work of five, or, perhaps I might say, of twenty—travelling, like a post-boy, from place to place. This affords the poor destitute people very scanty supply of preaching, with hard toil and much expense. The way it ought to be is this: Our missionary should have a location in the centre of two or three stations, and then he would have time to study and labour systematically among the now destitute people: he could stately attend to classes and schools, and the people who are not in the fellowship of the Church, or of any other but have a desire to receive Sabbath-day instruction, and would come under the stated salutary influence of our missionaries, and, perhaps, give a little for their support. As it is, they get very little good. One while they wait on ministrations wherein human psalmody is used and recommended, and human lies exhibited, and principles of reformation according to the Bible, represented as bigotry and superannuated foreign Christianity, and then we follow a different track altogether—the whole calculated to produce a spirit of skepticism, and they conclude that there is nothing established in religion—that it is all a fable of human contrivance—one as good as another, and neither good for much, only as an amusement for Sabbath recreation. Alas!

J. M.

COMFORT TO THE DOUBTING.

You may know you have faith, I speak still to an afflicted soul, which dare not sin wilfully, inasmuch as you will not part with that faith which you have upon any terms. I will ask you, who have given hope to others that you do believe, and that doubt you have not truth of faith and hope in God, only these questions, and as your heart can answer them, so may you judge. Will you part with that faith and hope which you call none, for any price? Would you change present states with those who presume they have a strong faith, whose consciences do not trouble them, but are at quiet, though they live in all manner of wickedness? or at best are merely civilly honest? Nay, would you, if it were possible, forego all that faith, and hope, and other graces of the Spirit, which you call none at all, and return to that former state, wherein you were in the days of your vanity, before you endeavoured to leave sin, and to seek the mercy of God in Christ Jesus in good earnest? Would you lay any other foundation to build upon, than what you have already laid? Or is there any other person or thing, whereon you desire to rest for salvation and direction, besides Jesus Christ? If you can answer, No; but can say, with Peter, To whom should we go? Christ only has the words of eternal life, John vi. 68; you know no other foundation to lay than what you have laid, and have willed, and desired to lay it right; you resolve never to pull down what you have built, though it be but a little; and it is your grief that you build no faster upon it. By this answer you may see that your conscience, before you are aware, witnesses for you, and will make you confess that you have some true faith and hope in God, or at least hope that you have. For, let men say what they will to the contrary, "they always think they have those things, which by no means they can be brought to part with."—*Scudder*.

FALLING AWAY—NOT TOTAL NOR FINAL.

And whereas it may be demanded why a man who, being at his highest degree of holiness, did yet fall back more than half way, may not as well, or rather fall quite away? I answer, it is not in respect of the nature of inherent holiness in him; for Adam had holiness in perfection, yet fell quite from it, Gen. i. 27; iii. 6. There is nothing in the nature of this grace and holiness, excepting only in the root whence it springs, but that a man may now also fall wholly from it. But it is because grace is now settled in man on better terms. For the little strength we receive in regeneration, is, in point of perseverance, stronger than the great strength which the first Adam received in his creation. Adam was perfectly, but changeably holy; God's children in regeneration are made imperfectly, but unchangeably holy, Jer. xxxii. 40. This stability of grace now consists in this, in that all who, by faith and by the Holy Spirit, are ingrafted and incorporated into Christ, the second Adam, have the spring and root of their grace founded in him, and not in themselves, as the first Adam had, 2 Cor. i. 21, 22. They are established in Christ, Eph. i. 4. Wherefore, all that are actual members of Christ cannot fall from grace altogether; for as Christ died to sin once, and being raised from the dead dies no more, Rom. vi. 5—12, so every true member of Christ, having part with him in the first resurrection, dies no more, but lives for ever with Christ. For all that are once begotten again unto a lively faith and hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, are kept, not by their own power, unto salvation, but by the power of God through faith in Jesus Christ, 1 Pet. i. 3—5.

Now, that a man effectually called, can never fall wholly or for ever from a state of grace, I, in a few words, reason thus. If God's counsel, on which man's salvation is founded, be sure and unchangeable, 2 Tim. ii. 19, and if his calling be without repentance, Rom. xi. 29: if God's love be unchangeable and alters not, but whom God once loves actually, him he loves to the end, John xiii. 1: if Christ's office of prophet, priest, and king, in his teaching, satisfying, and making intercession for, and in his governing his people, be after the order of Melchisedec, unchangeable and everlasting, he ever living to make intercession for them, Heb. vii. 21, 24, 25; and if his undertaking, in all these respects, with his Father, not to lose any whom he gives him, cannot be frustrated, John vi. 39; Luke xxii. 32; John xvii. 15: if the seal and earnest of the Spirit be a constant seal, which cannot be razed; but seals all in whom it dwells unto the day of redemption, Eph. i. 13, 14: if the word of truth wherewith the regenerate are begotten, be an immortal seed, which, when once it has taken root, lives for ever, 1 Pet. i. 23, 25: if God be constant and faithful in his promise, and omnipotent in his power, to make good this his word and promise, saying, I will make an everlasting covenant with them, that I will not turn away from my people and children to do them good, but I will put my fear in their hearts, that they shall not depart from me, Jer. xxxii. 40.—*Ibid.*

THE HAPPINESS OF HEAVEN.

“That which is the peculiar pleasure of the redeemed is, that they shall be with Christ, and see his glory, John xvii. 24. What a marvellous joy will fill our hearts, to see our blessed Saviour, who suffered so much for us on earth, to reign in heaven! Here he was in his enemies' hands; there he hath them under his feet. Here he was in the ‘form of a servant;’ there he appears in the ‘form of God,’ adorned with all the marks of majesty. Here he was under the cloud of his Father's displeasure; there he appears as the ‘brightness of his glory.’ Here he was ignominiously crucified; there he is crowned with immortal honour. Now considering the ardent affections which the saints have to their Redeemer, the contemplation of him in this glorious state must infinitely ravish their hearts; especially if we consider that the exaltation of Christ is theirs. The members triumph when the head is crowned. His excellent glory reflects a lustre upon them, and by the sight of it they are changed into his likeness. If the imperfect and dim sight of his divine virtues in the gospel hath a power to change believers into his ‘image from glory to glory,’ how much more the vision of his unveiled face! Our graces here are but as the rude draught and first colours of the divine image, that shall then be in its perfection. ‘We know that when he appears, we shall be like him, for we shall see him as he is,’ 1 John iii. 2. The similitude between the saints above and Christ is so exact, that if one should enter into the kingdom of heaven, and were not directed by the light of that place, he would be apt to think every glorified saint he meets to be more than a creature. John, the beloved of Christ, and as clear-sighted as any of the apostles, mistook an angel for God; and would have adored him, although he did not appear in his full glory. The kingdoms of the world, with all their splendour, are no more a comparison to it, than a dead spark to the sun in its brightness. The very bodies of the saints shall be raised from the grave, and beautified with eternal ornaments; they shall be companions with the angels, and conformed to the glorious body of Christ.”

—*Bates.*

THE CAPACITIES OF THE COLOURED RACE.

The following is extracted from a speech delivered by Mr. Everett, the Secretary of State, at the late meeting of the Colonization Society at Washington. Coming from such a source, our readers will be pleased to see so public and irrefutable a testimony to the ability of a despised class of our population—an ability displayed, not only in their own country, but here, amid all the disadvantages arising from most depressing circumstances, and from the nearly universal prevalence of a most unholy prejudice. The Colonizationists have little reason to congratulate themselves upon the teachings of their orator,—he sets himself, point blank, against the whole tenor of the speeches, &c., of their advocates, who have heretofore set themselves, with an inhuman pertinacity, to depreciate, that they might the more readily expatriate, this oppressed portion of the population. Ed. Cov.

“Again, sir, it is doubted whether there is, in the native races of Africa, a basis of improbability, if I may use that word, on which a hope of their future civilization can be grounded. It is said that they alone, of all the tribes of the earth, have shown themselves incapable of improving their condition. Well, sir, who knows that? Of the early history of our race, we know but little, in any part of the globe. A dark cloud hangs over it. The whole north and west of Europe, till the Roman civilization shone upon it, was as benighted as Africa is now. It is quite certain that, at a very early period of the history of the world, some of the native races of Africa had attained a high degree of culture. Such was the case of the ancient Egyptians, a dark-coloured race, though not of what we call the negro type. They are considered the parents of much of the civilization of the Greeks, and, indeed, of the whole ancient world. As late as the fifth century before the Christian era, Plato passed thirteen years in studying their sacred records. The massive monuments of their cheerless culture have withstood the storms of time better than the more graceful creations of Grecian art. Races that emerged from barbarism later than those of Africa have, with fearful vicissitudes on the part of individual States, acquired and maintained a superiority over Africa; but I am not prepared to say that it rests on natural causes of a final and abiding character. We are led into error by contemplating things too much in the gross.

“There are tribes in Africa which have made no contemptible progress in various branches of human improvement. On the other hand, if we look closely at the condition of the mass of the population in Europe, from Lisbon to Archangel, from the Hebrides to the Black Sea; if we turn from the few who possess wealth or competence, education, and the lordship over nature and all her forces which belong to instructed mind—if we turn from these to the benighted, destitute, oppressed, superstitious, abject millions, whose lives are passed in the hopeless toils of the field, the factory, the mine—whose inheritance is beggary, whose education is stolid ignorance—at whose daily table hunger and thirst are the stewards—whose rare festivity is brutal intemperance—if we could count their numbers, gather into one aggregate their destitution of the joys of life, and thus estimate the full extent of the practical barbarism of the nominally civilized world, we should be inclined, perhaps, to doubt the essential superiority of the present improved European race. If it be essentially superior, why did it remain so long unimproved? The Africans,

you say, persevered in their original barbarism for five thousand years. Well, the Anglo-Saxon race did the same thing for nearly four thousand years; and in the great chronology of Providence, a thousand years are but as one day. A little more than ten centuries ago, and our Saxon ancestors were not more civilized than some of the African tribes of the present day. They were savage, warlike people—pirates by sea, bandits on shore, enslaved by the darkest superstitions, worshipping divinities as dark and cruel as themselves; and the slave trade was carried on in Great Britain eight hundred years ago, as ruthlessly as upon the coast of Africa at the present day. But it pleased Divine Providence to pour the light of Christianity upon this midnight darkness. By degrees, civilization, law, liberty, letters, and arts, came in; and at the end of eight centuries, we talk of the essential inborn superiority of the Anglo-Saxon race, and look down with disdain on those portions of the human family who have lagged a little behind us in the march of civilization.

“Sir, at the present day, Africa is not the abode of utter barbarism. Here, again, we do not discriminate—we judge in the gross. Some of her tribes are, indeed, hopelessly broken down by internal wars and the foreign slave trade, and the situation of the whole continent is exceedingly adverse to any progress in culture. But they are not savages: the mass of the population live by agriculture; there is some traffic between the coast and the interior; there is a rude agriculture; gold dust is collected, iron is smelted, weapons and utensils of husbandry and household use are wrought, cloth is manufactured and dyed, palm oil is expressed, and schools are taught. Among the Mohammedan tribes the Koran is read. I have seen a native African in this city who had passed forty years of his life as a slave in the field, who, at the age of seventy, wrote the Arabic character with the elegance of a scribe. And Mungo Park tells us that lawsuits are argued with as much ability, fluency, and at as much length, in the interior of Africa, as in Edinburgh. I certainly am aware that the condition of the most advanced tribes of Central Africa is wretched, mainly in consequence of the slave trade, which exists among them in the most deplorable form. The only wonder is, that with this cancer eating into their vitals from age to age, any degree of civilization can exist. But I think it may be said without exaggeration, that, degraded as are the ninety millions of Africans, ninety millions exist in Europe, to which each country contributes her quota, not much less degraded.

“The difference is, and certainly an all-important difference, that in Europe, intermingled with those ninety millions, are fifteen to twenty millions, possessed of all degrees of culture, up to the very highest; while in Africa there is not an individual, who, according to our standard, has attained a high degree of intellectual cultivation; but if obvious causes for this can be shown, it is unphilosophical to infer from it essential incapacity. But all doubts of capacity of the African race for self-government, and of their improvability under favourable circumstances, seem to be removed by what we witness at the present day, both in our own country and on the coast of that continent. Notwithstanding the disadvantages of their condition in this country, specimens of intellectual ability, the talent of writing and speaking, capacity for business, for the ingenious and mechanical arts, for accounts, for the ordinary branches of academical learning, have been exhibited by our coloured brethren, which would do no discredit to Anglo-Saxons. Paul Cuffee, well recollected in New England, was a person of great energy. His father was an African

slave—his mother an Indian of the Elizabeth Islands, Mass. I have already alluded to the extraordinary attainments of Abderrahman—a man of better manners or more respectable appearance I never saw. The learned blacksmith of Alabama, now in Liberia, has attained a celebrity scarcely inferior to that of his white brother known by the same designation. I frequently attended the examinations of a school in Cambridge, at which Beverley Williams was a pupil. Two youths from Georgia, and a son of my own, were his fellow-pupils. Beverley was a born slave in Mississippi, and apparently of pure African blood. He was one of the best scholars—perhaps the best Latin scholar—in his class. These are indications of intellectual ability, afforded under discouraging circumstances at home.”

TOTAL ABSTINENCE RESOLUTIONS.

St. Louis, Jan. 21, 1853.

MR. EDITOR,—At a meeting of the members of the Reformed Presbyterian Congregation of this city, the following preamble and resolution were adopted and subscribed, and a copy ordered to be transmitted to the Covenanter, Reformed Presbyterian, and St. Louis Presbyterian, with a request for publication.

A. C. T.

Whereas, Intemperance is a great dishonour done to God, and one principal source of crime and suffering in the world: *And whereas*, this evil is produced and perpetuated by moderate drinking. It is the temperate drinker who makes respectable and profitable the traffic by which millions of the human family are annually destroyed. It is from that class alone that drunkards come, or can come. Every moderate drinker is, as far as his influence extends, and therefore to the best of his ability, a teacher—and drunkards are the graduates,—and all together form a school of teachers and taught, by which this insidious snare is made successful, and without which Satan would, in this respect, be “bound with a great chain:” *And whereas*, the church is the chosen agent of God on the earth, by which all such evils are to be eradicated, and Satan bound; and the times have so changed that *now peculiarly* the glory of God, the good of man, and the prosperity of Zion, demand of every church member, that his and her influence be decidedly upon the side of entire abstinence from all that intoxicates: Therefore—

Resolved, That we, the members of the Reformed Presbyterian Congregation of St. Louis, do hereby solemnly engage and covenant with one another and with God, to abstain henceforth *entirely* from the use, as a common beverage, of all intoxicating liquors.

ELDERS AND DEACONS.

The following is extracted from an address delivered at the ordination of deacons by Rev. M. Y. Stark, of the Free Church of Canada. We find in the pages of their excellent magazine, “The Ecclesiastical and Missionary Record,” some expressions in regard to grace, &c., that sound rather strangely to us, but we have no doubt they were used in a good sense. Some other expressions might be excepted to, but the drift generally is excellent.

What regards the management of the outward affairs of a church or congregation, is too apt to be underrated in its importance, and very often

through want of consideration by those who have sincerely at heart the interests of religion—deeply concerned about the purity and the spiritual interests of the church, they are apt to keep their view so closely fixed upon this end, and the spiritual agency essential for its attainment, as to forget the necessity, by the appointment of God, of the employment of outward means; and that while the Holy Spirit is the only source of spiritual life in a church, that his agency, being alike promised and communicated through ordained channels, the grace cannot be expected unless these channels be sought and used.

“We find in the early organization of the Christian Church, as the labours of the apostles, in their spiritual functions, increased so as to make their duties in connexion with the outward affairs of the church burdensome, they had recourse to the appointment of deacons. The account of this is given in the sixth chapter of Acts. There are several things worthy of notice in what is there recorded, in regard to this matter. First, the twofold purpose of the institution, to avoid the imputation of interested motives in the administration of the funds of the church, against those whose office it was to labour in the word and ordinances—by which their character might be injured, however unjustly, and their influence and usefulness as spiritual teachers impaired, and to relieve them at the same time from an onerous duty which occupied their time and hindered their undivided devotion to the paramount duties of their office—prayer and the ministry of the word. And these, my friends, are objects of no less importance to the church now, than in the days of the apostles. It is most desirable that ministers and elders should be disentangled, as much as possible, from the more secular affairs of the congregation, both that they may be free from imputations and insinuations against their integrity, or their impartiality, which those whom they may offend by their faithfulness in their ministrations in regard to spiritual things, and the administration of discipline, might be ready to raise against them, however unjustly, catching at any handle which their intermixture with the secular affairs of the church might afford, to injure their reputation or their influence; and also that their time and thoughts may not be diverted from the more important duties and functions of their respective offices, whether as ministers in word and ordinances, or as ruling elders in the Church of Christ. These departments of duty, my friends, require all the time, all the thought, the exercise of all the talents that can be devoted to them, by those who are invested with them. Oh! that this were more deeply felt, both by office-bearers and people, that ministers and elders might feel the importance of devoting as much of their time, their thoughts, and their active labour as possible, to the momentous duties of their responsible offices, and that the people might not view these duties as being so light or easy in performance, and be so exacting in the amount of labour to be performed by their ministers and elders as necessarily to make them slight, or in a great measure dispense with the needful preparation for the efficient discharge of them. It is wretched sparing on the part of a Christian church, to overburden those who are over them in the Lord, so as to stint them in the time needful for study, meditation and prayer; or harass them with avoidable cares. It will be visited upon their own souls in leanness, by the spiritual emptiness which it necessarily begets in those who are to minister to them of the bread and water of life, and in so far as the office of deacon tends to the disburdening of ministers and elders from the outward care of the church, and conduces

to the more effective discharge of their peculiar duties, it becomes in itself an office of high spiritual import, and honourable in proportion to its utility.

The second thing worthy of attention in the account of the institution of deacons is, the peculiar duties of the office—attention to the secular affairs of the church. Men of honest report, full of the Holy Ghost and wisdom, are to be chosen by the people, and devoted to this very business, in whose hands, therefore, the interests of religion are not so liable to suffer by the administrations of these things—men who, by their education, their calling, their familiarity with the conducting of secular affairs, and their intermixing with the members of the congregation in the ordinary business of life, are best adapted for conducting the outward, I do not say secular, business of the church, for what might otherwise be called its secular affairs, obtain a spiritual and sacred character from the higher ends which they are the instituted machinery for effecting. The funds of the church, in so far as they minister to and promote its spiritual interests, its purity, and efficiency, become sacred things.

“The deacons being elected by their fellow-Christians ought to be valued as a mark of confidence and felt to be a call to duty; and the acceptance of office ought to be regarded as a most solemn pledge to faithfulness in the discharge of its functions, and this will be more manifest if we observe, fourthly, the solemnity with which the deacons were set apart or ordained to the office. After they had been chosen under the most impressive injunctions by the whole multitude of the disciples, they were brought and set before the apostles, who, when they had prayed, laid their hands upon them. They were thus, in the presence of the congregation and before God, appointed and devoted in the most solemn manner to the office with which they had been intrusted, indicating alike their responsibility to the church and to the great Head of the church; and where shall we expect fidelity, if not under such circumstances—what stronger pledge or assurance for it can we have, than the assuming of such responsibility in the sight of God and the church? A man who will violate such pledges and the vows of his solemn ordination, must indeed be devoid of all Christian principle, and worthy of the strongest reprobation, and we cannot surely exact or obtain any better guarantee of a man’s purpose and desire to be faithful than his willing undertaking of such an office, and his willing rendering of such a pledge; and there is an additional security given by the character which is enjoined as the rule and standard according to which the members of the church are to make their choice of those who are to hold this office—look ye out among you seven men of honest report, full of the Holy Ghost and wisdom—not only men who bear a character for integrity, whose reputation in the church as upright men raises them above all suspicion of dishonesty, who are well known and well proved as honest, disinterested men—but full of the Holy Ghost—men who give satisfactory tokens by the fruits of the Spirit which they exhibit in their life and conversation, by their zeal and devotedness in the service and cause of Christ, that they are converted men—men who, for love to Christ and love to souls, and desire for the prosperity and efficiency of his church, will be ready to give the small portion of their time and labour needful for the effective discharge of the duties of their office heartily and ungrudgingly, and with all fidelity, and not only so, but men of wisdom—wise to devise and prudent to execute what will be most conducive within their depart-

ment to the interests of the congregation in which they rule—wise to point out to the members their obligations, prudent to admonish, and conciliatory yet firm in the discharge of their duties. This is a high character, my friends, yet not above the attainment of any one of ordinary intelligence and circumspection, who has a heart to the work, and who, not in dependence upon his own strength, but upon the grace of God, will go forward in it. And the duties of the office are such that those who will may easily master the discharge of them. Farther, as the office is not a temporary but a stated and permanent one in the church, those who are invested with it, and who give themselves with diligence and devotedness to the work, will always be increasing in experience, and consequently in efficiency.

“The last thing which attracts our attention in the narrative is, the effectiveness of the office for the ends of its institution, in the advancement and prosperity of the church. We are told that the word of God increased, and that the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith, and we have ample testimony in our own times, that like effects have followed the believing and effective organization of this office in the church. During the most dead and apathetic period of the Church of Scotland’s history, the office of deacon had fallen into disuse. Among the first symptoms of its awakening from its lethargy was the revival, in some instances, of this office, and with what efficiency it has been employed by the Free church, her short but remarkable history strikingly shows. The change that has been effected by its introduction into many, nay most of the congregations of our own church, bears abundant testimony to the benefits accruing from it, by which, from a state of disorganization and inefficiency, most discouraging to all truly interested in the welfare of our Zion, they have become as remarkable on the other hand, not only for order and regularity, and efficiency in the management of their outward and temporal affairs, but for a consequent energy, zeal, and success in the higher departments of the church’s work; and may we not, my friends, in looking for and trusting in the blessing of the Lord, hope for similar results among ourselves, by the humble and prayerful adoption of a similar course.”

A POINTED ANECDOTE.

Mr. Garrison, while travelling the past summer, met, at Niagara Falls, a slaveholder from Florida—an intelligent and gentlemanlike man, who had had large opportunity, from official sources, to obtain perfect acquaintance with the game of American politics, as played by its southern winners, and who was anxious to exchange ideas with him on the great national question of slavery—a subject, for different reasons, very interesting to both. The slaveholder explained, to his own complete satisfaction, the entire hopelessness of the work to which the northern abolitionists had addressed themselves. He conclusively showed how successful, thus far, the southern slavery-extension doctrine had been—how it was yet to be acted out in the cases of Mexico and Cuba—how the carrying trade and new markets for her manufactures were quite sufficient to bribe whatever spirit of opposition might yet remain in the North; what were the considerations that should secure the connivance of England; and finished by triumphantly explaining, “You are all bought up in advance.”

“True!” said Mr. Garrison; “but there is one circumstance you have not taken into account; you forget that there is a God.” The gentleman paused for a moment, and then said, good-humouredly, for he had not been defending the *morality* of slavery or any of its consequences, that “that was certainly very true; but that so few people now-a-days seemed to take cognizance of the same, it was no wonder he had omitted it.”

ENGLAND—COMING CHANGES.

The democratic spirit is at work to destroy them (noble residences and perpetuated families) here; the laws of the last fifty or sixty years have done much to destroy all this, our visible greatness bringing with it other greatness. Democracy says, pride of ancestry shall become extinct—families shall sink—we will entirely abrogate primogeniture—we have virtually done so, by enabling tenants in tail to alienate. The operation is going on surely, and let monarchy itself look to it, if it can stand safe, left as a mark upon the naked hill, with all the shelter of ancestral trees levelled to the earth. Is there not now a disinclination to establish a family? The man of wealth, who would gladly do so, knows he cannot secure it to his posterity for two generations.

The above is from Blackwood's Magazine, which mourns over the approaching ruin of “noble residences” and the loss of “perpetuated families.” Its fears are well grounded. The work of dissolution is going on, and we rejoice in the assurance. Feudalism has had its day. That it will fall silently, however, we do not believe. A point will be reached, presently, at which the new forces must come in open contact with the old powers, and try their strength with them; nor is the day far distant.—Ed. Cov.

[For the Covenanter.]

SABBATH DESECRATION—ITS RESULTS.

Sabbath desecration flows onward like a mighty river. Obstacles, which for a time interrupted its progress, are gradually overcome, and with destroying fury it now sweeps over the land. New England, too, has been overcome. Its cities, towns, and villages, will no longer rejoice in the quiet and rest of the holy Sabbath. All municipal laws and local regulations for its preservation are rendered null by the general government. The mails must be transmitted from New York to Boston, and from Boston to New York, and the railroad must be laid under contribution. In future, every Lord's day its train will deposite its freight and receive an additional load of mails and sinners at every town, city, and village, between these two cities. The result of this arrangement will soon be manifest. New England may expect in time to become as ignorant, as immoral, and as degraded as other parts of the Union. Sabbath-breaking produces bitter fruits.

It grieves the Holy Spirit. He delights in the Sabbath. It is the day in which especially He testifies of Jesus—takes of the things that are his and makes them manifest to sinners. The day when sinners usually are first convinced of their ruined state, made sensible of their need of a Saviour, and enabled to accept Jesus as offered freely in the gospel; the day in which believers drink deepest of divine consolations, and some-

times taste that joy which is unspeakable and full of glory. By its profanation, the Holy Spirit is grieved, for his peculiar work is despised and his glory obscured; and, being grieved, he withdraws his gracious influences from the sinner. Neither in the soul, the family, nor the congregation, can true religion flourish, if the Sabbath be profaned. When men will not hearken to the voice of Israel's God, he gives them up to their own hearts' lusts, and they walk after their own counsels. This explains the decaying state of religion at present. The gospel is preached, but few are converted. Ordinances are dispensed, but few grow in conformity to the image of Jesus. The Holy Spirit is grieved from our families and our congregations by our Sabbath profanation, and, persevering in our course, we may become as the continental churches of Europe, or ignorant and debased as Italy or the west of Ireland, where the true Sabbath is unknown, darkness covers the land and gross darkness the people; for,

Sabbath desecration leads to other sins. If we offend in one point, we are not only guilty of all, but we are exposed to violate all. This is especially true of Sabbath desecration. Other sins are like external wounds—this pierces the vitals. The Sabbath is the great preservative of religion and morality. If it be destroyed, we fall easily into other transgressions; if Israel of old had sanctified the Sabbath, they could not have become idolators, or oppressors, or profane swearers. Neglecting it, they became like their neighbours. Similar results still follow. A youth who refuses to attend upon Sabbath ordinances is exposed to idleness, then to bad company, then to learn of his companions their wicked ways. He will soon learn to profane the name as well as the day of the Lord. He is tempted to accompany his companions to the grog-shop, the places of amusement, and other haunts of sinful pleasure. Sin is expensive. To maintain his position and gratify his passions, he is sometimes tempted to put his hand to his employer's property, and then he is on the high road to the penitentiary or the gallows. To the truth of this, the history of criminals and our own observation bear ample testimony; all this the legitimate fruits of trampling upon the Sabbath and despising its ordinances.

Awful judgments in divine providence are poured out on Sabbath breakers. The history of the Jews makes this manifest. Indeed, this commandment was made the condition of national existence. Jer. xvii. 27. "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces, and it shall not be quenched." They did not obey; the fire was soon after kindled by the Chaldean army, and not extinguished. The Sabbath was made the condition, because it is the centre on which so much of the divinely appointed instrumentality to bless and preserve nations is made to turn. Without it there can be no public religious ordinances, no ministry, preaching of the word, or dispensation of sacrament. Without these, promised blessings cannot be bestowed. Instead of blessings, he sends the sore judgment of famine in the land—not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. Amos viii. 11. Ordinances and the Sabbath are inseparable. The lamentable religious destitution, so common, is an awful evidence of the divine displeasure against the church and nation for Sabbath desecration. Other judgments are traced to the same source. When men become Sabbath breakers they become oppressors. Amos viii. 4—6. "Hear

this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?" Truly, the land has reason to tremble and its inhabitants to mourn because of oppression and deceit. Wicked men rule, and the poor are sorely oppressed. We are apt to say, such and such actions of wicked rulers will bring judgments. But such rulers are themselves a sore judgment inflicted by an angry God upon a rebellious people. When a nation robs God he curses their blessings. Even civil government becomes an engine of tyranny and oppression. If our ways pleased the Lord, our civil officers would be peace, and our exactors righteousness, and not as a roaring lion and a raging bear to a poor people. By the awful conflagrations kindled in our cities in the north and in the south, in the east, especially in the far west; by the lamentable spiritual destitution, and by the wickedness of our wicked rulers, God is pouring out his indignation, exhibiting to men their folly, and, if we persevere in our course of Sabbath desecration, our liberty may be taken away and our national existence be destroyed. A fire may be kindled in our gates which shall not be quenched.

Sabbath desecration *ends in eternal torments*. Every sin deserveth God's wrath and curse, both in this life and in that which is to come. The Sabbath and its ordinances lead to heaven. It is an emblem of that peace, rest, and enjoyment, which await the redeemed when their warfare shall be ended. They who trample on the Sabbath and despise its ordinances love death. God deals with them as enemies. He that hardeneth himself against the Almighty shall not prosper. Persevering in this sin, their end shall be with devouring fire—their dwelling with everlasting burnings. The multitude will not save them. "The wicked shall be turned into hell, and all the nations that forget God." Ps. xi. 17. A.

FIFTY REASONS FOR THE MAINE LAW.

A writer in Cincinnati gives the following list of reasons for a prohibitory law against the sale of intoxicating drinks. It contains many forcible truths and matter for serious reflection. The sale of intoxicating drinks as a beverage should be prohibited by law, because,

1. They deprive men of their reason, for the time being.—2. They destroy men of the greatest intellectual strength.—3. They foster and encourage every species of immorality.—4. They bar the progress of civilization and religion.—5. They destroy the peace and happiness of millions of families.—6. They reduce many virtuous wives and children to beggary.—7. They cause many thousands of murders.—8. They prevent all reformation of character.—9. They render abortive the strongest resolutions.—10. The millions of property expended in them is lost.—11. The time of the sellers of them is worse than thrown away.—12. The sellers had better be supported as paupers.—13. They cause the majority of cases of insanity.—14. They destroy both the body and the soul.—15. They burden sober people with millions of paupers.—16. They cause immense expenditures to prevent crime.—17. They cost sober people immense sums in charity.—18. They burden the country with enormous taxes.—19. Because moderate drinkers want the temptation removed.—20. Drunkards want the opportunity removed.—21. Sober people want the nuisance removed.—22. Tax-payers want the burden removed.—23. The prohibition would save thousands now falling.—24. The sale exposes our persons to insult.—25. The sale exposes our families to destruction.—26. The sale upholds the vicious and idle at the expense of the virtuous.—27. The sale subjects the sober to great oppression.—28. It takes the sober man's earn-

ings to support the drunkard.—29. It subjects numberless wives to untold sufferings.—30. It is contrary to the Bible.—31. It is contrary to common sense.—32. We have a right to rid ourselves of the burden.—33. We owe it to our Revolutionary sires.—34. We owe it to the poor drunkard.—35. We owe it to his afflicted family.—36. We owe it to our own children.—37. We owe it to the moderate drinker.—38. We owe it to ourselves to stop this evil.—39. If we do not do it, we deserve to be slaves.—40. It is best for the rumseller to be saved from his occupation.—41. It is best for our country to be saved from this source of crime.—42. It is best for our people to be saved from such taxes.—43. Because the property thus used is worse than lost.—44. The grain destroyed is needed for bread.—45. Distilleries are nuisances in the community.—46. The grogeries are nuisances in neighbourhoods.—47. The country would be richer without them.—48. Morals would be better without them.—49. Their prohibition is the only salvation of the drunkard.—50. Their prohibition is prayed for by millions of sufferers.

THE CHAINED BIBLE.

About the time of the Reformation, when Bibles were scarce, a copy was usually chained to a convenient place in the church, that the people might read it. It was strongly bound, literally in boards, and was chained to the desk on which it was placed, that it might not be removed. In those days he who could read "occupied the place of the learned" among his neighbours; and to him the task was allotted of reading aloud for the public good. And deeply interesting were the scenes that often presented themselves. On Sabbaths and holidays all the parishioners that could leave their homes would congregate in "the convenient place," where the book of God, the food of their souls, was placed; and would listen earnestly and devoutly to the "words whereby they might be saved."

Within the old cathedral dim,
A solemn group are met;
And hearts are glowing in their heat,
And cheeks with tears are wet.
The book is chained to the desk,
And from its page the throng
Listen to Him of Nazareth,
Or Zion's holy song.

Ah! well may tyrants fear the truth
That sets the spirit free;
And fain would they have quenched in
blood
Its glorious liberty.

But kindled was a beacon light,
That higher towered, and higher;
Ho! people, answer with a shout,
"Is not my word a fire?"

And kindled were a thousand hearts,
And quenchless was the flame;
The spirit it had call'd to life
Nor rack, nor stake could tame.
'Twas folded 'neath the bloody plaid
Of him who grasp'd the sword,
And fought for kirk and covenant
The battles of the Lord.

The chainless truth, our country's boast
Through many a glorious age;
The truth that gilds her high renown,
And lights her letter'd page;

That teaches no commands of men,
But wisdom from above;
And needs no weapons but its own,
Strong faith and holy love.

The chainless truth, we'll speed it forth,
Till, like electric chords,
Shall land to land transmit its glad,
Its everlasting words.
And nations blinded and enslaved;
Shall rouse as from a sleep;
And error for her fallen shrines
And broken idols weep.

The chainless truth, we'll speed it forth,
Till all the isles shall sing,
And China's millions peal the strains
Of Israel's shepherd King;
And in our hands, and to our hearts,
And at our altars pure,
Our strength, our glory, and our shield,
We'll hold it fast and sure.

O'er all our earliest sympathies
Its holier light we'll shed;
A blessing on the baby brow,
A hope above the dead.
Its page first taught our childish lips
Themes that are sung on high;
And kindred hands shall find it near
Our pillows when we die.

AFFAIRS ABROAD.

Sandwich Islands.—The authorities of these Islands issued a call to public thanksgiving, appointing the 18th day of November last. The reasons assigned are interesting, inasmuch as they furnish a summary view of the condition of things there the past year.

“Whereas the year now drawing to a close has been crowned by numerous and great blessings to us as a people; peace and tranquillity have prevailed throughout our Islands; dangers from abroad have been averted; commerce and agriculture have been, in some degree, revived; crops have been good; our laws have been sustained; health has been generally bestowed; religion has been prosperous and free; all of which, and numberless other blessings, demand from us as a nation a general and formal tribute of thanksgiving to that Almighty Being on whose favour all national prosperity depends.”

Madagascar.—It was reported that the Queen of this Island had died, and that by the accession of her son—a friend, and, we believe, a professor, of Christianity—the persecution which had raged for years had come to an end. The truth is, however, it was the death of her prime minister that brought about this happy change. The son now reigns jointly with his mother. The exiled Christians have been recalled, and the prince is anxious to enter into a treaty with England. There is every prospect that religious efforts will be, hereafter, free in this great Island.

Italy.—There is but one tale from Italy: high-handed oppression and hard-hearted persecution of the friends of religion and of liberty. Mazzini gives the following summary of the latest instances:

“The last time I stood on your platform, I had to speak of the men who had been shot by dozens, a short time before, in Sinigaglia and Ancona. One month has elapsed, and five noble heads have fallen on an Austrian scaffold at Mantua: five of our best men, after having endured for months and months indescribable moral and physical torture, have been dragged, pale, emaciated, yet bold and defying, to the place of execution, and killed. They were from Mantua and Venice—a jurist, an artist, a civil officer, a landed-proprietor, and a working man—all shades of the Italian society represented in the awful scene—a solemn symbol of the compact of struggle and martyrdom binding in a single thought all the Italian party; and two hundred of their companions are in the prisons of Mantua, threatened by a similar fate.”

Rome.—The papal government has opened a new leaf in its endless volume of oppression. The London Daily News, by its correspondent, thus notes and comments:

“The vigorous searches of the Roman authorities after Bibles within the limits of the Eternal City have now extended beyond the pale of Christianity, and the Jewish quarter has been subjected to a strict perquisition by the police agents. One would imagine that, with respect to the Old Testament, at any rate, the Jews might be allowed to judge whether the translation of Diotai was sufficiently correct for their perusal; but it appears that the Cardinal Vicar, under whose especial surveillance the Hebrew community are placed, knows better than their own Rabbi what is fit for them to read, and has, therefore, confiscated the forbidden books, together with many of their own editions, which, upon their complaining of the loss, they have been advised to go and ask for again at the police office. It is really astonishing that, in the so-called centre of Christianity, the dissemination of the Bible should be looked upon by the ecclesiastical authorities with as much horror as the circulation of the most atheistical productions.”

This writer's "astonishment" at any of Popery's doings against the Bible, is itself rather astonishing. Does he not know that the one thing that Popery hates, above all others, is the Bible? If God's book were once out of the way, it might have the whole field to itself; but so long as God speaks to men through the written word—read in their own tongue—so long the Pope sits in an uncertain seat.

Holland—the Jews.—An interesting work has been commenced in Holland by the Free Church of Scotland. It was commenced, we believe—at all events, it has been greatly promoted—by the very liberal donation referred to in the following extract, which also exhibits the method and design with which it has been undertaken. It is from the report of the committee sent over to complete the arrangements:

"The buildings presented by Mrs. Ziel consist of an excellent church, in a central and pleasant part of Amsterdam, exceedingly neat and becoming, and internally commodious and comfortable, together with five class-rooms, under the same roof, some of them spacious, and all of them suitable. The whole structure in its present form is new, fitted up in a simple and tasteful manner, and altogether accordant with Dutch cleanliness and comfort. This property has been legally transferred, and vested in the Free Church of Scotland, together with an endowment of £80 a year.

"The part of the church in front of the pulpit was covered with chairs for females, the rest was fitted up with pews for men—a distinction observed, with the exception that the Jewesses, not proselytes, were seated toward the back of the church, as unwilling to identify themselves with the Christians, while the Jews stood near the door with their hats on, as in their own synagogues. The proselytes were mingled with the congregation—most of the converts from Judaism, whether converted through our mission or not, preferring to attend Mr. Schwartz's ministry. The interest of the whole congregation was remarkable throughout the service. Every now and then a man was to be seen starting up from his seat, and standing, sometimes evidently from eagerness in listening, at other times apparently for the purpose of sustaining attention, till more than thirty were hearing in that attitude. The congregation was supposed to exceed two hundred, although the attendance, owing to the season of the year, was considered small.

"Instruction is given on the Hebrew Scriptures, by Mr. Schwartz; on the Greek New Testament, by Dr. Da Costa, also a converted Israelite; and on Doctrinal Theology, by Mr. Smith, who has already been for years engaged in similar teaching at Pesth. The more immediate object in the promoters of the seminary was the evangelization of Holland, having special reference to the low state of religious instruction in many parts of the country; but the Free Church could engage in conducting the institution only in so far as by means of it she could carry out her own recognised objects, these being the conversion of the Jews, and also of the Roman Catholics.

"If Jews are converted through the mission, the seminary will afford the means of training such of them as are qualified for evangelical work among their brethren, who number 80,000 in Holland and Belgium."

France.—The course of the new Emperor of France is the subject of much speculation and no little anxiety. He professes to desire peace, but war is looked for, and the last accounts are, that a sudden blow against England may not be very distant. He has ordered the building of seventy-four new ships of war, and, though the army is reduced, and further reductions promised, still it is to be remembered that the soldiers and officers are not the less at hand. That a war with England would be popular in France, we feel assured. The British government is increasing its steam-

navy, and has made inquiries of the different railroad companies as to the amount of implements of war and the number of soldiers they could transport in a given time to the sea-board. If he makes a dash at England, Louis will have the sympathy, and, perhaps, will not want the aid, of the Popish powers of the continent.

In this connexion, we quote the following from an English work, premising that Brittany is the most western district of France—a district inhabited by a people kindred to the Welsh, and speaking nearly the same language:

“Until 1828, so tenderly and providently had the Romish Church acted towards the Bretons, that they possessed no Bible whatever; in other words, Brittany, before 1828, was in the same scriptural darkness as was Germany before 1528—before Luther. In 1828, the darkness was first shaken by the translation of the Bible into Breton; not, however, by the Romish Church, but by the English Bible Society. Had the matter been left to the Romish Church, Brittany would still have wanted the Word of God; but, thanks to Providence, other instruments were put into action, and, up to the present time, though the great mass of the people have not heard of the book, yet some thousands have been distributed; for the ignorance of the Bible is beyond belief. For instance, a late high functionary in the province, on the Bible being mentioned, said, “Ah! yes, the Bible; I remember hearing of it at school.” And only the other day a respectable woman, whose husband is captain in the National Guard, on the Bible being named before her, asked what it was, as she had never heard of it before, and knew nothing whatever about it. No other than the religion of darkness and ignorance can be proud of Brittany, and, as such, it may have pride in its own work. Brittany has been for ages a fief of the Romish Church, the very focus of French Romanism, and thence has arisen its present state of crime, poverty, ignorance, and superstition. Perhaps the people have had a certain tendency, but the priests have eagerly encouraged it, and thus, by cause and effect mutually acting and reacting, has arrived the climax; for the centre of Brittany, the department of Finisterre, has the sad singularity of being the only department in all France where the Bible, in their own tongue, is *totally forbidden*, by law and practice, to the people. It is wholly forbidden by the government, and their will is strictly carried out by their officials; and neither by gift, sale, loan, nor otherwise, can you dispose of a single copy of the Breton Bible in all Finisterre, under pain of fine and imprisonment.”

It is well that the dark places of Popish misrule are being brought to light.

It may be well in this connexion to know how the Papists stand in France as to numbers. The following statements were recently made in the Protestant Alliance in London:—

“There are eighty Episcopal sees in France, and upwards of forty thousand clergy; and those bishops and clergy received, in 1850, out of the public treasury, a sum of £1,600,000 for their salaries. Beside that, there are 240 diocesan buildings maintained by the State, under the name of public works. There are about 88,000 churches, and more than one-half that number of priests' houses, maintained at the expense of the State or the municipalities. At a moderate estimate, that would be as large a sum as the former, so that religion costs the Republic of France not less than £3,000,000 per annum. There is another item, that of surplice fees. It is difficult to get at this amount; but in Paris alone, they amount to £200,000 a-year; and from thence we may form an opinion of what they amount to over the whole country. Such is the wealth they are deriving from the hard earnings of

the people. Besides the eighty bishops and 40,000 priests we have mentioned, the clergy almanac enumerates 2,500 religious establishments, apart from monasteries, and these are independent of the clerical colleges—the Maynooths of France. All these resources are at the disposal of the bishops, the bishops' at that of the Pope, who thus becomes a generalissimo more powerful than the Minister of War. But this is not all. Not fewer than 30,000 out of 40,000 priests, called rural clergy, have no civil or political existence, but are entirely at the disposal of the bishop, who can, without cause assigned, dismiss any one; so that there are 30,000 up-grown men in France who submit to such a state of things, in a Republic which affects 'equality, liberty, and fraternity.' "

The Jesuits.—The *Edinburgh Witness* gives a striking summary of the power of the Jesuits just now in Europe. It is in the same strain with a recent leader in the *Times*, from which we have taken some extracts.

"Europe is now ruled by priests. Every where Jesuitism is invested with the purple. There is not a royal conscience on the Continent, if we except the King of Sardinia, which is not in the keeping of a father confessor, and entirely subservient to ghostly guidance. The King of Naples has made the 'philosophical catechism,' from which Mr. Gladstone has presented us with some extraordinary extracts, the statute book of his realm. The Duke of Tuscany is an imbecile, without firmness to prosecute even an evil course with vigour, but, from that very weakness, the more thoroughly the tool of the Jesuit, his keeper. The Emperor of Austria, too, is a weakling, the object of his subjects' contempt quite as much as of their hatred, but idolized and flattered by the priests, who rule him and his kingdom. What work is it that Louis Napoleon begins or ends without the priests? Who are his counsellors? Not his ministers certainly. Who writes those adroit speeches? Who concocts those innumerable plans, which are so profoundly veiled, till the fitting moment comes to reveal them? Who is it that foresees every thing, provides for every thing, and imparts such steadiness, compactness, and vigour to the course of affairs in France? It is difficult to believe that all this work is done by one man, and that man the author of the Bologne expedition. We may guess the authors of this policy by observing who most largely share in its fruits. No new honour descends on Louis Napoleon, but its beams are reflected on the priesthood. Does the President inaugurate a railway?—it is amid masses; does he open his purse?—it is to endow a cathedral; does he found an empire?—he lays its basis in 'religion.'

"Thus, wherever we look, kings are nothing—cabinets are nothing—the Jesuits are every thing. The foot of sacerdotal power is on the neck of Europe; the garotte of the confessional is at her throat. With such a crew governing the world, what have we to expect? Only this, that these conspirators against the interests of society, having trodden out the last sparks of liberty and religion in continental Europe, will attempt to extinguish them in Britain also. They are at this moment working in the dark to undermine our constitutional liberties, and to poison our social condition: under every disguise which perfidy and hypocrisy can assume, they are crawling into our churches, our schools, and our families. But they are not the men to stop here; assuredly they will yet attempt to complete by force of arms what they have begun in snares and falsehood; and we will but show that we are the greatest simpletons that ever lived, if we expect any thing else at their hands. 'Jesuitism,' says 'An Englishman' in the *Times*, 'plays the desperate game of double or quits with reason. After the revolution of February, Roman Catholic priests blessed the trees of liberty. After the *coup d'état*, they chanted a *Te Deum* on its massacre. They sanctified legitimacy until it fell—they consecrate perjury when it has triumphed. Ministers of Christ, they

burlesque Christianity—teachers of morality, they deify crime. They have learnt, and forgotten nothing. For them Hildebrand may still thunder in the Vatican; the Inquisition is an incomplete experiment; the Reformation is a heresy, and not a lesson, and the war on civilization must be recommenced. Their black conspiracy against intelligence envelops Europe; its staff in Rome, its file every where. In Italy, its banner is the ‘Pope;’ in France, ‘Society;’ in Ireland, ‘Religious Equality!’ The equality which triumphant Jesuitism would dispense is that of prosecution and damnation. Yes, every where the Jesuits march against liberty, but under different mottoes. In Ireland they inscribe upon their banner ‘Religious Equality;’ in Tuscany, the ‘Guillotine.’”

England—We hear little from England, since the accession of the new ministry, but what relates to “Uncle Tom’s Cabin” and its distinguished authoress. The anti-slavery *furor* has been stirred anew. From the highest in the nation to almost the lowest—all have been moved by its graphic delineations of the actual workings of the system of slavery in this country. The *Times*, however, and a military journal, are rather disposed to apologize for the slave-holders. Even they are compelled to denounce slavery notwithstanding. Lord Denman—the aged and eminent judge—has written a highly commendatory letter to Mrs. Stowe.

The ministry is regarded as a strong one. Its measures have not yet been disclosed.

Ireland.—British philanthropists begin to hope that Ireland has passed the crisis of her social trials. We make a few extracts from an article in the *Westminster Review*.

“It is believed that about a third of the population has been carried off by the calamities of the last few years, and emigration removes more than a quarter of a million a year. But the reduction of capital was found to have kept pace with the reduction of labour, and most forlorn was the aspect of the land. The lowest order of dwellings had disappeared, or nearly; and of the next, the bare gables stood up, dreary monuments of the calamity gone by. Wide tracts of land were falling back into waste, and for miles together scarcely a human habitation was to be seen. Where men were at work, it was for sixpence a day, or perhaps digging a stony soil for 7s. an Irish acre; at which rate a good digger might earn 4d. a day—a rate of pay for which no man can dig well for want of sufficient food. The women were earning more than the men, at embroidery, knitting, crochet work, &c. We know of one family of ladies who pay away at this time £80,000 a year to women who do crochet work in their own cabins, the work having now attained the beauty of point lace. The burden of the family maintenance was found to have devolved upon the women, in many parts of Ireland—a strange and fearful spectacle in itself. Another was the over-proportion of children. In Cavan workhouse there were 800 young girls at the close of the famine. The priests went afoot now, and their coats were rusty, and their demeanour subdued. The landlords’ gates were closed, and their drives grass-grown; and the receiver came and went, instead of the family residing. The removal of the millions who were gone left a clear space on which the real questions of the country and the time stood forth conspicuously. These questions were at once seen to be, what they are now,—the land, and the churches.”

The changes since are thus spoken of—

“The first thing to be done was to establish a free trade in land, that land and other capital might find their way to each other, and labour obtain due scope and reward. The first step towards this was to let out the land into the market; to make it purchasable at all. How well this has been done by

the Incumbered Estates Act, the world knows. The burdens have been transferred from the inheritance to its price; the costs of sale have been reduced to a comparative trifle; the title has been made accessible and indisputable, and overgrown estates have been divided into manageable portions. The benefit is vast. The old landlords, humbled by long and too severe reproach, and then by calamity, had not the pride of a former generation; and their mortifications cannot but be largely compensated for by their relief and present freedom. If they have lost some ancient honours, they have slipped their bonds. At a recent date, the amount of sales effected through this court was nearly seven millions and a half; and the process is in full activity. One remarkable fact in connexion with these sales is the very small number of other than Irish purchasers. Desirable as it is that there should be a greater fusion between the inhabitants of our different islands, and that Scotch and English farming should be well planted down in Ireland, we cannot but rejoice that the Irish have ability to buy their own fields, and that some of the capital so unnaturally locked up in the imperial funds should now sow the Irish soil, and yield its harvests where it ought.

“So much for the one grand feature in the condition of Ireland. Now for the other—the churches.

“In the district of West Galway there are now between 5000 and 6000 converts in connexion with this Society, where in 1840, not 500 Protestants were to be found. . . . In this district of the country upwards of 3500 children are daily attending the mission schools, and are instructed in the Scriptures, which they delight to read. These often prove a blessing to their parents, in conveying from their schools the information they receive, whereby many of the aged and infirm have learned the way of salvation; thus, out of the mouths of these babes has God perfected his praise! They are each of them, more or less, ‘able to give him that asketh a reason of the hope that is in them.’ On asking a girl in the Streamstown school-house, ‘What is to believe in Christ?’ the reply she made would put to shame many more advanced, and under greater advantages from their youth. She said—‘It is the Spirit of God moving the soul to lean upon Jesus, and trust Him for salvation!’ Would to God this explanation of what faith in Christ is were apprehended by our young and old! In visiting these stations in the far west, one cannot but observe the decrepid and famine-stricken appearance of many; yet the eye brightens up, and the whole countenance changes when Jesus and His salvation is the subject of conversation. The eagerness and facility which they exhibit in finding out passages of Scripture is remarkable, and nothing they delight in more than holding a controversy with their priests and neighbours, concerning the way in which a sinner can be saved.*

“The influence and power of the popish bishop and his emissaries,” says the Sketch, “is, however, daily on the decline in districts where the Reformation has gained ground. In the town of Clifden—where Mr. Dallas was burned in effigy—Mr. D’Arcy, the magistrate, struck in a mob consisting of at least a thousand persons—the Rev. Mr. Kilbridge knocked down, and nearly murdered—and about 400 or 500 children cruelly beaten with sticks and stones—all which happened in or near Clifden in June, 1850—so great a change has taken place within the short period of a year, that when Mac Hale, their ‘archbishop,’ was actually in town, in June, 1851, with a body-guard of ‘Italian Police,’ not an insult was offered towards the Protestant Bishop Plunket, Mr. Dallas, or his party, in Clifden at the time.†

“What are the prospects of the two churches?—and of Ireland in connexion with them? There is no question about the weakening of the power of

* This is a quotation in the Review from a “Sketch of the Origin and Operations of the Society for Irish Church Missions.”

† From “Sketch,” &c., as before.

the Romish Church—not only among the few thousands of recent converts, but over a wider area. In inquiring, for instance, into the responsibility of the priests in regard to Ribbonism—in inquiring whether they must not necessarily know, through confession, of every Ribbon conspiracy, one is told—‘By no means. There is no doubt that they might, if they chose, put a stop to secret societies; but as to knowing of special plans, they know little more than any body else, as men now very seldom confess. Women do; but the mortal sin of neglect of confession is very lightly and generally incurred by Irishmen now.’ Will Catholicism long sustain itself, in the presence of such a fact as this?

“We have enlarged upon the two great causes of Irish misery,—the condition of the land question, and that of the ecclesiastical controversy. The worst mischiefs of the land question are over, or are doomed. The worst mischiefs of the ecclesiastical question are in full force. What is there to be seen besides? The Repeal agitation is over; and, except at election times, other political agitation, though the priests are ever ready to revive it. Tillage is improving, wages are rising, the workhouses are becoming disburdened, with a fair prospect of further and sufficient relief when the weight of infirmity and orphanage left by the famine is naturally disposed of. Education is raising the next generation to a fitness for a better fortune. The institution of Schools of Design in Dublin and Belfast points to an improvement in manufactures. There is something better even than all this. The education of children seems to be reacting on the mind of adults. The tone of society, in town and country, is so changed, that the Edgeworths and their contemporaries would hardly know their own country. It is a great thing to observe that literary societies are on the increase, and that reading and discussion are taking the place of shooting and drinking.”

AFFAIRS AT HOME.

Massachusetts Anti-Slavery Society.—This society met last month in Boston, and passed, as usual, some strong resolutions, regarding the crime of slavery as a national crime. They will bear reading. Free-soilers may learn something from them :

“*Resolved*, That the declaration, ‘slavery is sectional, and freedom national,’ is, first, in direct opposition to the historical and actual facts of the case; and, secondly, a distinction equally absurd and impracticable.

“*Resolved*, That with three millions and a half of slaves crouching beneath the American flag, to whom no protection is given either by the laws of the land or by local statute; who can make no appeal to the United States constitution for any right or privilege whatsoever; but are doomed by its guarantees to be reckoned as three-fifths of human beings to augment the political power of their tyrannical owners; to be hunted as wild beasts through all the land, if they shall seek to regain their freedom by flight; and to be massacred whenever they shall attempt to break their chains by revolt; whose numbers may be increased indefinitely, subject to no limitation by Congress, and whose posterity is fated to run the same horrible career of chattel servitude. To talk of slavery as sectional and freedom as national, is to outrage common sense, and to give an opiate to the conscience of a people ‘laden with iniquity.’

“*Resolved*, That with more than one half of our national territory cultivated by slave labour; with fifteen states of the Union directly interested in the breeding, buying, selling, and working of slaves; with the right conceded to any and every one of the states, at its own sovereign pleasure, to introduce and perpetuate slavery within its own limits; with nine slave-holding states already added to the original number; with the slave power exercising absolute sway over the manners and morals, the religion and politics, of the coun-

try; to affirm that slavery is sectional and freedom national is a terrible satire upon the very name of republicanism.

“Resolved, That the exact and sober truth is, that slavery is national, and freedom no where; that no man in this country can exercise freedom of speech and of the press, irrespective of geographical distinctions, any more than in Austria or Russia.

“Resolved, That the American Union, authorizing, as it does, the traffic in human flesh to an enormous extent, and making the slave system its peculiar, distinctive, and all-controlling institution, is an experiment of madmen to make fire and gunpowder coalesce. It is simply a deceptive term for the slave power, every where making justice, humanity, religion, subservient to its fiendish designs, and, consequently, is not to be honoured or preserved, but is to be execrated and assailed in the name of the great God, of Christ the Redeemer, and of man the sufferer, until not one stone of it is left upon another, and until upon its ruins be erected a glorious temple of freedom for all, without regard to complexion, clime, or race.”

They are down with equal vigour upon the Colonization Society.

“Resolved, That we abhor and repudiate the Colonization Society for the following, among other reasons:—1. Because it sanctions the infernal doctrine that man can rightfully hold property in his fellow-man. 2. Because it is managed and controlled by slave-holders, whose aim is to give quietude, security, and value to the slave system, by the removal of the free blacks. 3. Because it declares the leprous spirit of complexional prejudice is natural, and not to be removed even by the operations of the Holy Ghost upon the heart. 4. Because it is the bitter, malignant, and active enemy of the anti-slavery enterprise. 5. Because it stimulates and sanctions the enactment of soul-crushing laws and proscriptive edicts against our free coloured population, under the pressure of which they shall find it impossible to stand erect on this their native soil, and may therefore be induced to emigrate to Africa. 6. Because the motives it avows, the sentiments it inculcates, the means it uses, the measures it sanctions, are base, cruel, and demoniacal. 7. Because, from its institution to the present time, the objects of its professed commiseration have unceasingly borne the strongest testimony against it as uncalled for, hateful, persecuting, and unnatural.”

This is strong language; but not too strong.

The Maine Law. This law is working its way. Vermont has passed it. The popular majority in its favour was between one and two thousand. Another law has been reported in Rhode Island to take the place of that which was declared unconstitutional by Judge Curtis. A similar law has been framed by the lower house of the Michigan legislature; and one is preparing in the Pennsylvania Legislature; and New York is moving. We now hope to see the law prevail. It has been sustained in Massachusetts against a powerful opposition.

Congress.—As usual of late years, Congress has done very little, and not much is likely to be done during the few remaining days of the session, except to pass the appropriation bills. A vast amount of work has been prepared, but it will lie over until another administration takes the reins.

NOTICES OF BOOKS.

ANNIVERSARY ADDRESS, delivered before the Franklin Literary Society of Jefferson College, at the Semi-centennial Commencement, Tuesday, August 3d, 1852. By J. R. W. SLOAN, A. M., Pres. Geneva Hall, Ohio. 8vo. pp. 27.

The topic selected by Mr. S. as the subject of his address, is a very important and appropriate one—the peculiar work of the educated classes. He specifies the enlargement of the boundaries of knowledge—the instruction of the world—its reformation and its conversion. Each of these topics is illustrated with a fulness of statement and exuberance of imagery highly creditable to the abilities of the writer. The style, indeed, is rather high-wrought; but, under the circumstances, this is scarcely a fault. The following paragraph is seasonable :

“I remark that the churches need reformation. To convince yourselves of this, you have only to reflect for a moment upon the innumerable number of sects into which the church of Christ is divided; their name is legion. Truth is immutable; consequently, no two of these can hold the system revealed by God in all its purity; it is possible that no one does, but it is sure that no two can. Now, here is a field for reformation; the world must be brought back to the true apostolic faith. Christ is not divided; the doctrinal system of the Bible is a beautiful and harmonious whole. The discordant vagaries of warring sects are not to be found there; but in the perverted imaginations of corrupt minds, seeking to draw away disciples after them. These various religions, if we may so call them, must be moulded into one; the one revealed by God from heaven; a religion that, in its wide and extended grasp, may embrace all tribes and generations of men, and diffuse its saving and benign influence throughout the earth.

“Again: The governments of the world need reformation, or, rather, destruction; for upon this point we need not hesitate for a moment. “The decree has gone forth:” *Mene, mene, tekel, upharsin*, is written upon their palace walls; and soon, amid the fire and blood of revolution, they will sink to rise no more. Whether such is to be the fate of *all* existing civil organizations, without exception, I shall not take it upon myself to determine. Sure it is, they must all be *radically* changed; for we are assured that there is a day coming, when all the kingdoms of this world shall become the kingdoms of our Lord and his Christ; and that they are such now, I presume, no one will assert.”

So is the following :

“The man who nobly performs his duty, unterrified by threats and unawed by power, is the only one that receives the lasting admiration of the world. Contemplate Luther, hurling his proud, defiant *no* into the very teeth of the assembled potentates; Knox, over whose grave it was said in truth—“There lies a man who never feared the face of clay;” or Renwick, the last of Scotland’s martyrs, daring the fiery sword of persecution, and nobly braving the perils incident to a life of wandering in the dens and caves of the earth, rather than sacrifice a single principle of what he believed to be the truth of God. Such are the men that leave behind them an imperishable name.”

These lessons, inculcated in the daily instructions, as we hope they will be, of the institution over which Mr. S. presides, will not be without their effect.

REPORT of the Inspectors of the Western Penitentiary of Pennsylvania, for 1852. 8vo. pp. 21.

The annual report of this and similar institutions are valuable documents. It appears to be well established that the Pennsylvania system of prison discipline is not followed by the hurtful effects in regard to the bodily and mental health of convicts, which was affirmed of it by some and feared by all. In other respects, it has certainly great advantages.

The report before us states that the number of prisoners is now greater in the Western Penitentiary than ever before. In view of this, the moral instructor, the Rev. A. W. Black, says:—

"The increasing expenses incurred in the enlargement of our prison-houses, and the danger to which life and property are exposed by the alarming prevalence of gross outrages in almost every part of the country, cannot be otherwise than matters of deep solicitude to all good citizens; and, the inquiry is every way pertinent, what are the causes which tend to the production of this lamentable state of things? An important agency in producing this remarkable increase of crime may undoubtedly be found in the general inattention which is paid to the moral and religious training of youth. More than three-fourths of the prisoners confined within these walls have confessed to me that their early youth was passed almost entirely without moral teachings.

He adds—

"Another, and certainly the most fruitful source of crime in the community, is *drunkenness*. Of the ninety-six received within the last twelve months, there are only *seven* who represent themselves as strictly *temperate*. There are some ten more who say they drank intoxicating liquors in *moderation*, which, after all, in their case at least, is but another name for *intemperance*. Eighty-nine out of ninety-six are degraded outcasts and in a felon's cell, by the use of intoxicating drinks!! Disguise it as you please, this is the fearful proportion of influence intemperance and its causes exercise in the production of crime. Ought not this single fact to awaken the community to the necessity of more stringent measures in order to rid society of this fruitful source of crime and misery. The expulsion of this *many-headed monster*, Vice, from the place it occupies in the community, would do away with the necessity for enlarging our prison-houses, and would cut down to a comparatively nominal amount the enormous expenses connected with our criminal calendars."

THE PRESBYTERIAN WITNESS is the title of a paper published in the city of Cincinnati, under the editorial care of Rev. Mr. Lytle. It is designed to promote the principles of the Associate Church. The number which we have received is a very favourable specimen.

THE LITERARY CABINET is a periodical issued at Zanesville, Ohio. It furnishes a good deal of interesting and instructive reading—not dealing, so far as we have seen, in the light tales or amatory effusions, in verse and in prose, that make up the principal contents of many popular magazines.

OBITUARIES.

Died, at the residence of her father, in Perry county, state of Illinois, on the 5th of May last, ELIZABETH PRESTON, in the 26th year of her age.

Her disease was erysipelas, which speedily ran its course and terminated her existence on earth. She bore her sufferings with Christian fortitude and patience. The deceased was brought up in the Reformed Presbyterian principles, and, in 1847, made a public profession of the same by connecting herself with the congregation of Eden, Randolph county, Illinois, under the care of Rev. James Milligan, and remained a consistent member during life. On being asked whether, if it was her heavenly Father's will to remove her by her present indisposition, she was resigned to go and leave her friends and relations, she said yes. A few hours before her death she repeated the sixteenth Psalm with great composure; then requested the family, one by one, to come and take their last farewell of her on earth; and also left instructions to the younger children connected with the family, saying that she hoped to meet us all in heaven, and soon after closed her eyes in death, in hopes of a glorious resurrection. She has left a father and mother, three brothers, and two sisters, to mourn their loss, though not to mourn as those who have no hope, knowing that their loss was her gain. May we all be enabled to live the life of the righteous, that our last end may be like theirs.

Died, at the residence of his father, in the city of New York, on Sabbath, the 23d of January, 1853, WILLIAM THOMPSON, a student of theology, under the care of the New York Presbytery, in the 23d year of his age.

There is something of unusual interest in the life and death of this young man. He was born and brought up in the Reformed Presbyterian congregation of Ballylane, Ireland, where his parents and forefathers were members. At a very early period, he discovered the good fruits of his religious education, and, in his abhorrence of that which was evil, and love of that which was good, gave good evidence of his being a child of the covenant. He had an early and good English education, and, when about 13 years of age, his parents proposed to put him in a way of entering upon a mercantile life, he expressed his earnest preference and desire for an education that would prepare him for the Christian ministry. They were happy to concur in so goodly a purpose, and, with much prayer to the Head of the church, he commenced his classical studies. At the early age of 14, he was admitted as an active member of the fellowship society, and conducted its services in his turn with the rest, and, before 15, was received into the fellowship of the church with the singular approbation of his pastor and elders for his intelligent profession and exemplary conduct, marked at once with piety, kindness, and cheerfulness. During a part of the years 1846 and 1847, he pursued his studies at Belfast college, Ireland; and, in September, 1847, emigrated to this country with a sister, now no more on earth. Shortly after, he became a member of the First Reformed Presbyterian congregation in the city of New York, and not long after laid his certificates of literary attainments before the New York Presbytery, and, on examination, was received as a student of theology. To make provision for his support, for which he found no opening or means in New York, he was under the necessity of passing much of his time, during his studies, at Mount Hope, Orange county, New York state, as a teacher, in which capacity he sustained a respectable and unblemished character. His occasional correspondence with his pastor, and his pieces of trial before the Presbytery, furnished good evidence that he was well employed. His letters were expressive of his concern at being so far from the house of his God and the fellowship of his brethren, and of the deep interest and fears with which he contemplated the sacred and responsible office of the Christian ministry. His pieces of trial before the Presbytery were always respectable, and, though open to the criticism to which youth and inexperience are always liable, they were distinguished by an enlarged mind, a singularly happy diction, an appropriate and graceful delivery, and, above all, by an acquaintance with the doctrines of grace, and their application to the heart, together with an unction of the Spirit that was remarkable in so young a man. His last piece, delivered before the Presbytery, under very unfavourable circumstances, when the disease, which at last closed his promising life, was beginning its work, won the very high approbation of the oldest minister of the court present for this last beautiful peculiarity. During his residence at Mount Hope, he married Frances Augusta Finch, youngest daughter of David G. Finch, of a well known and respectable family of that vicinity, in October, 1851. In the following spring, his disease began to discover itself, and, in the course of the summer and the fall, grew worse. Nevertheless, he came to the city with the purpose of delivering his pieces of trial for licensure before the Presbytery, and had his heart much set upon commencing the work of God in his word. But the earnest advice of his pastor succeeded in persuading him to desist from so manifestly unavailing an effort in his reduced condition of health. Yielding, at length, to a conviction of its progress and threatening form, he concluded to go to the south, accompanied by his wife, in hopes that a warmer climate might contribute to his restoration. For this purpose they came to the city of New York, where happily some delay

occurred to retard their departure. About a week after his arrival in the city, he was so struck down as thenceforward to be unable to go abroad, but for a little exercise for a time, and was soon wholly confined to the house of his father and family, among whom at last he died. In the progress of his disease, Mr. Thompson, naturally modest, said little; but the visits and prayers of his pastor were received with manifest interest, and it became evident that he better understood what was coming than any around him. Towards the close, he became freer in his conversation, and, on his death-bed, gave unequivocal evidence of his calm and happy anticipation, and his entire trust in the firm rock Christ Jesus in the merit of his death and his power to save. Just towards the last, an unusual glow over his countenance, and an eager look of the eye, seemed, as a pious friend thought, to give notice of the victory anticipated and already begun, and in a few moments he quietly breathed his last, presenting, in his peaceful death, a strange contrast with the grief of his heart-stricken widow, heart-stricken parents, and mourning brother and sister.

In William Thompson's death his family have been disappointed in their fond anticipations, and the Church has been disappointed in well grounded expectations of a useful labourer in the vineyard of the Lord; and he himself seems to have been disappointed in his earnest purpose and desire. But in the most important matter none have been disappointed, and he least of all, if we hope rightly of him. And we are all taught the important lesson, that disappointment awaits every preparation that is merely for earth, and that they only are wise who shape their preparation for every thing else, so that it shall contribute to their preparation for death; and that when it issues right and well in that, no time nor labour that has gone before has been in vain.

This is the fourth child Mr. Thompson's parents have followed to the grave since their arrival in this country, and in the short space of two years and a very few weeks. They have, in their affliction, an unusual claim on the sympathy of their Christian friends and brethren. But they furnish an illustration, we trust, of the singular worth of domestic piety to mitigate the shocking asperities of death, and our best wishes for them ought to be, that they may not only have grace given to sustain so sweeping a tempest, but to improve the loving and merciful hand of their God manifest in all their distress.

C.

Died, of Consumption at his residence in Union township, Muskingum county, Ohio, on the night of the 29th of November, MOSES WYLIE, sen., in the 63d year of his age.

The deceased, for nearly 35 years, was a regular member in the North Branch of Salt Creek Congregation, now under the pastoral care of the Rev. H. P. McClurkin. We briefly notice some traits of character in his life and death, which distinguished him as a pious and good man in the neighbourhood where he resided at the time of his decease. By him the world was viewed in its proper light; he lived above its vain and debasing influence. What mere worldlings esteemed honour and nobleness, was looked upon by him as foolishness. Friends and foes bore testimony to his uprightness and integrity. His government in his family was mild and gentle; his example uniform and attractive; his hope seemed to be fixed as an anchor within the veil. There was about his life something sure and steadfast. He could not be driven from his moorings; he lived and died a faithful and zealous covenanter.

But oh, how illiterate, childish, and simple in some of his ways! True, but simplicity is the balm of life, and quite coherent with the tenor of Divine Revelation, and child-like dispositions are not inconsistent with qualifications for the kingdom of heaven. Although he occupied the humbler walks of life, yet he bore a faithful and consistent testimony against the sins of the church and nation. During the time of the new light defection, when many strong ones were falling, he maintained his ground—his faith not wavering—warmly contending for the attainments of the church, and opposing even those who were thought his

superiors. He was a warm and devoted friend to deacons, and much rejoiced to see the church advancing towards her former attainments on this subject. But when he turned his eye to the nation, he viewed slavery as the monster sin. He had a heart-hatred to this sin even to the last; he felt for those in bonds as being bound with them; and a few hours before his death he remarked—"I die an enemy to slavery, and God will visit this nation with his sore judgments for this sin unless it repents." His testimony was not less pointed against the doctrine of restricting Christ's purchase. He said to a friend, "I hope to meet you in heaven; but, if you die holding the doctrine that Christ did not purchase temporal benefits, I will have one gem in my crown more than you." When looking around upon the numerous friends who surrounded his bed, he remarked, "I have many friends here; but I have One that is better than you all." His dying command to his children was, "Train up your offspring covenanters."

These were some of his last sayings, and then he departed without a struggle, in the hope of a glorious resurrection and blessed immortality. We feel and mourn our loss; but not as those who have no hope. Our prayer should ever be, Oh, Lord, may the mantle of our fathers fall upon us, and enable us by thy grace to walk in the footsteps of those who, "through faith and patience, are now inheriting the promises."

Reformed Presbyterian please copy.

[Communicated.]

Died, in this city, after a protracted illness, MISS ELIZA JANE EVANS, eldest daughter of Mr. John Evans, ruling elder of the Reformed Presbyterian congregation, Cherry st. The deceased was early dedicated to God in Christ, carefully trained in his admonition, and not without fruits; for, at an early age, she made a highly intelligent confession of her faith, and continued steadfast in a practical adherence to it until her departure. Of a domestic turn of mind, she found the path of duty the path of enjoyment. Her illness was, in some respects, severe, and, during its first stages, her mind was not a little disturbed in view of its probable fatal termination. But, as the event became certain, she found "peace in believing;" and, as has often occurred, though doubts and difficulties had to be encountered, all was made clear as the struggle came, and, for some short time before her departure, her mind had obtained entire peace. She has left parents and friends to mourn their loss.

To CORRESPONDENTS.—We have received some remarks on occasional hearing; but, inasmuch as the article is anonymous, we decline it. We must have a name with every article; or, at least, the writer must be known to us.

Questions in regard to the doctrine of election, &c., we reserve.

The reply of W. B. to our remarks upon his communication in our last, we also decline to publish. There must be some end to debate. We add, however, in justice to the writer, that he disclaims any intention of charging us with "falsification." We certainly thought he did, and, had we known that the article was intended only to meet remarks from other sources, it could have found no place in our pages. We admitted it only because we thought (though we could not see how) the writer regarded himself as injured by us. Injuries from other quarters must be met where they are inflicted.

Meeting of Synod.—The Synod of the Reformed Presbyterian church meets in the city of New York on the 4th Tuesday of May next, at 7½ o'clock, P. M. The New York Presbytery meets in Newburgh the Friday before at 10, A. M.

THE
COVENANTER.

APRIL, 1853.

[For the Covenanter.]

THE OINTMENT.

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

Song i. 3.—“*Because of the savour of thy good ointments, thy name is as ointment poured forth, therefore do the virgins love thee.*”

This is the sentiment of the spouse in commendation of the Beloved. There is an allusion, perhaps, to the oil of holy ointment—“the perfume”^{*}—which Moses was instructed to make, and with which the tabernacle and its vessels, the high priests and the kings, were anointed and consecrated to the service of God. The usual interpretation of this passage confounds the good ointments of the first member with the effects of their effusion upon “his name,” expressed in the second member of the verse, and both are made to represent the graces which adorned the Saviour, and the perfume thereof which was transfused through all his mediatorial functions. But it appears to me that there is something embraced in the text, a substratum of excellence behind all this, which is not elicited by this interpretation. The savour of Christ’s “good ointments” is presented as *the cause* of the fragrance of his name. “*Because of the savour,*” &c. There is an essential excellence in the Beloved which is independent of any unction, which is the substratum of all the graces which adorned his name, the perfume of which rendered fragrant all his acts. Possessed of this excellency, he was qualified to be the Mediator, and to be the recipient of all the gifts and graces which are represented as the effects of his unction by the Spirit. “God, thy God, hath anointed thee with the oil of gladness”—“into thy lips is store of grace infused.” Here lies the foundation, in this essential excellency, of all that appeared wondrous and transcendent in the execution of his mediatorial functions. “Christ is a mediator *by nature*, as partaking of both natures, *divine* and *human*; and mediator *by office*, as transacting matters between God and man.”† As he is divine, he is naturally qualified to mediate, and it is in his complex character as God-man—in the act of uniting the two natures in the one person, that the oil of gladness is infused by the Holy Spirit. “His name” covers his person and natures, thus united and consecrated, as engaged in the work of his mediatorship. It is his essential excellency which pervades the whole, and which, in an ineffable and mysterious manner, incomprehensible by us, is conveyed into his mediatorial acts by the Holy Ghost, as well as the wondrous endowments of the human nature conferred by the same anointing. The combination of his

* Ex. xxx. 22—36.

divine and human excellency in the execution of his mediatorial functions, the substratum of all which is the former, renders his name fragrant, as when Mary anointed his feet with the ointment of spikenard, the odour of which filled the whole house.* His very name is *Messiah, Christ*, the *anointed*; "JEHOVAH, our righteousness;" *Emmanuel, God with us*; and by the preaching of the gospel there is "manifestation of the *savour* of his knowledge in every place;† and itself is called "the savour of life unto life;" "sweet savour of Christ." Because of these transcendental qualities pertaining to his mediatorial person, and transfused into all functions and acts of his mediatorship, do "the *virgins* love him." All that are pure from the corruptions of sin, that preserve the chastity of their own spirits, and are true to the vows by which they have devoted themselves to God, and not only suffer not their affections to be violated, but cannot bear so much as to be solicited by the world and the flesh, these are the virgins that love Jesus Christ and follow him whithersoever he goes.‡

It is a profound, yet delightful theme which this fragrant text suggests for our meditation. Christ's essential excellency infuses a virtue and refreshing fragrance unto his mediatorial functions, which excite into delightful activity the love of the pure members of his church.

What is this essential excellency? The divinity of his person as the Son of God. The full discussion of this sublime doctrine cannot be required in this essay; yet it is important that a comprehensive illustration be presented. There is but one God; but the Scriptures clearly teach that in the one Godhead, or divine nature or essence, there are *three* distinct persons. That the divine nature is not divided, and each person in possession of a part; but that the essence is common to the three, and each person is in possession of the fulness of the Godhead. "There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; and these three are one."§ We are baptized equally in the name of the Father, and of the Son, and of the Holy Ghost.|| *This is the true God.* Christ is the second person, or subsistence in the divine nature. He is the *SON*; and he is so the Son of God as that no other can be called the Son of God in the same sense. It is by a necessary and eternal generation, so that, as Paul expresses it, he is the express figure or image of the Father's person or substance. He is the Son of God, "because of his own divine nature—he being the true, proper, and natural Son of God, begotten by him before all worlds." Thus he is called his "*own Son*," and his "*only begotten Son*."¶ "His distinct personality and subsistence was by an internal and eternal act of the Divine Being in the person of the Father, or an eternal generation, which is essential unto the divine essence, whereby nothing anew was outwardly wrought or did exist. He was not, he is not, in this sense, the *effect* of the divine wisdom and power of God, but the essential wisdom and power of God himself."**

The true idea is, that he is God's own Son, as he, of all who are called the sons of God, (by creation or otherwise, as angels and men and magistrates,) is alone of the same nature with the Father, in equal possession of the divine essence. In this sense he is the only begotten Son of God. No other son of God has the divine nature; but his transcend-

* John xii. 3. † 2 Cor. xii. 14—16. ‡ Rev. xiv. 4. 2 Cor. xi. 2.
§ 1 John v. 7. Matt. xxviii. 19. || Rom. viii. 3. ¶ John iii. 16. ** Owen.

ent Son has his very nature—hence denominated “the true God”—“God over all”—“the Alpha and Omega, the First and the Last, which was, and which is, and which is to come, the Almighty”—“the Lord of glory.” Hence of him it is written, “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him and for him, and without him was not any thing made that was made.” In this view of his essential excellency, Christ is “the brightness of the Father’s glory”—“the image of the invisible God.” This is the foundation of all the merit and the glory attached to his wondrous mediatorial achievements. Deny his divinity, and you deny the true God. “Whosoever denieth the Son, the same hath not the Father;” for “I and my Father are one.” Here lies “the savour of his good ointments,” which perfumes his name and renders fragrant all his transactions between God and man.

As the essential Son of God, to him belongs infinite wisdom; for he is “the only wise God our Saviour”^{*}—infinite holiness—for he is “the Holy One;”[†] and infinite justice. “Have nothing to do with that Just One,” was the “warning” by Pilate’s wife. And he is denominated “the Just and the Just One;” and that Just One[‡] whom Paul saw in vision when he was overpowered by the brilliancy of his divine glory; and to him belongs infinite love. “To know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.” It is an ocean vast as the essence of Deity. None can measure its “breadth” or “length,” or fathom its “depth” or scale its “height.” These are the ingredients of “the savour of his good ointments,” which, in their rich fragrance, are “poured forth” on his mediatorial person, and which fill with their sacred perfume all the acts of his mediatorship.

Let us contemplate, for a moment, the influence of this divine unction upon his mediatorial functions. It qualified the human nature for its mediatorial work. One of the most sublime doctrines of our divine religion is that of the incarnation of the Son of God. “Forasmuch as the children were partakers of flesh and blood, he also himself likewise took part of the same.” “Great is the mystery of godliness. God was manifest in the flesh.” “When the fulness of the time was come, God sent forth his Son made of a woman.”[‡] “His conception in the womb of the virgin, as unto the integrity of human nature, was a miraculous operation of the divine power; but the prevention of that nature from any subsistence of its own, by its assumption into personal union with the Son of God in the first instant of its conception, is that which is above all miracles, nor can be designated by that name. A mystery it is, so far above the order of all creating or providential operations, that it wholly transcends the sphere of those that are most miraculous. Herein did God glorify all the properties of the divine nature, acting in a way of infinite wisdom, grace, and condescension. The depths of the mystery hereof are open only unto him whose understanding is infinite, which no created understanding could comprehend. All other things were produced and effected by an outward emanation of power from God. He said, Let there be light, and there was light. But this assumption of our nature into hypostatical union with the Son of God, this constitution of one and the same individual person in two natures, so infinitely distinct as those of

^{*} Jude 25.

[†] Heb. ii. 14; 1 Tim. iii. 16; Gal. iv. 4.

[‡] Acts iii. 14; vii. 52; xxii. 14.

God and man, whereby the eternal was made in time, the infinite became finite, immortal mortal, yet continuing eternal, infinite, and immortal, is that singular expression of divine wisdom, goodness, and power, wherein God will be admired and glorified unto all eternity."

"In the expression of this mystery, the Scriptures sometimes draw the veil over it as that which we cannot fully contemplate. Thus in his conception of the virgin, with respect unto this union which accompanied it, it was told her "that the power of the Highest should overshadow her."* A work it was of the power of the Most High, but hid from the eyes of men in the nature of it; and therefore that holy thing which had no subsistence of its own, which should be born of her, should be called the Son of God, becoming one person with him.

"Sometimes it expresseth the greatness of the mystery, and leaves it as an object of our admiration. "Without controversy, great is the mystery of godliness: God was manifest in the flesh." A mystery it is, and that of those dimensions as no creature can comprehend. Sometimes it puts things together, as that the distance of the two natures shall illustrate the glory of the one person. "The Word was made flesh and dwelt among us." What Word was this? That which was in the beginning, which was with God, which was God, by whom all things were made, and without whom was not any thing made that was made, who was light and life.† The Word was made flesh; not by any change of his own nature or essence; nor by a transubstantiation of the divine nature into the human; nor by ceasing to be what he was; but by becoming what he was not, in taking our nature to be his own, whereby he dwelt among us. This glorious Word, which is God, and described by his eternity and omnipotence in the works of creation and providence, was made flesh, which expresses the lowest state and condition of human nature. Without controversy, great is the mystery of godliness. And, in that state wherein he visibly appeared as so-made flesh, those who had eyes given them from above saw his glory, the glory of the only begotten of the Father. The eternal Word being made flesh, and manifested therein, they saw his glory, the glory of the only begotten of the Father. What heart can conceive, what tongue can express, the least part of the glory of this divine wisdom and grace? So also it is proposed unto us. "Unto us a child is born, and unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful—Counsellor—the mighty God—the Everlasting Father—the Prince of Peace."‡ He is called in the first place Wonderful, and that deservedly. Prov. xxx. 4. That the "mighty God" should be a "child born," and the "Everlasting Father" a "Son given," may well entitle him unto the name "Wonderful."§

It is this fact, mysterious and incomprehensible by us—the uniting the human nature with the Son of God, the eternal Word, so that it became one person with him, that qualifies that nature for its mediatorial work. Whilst this nature remained distinct, yet by virtue of this union it was sustained by the Divine Person, and was enabled to endure infinite wrath, and an infinite value was transfused, like the perfume of a holy ointment, into all its acts; and thus it was that God hath purchased his church with his own blood. The Son of God offered up "himself," his person which was divine, but that person as having in union with it the human nature,

* Luke i. 35.

† John i. 14.

‡ Is. ix. 6.

§ Owen.

which was the victim that bled for our sins. It was in this way only that the finite nature could be qualified to meet the claims of infinite justice executing an inexorable law; the finite was intimately so as to be one person, and indissolubly, united with the infinite.

Thus was Christ qualified for his prophetic ministrations. The mind of God must be revealed to man. There must be a full, infallible, authoritative and effective revelation. Every truth necessary for man to know, in order to be saved, must be revealed; and there must be no mistake or error in that which is made known as truth, and it must proceed from an all-sufficient authority, and have an efficacy with it that it shall penetrate the darkened minds to which it is sent, subdue the stubborn will, and mould and influence the affections and the life. When we contemplate the Saviour as divine—when we behold his glory as the only begotten of the Father—we cannot for a moment doubt his qualifications to make such a revelation. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”* He knows the mind of God, and has revealed it, and is qualified, as divine, to send the Holy Spirit, according to the economy of grace, to render his revelation efficient in the illumination and sanctification of the minds of men; to open their eyes, to turn them from darkness to light, and from the power of Satan unto God. Were he a mere man, it would be impossible for him to receive, by any arrangement, authority to send the Holy Spirit of truth. Thus a divine virtue pervades all the functions of the mediatorial Prophet.

With equal clearness do we perceive the necessity of the savour of this good ointment in his exercise of the sacerdotal functions. The value of his sacrifice depends absolutely upon this. A finite victim could render no atonement. The sacrifice must be of infinite value. Such a sacrifice humanity alone could not render. Glory to God in the highest. God was manifest in the flesh, and, in this wondrous way, “God hath purchased his church with his own blood.” This sublime mystery we have illustrated. By the union of the human nature of Christ with his divine person as the Son of God, *the person* became united with the sacrifice, which thereby became of infinite value, an adequate price by the perfume of the divine excellency, and thus “Christ, having loved his church, gave himself” (the divine person sustaining the human nature) for it, an offering and a sacrifice to God “for a sweet-smelling savour.”† And who, but the Father’s co-equal Son, could stand without dismay before the throne of the inexorable Judge, and say, as an intercessor, “Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory?”‡

By this union of the divine person with the human nature, Jesus Christ was qualified for his regal ministrations. The dominion given him as Mediator is twofold. He is King in Zion, King of nations, and Lord of all. He reigns over the universe. All things are put under his feet. Heaven, earth, and hell constitute his kingdom. No mere creature could exercise dominion—no mere creature could rule the church—could sway the hearts of its members, and make them obedient to the laws of God. Much less could he control the hearts of all men, and accomplish the purposes of heaven in the government of the earth. And what creature could rule the angels? and what man could control the devils? Who

* John i. 18.

† Eph. v. 2.

‡ John xvii. 24.

could control the universe, and execute God's decrees throughout his boundless domain? Who but God himself? And who could be God's vicegerent, but God's own co-equal and co-eternal Son? Did the Lamb receive the sealed book? Did he loose the seals thereof? And is he now conducting—in the administration of the kingdom of Providence—the events concerning the church, and the nations found written in that book, to their full accomplishment? It is because he is “worthy,” and competent; because he is Jehovah, the Lord of hosts—the Lord God omnipotent—and hence qualified to reign. Truly, because of the savour of thy good ointments, thy name (the anointed Mediator) is as ointment poured forth.

“There is wisdom displayed in the circumstance that the world is governed by general laws, and in the relation of the various substances and laws towards each other. But the plan, as it is devised by divine wisdom, so it requires divine wisdom to execute it. The infinite mind that conceived it, and it alone, can wield it. One trembles at the very idea of the execution of such a scheme being committed to any other than a being whose intelligence and resources are unbounded.

“Yet we may, for an instant, imagine a world so constituted being committed to the government of a being high and exalted, but yet finite, to one of the younger gods of heathen fable, or of the angels of revelation. And when things were first set in motion, it might look as if all was harmoniously planned, and as if every emergency had been provided for. Planet upon planet, and sun upon sun, spring into being, and are peopled by innumerable living creatures, with inanimate objects suited to their nature and character. For a time the laws move on with beautiful regularity; but suddenly, and at some distant point, events come into unexpected contact, and then into violent collision, and results follow which even an arch-angel's foresight could not have anticipated. Evil is now threatened at points where there is nothing to meet it. Laws, beautiful in themselves, are crossed, accelerated, or interrupted by other laws; and consequences follow which the supposed governor of the universe cannot contemplate without horror. Thousands of living beings, in certain parts of the world, are left neglected, or are placed in terrific circumstances, owing to some omission or oversight. Disorder, meanwhile, propagates itself in widening circles; and, beginning in a corner which had been overlooked, it soon spreads, like a wasting disease, to other districts, or to other worlds. The very compactness of the connexion in which all things are bound, serves only to extend the prevailing confusion and misery. The intelligent creation, as they surveyed the advancing disorder, would be confounded and dismayed; and we can conceive that the governor of the world would at last feel himself terror-struck in the survey of his own impotency.”* But the divinity of the Mediatorial King prevents such terrific results. He is infinitely able to rule the universe, for He made it, and “by Him it doth consist.” As the Son, essentially viewed, he created it, as the anointed Mediator he governs it, and under his almighty administration, confusion and disorder can have no place.

These are the reasons of the virgins' love. Because of the peerless beauty of his person; because of the incomparable fragrance of the graces thence transfused by the operation of the Holy Spirit into the humanity in its union with his person; because of the divine excellency and virtue which pervades all his mediatorial acts; because infinite wisdom, and holiness, and justice, and love, shed their perfume upon all his dis-

pensations to the church, and adorn, with an ineffable glory, his administration of the divine government; because of the inexpressible power and sweetness of his word, which flows from his lips as the anointed prophet, the infinite excellency and merit of his sacerdotal ministrations, and the indescribable splendour that emanates from his throne as the anointed King; and because of the outgoing of his all-pervading savour from his mediatorship, stimulating the hearts of the church's purest and noblest members—by reason of all this, there is a continuous flow of their best affections to Him who first loved them, and for their sakes undertook and accomplished the stupendous work of mediator.

They love him with a supreme love. As there is none so worthy, they yield Him their first and their best affections. They are virgins, and they give Him all their heart. He occupies the throne of their affections. All other objects are kept in a subordinate place. No matter how dear the creature may be, though dear as Isaac was, an only son, yet it will be sacrificed upon the altar of their love to Christ.

Their love for Him is chaste. It is the holiness of Christ which unchains their affections. He is infinitely holy in his person, and of spotless purity in his human nature, "a Lamb without blemish and without spot." These virgins are regenerate and sanctified; and their affections are consequently chaste, and partake of the purity of their object. No low, or base, or selfish motive influences their love. A self-interest they have, their happiness is advanced by their love of Christ; never so happy as when their bosom thrills with the most fervent love; yet this is distinct from a grovelling selfishness which makes a man's self the chief end. The glory of Christ is their chief end, and they love Him chiefly for Himself. Christ has the fulness of their heart. It is a peculiar singleness of love which animates their souls. They love as though they loved nothing besides; as though they hated even father and mother, husband and wife, brother and sister, silver and gold, and all other things which usually engage the affections of mankind. And who can estimate the fervour and strength of their love? Nothing can quench its "fervent heat," "floods cannot drown it." Their heart is a furnace of inextinguishable love. And so strong is this bond which unites them to Christ, and so firmly are they bound by it, that no power can sever it, nothing can effect a separation from its glorious and blessed object. They triumph in their challenge. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or perils, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."*

Are we among the virgins? Or have we, like hundreds, only a name to live, whilst we are dead? Do we live separate from the world, and are we, as chaste virgins, paying our vows in the ways of new obedience, and in all things adorning the doctrine of God our Saviour?

Have we a sense of his divine and mediatorial excellency? Do we see Him in his divine majesty and beauty? in the loveliness of his perfect

humanity subsisting by an ineffable union in the divine person? Do we see the Word tabernacling in the flesh, through which we behold the emanation of a glory—as the glory of the only begotten of the Father? Do we see Him as the pre-eminent prophet, who hath brought to light life and immortality by his gospel—has laid open the bosom of the Father, in the scriptures of truth? The great High Priest, who hath fulfilled all sacrificial types, and hath rendered a full propitiation for our sins, by the sacrifice of himself? The exalted King, who reigns over his church and rules the hearts of his people; who governs the nations, inflicting divine judgments, and overruling, and controlling, and who will give the kingdom under the whole heaven to his saints? Do we see him, as Isaiah saw him, on his glorious throne, as the King, the Lord of hosts—ruling the universe—and the seraphim veiling their faces before him, and rendering him the homage due the King of glory? And do we inhale the fragrance of his good ointments, as the rich savour is poured forth upon his name, so that “his garments smell of myrrh and aloes and cassia?” Then shall we, with the virgins, the companions of the queen, enter into the palace of this glorious King, and unite in the celebration of his praises for ever and ever. Amen.

[For the Covenanter.]

SCOTS WORTHIES.

A publication, with the above caption, has recently been issued from the press of Robert Carter & Brothers, No. 285 Broadway, New York, 1853.

It *purports* to have been written by John Howie, of Lochgoin. It is ushered in by a life of John Howie and an introduction. In reading these introductory papers, it would be inferred (there being no hint to the contrary) that Lochgoin was the veritable author of the book. The work is brought out with the same good taste which characterizes the productions of that establishment.

It contains a great mass of information—information of which the mass of readers are now lamentably ignorant; and were it, what it claims to be, “The Scots Worthies of John Howie, of Lochgoin,” you would not have heard from me, except in commendation. I am sorry to say, however, that the Scots Worthies of the Messrs. Carter is *not* the Scots Worthies of Lochgoin, but a very different work—different in various respects. How this difference could have occurred, by the press of persons sustaining (and deservedly too) so high a reputation as the Messrs. Carters do among the reading community is not easily accounted for. This is for them to do. I have to do with the fact. If the publishers cannot solve the difficulty, probably the editor could. It is a pity he has not given his name. I have now before me an edition of *the Scots Worthies* published in Leith, Scotland, 1816; printed by and for A. Allardice & J. Ogle, Edinburgh.

In comparing the contents of the edition emitted in Leith and the contents of the one published in New York, I find this palpable discrepancy. In the Leith edition there are twelve names not found in the New York edition. Again, in the New York edition I find six names not to be seen in the Leith edition; that is, the New York edition despatches twelve of the men of Lochgoin, and brings forward six of its own to fill their place. Rather rude treatment of John Howie. How did they

ascertain this change in his mind? We would like to see the authority for this under his own hand and seal. Among the twelve missing in the New York edition is Alexander Shields. It is known, at least, by those who have read the *true Scots Worthies*, that he was a true friend of civil liberty. Can it be that the spirit of liberty has so well nigh withdrawn that the New York edition is unwilling to let the public listen to his pleadings in its behalf. It is well known, too, that, with the hand of a master, he exposes the wrongs which entered into the revolution settlement under William and Mary. Dare we surmise that this was the cause of his dismissal from the ranks of the men of Lochgoin? We have not a word to say against any one of the six new men filling the place of the good old twelve; but we do protest against their being there without the authority of Howie himself.

Again, the New York edition is not what it claims to be, because it contains, in some of the lives, much more matter than the veritable work. For example, in the life of John Knox, in the Leith edition, there is just about fifteen pages, while in the New York edition the life of Knox begins on page 113 and ends on page 193, being 75 pages more than was written by Lochgoin. And, indeed, it would seem to be quite an improvement in the style, and why should not language improve in the course of eighty or ninety years, as we live in an age of such wondrous progress? I am not finding fault with the additional knowledge imparted about the great Reformer.

Again, the New York edition is not the true Scots Worthies, because some things are omitted which are in the Leith edition. As an instance, take the life of John Nisbet, of Hardhill. About three pages are expunged. It may not be improper to look at some of the matter which this edition has suppressed, and ascertain if it is really so very exceptionable that it should not see the light. Nisbet says that he "adhered to the Scriptures, Confession of Faith, Catechisms, Larger and Shorter, and all the pieces of reformation attained to in Scotland from 1638 to 1649, with all the protestations, declarations, &c., given by the faithful since that time; owns all the appearances in arms at Pentland, Drumclog, Bothwell, Airsmoss, &c., against God's stated enemies and the enemies of the gospel and kingly government, as appointed and emitted in the word of God, they entering covenant-ways and with covenant qualifications;" and withal adds, "But I am persuaded Scotland's covenanted God will cut off the name of Stuart, because they have stated themselves against religion, reformation, and the thriving of Christ's kingdom and kingly government in these lands; and although men idolize them so much now, yet, ere long, there shall be none of them to tyrannize in covenanted Britain any more." Then he proceeds in protesting "against Popery, Prelacy, the granters and acceptors of the indulgence, and exhorting the people of God to forbear contention and censuring one another; to keep up their sweet fellowship and society meetings with which he had been comforted."

Surely there is nothing here of which any true-hearted Protestant Presbyterian should be ashamed; and most certainly there is no duty to which he gives his dying exhortations, unworthy of regard. Had the professors of the true reformed religion given heed to them, instead of their distracted and broken condition, they would now be strong in the faith that is in Christ Jesus, and they would now be marching forward unitedly to possess the gate of every enemy.

In the Leith edition there is an appendix of 49 pages. This is not in the New York edition, which ends with the account of the battle at Airmoss. The appendix gives the history of the terrible deaths of cruel persecutors. It is designed to exhibit the providential government of the Mediator over his enemies. In his mysterious administration he permitted these blood-thirsty miscreants, for a time, to make war with the saints to scatter the power of the holy people and partly overcome them. But, in the end, he brings them to an awful reckoning. He gives them blood to drink. Thus will he destroy all his and his people's incorrigible enemies. It is well that our own age, so abounding with practical atheism, should have these fearful judgments spread out before its sight. Had the New York work done this, it might with a better grace claim to be the production of Lochgoin. Surely it could not have been the design of the New York edition to conceal these wondrous manifestations of the Mediator's love to his suffering saints.

Again, the New York edition is not *the* Scots Worthies of John Howie, because Lochgoin was incapable of harming the reputation of the Reformers. In the New York work this is done; but I will not say of set purpose. Let us see how this is. We take what is said in the life of James Stuart, Earl of Moray, page 77, New York edition, near the bottom of the page. Speaking of Mary's flagrant breach of promise to the congregation, (the name by which the Reformers were afterwards known,) it says—"Then, for the first time, she was deserted by the prior. He immediately joined the congregation, to whom he was no small acquisition. It is to be regretted that the increase of the congregation had the usual character of popular commotion. Forgetting all moderation to those who believed not as themselves, they marched in triumph through Fife, committing excesses, which, though the reaction of the tyranny they had endured, disgraced the sacred cause in which they were associated." This is certainly making very grave charges against the congregation. Did the writer design to defame the "Worthies?" The reader must judge for himself. The congregation had its increase in popular tumult; they were a mob. They forgot "all moderation;" how rash they must have been! They "committed excesses" which were a "disgrace" to their sacred cause. Surely these persons, in the estimation of the writer, were every thing but "Worthies." After all they might have been, for he says he "regrets" that they acted so naughtily.

The question is here painfully pressed upon the mind—Did John Howie write this tirade against the men of the congregation? Could he do it? For my own part I do not believe he ever wrote a letter of it. But the New York work says it is by "John Howie, of Lochgoin." Still I am incredulous. As the New York work and I are at variance about a matter of fact, I am willing to call the testimony of Howie himself; and happily, as a witness, he is even yet accessible, "for, being dead, he yet speaketh." Let us hear him. In the Leith edition, in the life of James Stuart, Earl of Moray, page 25, he says, "This flagrant breach of promise provoked Lord James to that degree that he left the queen and joined the lords of the congregation, (for so they were afterwards called;) for they went to Fife, and there began to throw down and remove the monuments of idolatry. They went off from Perth, late in the night, and entered Sterling with their associates, where they immediately demolished the monasteries and purged the churches of idolatry. *Such was the zeal of these worthy noblemen for the interest of the reformed religion of*

Scotland. From Sterling they marched for Edinburgh, purging all the superstitious relics of idolatry out of Linlithgow in the way." I might here rest the matter, as every reader must perceive a most wondrous difference between Lochgoin speaking from Leith and from New York. A passage across the Atlantic effects wonders. Ours is surely an age of progress. Howie, in Leith, tells us what his "Worthies" did; in New York he conceals it, only letting us know his opinion of their doings. In Leith he thinks they are very worthy men, animated by zeal for religion, while in New York he "regrets" they were a mob void of "all moderation"—guilty of sad "excesses"—a "disgrace to their sacred cause."

I am very apprehensive that John Howie, in *New York*, would have regretted the want of "all moderation," the "excesses," and the "disgrace to the sacred cause," had he lived in the time of one Hezekiah, who removed the monuments of idolatry from his land. A certain scarlet coloured old — is still at her trade; she still has *that* cup in her hand. And it does seem as if some one was at least sipping from it.

These are not the only matters which I have observed; but let this suffice for the present. Q.

A RELIGIOUS LIFE PLEASANT.

I have formerly with the world accounted the spirit of a Christian to be a melancholy spirit: and the ways of holiness only unpleasant paths, leading to the deserts of sad retirement. But now I see they have hidden manna, which the world knows not of; glorious joys, which strangers do not meddle with, and the closer and exacter they walk, the fuller and sweeter are their joys; formerly the very thoughts of parting with my pleasures and delights to embrace soul-humbling, self-denying duties, were grievous to me: but now I bless my God, I can say with Augustine, Oh how sweet is it to want my former sweetness. It is now my rejoicing to be without my former joys, for now I see there is a heaven in the way to heaven, and that one look of faith's, one smile of Christ's, one glance of heaven, one grape of Canaan, one glimpse of my crown of glory, yields more sweetness, comfort, and content, than all the pleasures and delights the world affords; the very gleaming of spiritual joy is better than the vintage of carnal delights; let no man then stand off for want of pleasures, for here he shall not lose them, only change them.—*Divine Breathings.*

JESUS, THE SURETY AND ADVOCATE.

So far as we are under the faith of the New Testament we cannot look up to heaven without discovering an Advocate, which is Jesus Christ the Righteous, standing at the right hand of God, as a Lamb before the throne. We have this very strikingly exhibited in the latest revelation which God has given. The apostle who closes the canon of Scripture is carried up in vision into heaven. He sees an exalted and awful throne, surrounded by angels and saints, and innumerable living and immortal beings, and he hears the music which comes from the harps of angels mingling with the thunders that issue from the throne of God, and the very voice of the Almighty, as it were the voice of many waters. Having surveyed the scene in mute astonishment, his attention is called to a book, written within and on the back, and sealed with wax seals, containing evidently the mystery which, being completed, is to reconcile heaven and earth.* A strong angel is heard, asking with a loud voice, which fills

* Rather, the book of the divine purposes respecting the church and the nations.

heaven and earth—"Who is worthy to open this book?" An awful pause ensues. No one in heaven or earth, or throughout the wide universe, is able for the task, and John weeps over the weakness of creation. While thus desponding he is addressed by one of the elders who compass the throne, and told of one fit for the mighty work. He turns his eyes to see, and what does he behold? Is it some grand and imposing sight, fitted to awe and prostrate the mind? Is it a splendid throne, or a dazzling light, or a majestic form, or the mightiest of the angels clothed with the sun? No; as he looks, he sees an emblem of weakness and sorrow, of suffering and of death. The sight presented in the very midst of the throne of God was of a "lamb as it had been slain." Then follows a succession of views and descriptions of God and the Redeemer; and it is a remarkable circumstance, that in every one of these descriptions the same image is presented to us of a lamb, and of a lamb as it had been slain. He obtains a lively view of the blessed inhabitants of heaven; and lo, a great multitude which no man could number out of all nations, and kindreds, and people, and tongues, and they stood before the throne and before the Lamb. He hears their praise, and it is to God under the same view. "Salvation to our God that sitteth upon the throne, and unto the Lamb!" A question is put as to the past history of those who now stand in white robes, and in possession of ineffable bliss. It is said—"They have washed their robes, and made them white in the blood of the Lamb." He sees them in the enjoyment of the glory provided for them. "They hunger no more, neither thirst they any more; because the Lamb that is in the midst of the throne shall feed them, and lead them to living fountains of waters." In another passage, John is represented as looking; and lo, a Lamb stands on Mount Zion, and with him a great multitude, harping with their harps, and who are they, and whence their joy? They are they "who follow the Lamb whithersoever he goeth." In one of the closing chapters we have a lengthened description of the holy city prepared for the saints when this world's history is wound up. Its walls are of jasper, high, and deep, and wide, with twelve foundations; its streets and dwellings are of pure gold, with a foundation of precious stones; its gates are pearls, and its watchmen are angels. But these splendours do not separately or conjointly constitute the glory of heaven. Its chief ornament is its temple; and the Lord God Almighty and the Lamb are the temple of it, "and the Lamb is the light thereof." The sinner is made to feel that he dare not look up to heaven unless he sees the Lamb before the throne.

M'COSE.

CALVINISM—TO BE DISTINCTLY TAUGHT.

Articles of faith should contain a concise view of the doctrines of the Bible, and especially such as are opposed to the natural heart, and are much disputed. As the design of a creed is to show how we understand the Bible, each doctrine should be so clearly and fearlessly expressed as to preclude mistake. In strifes for members we are tempted to omit offensive points, obscurely express them, or borrow the language of the oracle which reads two ways. I will confine my remarks to the doctrines called Calvinistic. As all are born Arminians, the clear exhibition of these truths will always be opposed. I do not say that an orthodox creed is all the security needed. It must be preached, or it will go where it once went by the "let alone policy" in a portion of New England. The

author of the *Memoir of Griffin* says that a doctrine not preached will soon cease to be believed. Neither should a people live on Calvinism only. It should have as prominent a place in the creed, pulpit, library, and heart as it has in the New Testament. Neither would I have it expressed in harsh terms. We should take our pattern from the Mount, and have the honesty and moral courage to express it just as plainly as the Bible does. Read twenty verses in the Epistles exhibiting predestination, and election, and saints' perseverance, and you will wonder how inspiration itself could describe them more plainly.—The Reformers on the Continent and in England, did not flinch from expressing these doctrines as they are found in the Word of God. Those of England, 210 years ago, showed in the Assembly's Catechism how they would define these truths. In less than thirty years after the landing at Plymouth, our fathers adopted the Cambridge Platform, including the Assembly's Catechism. For generations, not only all the church, but all the children, had by heart a creed, which would now be called highly Calvinistic. The doctrine of election should stand prominent in every creed, not only because it is important and always disputed, but because it is security for other doctrines. He who cordially receives it will be sound on other points of Calvinism, the divinity of Christ, and the inspiration of the Bible.

I will now adduce quotations and facts to show that friends to liberty have nothing to fear from Calvinistic doctrines. Being distinctly expressed in the Bible, they are articles of faith which will bless mankind. As to merit, they make mankind equal, and promote the justice and benevolence which give equal rights. Though Charles the Second said, "Calvinism is unfit for the religion of a gentleman," Chalmers more truly said, "It is a most important experience that, in a country where there is the most Calvinism, there is the least crime—the most doctrinal people of Europe are the least depraved." Tyranny is a name for all crime. The Puritans, Pilgrims, and English Congregationalists, of olden time, were firm Calvinists. Hume, who was no friend to them, said that "the precious spark of liberty had been kindled and was preserved by the Puritans alone, and to this sect the English owe the whole freedom of their Constitution." Lord Brougham called the English Congregationalists a "body of men to be held in everlasting veneration, for the unshaken faith with which, in all times, they have maintained their attachment to civil liberty; men to whose ancestors England will ever acknowledge a boundless debt of gratitude—they, with the zeal of martyrs, the purity of early Christians, and the skill of the most renowned warriors, obtained for England the free constitution she now enjoys." Bancroft, a Unitarian historian, speaking of those times, says, "Calvinism is gradual republicanism, which, with one consent and with instinctive judgment, the monarchs of that day feared as republicanism." The Presbyterians of that day were John Knox Calvinists. King James said, "Presbyterianism agrees with monarchy, as God with the devil." In April, 1845, the *Advocate and Journal*, a Methodist paper, said, "But what amazing inconsistency! These advocates of an enslaved will are the steadiest friends of human liberty. To promote it, they have always been ready to pour out their blood like water. They are the men to confront kings and councils, though there be as many devils as there are tiles on the roofs of their houses. They are the sleepless defenders of their country's liberty, the emancipators of the press, the inflexible opponents of priestly domination, the friends of the people, the unblushing martyrs of truth. How can we

do otherwise than love and honour them?" History verifies these quotations. Wherever Calvinism has prevailed, there has been a struggle for liberty. Arminian sects have ever contended for monarchical forms of church government, and Calvinistic sects for republican. Calvin taught liberty to the Church and State of Geneva, where the refugees from bloody Mary found it, and carried it back to England. The Pilgrims brought it over in the May Flower, and proved that there could be "a Church without a Bishop, and a State without a King." Dr. Barstow says, a Calvinistic minister first proposed the Declaration of Independence. The war was carried on by 13 States; but that in which the Cambridge platform was adopted, furnished one-third of the soldiers. The opposers to the resolutions were not Calvinists. The States where the Catechism was taught every week, where Calvinism reigned, first abolished slavery. When did Arminianism do any great things for liberty? While a Calvinistic creed will do little without a ministry disposed to uphold it, and while I would have no man adopt and publish such a creed any farther than he believes it, I can safely say to all friends of the oppressed, you are the very last men on earth who should be afraid of it."

The above is from an anniversary discourse by Rev. Jacob Little of Ohio. It is true. It suits the times, for there is a disposition growing, we fear, to throw into the shade the great doctrines of the gospel; and, certainly, neither these nor any other principles will long keep their place unless constantly preached. Ed. Cov.

THE DUTIES OF ELDERS.

1. It is the duty of Elders to visit the *congregation*. He would be deemed a careless merchant who was ignorant of the clerks in his establishment, and the description of the goods that stock his shelves; or a careless commander who was ignorant of the character and capabilities of his men; or a careless schoolmaster or shepherd who was ignorant of the condition and circumstances of those intrusted respectively to their charge. On the same principle he may be looked upon as a careless Elder—as one who cannot be said to rule well—who remains in profound ignorance of every thing connected with those priceless souls, to whom he has been summoned to act as an overseer. His knowledge, of course, cannot be obtained without personal intercourse. Elders and people must come face to face in order to know one another. With other duties to attend to, it would have been altogether unreasonable, however, to expect each elder to be personally acquainted with each individual connected with a congregation of average dimensions. Hence the importance of a division of labour, and a considerable corps of efficient elders in order to this being realized. Unless there be a number of elders, this dividing of the congregation into sections cannot take place; and consequently the visitation for which we contend must be in a large measure neglected.

2. It is the duty of Elders especially to *visit those who are in sickness*. This is the very essence of pure religion and undefiled before God, "to visit the fatherless and widows in their affliction." To every member of the General Assembly on the right hand of the throne of judgment will it be said, "I was sick, and ye visited me?" In a sense, then, this duty appertains to every genuine professor of religion, but especially does it fall within the province of Elders. They are expected, as we have seen, to act the part of shepherds; and what kind of shepherd would that be, who would allow any to remain "weak and sickly" among the flock, without endeavouring to relieve them? How does the great Shepherd of the sheep act? "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and *strengthen that which was sick*." It was his uniform practice, as he went about doing good, to go to the house of mourning—to frequent the couch of sickness and to pour into the wounded spirit the balm of consolation. To the under shepherd, in this respect, he has left an example.

This duty devolves on the Elder even more *than on the Minister*. What saith the scripture? Is any man sick? let him call for—is it the *presiding pastor*?—no; he

has many other duties to occupy him, which may often prevent his prompt attendance. Is any man sick? Then, says James, "let him call for the Elders of the Church, and let them pray over him." There are some people exceedingly unreasonable. They won't be satisfied unless a minister be constantly on their threshold; and should they be unwell, if he pays not a daily visit, it is a grievous oversight. Let such remember what a minister's duty principally is. We do not by any means depreciate the importance of visiting, when we give it as our decided opinion, gathered from a careful perusal of what the Bible says on the matter, that a minister's primary duty is to *preach the Gospel*. He is expected to give himself to prayer, and to the *ministry of the Word*. He is enjoined to give attendance to *reading—to exhortation—to doctrine—to meditate on these things—to give himself wholly to them*, that his profiting may appear unto all. How is it possible for his profiting to appear unto all, if his time be frittered away in a continuous string of visits? If, in this matter, he would have all speak well of him, he must either keep the congregation on spare diet on the Sabbath, or prematurely exhaust his physical and mental energies. We do not mean to say, that a minister should not visit the people in general, or the sick in particular. This he ought to do as much as lies in his power; and it will be found that, often, application, like a ploughshare, breaks up the fallow-ground, and constructs furrows for the reception of the incorruptible seed. The season of sickness is often the most favourable for the production of serious impressions.—But we do say, that a people should make allowance for their minister, if he does not visit them as often as they might wish—and consider the visit of a pious and judicious Elder as an equivalent.

We would take this opportunity, also, of alluding to the fact, that the members of a congregation often complain both of minister and elders not visiting them in sickness, when they are kept in utter ignorance of their being sick at all. Let such find an answer to their murmurings in the scripture injunction—"Is any man sick, let him call for the Elders." So long as they do not think it worth while to give the slightest call, they have no right or reason to find fault. The neglect, on their part, of an express Bible order, should satisfy them at once as to the side on which the blame lies.

3. Elders should take a watchful oversight of any in the congregation who show a *tendency to backslide*. They should reprove, rebuke, and exhort, with all long-suffering. To them peculiarly is the command addressed—"Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him." One member is irregular in his attendance at Church—absent altogether without any satisfactory reason, and, at best, only a half day hearer. Another is indulging, it may be, in its incipient stages, that vice which has proved the prolific root of all evil—filling our prisons, and asylums, and cemeteries, with blanched and bloated inmates—depriving the Church of some of its apparently choicest members, and society of its most attractive ornaments—shivering the very pinnacles in the temple of religion, and threatening to invade the sanctity of the Holiest itself, and drag reeling victims from the very horns of the altar:—he is given to intemperance. Whatever be the cause of backsliding, it is the bounden duty of the Elder to call the offender to account, and, according to the nature and degree of the offence, to administer the word of gentle caution, friendly admonition, or stern reproof.—*Ecc. and Miss. Rec.*

THE FREE COLOURED IN VIRGINIA.

In our last we quoted pretty largely from Mr. Everett's speech in defence of the capacity of the coloured race: we now present an extract from a southern paper—the "Richmond Inquirer"—in vindication of the character of the free of this class in Virginia. The article from which we quote was called out by the attempt now making to banish the free coloured from this state. The editor opposes the scheme as "inhuman and unjust," and also shows that it is uncalled for. Ed. Cov.

"The more we have reflected upon the various schemes for expelling the free black population from the state, the more are we convinced—not of its inhumanity and injustice, for that required no reflection—but of its inexpediency and impolicy. We are also satisfied that our predicament has been that of the great majority of the people of Virginia. They have not thought on the subject. Some, under the influence of the clamour

against free negroes, raised some years ago by ex-Governor Smith, went off half-cocked, and gave in to the absurd notion that all the evils in the state resulted from free negroes. That unfortunate class were unable to say any thing for themselves, and, as they were without votes or political influence, no one felt called upon to espouse their cause. But for a doubt whether the Legislature had the power, before the new Constitution, to expel them, it is highly probable that, in the excitement of the moment, the whole of them would have been driven out, without rhyme or reason.

“It was said, and taken for true, without inquiry, that they were not only the least productive, but the most vicious portion of the population. This, if so, would scarcely justify humane men in committing a great injustice, unless that injustice were demanded by the safety of the commonwealth. But the last census does not sustain any such position. Take, for instance, a single county—that of Southampton. In that county there are 1,800 free negroes; and during the last sixteen years, only two of their number have been convicted of penitentiary offences. We learn, from a gentleman of that county, that, so far from being esteemed a vicious population and a nuisance, they bear a totally different character. Many of them are industrious and highly respectable; and, as a class, are far superior to the class that would probably succeed them, if they were removed.

“As in Southampton, so it is elsewhere. There may be worthless or vicious ones among them, but there are enough good ones on the Scriptural test applied to Sodom and Gomorrah, to save the class ten times over. In this city, there are many who are really useful members of society. Some of them are as good citizens, and as reputable in all the relations of life, as their great enemy, ex-Governor Smith. They are men of industry and probity; they attend to their own business, and interfere with no one else; they pay their debts, and neither cheat, swindle, steal, nor rob.”

[For the Covenanter.]

THE BANNER OF THE COVENANT AND SUMNER'S SPEECH.

This magazine republishes the above speech, and thus comments:—

“The noble sentiments it expresses with so much eloquence will meet with a response in the hearts of all true Reformed Presbyterians, who will rejoice to find the principles which their church has maintained for so many years asserted on the floor of the highest deliberative political body in the land. We have been glad to hear that this discussion has already done good in counteracting the superficial and sophistical views of those who denounce the Constitution as atheistical, and refuse to have any connexion with the administration of the government. Taking the same general views as those which were enunciated at the time our church was divided, this speech may serve to confirm the correctness of the ground which was then taken, and its circulation among our people will have a tendency to strengthen them in the position our church occupies on this subject, and to enable them to confute the arguments by which our proselyting *pro re nata* brethren assail the views which we maintain.”

How much reason the Banner has to congratulate itself and its New-Light readers, respecting this speech, will appear by a quotation from it. Mr. S. denies that the Constitution furnishes any authority for the enactment, by *Congress*, of a Fugitive Slave Law. But does he deny that the Constitution contains a provision to the effect that fugitive slaves shall be delivered up by *somebody*? Nay, verily, but admits clearly enough the contrary. He says, speaking of the extradition cause:—

"As a *compact* its execution depends absolutely upon the States, without any intervention of the Nation. Each State, in the exercise of its own judgment, will determine for itself the precise extent of the obligations assumed. As a *compact in derogation of Freedom*, it must be construed strictly in every respect—leaning always in favour of Freedom, and shunning any meaning, *not clearly necessary*, which takes away important personal rights; mindful that the parties to whom it is applicable are regarded as "persons," of course with all the rights of "persons" under the constitution; especially mindful of the vigorous maxim of the common law, "that he is cruel and impious who does not always favour Freedom:" and also completely adopting in letter and in spirit, as becomes a just people, the rules of the great Commentator, that "the law is always ready to catch at any thing in favour of Liberty." With this key the true interpretation is natural and easy."

Now, first, Mr. S. here admits—even claims—that this is a "compact;" second, he admits that it is "against freedom;" and, third, that, by this "compact," the States are bound—they must fulfil this engagement. But hear Mr. S. again,—

"Briefly, the States are prohibited from any "law or regulation" by which any "person" escaped from "service or labour" may be discharged therefrom, and on establishment of the claim to such "service or labour" he is to be delivered up. But the mode by which the claim is to be tried and determined is not specified. All this is obviously within the control of each State. *It may be done by virtue of express legislation*, in which event any Legislature justly careful of Personal Liberty, would surround the *fugitive* with every shield of the law and Constitution. But here a fact, pregnant with Freedom, must be studiously observed. The name Slave—that litany of wrong and wo—does not appear in the clause. Here is no unambiguous phrase, incapable of a double sense; no "positive" language, applicable only to slaves, and excluding all other classes; no word of that absolute certainty, in every particular, which forbids any interpretation except that of Slavery, and makes it impossible "to catch at any thing in favour of Liberty." Nothing of this kind is here. But passing from this; "cruelly and impiously" renouncing for the moment all leanings for Freedom; refusing "to catch at any thing in favour of Liberty;" abandoning the cherished idea of the Fathers, that "it was wrong to admit in the Constitution the idea of property in man;" and, in the face of these commanding principles, assuming two things—first, that, in the evasive language of this Clause, the Convention, whatever may have been the aim of individual members, really intended fugitive slaves, which is sometimes questioned—and, secondly, that, if they so intended, the language employed can be judicially regarded as justly applicable to fugitive slaves, which is often and earnestly denied—then the whole proceeding, without any express legislation, may be left to the ancient and authentic forms of the common law, familiar to the framers of the constitution and ample for the occasion. If the fugitive be seized without process, he will be entitled at once to his writ *de Homine Replegiando*, while the master, resorting to process, may find his remedy in the writ *de Nativo Habendo*—each writ requiring Trial by Jury. If from ignorance or lack of employment these processes have slumbered in our country, still they belong to the great arsenal of the common law, and continue, like other ancient writs, *tantum gladium in vagina*, ready to be employed at the first necessity. They belong to the safeguards of the citizen. But in any event, and in either alternative, the proceedings would be by "suit at common law," with Trial by Jury; and it would be the solemn duty of the court, according to all the forms and proper delays of the common law, to try the case on the evidence, and especially to require stringent proof, by competent witnesses under cross-examination, that the person claimed was held to service; that his service was due to the claimant; that he had escaped from the State where such service was due; and also proof of the laws of the State under which he was held. Still further, to the Courts of each State must belong the determination of the question, to what classes of persons, according to just rules of interpretation, the phrase "persons held to service or labour" is strictly applicable."

In this we remark, first, that the orator was evidently working at a "hard case:" second, he does not deny that the provision of the Constitu-

tion applies to slaves. He says, indeed, that it has been denied, but he commits himself to no such folly: third, he labours to establish no more in this paragraph than that the States are at liberty to devise their own plans for the *re-enslaving of fugitives*. He shows what these might be—express legislation, or the remedies by the common law; but, whatever the method, the state authorities *must* act. They might, indeed, apply the “protecting rules of evidence,” &c., but, after all, if proved to be a slave, the fugitive must be “delivered up.” Fourth, what he says in the last sentence, about the “courts of the states determining,” &c., touches no important question at issue, for he takes good care not to intimate that they could do any thing else than decide that a slave escaped from South Carolina was “held to service or labour by the laws thereof.” Hence, fifthly, how does all this help the New Lights? In fact it multiplies, while it complicates, the iniquity; for here is a “compact” to which every one that swears to the Constitution assents—a compact to surrender fugitive slaves: This same compact he swears to observe—adopting Sumner’s view—when he swears to a State Constitution, whether as legislator, judge, governor, or voter. Is this any less wrong than it would be were the surrender to be made directly by Congressional law? Certainly not. The thing is done—the poor slave is sent back. He may have had a “jury trial,” the “witnesses may have been cross-questioned,” the “laws may be proven,” but if he is a slave he must go back. Sixth, the States, as all know, said Mr. S., would not be bound to make such a surrender if there were no constitutional arrangement. We are rather surprised that our neighbours are so uplifted about a speech that brings the sin even more directly home to their own doors. Seventh, we lay little stress—none at all—upon Sumner’s rigmorole about the anti-slavery principles of the framers. So much the worse for them. They had no cloak for their sin; and it is easy to see, from the way the Banner & Co. clutch at any thing that appears to help their cause, that they feel naked, and are thankful even for a few fig-leaves to hide the shame of their recreancy from reformation principles.

PROHIBITORY LAWS.

A large Temperance Convention lately met in Harrisburgh, and passed a series of resolutions regarding the entire prohibition of the liquor traffic for drinking purposes. The second resolution is as follows:—

“Resolved, That prohibitory laws for the suppression of evil are founded on divine authority, and have received the sanction of divine example. God, the Supreme Lawgiver, never licenses any evil, but invariably prohibits it. The divine law which prohibits certain crimes must, of necessity, also prohibit that traffic which directly induces the commission of these crimes.”

True; but we would give a much wider extension to the principles here stated than merely to the liquor traffic. If “God never licenses an evil,” then—and this appears to be the view of the Convention—he never authorizes a government to do it. If the prohibition of a crime implies a prohibition of that which directly leads to it, there are other sources of evil—Popery, for example—that might lawfully be looked after by national legislatures. We are pleased, however, to find so respectable and intelligent a body prepared to assert the principle. This is one fruit—and it promises well—of the general discussion of *moral* questions in our times.

I WOULD NOT LIVE ALWAY.*

I would not live alway—live alway below!
 O no, I'll not linger when bidden to go;
 The days of our pilgrimage granted us here,
 Are enough for life's woes, full enough for its cheer.
 Would I shrink from the path which prophets of God,
 Apostles and martyrs, so joyfully trod?
 While brethren and friends are all hastening home,
 Like a spirit unblest o'er the earth would I roam?

I would not live alway—I ask not to stay,
 Where storm after storm rises dark o'er the way;
 Where seeking for peace, we but hover around,
 Like the patriarch's bird, and no resting is found;
 Where hope, when she paints her gay bow in the air,
 Leaves its brilliance to fade in the night of despair,
 And Joy's fleeting angel ne'er sheds a glad ray,
 Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin;
 Temptation without, and corruption within;
 In a moment of strength, if I sever the chain,
 Scarce the victory is mine ere I'm captive again:
 E'en the rapture of pardon is mingled with fears,
 And my cup of thanksgiving with penitent tears;
 The festival trump calls for jubilant songs,
 But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the tomb;
 Immortality's lamp burns there bright 'mid the gloom;
 There, too, is the pillow where Christ bowed his head,
 O! soft are the slumbers on that holy bed,
 And then the glad dawn soon to follow that night,
 When the sunrise of glory shall beam on my sight,
 When the full matin song, as the sleepers arise
 To shout in the morning, shall peal through the skies.

Who, who would live alway? away from his God,
 Away from yon heaven, that blissful abode,
 Where rivers of pleasure flow o'er the bright plains,
 And the noontide of glory eternally reigns?
 Where the saints of all ages in harmony meet,
 Their Saviour and brethren transported to greet,
 While the songs of salvation unceasingly roll,
 And the smile of the Lord is the feast of the soul?

That heavenly music! what is it I hear?
 The notes of the harpers ring sweet in the air;
 And see, soft unfolding those portals of gold;
 The King, all arrayed in his beauty, behold!
 O! give me, O! give me, the wings of a dove!
 Let me hasten my flight to those mansions above;
 Ay, it's now that my soul on swift pinions would soar,
 And in ecstasy bid earth adieu evermore.—*Muhlenburg.*

AFFAIRS ABROAD.

China.—Our readers are already aware that a great rebellion is in progress in the south-west of China. Mr. Roberts, an American missionary in Canton, writes as follows:

“The chief leader of the Chinese rebellion is a man named Saw-Chaen, sur-named Hung, who, some five or six years ago, studied Christianity in Canton; and now, instead of purposing to upset the government, he seems rather struggling

* Job vii. 16. We find this in the “Book of Poetry,” published by the Presbyterian Board.

for religious liberty and against idolatry. While in Canton, he applied himself to the memorizing of the scriptures, and maintained a blameless deportment. He requested to be baptized, but left for Kwangsi before we were fully satisfied of his fitness. When he first came to us he brought some pieces of poetry and other essays, which he had written respecting the Christian religion, the knowledge of which he professed to have derived, first, from a tract received at one of the examinations in Canton, and secondly, from a vision he had while sick, which he said corroborated the doctrines learned out of the book, and hence he believed in the true God, and came to Canton expressly to be instructed, and to learn the way of the Lord more perfectly from his own word. * * * I am informed that about 100,000 are now numbered on the side of the chief; that he is popular among the people, treating them with respect, generosity and kindness."

Strange this, if true. Not improbable, certainly, but needs confirmation.

Turkey.—The war between the Turks and the Montenegrins has come to an end. Austria interposed, and, by threats of war, compelled Turkey to make some concessions, thus stated in the public prints.

"The Hungarians and Poles serving in the Turkish armies are to be dismissed immediately. The Porte withdraws the troops from Montenegro, and pays 4,000,000 piastres to Austrian subjects. Kleck and Sutorina remain to Turkey, but the latter relinquishes the right to erect fortifications on them, and to approach them by sea."

However, political difficulties appear to be gathering around the Mahomedan power. France has obtained an indemnity for the losses of her capitalists through the repudiation of the late loan. Russia is sending a mission to Constantinople to demand the payment of 9,000,000 rubles for expenses incurred in 1840. In short, Turkey depends upon the intervention of England and France, and would be partitioned by Austria and Russia, were it not for the fear of a general war. Her internal condition is not much better. Discord exists in every part of the Empire. Its day is evidently near. The intelligent London correspondent of a daily paper, speaking of this state of Europe, but referring especially to Turkey, says:

"The peace of Europe was never in a more threatened condition than at this moment. The 'amicable relations' which are so frequently adverted to by members of the government, certainly cannot justly apply to our position with other European governments. We are openly distrusted by Austria. We have always—at least for a century—stood in an antagonistic position with respect to Russia; and, notwithstanding the professions of the Emperor of the French, the increase in our naval armament and army, the enrolment of the militia, and the fortification of the whole coast, show pretty plainly what faith is placed in these professions by the home government. Prussia finds it a matter of policy, independent of inclination, to favour the views of Austria; and thus, it may be said that the whole of the Continental powers are disaffected towards England. Daily the breach grows wider, and the events of the past ten days are rapidly extending it, until it promises to become very serious.

"The position of Turkey is one of imminent danger. The dismemberment of the Empire is a theory which has long been cherished by Austria and Russia; while Prussia, who would expect to come in for a slice, would not be averse to such an event. Every opportunity likely to tend to such a result is eagerly seized by Austria, and every pretext employed to insult and annoy Turkey which chance or contrivance can give it. The Montenegro question was eagerly taken as an opportunity for concentrating a large body of troops on the Dalmatian frontier, and the despatch of a special envoy to Constantinople with demands couched in a tone of insolence, and an autograph letter from the Emperor Francis Joseph, dictated in imperious terms, to the Sultan. These demands were the surrender of the ports of Suttarina and Kleck, on the Dalmatian coast, through which the Montenegrins receive their supplies of arms and ammunition—a claim by Austria to be the protector of Christianity in the East, and a recognition by the Porte of the independence of the Montenegrins."

These demands were abated and then conceded. Digitized by Google

Italy.—1. *Its general religious condition.*—There are many circumstances in the way of our obtaining full and detailed information of the state of things in the Italian States. The following, from the London Record—it was emitted at Geneva—states some of them, but proceeds to make general statements of the most encouraging character.

Sir,—You are desirous of information respecting the evangelization of Italy and the daily progress of the gospel in that country. I should like to tell you all I know on this subject, and furnish you with most interesting details concerning it, did not the dictates of Christian prudence restrain me. What has hitherto been published in the papers concerning the Italian Reformation falls very far short of the reality; it has, however, seriously compromised our dear Italian brethren. In England, especially, there are as many Jesuits as in Italy, who read all the religious periodicals and attend all the meetings; so that no sooner has the progress of the truth in any but a free country excited notice, than they hasten to send the information to Rome, and persecution immediately arises. Every detail of evangelization which is made public furnishes the persecuting governments with another weapon of offence against our brethren. You will, therefore, pardon me if I confine myself to generalities, without entering into particulars.

“The present religious movement in Italy is much more important than you may imagine. There is not a State in the Peninsula in which it does not powerfully manifest itself. From the Alps to the Ionian Sea, priestly domination over men’s conscience is at an end. In one Italian State, the converts from Popery to the pure faith of the gospel, are numbered by thousands, but every thing is carried on quietly, to avoid exciting persecution. These beloved brethren, although deprived of help from all who might have edified them by instruction or Christian experience, mutually edify one another; and, having submitted to the Chief Shepherd and Bishop of our souls, (1 Pet. ii. 26,) under his presidency, who has promised that where two or three are gathered together in his name he will be in the midst of them, they assemble to read the Word of God, to exhort each other, and pray, and carry home with them the blessing of God when they separate.

“In another state, there was awhile since but one single convert, who had been enlightened neither by missionary nor by minister, but by the simple reading of the word of God. Hardly had he experienced the great change, when he was impelled to make known to his family what God had done for his soul. He read the Bible and prayed with them, and so they have since been converted likewise. A truly Christian family cannot be resident in a place without drawing down on it the Divine blessing. Family worship was carried on every day, to which, by degrees, a few friends were admitted. Thus did God gather his elect to listen to his voice, and thus, in the course of a few months, without human aid, was formed a church of about fifty Christians, who meet together, build one another up, and not only maintain the most perfect orthodoxy, but conform their life to what we read in the Acts of the Apostles of the primitive Christians.”

Another presents the following, of the same tenor.

It is not easy to estimate the good that *the Bible alone* is effecting throughout Italy at this moment. And all the persecution that the priesthood are raising up in consequence, however hard it presses on individuals, is immensely forwarding the good work. Curiosity is thus created, and men will see for themselves a book which is so much dreaded. I have abundant proof of this; and strange to say, on taking up a Turin newspaper the other day (not the *Buona Novella* or any other religious one) I read a paragraph stating that the case of the Madiari was exciting intense interest throughout Italy, and in all directions men were resolved to see for themselves a book, the very reading of which was visited with condign punishment. I could tell you of numberless instances in which the *simple reading of the Bible* is doing wonders. In a little town, not many miles hence, *sixty persons* have just renounced Popery, and implored that a faithful minister may be sent to them. All was arranged for the purpose, when the priests succeeded in raising such a storm that it was obliged to be suspended for the present; and dear B—, in whose labours I was so much interested on Lago Maggiore, is to go over once a month. One more instance I must give you. A little company, in a village not 46 miles from Turin, experienced the transforming power of Bible truth, and lately renounced Popery. They were brought to see the duty of feeding on Christ in his own appointed ordinance, after a spiritual fashion; and hearing that there was a protestant church in Turin, three of them actually walked between thirty and forty miles to receive the Lord’s Supper.

"In poor Tuscany I could tell you more of the wonders the Bible is effecting than it would be prudent to do. I have good authority for stating the number who have seen into the errors of popery, from reading the scriptures is 24,000. But every one says there are 26,000 at least."

2. *Sardinia*.—We were surprised to learn that a Dr. Mazzinghi had been imprisoned in Genoa, under an old unrepealed law for speaking against Popery. The friends of liberty, however, were active. The case was brought before the government—Mazzinghi was pardoned at once, and a pledge given that as soon as possible the law should be repealed, or that there should be no inconsistency between the law and the constitution. The following account is interesting, as showing the manner and spirit in which the subject was taken up in the Chamber, and also as exhibiting, in the latter clause of the ministerial speech, the exact position of Sardinia in regard to Popery—that it is still Popish, but trying to reconcile attachment to Popery with liberalism in politics.

"The affair caused great sensation at Turin, and the chamber being in sitting, M. Brofferio, the leader of the left, immediately brought the case under the notice of the minister. The 21st ultimo was fixed for a formal interrogation in the chamber. The galleries of the chamber were thronged to suffocation. M. Brofferio commenced his speech by briefly relating the facts of the case of Dr. Mazzinghi, who had been condemned a few days before, at Genoa, to three years' imprisonment, in virtue of article 164 of the penal code of Sardinia, for reading the Bible in company with others. He adverted to the manifest contradiction existing between several articles of the code and the guarantees granted by the constitution, particularly as related to religious matters. From the moment the constitution was promulgated, the necessity of subjecting the codes to a thorough reform was universally acknowledged, and it was only owing to political events that such reform had been adjourned. The honourable deputy quoted several instances of laws in contradiction with the constitution. Thus, for example, he said the press is free in virtue of the latter, but as nothing is said about the introduction of foreign books, the tribunals continue to apply the heavy penalties of articles 164 and 165 of the code. . . . Some have been condemned to from five to ten months' imprisonment for talking on religious matters, and a young girl of sixteen has been imprisoned at Chiavari for listening to a person reading Diodati's translation of the Bible. As to the case of Mazzinghi, M. Brofferio declared that he respected the sentence pronounced, as in conformity with the law, but contended that the law must be changed. The Chevalier Boncompagni, Minister of Grace and Justice, replied that he perfectly approved of the spirit in which the honourable orator had spoken, but recommended the Chamber not to let itself be hastily urged on to any course without due deliberation. He begged to contradict M. Brofferio's assertion that the existing laws prevented the free action of the constitution, and appealed to the conscience of all present, whether an ample measure of liberty did, or did not exist in Piedmont. He granted that reforms were called for. He stated that as soon as the sentence in the case of Dr. Mazzinghi was made known, the cabinet recommended the king to grant an immediate pardon, even without awaiting the immediate result of the inquiries, which it is usual to set on foot before proceeding to an act of clemency. As to the spirit in which the laws on religion were applied in Piedmont, it was clearly shown by a circular which the honourable minister read, issued long before the late sentence at Genoa, that it was not a spirit of persecution or of intolerance. But the minister perfectly agreed with M. Brofferio, that something must be done to amend the existing laws, and pledged himself to bring in a bill next session for the amendment of the penal code. He thought the Catholic religion quite compatible with liberty. The Piedmontese government would neither follow those who wanted to deprive the church of the papal authority, nor those who oppose free institutions, because they have lost certain old privileges by them. The constitutional government of Piedmont was resolved to bring the position of the church and its ministers into compatibility with the laws, manners and institutions of a liberal *regime*. The nation reposed firmly in its old religious faith, as well as in that constitutional liberty which it owed to a magnanimous king. It would not give way to either of the extreme parties."

3. *Austrian Italy*.—This, as our readers have already learned from the papers, has been the scene of another outbreak. In Milan, the capital, and a few other places, attacks were made upon the garrisons. They were unsuccessful, but the government is in great alarm. The most rigid measures are put in force. The gates of Milan were shut in the hope of apprehending Mazzini, but he succeeded in making his escape. Fines, imprisonment, and executions are again the order of the day throughout Lombardy. A Hungarian regiment, it is said, refused to fire upon the insurgents, and has since been ordered to Croatia. Five thousand Swiss, mostly from the Canton of Ticino, long resident in Lombardy, have been ordered home. They will, probably, come to the United States. Kossuth was not concerned in this movement. He regarded it as premature. He will wait for a general war, which is soon to come.

4. *Rome*.—The seat of the Pope is any thing but easy. He is in Rome, but, in the language of the London Quarterly, “without even a party (the paid holders of office, lay and church, cannot be so called) among his subjects, is unable to win them by gold to bear arms in his defence, and is maintained upon a despotic and hated throne exclusively by overwhelming foreign force, amidst tokens of aversion that continually emerge and overbear their still great, though diminished and diminishing reverence for his spiritual office.”

The following is not without significance. The King referred to reigns in Bavaria, and is professedly a papist. The extract is from the *Roman Journal*.

“King Maximilian has not left a very favourable impression on the court of Rome. In his interviews with Pius IX., instead of kissing the hand of the Pope, a tribute of respect which even the arch-heretic, Nicholas of Russia, did not withhold, the king maintained a stiff, soldier-like bearing, and contented himself with paying ordinary civilities to the sovereign pontiff. The Roman Catholic journals denounce him as half a Protestant, and the native Roman nobility have absented themselves from his levees.”

Hungary.—Trouble is again looked for in Hungary. The German papers state:

“A rising was anticipated at Pesth, and fears were entertained of an outbreak throughout Hungary. The police of Pesth had arrested twenty travellers at the hotel d’Angleterre. The garrison of the city is kept constantly under arms, and ready to act at a moment’s notice. Sentinels are posted at all the gates leading to the fortress of Buda, from which, and other circumstances, it would appear that a *coup de main* is feared to liberate the political prisoners.”

The London Advertiser says:

“An extensive conspiracy has been discovered in Hungary. Italian letters say that there are now circulating in Hungary a proclamation signed by Kossuth, granting a general amnesty to all those persons who were formerly opposed to the independence of Hungary. It appears that regular guerilla bands are forming all over the country, and that things do not look well.”

As to religious efforts we learn little. Still the gospel is not entirely arrested. Late accounts from the converted Jews in Pesth embrace the following.

“It affords me much pleasure and consolation to tell you that our weekly meetings for prayer and reading the Bible continue, both on week days and on Sabbaths. Though we are prevented from spreading a knowledge of the Word of God by books, still we do not fail to endeavour to enlighten our brethren according to the flesh by our discourses, and to give testimony, both by word and our way of living, to the power of the gospel which we have adopted; and this we do as much as possible. And I think we are justified in hoping that the seed scattered

in different directions will here and there bring forth a harvest in the Spirit. It is a pleasing thought, that the gospel preached here by those faithful ministers sent out to us by the Free Church of Scotland does, notwithstanding the absence of those whose presence was so cheering and strengthening to us, still continue to operate in secret and unseen, by the help of God, and to the praise of his glory and grace."

A Hungarian—by name Libeny—made an attack upon the Emperor at Vienna, and stabbed him in the neck. He was taken to prison crying "Vive Kossuth," and has since been executed. The Emperor is recovering.

France.—In the political state of France there has been no striking change. The Reformed Church, which lately succeeded in Paris in choosing an evangelical consistory, is again in danger of being put under Neological rule. There is a body, called the "Conseil Central," named at first by the government, to be afterwards appointed by the churches, which, as at present constituted, is anti-evangelical. This body is attempting to convert itself into an executive power, contrary to its declared design, which was to be merely a medium of communication between the church and the government. Whether it will succeed or not is doubtful. If it succeed, the consequences are to be feared. A French correspondent of the New York Observer gives an account of the Anniversary of the Toulouse Religious Book Society, and adds:—

"A fact worthy to be first noted, is the more decided taste for religious reading in our country. The frivolous novels and other scandalous works which offend modesty and decency, enjoyed great credit under the reign of Louis Philippe. Even respectable persons, fathers of families, women of irreproachable lives, took a strange pleasure in reading these bad writings, and did not reflect at all that their example in this respect might do harm. Now it is different. Sad experience has shown that the works of our novelists and of our social reformers, by being disseminated among the people, endanger what is most sacred among men—religion, family and property. So reflecting men have opened their eyes to the evils of such reading. They reject with disgust the books which they approved of a few years ago, and call earnestly for publications better conformed to the rules of morality. Hence the prosperity of the Toulouse Society.

"True, many Frenchmen have not yet felt the necessity of basing their compositions on the doctrines and precepts of the Gospel. Ignorant of the fundamental articles of Christianity, they are satisfied too easily with superficial views. But a beginning is made. Religious books are better appreciated; they are received into many families who before rejected them with disdain, and no doubt this salutary change will daily go on.

"We must remark, further, that the Toulouse Committee, led by a judicious view of our moral and social condition, have resolved to imbue *with a Christian spirit all branches of human study*: that is to say, all that should enter into a good education. They endeavour to publish books in which ancient and modern history, philosophy, French and foreign literature, the natural sciences, astronomy, geography, agriculture, the fine arts, etc., are explained in an evangelical sense. In this way, each book will be a preacher of Christian truth, and a preacher better listened to for not assuming a magisterial tone. The Toulouse Committee have made an appeal to their friends, to French authors and translators, to obtain works of this kind."

In regard to the movements of Louis Napoleon, the great question is, Will he invade England? Discussing this matter, the North British Review refers, as follows, to the allies whom he might enlist in such an attempt. The extract is worthy of notice, moreover, for other reasons than its bearing upon this question.

"There is yet another consideration, in one view meriting the gravest attention of our statesmen. The aggressive and domineering spirit of Roman Catholicism has of late re-appeared in a daring and vigour which awhile ago, many among us never expected to see again. In Rome, in Austria, in Tuscany, in

Piedmont, in Ireland, in England, and even in France, a disposition has been manifested, in no obscure or hesitating way, to play a bold and resolute game for the recovery of the old influence of St. Peter's chair. It is impossible to doubt that each act of oppression or encroachment is a part of a deliberate, deep-laid, and systematic conspiracy against the spiritual, and therefore and thereby against the national, liberties of Europe. France has restored and still supports the Pope. The clergy in return support Louis Napoleon with all their influence, which is still great and most unscrupulously used. Now, not only is the Pope, we believe, willing enough, if not anxious, to urge on the French Emperor to hostilities with England as the centre and bulwark of Protestantism, but the Emperor is well enough disposed to enlist priestly influence and religious fanaticism on his side in his meditated attack upon us, whenever he shall deem it expedient to strike. He looks to the welcome and assistance he expects to receive from the ultramontane party in Ireland, when his troops shall land there with banners blessed by Pius the Ninth, as one of his most powerful instruments of success. By representing an attack on England as a sort of holy *crusade*, he hopes to obtain the good wishes and, at all events, the passive countenance and aid of the Catholic party in every European State, whether the State itself be, on other grounds, inimical or friendly to us. Now, Spain, Portugal, Belgium, and Sardinia are even more Catholic than they are constitutional; and the introduction of a religious element into the question, if the Pope makes skilful use of the weapon, may greatly endanger our alliances with these powers, or at least cool their interest in our behalf. And when Louis Napoleon shall offer the army the hope of glory, booty and revenge; and to the people the prospect of such plundered wealth as shall relieve them from the immediate pressure of taxation; and to the Catholics of Europe the opportunity of striking a mighty blow for the triumph of their ancient faith; and to the Catholics of Ireland retaliation, supremacy, and spoliation,—is he likely to want enthusiastic volunteers for the adventure?"

England.—The most important *new* event in England is the holding of a meeting by Dissenters—attended by twenty members of Parliament, designed to bring about a better understanding and closer union in such political matters as may bear upon the subject of dissent, and the privileges of dissenters. This, with the threatened secession of the ultra-high churchmen, Puseyites, semi-papists, or whatever be their true name, will have some bearing upon the great question of the Establishment itself.

In reference to Popery and Popish aggression there is little new. The Maynooth question has been before Parliament, but the indications are that nothing will be done. As to the public opinion of the country, the London Quarterly says:—

Perhaps there never was a time when the Church of Rome, that vast incorporation which covers from one-third to one-half of Christendom, stood worse among us than at the present moment; and this not with reference to any momentary cause or any passing excitement; not even because in the depths of dogmatic controversy new sources of exasperation have been opened up; nor yet because we have found her, beyond doubt, an inconvenient neighbour, puzzling our people, deranging the action of our Church, and powerfully stimulating our intestine jealousies, but for a still deeper and more painful reason than any of these, namely, from the profound contrast, of which we as a people are conscious, between the living authorities of the Church of Rome and ourselves, in respect to the very elements of moral principle, and foundations of duty, as applied to public policy and transactions; those elements, to which Christianity itself is not too lofty to make its appeal; those foundations, those eternal laws of right, upon which, and upon which, alone, discipline or ritual, hierarchy or dogma, can securely rest. The vehement excitement occasioned among us by the Brief of 1850 and the Durham Letter has passed away: the mood of patience has resumed its accustomed sway over the nation, less, after all, resembling bulls than oxen. But, as a people, we have marked from day to day the proceedings of the Romish Church—that is to say, of its ecclesiastical rulers—in Italy, Belgium, in France; and those proceedings have left upon the mind of England an impression that is much more likely to be deepened than obliterated. The portrait that Church has drawn, and is drawing of herself in continental Europe at this moment, to say nothing of Ire-

land, is one whose lineaments cannot be forgotten;—tyranny, fraud, base adulation, total insensibility not only to the worth of human freedom, but to the majesty of law and the sacredness of public and private right—these are the malignant and deadly features which we see stamped upon the conduct of the Roman hierarchy, and which have generated in the English mind a profound revulsion from them and all that seems to resemble them.”

The Reviewer makes no reference to a public opinion of this sort, founded upon intelligent, religious convictions. He writes as a politician. Still we doubt not there is much, very much, of that better sort of opposition to Popery in Great Britain and Ireland.

Madagascar.—We have previously stated the fact that this island has been providentially reopened to the labours of the missionaries. Their labours are to be at once and vigorously resumed, the Directors of the London Missionary Society having very lately passed a resolution to this effect. The following summary is furnished of past efforts, and of the existing state of things there:

“It is thirty-five years since their missionaries first landed on that island, where they were welcomed and encouraged by Radama, one of the most remarkable potentates of his day. In 1828, King Radama died, and with the accession of the present Queen, all this promising commencement was darkened. At length in 1835, the edict was issued which repelled both Christianity and civilization from Madagascar; the ports were then closed against European ships, and the attempt to open them by an armed force was foiled. The persecuted missionaries were compelled to flee to other regions; the religion of Christ became a crime punishable with slavery and death; the congregations were dispersed; forty or fifty of the converted Madagasses were martyred; five hundred of them escaped to the Mauritius. During the reign of terror, we are told, tens increased to hundreds; so that at least five thousand have continued to study the Holy Scriptures, to sanctify the Christian Sabbath, and to meet on the mountains, and in the caves of Madagascar, uniting in acts of love, obedience, and worship to God, and to the Redeemer. They have, at length, their reward: the only child of the persecuting Queen, and heir to the throne, upon whom the Government has now devolved, has learned the faith in which the martyrs died; and the only son of the late Prime Minister, the bitterest foe of the converts, has professed himself their friend.”

The population of the island is supposed to be about 4,000,000.

New Grenada.—This South American republic has given great umbrage to the Papal authorities at Rome. The cause will appear in reading the following, which we have selected as comprising the main points from the “allocation” of the Pope, made Sep. 19, 1852, published at length. It is a sign of the times to find the South American States forsaking the Papacy. The Pope makes bitter complaints.

“Among other things, in and for the month of May last, was promulgated a law against religious orders, which, if piously instituted and rightly administered, are wont to be of great use and ornament to the Christian and civil commonwealth. For by that law is confirmed the expulsion of the religious order of the Society of Jesus, which having been in the first instance called thither, and earnestly wished for in the country, was of excellent service there to the Catholic and civil interests: and by the same law it is forbidden to institute in the territory of the Republic of New Granada any society mainly formed by the tie of *passive* obedience, as they call it. Moreover, by the same law aid is promised to all those who wish to abandon the purpose of religious life they have commenced, and to break their solemn vows: and the Venerable Brother, Emmanuel, the most vigilant Archbishop of that Ecclesiastical province, a man who deserves the highest praise from us, and from this Apostolic See, is interdicted from exercising the faculty granted to him from the year 1835 by this Apostolic See, viz. of visiting the religious orders of that country, and of restoring regular discipline. Next, a law was in the same month and year enacted, by which the Ecclesiastical Court is altogether abolished, and it is declared

that all causes pertaining to the said court, and even the causes of the Archbishop and Bishops, whether civil or criminal, are to be judged in future before the lay tribunals by the magistrates of the said Republic. Afterwards, namely, on the 27th day of the same month of May, in the year 1851, a law was promulgated concerning the nomination of Parish Priests, by which the national assemblies transfer the false and pretended right of nominating the Parish Priests, from the President of the said Republic, to a certain parochial meeting devised by them, which they call *cabildo parroquial*, chiefly composed of the fathers of families of each parish, so that when any parish shall have been deprived of its Parish Priest, that meeting may have the power of nominating a new Parish Priest. Moreover, by certain articles of the same law the Prelates are prohibited from receiving any emolument either from the sacred visitation, or on any other grounds; and to the parochial meeting aforesaid is assigned the power of determining and changing, at its pleasure, as well the revenues of the Parish Priests as the expenses necessary for the sacred functions; and other things are enacted whereby the rights of Ecclesiastical property are violated and destroyed. Afterwards on June 1st, of the same year, 1851, another law was passed by which it is forbidden to confer the Canonical prebends of the cathedral churches, except after the same shall have been decided by a majority of the provincial assemblies of each diocese at their pleasure. Other laws were afterwards promulgated, by which permission was given to all of releasing themselves from the burden of paying the dues, which constituted the chief part of the Ecclesiastical revenues, on paying half the value to the government; and also the property of the Archiepiscopal Seminary of Santa Fé de Bogota is adjudged to the National College, and the supreme inspection of the said seminary is assigned to the lay power. Nor must we pass over in silence that by the new constitution of that republic, enacted in these recent times, among other things the right also of free education is defended, and liberty of all kinds is given unto all, so that each person may even print and publish his thoughts and all kinds of monstrous portents of opinions, and profess privately and publicly whatever worship he pleases."

"But, we here omit to mention other new laws proposed by some members of the Chamber of Deputies, which are altogether opposed to the unchangeable doctrine of the Catholic Church, and to her most holy rights. Therefore, we say nothing of those projects of law, by which it was proposed that the Church should be separated from the State; that the properties of the regular orders, and those arising from pious legacies, should be subjected to the burden of forced loans; that all laws should be abrogated which relate to the protection of the existence of religious families, and the maintenance of their rights and duties; that to the civil authority should be attributed the power of erecting and circumscribing dioceses and colleges of Canons; that Ecclesiastical jurisdiction should be conferred on those who had been nominated by the government. We say nothing concerning that other decree by which the mystery, dignity, and sanctity of the Sacrament of Marriage being altogether despised, and its institution and nature utterly ignored and overturned; and the power of the Church over the same sacrament being completely set at naught; it was proposed, according to the already condemned errors of the heretics, and against the doctrine of the Catholic Church, that marriage should be esteemed merely as a civil contract, and that in various cases divorce properly so called should be sanctioned, and all matrimonial causes be referred to the lay tribunals, and be judged by them."

Clerical (Popish) Statistics.—The following comparative estimate of the number of Popish ecclesiastics is from a statistical work of Mons. Moreau de Jonnes. We do not know whether it is trustworthy; it probably is.

"In France, in 1757, there were 40,000 curates, 60,000 other priests, 100,000 monks, and 100,000 nuns; being a total of 300,000, or 1 to every 67 inhabitants. But, in 1829, the entire clerical order had decreased to 108,000 members; that is, 1 to every 280 inhabitants. This is a decrease of more than four-fifths. At Rome, in 65 years, the decrease has been three-fifths. In Portugal, in 31 years, the falling off has been five-sixths. In Bavaria, in 28 years, the decrease has been the greatest; out of every 23 only 1 is left. In Sicily, in 51 years, the decrease has been one-half. In six of the States of Europe the Roman Catholic clergy, including priests, monks, and nuns, has decreased 855,000 in the last 60 years! In Russia, where the Greek Church is the prevailing denomination, the decrease has been, in 33 years, more than one-third."

NOTICES OF BOOKS.

LETTERS FROM A FATHER TO HIS SONS IN COLLEGE: by Samuel Miller, D. D. Pp. 204. 12mo. Presb. Board of Publication, Philadelphia.

These letters were in substance actually addressed to one or other of the five sons of the venerable author, during their collegiate course. They are replete with wise instruction, and most appropriate counsels, admonitions and encouragement. Parents and friends of young men—particularly of those entering upon or prosecuting a course of literary or professional training, would do well to put this volume in their hands. Few could furnish so full and tender and faithful a body of advice as will be found in its pages.

SABBATH-DAY READINGS: or Children's Own Sabbath-Day Book. By Julia Corner. Revised by the Committee of Publication. Pp. 208. 12mo. Presbyterian Board of Publication.

We have sometimes been apprehensive that multiplying books *about* the Bible may have a tendency to draw away attention from the Bible itself. Some are necessary for its illustration, and these must be adapted to different ages. The volume before us—which has a number of illustrative wood cuts, is partly a summary of scripture history, partly a collection of short essays upon matters of duty particularly incumbent upon the young—partly expositions of passages of scripture, and partly on other topics, as “The Fall of Jerusalem.” Some are in verse; most are in prose. It thus presents a variety of subjects, generally well treated, and in a style adapted to youth. We are not so well pleased with some of the illustrations. We regard it as improper to represent Christ as an infant in the arms of Mary, or even to attempt the making of any likeness or picture at all of the Saviour, either as humbled or exalted.

W. B. VINDICATED from the Groundless Charges and Allegations of the Editor of “The Covenanter,” published in that Periodical in February and March, 1853. 12mo. pp. 10.

As a general rule, efforts at personal vindication by the press may be left to drop unnoticed—they are small matters. Some public interest, however, may warrant a departure from this rule, and justify the spending of some little time and effort upon what would otherwise awaken no attention. On this ground, we have concluded to sift a little the pamphlet with the above title.

It consists of two parts—one a kind of historical introduction; the other, the vindication proper, but both having the same general design—to free “W. B.” from some alleged aspersions; the principal one being that he has changed his views in reference to consistency and the rights of sessions. We shall make a few remarks only; not attempting any thing in the shape of a regular review, or even to supply any more than a few of the many omissions of the writer. We omit all notice of what is personal to ourselves. We can afford to let such things pass. But not so as it regards misstatements respecting others—as the Kensington congregation—the Cherry St. congregation, and its deacons. And yet even as it regards them, we restrict ourselves mainly to such things as are not before the Presbytery for adjudication, and 1. In his historical introduction, “W. B.” says, speaking of the meeting of session for giving certificates to be used in the organization in Kensington of the Third Congregation:

“A motion was passed, at that meeting, that all the members getting certificates, would be required to settle up with the congregation till that time, on the

plain principle that all members, *leaving a congregation*, are bound to settle up to the *time of leaving*."

From this it would seem that the applicants had come to session expecting to be certified without paying their dues. Now for the facts.—Their petition was granted by Presbytery early in Oct. 1850, and, according to the resolution of Presbytery, they might have obtained their certificates and received an organization the next week, if they had asked it. However, as the Sacrament was to be dispensed on November first, in Cherry St., and as their quarter's pew-rent was then due, they agreed, in consultation with the Chairman of the Committee, to wait until that time; arranging their own plans so as to commence their payments among themselves at that time, and to be organized immediately. The week *after* the Sacrament they received their pew-bills—the next week, the Chairman of the Committee was absent attending to an ordination in Whitelake—the Sabbath after his return he was in Kensington—and hence, the session was not held until the 29th of November. In the mean time, they had paid up—all except two persons—the accounts had been settled to the date of their bills—they had surrendered their pews from Nov. 1st—they had the deacon's receipts,—a special meeting having been held about the middle of the month, to settle all up square,—and they came, men and women, a large part of them, on a stormy night, but in fine spirits, thinking they had dealt very honourably with their brethren, and that all was going off swimmingly. *Under these circumstances*—and they were all related to the session—they were told—"W. B." who had not been well pleased about the organization, making the motion, that they could get no certificates unless they paid up for the 29 days. They were indignant, but by raking and scraping, and borrowing, they got the money and paid it, rather than go home disappointed in reference to an organization.

We make no comments; but we state that had this decision of the session found favour with the congregation generally, the relations between the two would not have been as friendly now as they are.

2. A vehement complaint is made against the Cherry Street congregation, because, not believing the money raised as above to belong fairly to it, it requested (not "directed," as this pamphlet has it,) that it be "paid back to those from whom it was collected." This is called a "virtual reversal of the decision of session." But we would ask, where is the power that can *compel* a congregation to put into its treasury, and use for its own purposes, money that it does not regard itself as equitably, or in honour and brotherly affection, entitled to? It may be said that it has no right to judge. Why not? Has it given up its conscience to its officers? We think not. Whatever may be the mode of doing business ordinarily, let a statement, undisputed and indisputable, be made in presence of a congregation, satisfying them that a particular sum was even doubtfully theirs, what is to be done?—much more if they are satisfied that it does not belong to them? They will throw it out of their accounts. But it may be said, take it to Presbytery—to Synod. Very well. Suppose both decide that it belongs to the congregation, still, if they are convinced that it does not, they will throw it out again; and we should like to see the Presbytery that would undertake to suspend a congregation because it would not pocket what it did not believe belonged to it.

Now this is the true way of testing this matter. All that is said about "reversing a deed of session," and "hauling up a session before a congre-

gation," is of no account. An honest congregation would just as readily and decidedly "reverse"—if it is called so—a deed of Synod, if its convictions were unchanged, as of session: if they were satisfied that the funds were not theirs, they would refuse to put them in their coffers, Session, Presbytery, and Synod, notwithstanding. If this be congregationalism, then it is congregationalism to allow congregations the rights which *as yet* none deny them, regarding their congregational money matters.

3. Referring to an examination of candidates for the deacons' office, this pamphlet says:—

"During that examination the candidates maintained doctrines which one half of the elders deemed to be both unpresbyterian and unscriptural,—such as that session, *as such*, has nothing to do with money matters—that to the consistory alone this whole business belongs;—and that to the consistory, independent of the session, belongs *the right* of calling congregational meetings in all money matters, even for missionary purposes," &c.*

This is referred to afterwards; indeed it is the main point of the whole matter: and we remark, (1.) That if any one said, at that time or any other, that "session, as such, has *nothing to do* with money matters," we have yet to learn it. (2.) As to consistory calling meetings of the congregation for money matters, this is the great point on which "W. B." rests his statements of a claim to "authority" being set up for it, and that it is turned into a "court."

"In answer to your *second charge*, one remark is all I think necessary. Has it not *been claimed* as the *right of the consistory* to call congregational meetings? You know it has. Surely then, if it has the *right* to call them, both the congregation and individual members *are bound to obey*; and if this is not claiming, at least, to "exercise authority" over them, I know not what it is."

At the present time, then, this writer says that for a consistory to call a congregational meeting, to attend to its congregational matters, is "unscriptural and unpresbyterian." Let us see whether he always thought so, or acted as if he did; or whether—much as he dislikes the idea—he has not changed at least in this particular. Now, in examining the records of that Consistory of which he was an acting member for *thirteen* years, we find the following facts:—

1841, Nov. 15.—A meeting of the congregation was called in reference to money matters.

1844, Nov. 12.—A meeting of the congregation was called to consider the fitting up of the basement of the church as a dwelling.

1845, Jan. 13.—A meeting of the congregation was called in reference to the borrowing of money.

1845, Oct. 18.—A meeting was called to consider the draft of a deed.

1849, Jan. 15.—A meeting of the congregation was called for repairing and painting the church.

Here, then, are five calls, scattered over a period of nearly eight years, and we are under the impression that they are the only extra meetings called in that time for fiscal purposes. If any were called by the session we have no recollection of the fact. At all events here are five calls by the Consistory. Now, we do not say whether this was right or wrong, but whether right or wrong "W. B." was concerned directly in most of them, and, so far as we know, no one, during those years, ever heard a word from him denying the right of Consistory to do as it did; certainly he never objected to any such action by the Con-

* What is the meaning of a congregational meeting for "missionary purposes?"

history—never claimed this as belonging solely to the session. Hence, one of two things is certain—either he then believed that Consistory had this right, and has changed his views since, or he was art and part, during eight years, in doing repeatedly what he believed to be “unscriptural and unpresbyterian.” If the former, then he has changed, the thing at which he is so indignant—if the latter, then what becomes of the integrity of which he boasts so highly? He may take either horn of the dilemma—he is changed, or for many years he was not acting uprightly.

4. The pamphlet says again:—

“The members opposed to these views took the ground that *the Consistory was no Court*, and consequently must be amenable to the Session.”

Now, (1,) we know of but one person who *calls* Consistory a Court—and not one that believes it to be a judicial body, having any spiritual or disciplinary power, or any power to control the action of the congregation. (2.) When did “W. B.” adopt the principle that Consistory is “amenable to Session?” He has been a member of Session and of Consistory, in the same congregation, for many years. Did he ever, until lately, claim this for the Session? Has the Session ever, to this day, claimed it? Search the records, you will find nothing of the kind. Did this writer ever make any step to have this amenability recognised? Never. Has the Session ever canvassed the acts of Consistory? Never. When Consistory prepared certain rules for the conducting of financial business, were they called for by the Session? Never.

Now, as we said above, either this writer believed all this time that Consistory was amenable to Session, or he did not. If the latter, he has now *changed*, and has got some new light: if the former, then again where is his integrity—for he has acted as if he did not believe it. He may here, too, take either horn of the dilemma.

But again: “W. B.” has said that consistory is no more than a meeting of the officers to “consult about their official duties.” How, then, can it be amenable to any body? Are men amenable to the church courts for the judgments they express in a “mere consultation?”—or for the mutual advice they give—when they can “order” nothing? Rather hard measure! And all this to get rid of the simple and scriptural principle that to the pastors and elders belong government and discipline; and to the pastor, elders and deacons, the administration of the finances. Verily, “the legs of the lame are not equal!”

5. He goes on to say—

“And will *you*, Mr. Editor, condemn me, after such testimony has proved me innocent? And will you insinuate that I have changed, when you, yourself, have heard me express the same opinion, *years ago*, without any token of disapprobation.”

We never heard him say any such thing. We give this statement a direct, point blank, positive denial. That we have heard the writer state that Consistory had no enacting power, no power to affect the action of the congregation, we have no doubt. This has always been our own view. But that we ever heard him, until lately, utter a word against the right of Consistory to call a congregational meeting where it was demanded to attend to the congregation’s money affairs, or that it was amenable to Session, we do expressly deny.

6. We leave his reasonings unnoticed, and also his misrepresentations

of the Testimony and the action of Synod. We advert, however, to one paragraph.

“As to the ruling power in a congregation, is there any other than the “Kirk Session?” If there is, I do not know it. Do the deacons rule? No. Does the Consistory rule? No. Does the congregation rule? No. What then remains but the session?—“the only ruling power in a congregation.”

This lets out the secret. To “rule” is to exercise “power.” Technically this word is applied to that governmental and disciplinary authority which courts exercise. But so he does not view it here. If he did, the whole paragraph would be totally irrelevant. He means that there is no “power” residing any where in a congregation but in the Session—otherwise he only rings changes upon a word. What he seems to be at is that the deacons have no “power” over any thing—they can “rule” nothing. The congregation has no “power”—it can “rule” nothing—not even the direction of funds, the matters relating to the house of worship, &c. If he does not mean this, the whole is mere words without meaning. We take him at what he says, and add, that this is the very reason that we mean to oppose these assumptions with all our might. The congregation has its functions—the deacons theirs—the Consistory its own, and the Session its peculiar prerogatives. “W. B.” would lodge *all* in the Session. He would have the “purse and the sword.” We hope the day is far distant when the Reformed Presbyterian Church will deprive her members of every right and her deacons of all responsibility except such as Sessions choose to leave with them. She never will do it.

7. We cannot claim for ourselves what this writer does for himself. We cannot say—

“I have been too long a member in the church, and have come through too many trials on account of my adherence to her principles, to give them up lightly now, in my old age; and I have great reason to be thankful to her Divine Head that He has kept me, so far, from doing any thing that would bring reproach upon *Him*, or His cause.”

This latter, *we think*, could never be truthfully said by more than *one* person in human nature. But we can say that we have tried to vindicate scriptural and Presbyterian church government in all its parts. Nor have we suffered in any thing to speak of—certainly nothing that we ever complain of or boast of. Nor have we much patience with people who are always getting injured by somebody. Finally, it gives us no pleasure to write these things. We know that if we “bite and devour one another we shall be consumed one of another.” Had not matters of public interest been at stake, we would have kept silent. Private griefs will never prompt us to ask the public ear.

Calls.—The Kensington Congregation have made out a call for Rev. A. M. Milligan, and the Cincinnati Congregation, we are informed, have called Mr. J. R. Thompson.

Kensington Congregation.—This congregation have succeeded in erecting a very neat and commodious church, on Deal St., Kensington. It was opened on the third Sabbath in February—Jas. M. Willson preached in the morning and afternoon, and Mr. Wm. Milroy in the evening. They had a very encouraging addition at their late sacrament.

THE
COVENANTER.

MAY, 1853.

[For the Covenanter.]

THE SCOTS WORTHIES.

In a former communication on the *New York* edition of the Scots Worthies I mentioned that I had something more to say. I now proceed. In many things it gives a very defective view of the principles for which the Worthies suffered. Had it been a true reprint of the work of Howie, it could not have been guilty of this omission, because he has been very careful to keep before the mind of the reader the real grounds of their persecution. They were put to death because of their unwavering attachment to the supreme authority of the Scriptures as the *higher law*, by which all the relations of life are to be regulated, both in the church and in the commonwealth; for their opposition to arbitrary, wicked rulers; for their faithful testimony in favour of the liberty of the church; and for

* It is justice to the American publisher to state that his edition of this book appears to have been based upon the edition put forth under Free Church auspices in Scotland. This latter was edited by James Howie; and to this edition belongs, in the first instance, the blame of omitting names and adding others, and of making certain changes of phraseology, such as that noticed by our correspondent in the last number, and such as that about Rutherford's *Lex Rex* and other London publications—and then issuing the whole under the venerable title of the "Scots Worthies" of John Howie, of Lochgoon. However, this Scottish edition had the grace to throw away the old title page, and substitute another, stating that the work was "originally compiled by John Howie—revised and corrected by," &c. The American edition replaces the *old* title page, and gives no warning of any changes. And besides, in the Scottish edition *all* the testimonies, so far as we have examined, are given in full; in the American they are abridged, as our correspondent has noticed.

Is it not a lamentable condition of things, when the friends of old theological works—for these mutilations are not confined to such books as that before us—can no longer depend upon receiving the genuine work of the author after it has come through the hands of the modern publisher? Boards, societies, and publishers, seem all to have little scruple in altering, omitting, and then circulating as the work mentioned in the title page. And if these things are done in the green tree, what was done in the dry? If, under all the lights, when exposed to the gaze of reading millions, these things are done, how little confidence can be put in those works which profess to be the productions of the fathers of the first few centuries, but which have come down to us subject to the "revisions and corrections" of monastic copyists and transcribers!—*Ed. Cov.*

(See Carter & Co.'s explanation on a subsequent page. This article was in type, and note written and in type, before the explanation was received, or some expressions might have been modified. Still, we think it time to try and get the genuine article when we buy a book. If Carter & Co. will print, if they can get it, the Scots Worthies, it will have a good sale.)

their bold, unflinching adherence to the Covenants—National and Solemn League—which give a just exhibition of these principles. In the New York edition some very pointed testimonies in favour of important principles, and in condemnation of evil systems and wicked practices, are stricken out of the *true* John Howie, as published in the Leith edition. For example, in the life of Rutherford, Leith edition, page 183, it is said:—"It was during this time that he published *Lex Rex*, and several other learned pieces, against the Erastians, Anabaptists, and other sectaries, that began to prevail and increase at that time." The New York book, in reference to the same matter, says, p. 396:—"While in London, however, he did not limit his labours to the business of the Synod of Divines; he was also engaged in the preparation of various controversial, as well as practical works, of a theological kind, which he published during that period. The only publication, not strictly in accordance with his profession as a divine, which he produced on this occasion, was one entitled '*Lex Rex*'—the Law and the King—which was intended as a reply to a book which had been published in support of absolute monarchy." Both these extracts agree in the fact that Rutherford wrote and published controversial tracts. The Leith edition tells us what they were, viz., against Erastians, Anabaptists, Independents, and other sectaries. The New York book does not say what they were; not *profitable*. The Anabaptists and Independents are now large, wealthy, and influential bodies; so, Mr. Howie, you must not come to our country, and, especially from the press of Robert Carter and Brothers, proclaim these people sectaries. You may do that in Scotland, where the people are so ignorant of religion; but you cannot do any such thing among the very enlightened and pious people of the United States. I tell you it is sheer bigotry. "For a certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain to the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth."

See, also, how this same New York extract speaks of Samuel Rutherford. It tells us some one wrote and published a book "in support of absolute monarchy." It would appear, too, that Rutherford thought it was a bad book; for the extract says he wrote and published a book called "*Lex Rex*," which he *intended* as a reply to it. We are much obliged to the extract for telling us something about this *Lex Rex*, and especially as it does not tell us what subjects were discussed in the other controversial tracts. It gives a gentle reproof to Rutherford for writing on such a subject. "It was not strictly in accordance with his profession as a divine." The extract (had it been a divine) would not have written against the claims of absolute monarchy, not it. This would not have been "strictly in accordance with its profession." Now, I have thought it the duty of a "divine" to write and preach about the character of civil governments, and the qualifications of the officers who should administer them. It would seem the Scriptures give instructions for the divine; and if he governs himself by these intimations of the will of God, he would be "strictly in accordance with his profession." The Bible, on this subject, says—"Choose ye out from among yourselves." Here is the right of election by the people, and condemnatory of "absolute monarchy." It says, again—"He that ruleth over men must be just, ruling in the fear of God." Here is the *character* which God requires of the ruler—a *Christian*. It says, again—"The powers that be are ordained

of God." Here is the origin and source of authority. By applying in detail these few simple directions, all the absolute monarchies on earth would be entirely demolished.

The extract reads a homily, very adroitly, to a goodly company of American "divines." Within a little while quite a number of them have preached, and published, too, upon the subject of the *Higher Law*—some for and some against, some in favour of and some against a human law, equally as unrighteous and oppressive as very many under an "absolute monarchy." Now all these preachers have not been acting in "strict accordance with their profession of divines," if the censure inflicted upon Samuel Rutherford, by the New York extract, be justly merited. The extract had better insert its name among the members of the Union Safety Committee of Castle Garden.

Farther evidence that the New York book suppresses important testimonies recorded by the *true* John Howie, will be found by comparing the two works where they give an account of the martyrdom of James Guthrie. Speaking of the conduct of Guthrie on the scaffold, the New York book says, p. 410:—"He spoke about an hour to the multitude with the same composure as if he had been delivering an ordinary discourse, concluding with the words of Simeon of old—'Now let thy servant depart in peace, for mine eyes have seen thy salvation.' " As Guthrie was an eminent "Worthy," the reader would be desirous to know what he said in his near approach to the judgment-seat of Christ. The extract, for reasons best known to itself, does not give the information. Did the editor know himself? He might have known had he looked into the Leith edition, which gives Guthrie's dying address. If he did look into the veritable work of Howie, did he see sentiments which he did not believe, and consequently omitted? He has condensed about a page of the Leith edition into his *four lines*. The reader will see the omitted passage in the Leith edition, p. 211, as follows:—"His last speech is in Naphtali, where among other things becoming a martyr he saith—'One thing I warn you all of, that God is very wroth with Scotland, and threatens to depart and remove his candlestick. The causes of his wrath are many, and would to God that it were not one great cause, that the causes of his wrath are despised. Consider the case that is recorded, Jer. xxxvi., and the consequences of it, and tremble and fear. I cannot but also say that there is a great addition of wrath:—1. By that deluge of profanity that overfloweth all the land, in so far that many have not only lost all use and exercise of religion, but even morality. 2. By that horrible treachery and perjury that is in the matters of the covenant and cause of God. 'Be ye astonished, O ye heavens, at this,' &c. 3. By horrible ingratitude. The Lord, after ten years' oppression, hath broken the yoke of strangers from off our necks; but the fruit of our delivery is to work wickedness, and to strengthen our hands to do evil, by a most dreadful sacrificing to the creature. We have changed the glory of the incorruptible God into the image of a corruptible man, in whom many have placed almost their salvation. God is also wroth with a generation of carnal, corrupt, time-serving ministers. I know, and do bear testimony, that in the Church of Scotland there is a true and faithful ministry, and I pray you to honour these for their work's sake. I do bear my witness to the National Covenant of Scotland, and Solemn League and Covenant betwixt the three kingdoms. These sacred, solemn, public oaths of God, I believe, can be loosed or dispensed with by no person, or party,

or power upon earth, but are still binding upon these kingdoms, and will be so for ever hereafter, and are ratified and sealed by the conversion of many thousand souls, since our entering therewith. I do bear my testimony to the protestation against the controverted Assemblies and the public resolutions. I take God to record upon my soul, I would not exchange this scaffold with the palace or mitre of the greatest prelate in Britain."

In this testimony of Guthrie there are matters quite as applicable now as when he uttered them on the scaffold. There is now, as then, in Scotland and in this country, a very general corruption and wickedness prevalent in society, eating into the core, and as a gangrene rooting up the principles of vital piety. Now, as then, the Papacy, with all its abominations, is rushing forward with rapid steps toward universal supremacy. Now, as then, there is a generation of time-serving ministers, who refuse to open their mouths in behalf of the oppressed and down-trodden millions groaning in merciless thralldom; who cast their entire influence into the scale with the robbers of those who are poor and needy; who are teaching for doctrines the commandments of men. Now, as then, there are vast multitudes who disregard the covenant bonds by which they have been bound in the vows of their ancestors. Guthrie did not believe that the venerable and sacred oaths of the reforming periods into which the church and the nation had entered could ever be disannulled. He thought they were obligatory upon all represented in the taking of them, even to the latest posterity. Why does not the New York edition give us these views? Had all the descendants of these worthy Covenanters recognised the descending obligation of these deeds, would they have been omitted? I trow not.

Once more. In the life of Argyle, the Leith edition says, p. 203:—"But the tree of prelacy and arbitrary measures behoved to be soaked, when planting, with the blood of this excellent patriot, stanch Presbyterian, and vigorous asserter of Scotland's liberty." Now, let us look at this sentiment, as rendered into courtly phrase, in the New York work, in which it has experienced a most wondrous change. Page 405:—"He stood almost alone, and never deserted the cause until he moistened with his blood the tree which his own hands had planted."

It would appear that John Howie designed to tell his readers that *prelacy* poured out the blood of Argyle, and soaked *itself* with it; and the New York book, not desiring to tell its readers that *prelacy* ever shed the blood of any saint, says Argyle "moistened with his blood the tree" of the reformation. And that there is in this edition a studious effort to keep the agent of persecution out of sight, it says in the life of the Earl of Landon, p. 418:—"No sooner was the king restored to his paternal dominions, than persecution of the most violent nature began to rage." It is true persecution began to rage. Who was the persecutor? The Leith edition tells us, p. 223:—"But no sooner was the king restored again unto his dominions, than these lands did again return back unto the vomit of popery, prelacy, and slavery." Lochgoin was a "Worthie" of Scotland. His soul had a holy loathing of the bloody *deeds* of popery, prelacy, and slavery. He was not afraid to hold up the abominations of these several systems to the scorn which they excite in the mind of every one illuminated by the clear shining of the Sun of Righteousness. Q.

(For the Covenanter.)

A WEEKLY RELIGIOUS PAPER.

Mr. Editor,—For some years I have had a great desire to see a weekly paper, as an organ for the dissemination of Reformation principles. To present what is upon my mind in the briefest possible manner, it will be necessary only to answer three or four questions.

First. Is such a paper needed? All who have given attention to this subject, and who are not wholly ignorant of the wants of our people, see and feel that it is. It is evident that the two monthly journals, the Reformed Presbyterian and the Covenanter, cannot supply the demand or the wants of the families and members of the church. As those are religious journals, they are, and ought to be, filled with religious matter. But their readers need more general intelligence, particularly ecclesiastical. They need to know more about the doings of the various religious denominations; more about the progress of moral reforms; the condition of the old world; affairs in our own country; and, especially, they need to know more about the condition of our own church in the United States. The truth need not be concealed, that a large portion of our people—very many, in all parts of the church—are lamentably ignorant on all those subjects. Very many know as little about the proceedings of ecclesiastical and legislative bodies in the United States—as little about the raging of the nations, the vain imaginations of the people, the opposition of kings and the plotting of civil rulers against the Lord's anointed, as though they were isolated, cut off from society, upon some lone island of the sea. The venerable Dr. Willson used to say: "We ought to know what the devil is doing in the world." How many are too "ignorant of his devices!"

Another fact is worthy of consideration in this connexion. The Covenanter and the Presbyterian are not sufficient to supply the present demand. Few families take more than one of them, though many take neither. But any one can read either of them in two or three hours. Our reading people, all over the church, hungry for such matter as fills those monthlies, cry, "give us more!" It is evident that more is needed, especially as the taste for periodical reading is so rapidly increasing. We should furnish proper food to satisfy that growing desire.

In consequence of the want of a weekly, such as we advocate, many, indeed almost all reading families, take some secular or political paper, or some anti-slavery or other reform journal; but it is a lamentable fact that nearly all those papers are unfit for the family circle. They often contain much light reading, poisonous literary trash, and too often unsound morals or dangerous error, which afford food for the youth of those families into which such papers find their way. No one can know the magnitude of this growing evil. It might be avoided, to a very great extent, by a weekly religious and reform newspaper, such as we desire to see. Do we not, therefore, need such? All the right-hearted will respond—We do.

Other considerations argue the same necessity. Newspapers are the most common means of disseminating both truth and error, as well as intelligence; and, in this country, it is probable that the three-fourths of all the matter read annually is in newspaper form. Hence,

by the use of this means, we might hope to be more successful in scattering, broadcast over the land, our distinctive principles and all reformation truth. Indeed, by such means only can we hope to gain the public ear. Many would take or read a newspaper, who would not read a book or hear a sermon or lecture, exhibiting our principles. Besides, our pamphlets—the *Covenanter* and the *Presbyterian*—are read by very few except church members. Indeed, they are not intended for others, nor is it expected that others will read them. For these reasons, it must be obvious that a weekly organ is greatly needed.

Second. Can such a paper be sustained?

This, of course, would depend much upon the manner in which the paper would be conducted, as well as the character of the journal; and to answer the question with assurance would require the experiment to be made. I have abundant evidence to satisfy my mind that such a paper would have ample support.

Church members pay far more now for secular, political, and moral reform papers, than would support a large weekly. Those who now subscribe for those various kinds of papers would generally transfer their subscription to our weekly organ. They take their present papers, not because they regard them as the right kind, or are such as they desire, but because they want *some* paper, and can obtain no better. Besides, were such a journal published, many church members and families that now take no paper, as well as persons out of the church, would subscribe for our weekly organ. If the proper means be employed, I have no doubt that a list of one thousand subscribers could be obtained before the expiration of the first quarter. By the aid of church statistics, any one can make the calculation. It will be found that I have reckoned far below what might be confidently hoped for. Many weekly organs, for other denominations, have been successfully commenced under far less flattering circumstances. In our case, it could hardly be an experiment.

Third. What should be the character of the paper? Different persons would probably answer differently; yet I think all who feel the necessity of such a paper will agree with me in substance. It should be emphatically a religious paper, devoted to the great interests of Christ's kingdom. It should be the advocate of all gospel truth, particularly of the *present* truth. It should not only be the defender of reformation principles, as practised by the church in the United States, but the assailant of all the principles, systems, and institutions which oppose the kingdom of Christ. In connexion with this, it should be devoted to moral reform—not only a herald of reforms, but the advocate of reform—labouring for the suppression of slavery, intemperance, Sabbath desecration, and all forms of sin, personal, social, ecclesiastical, and national. Then it should devote a good portion of its columns to missionary, foreign, and domestic intelligence; particularly, it should make its readers fully acquainted with the condition of our church, in all her widely-extended borders. Many of her most worthy members manifest little interest in the church at large, and mainly because they know so little of her condition. We need a paper, therefore, which will increase interest in the progress of our cause—the growth of the reformation vine all over the land. In brief, it should contain all important intelligence which church mem-

bers either have not, or obtain from the papers which they now read. It would be well, too, if it contained a good share of reading for the family circle, so as to secure the attention of the youth.

The only question of importance which remains to be answered is—What steps should be taken to accomplish the desired end? As I fondly hope our next synod will take measures to effect it, I shall not attempt the answer. I would say, though, in the language of the old adage, "Where there's a will there's a way." The people have generally shown their readiness to carry out any good work in which Synod has taken the lead. Let the question be discussed, means devised, and the effort made, and I have all faith that it will succeed. Should any object that such a paper is not needed, the objection undoubtedly arises either from ignorance of the wants and desires of the people, or from want of interest in their welfare.

It cannot be objected that such a paper would militate against the pecuniary interests of one or two monthlies, because they are strictly religious and ecclesiastical organs, and would be needed none the less; besides, it has been found by experience that the more such journals are multiplied, the more demand there is, and the more readers there are. However, if it should threaten to decrease the pecuniary profit of those monthlies, the objection would not be of much force, when we consider how great is the need of the weekly, and what great good might be done by it.

Let these three things be recollected, and we may know whether the effort should be made. The families throughout the church, especially in which there are youth, are exposed to great danger from the kind of papers they are induced to take for want of a better; many, very many, greatly need the information which cannot be furnished by the monthlies, and we have no efficient means by which to disseminate our distinctive principles, as applicable to civil affairs.

In connexion with the last thought, it is worthy of notice that almost all testimony-bearing Covenanters take, or desire to have an anti-slavery paper. But there is none among all the list that answers to their wants, none that takes the right position on that great question. The National Era, which is probably read by more of our people than any other anti-slavery paper, though very ably conducted and of high literary merit, is dangerous in proportion to its ability, as it is erroneous in its theories. The old organization papers are far better, inasmuch as they are sound in theory about the pro-slavery character of the Constitution, and about the duty of exercising the elective franchise; but they are unsound on some other questions, such as capital punishment. Then, how can the void be supplied, but by such a weekly as we advocate. Let it be located in one of the large cities, if possible, in the great metropolis, which is a kind of focus to which, through which, and from which almost all important intelligence passes, —let it be made what it ought to be, and can be, and a great void will be supplied, and the hearts of a multitude encouraged.

We have now seen that we have great need for a weekly paper, that it can easily be supported, and that all is ready for the enterprise. Have not the people a right to expect that Synod will devise measures to accomplish the desired object? Let all who love our cause, which we know to be the cause of God, be ready to devise the plan, and put it in execution.

[For the Covenanter.]

HEBREW ANTIQUITIES.

There are very learned works on Grecian and Latin antiquities. These are much used in schools. There are also very elaborate volumes on the antiquities of the Jews, such as — Rouse's *Archæologia*, Lewis' *Hebrew Antiquities*. These works have fallen into disuse for nearly one hundred and fifty years. They all have been intended to illustrate the ancient habits and manners and usages of the south of Judea, after the secession of the ten tribes. There has been very little inquiry after the remnants of the ten tribes since they were carried away by Shalmanezzer, in the reign of Hezekiah, more than six hundred and fifty years before Christ.

We have, however, great and precious promises to all the seed of Jacob yet to be fulfilled. (Ps. cxvii. 2,) "He gathereth together the outcasts of Israel." (Isa. xi. 12,) "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." Here the ten tribes of "outcasts" are distinguished from "the dispersed of Judah." That promise has never been fulfilled. But where are they? That they will be found does not admit of any reasonable doubt. In this age, when men run "to and fro," and knowledge of all kinds is "increased," these long "outcasts of Israel" will no doubt be found. There have been various conjectures as to where they are. Some of them seem probable, but none, upon the whole, very satisfactory. One theory of late has been held, and brought before the public, accompanied with arguments which render it, as many think, almost certain. Dr. Elias Boudinot, of New Jersey, the first President of the American Bible Society, published an octavo volume, which he called "The Star in the West." The name was suggested to the Doctor by a learned work of a Christian traveller in the East, whose name was Buchanan. He had published some time before a book called "The Star in the East," a very interesting work, in which he states that he found in the south of Asia numerous descendants of the ten tribes.

"The Star in the West" ought to be read by every friend of the Israel of God. The readers of the *Covenanter* would be interested by a statement of a few arguments in support of Dr. Boudinot's theory. First.—A Rabbi, from beyond the Caspian sea, wrote to one of his friends remaining in the land of Israel, that he and his brethren had determined to go in a body, a journey of three months, and go to a place where they never would be heard of again. His letter is found in the *Apocrypha*, which, though uninspired, is generally found to be good history. The king of Assyria, in the sixth year of Hezekiah, carried away Israel beyond the Caspian sea. "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes," (2 Kings xviii. 11.) The river of the Medes is Gihon, which enters into the Caspian sea, on the south, through Ancient Media.

Peter the Great, of Russia, adopted the same policy with the Finlanders when he conquered them, planting them in the eastern outskirts of his empire. Now those Hebrews could not go south, for Hindoostan was peopled by the descendants of Abraham many hundred years before, for "he sent away the children of the concubines to the east country."

Shinar was peopled by the children of Keturah.* The whole valley of the Euphrates and Tigris was thickly settled by the Assyrians; of course there was no other way for that colony of Hebrews than towards Behring's Straits. That journey would require three months for a large colony, their carriages, cattle and provisions, through an unsettled country. Behring's Straits is forty miles over, and is even now frozen over in winter, and much more would it be then.

II. A second argument is that the Tartars are descendants of the ten tribes. Mr. Daschkoff, the Russian Ambassador, told the writer thirty-six years ago, that he knew that the Tartars were Hebrews. He said, "My family came from Tartary to European Russia one hundred and fifty years ago. Our chiefs were called Knies. When I came to America and saw Indians, I asked how Tartars came here—for, said he, the Tartars, in all their leading features are Hebrews." The names of the rivers, mountains and towns in Tartary being disguised Hebrew, bear testimony to Mr. Daschkoff's declaration.

III. The names of the mountains, rivers, and tribes of our Indians, are also disguised Hebrew. Mount Elias is 17,900 feet high, at the north end of the Rocky Mountains, and in north latitude sixty degrees. That mountain must have been named in remembrance of Elijah, upon Mount Carmel, in the west of Palestine, a little south of where the Kishon falls into the Mediterranean. Charleveau, the French Jesuit, who travelled from Canada to Louisiana, about twenty years ago, did not go so far north—neither did Carver.† If they had both gone so far, they would not, probably, have called a mountain by his name; but nothing could be more natural than that these exiled Hebrews should have called it by a name which they almost venerated in the time of Christ.

When we come farther south, the names of rivers are more clearly Hebrew. The Allegheny signifies, in Hebrew, "great garden;" it is derived from a God and gen, garden. Ohio is Jehovah pronounced without the points, *acocaooa*. Youghiogheny is the same name. The old name was *Ohiopoe*, which means little Ohio. The Pottowattamy Indians call the Mississippi *Mishapawaw*, which is plainly derived from *Mesha*, Moses, and *pawaw*, father, which means Father Moses, and we call it the "Father of Waters." *Kanawha* is *quna*, *Abba*, Father. The patience of the reader would be exhausted should the writer attempt to identify the Hebrew names with the one-tenth of American rivers. The names of tribes and towns are as clearly of Hebrew origin. The *Mandans*, from *man*, and *dan*, and means, of *Dan*. Other names of tribes are to the same effect.

IV. From the literature of the Indian tribes, if it may be called by that name.‡ The writer has seen a paradigm of the Mohegan verb. The Rev. Wm. Smith, a Presbyterian Missionary among the Indians, who has finished a translation of the New Testament into the Mohegan language, told the writer "that he had for years laboured to make a paradigm of the Mohegan verb. At length it struck me that it was cast in the Hebrew mould, and I made this one, which I will show you." It was printed on a large sheet, and any Hebrew scholar would at once recognise the suffixes and affixes of the Hebrew Bible. At the time the writer heard this Mr. Smith was in Albany, superintending the publication of the Mo-

* See the Life of Sir William Jones, by Lord Teignmouth.

† See Carver's Travels.

‡ See notes to Bondinot's "Star in the West," who gives a vocabulary of some of the words.

hegan Testament. Several years before that the writer of this article had seen a grammar of the Chilian language, and the verb was cast in that Hebrew mould. No Hebrew scholar could doubt this. It may be said that Chili is South America. Very true—but let it be remembered on our side that Hebrew emigrants had been in America five hundred years before Christ, and of course the Mexicans are descendants of the Hebrews, if it be true that the Chilians are. Judge Breckinridge, who was secretary of legation to Mexico, told the writer of this article that the language of the Mexicans is a very jingling language—a great many consonants and few vowels. In that it resembles the language of the Tartars.

V. Their usages indicate the same thing.—First, they have a long festival in spring, the time of the year when the Jews kept their passover. Second, many of the Indians, especially those of Western Pennsylvania, seventy years ago, did not eat of the sinew which shrank. Third, they make a tent and enter that tent to purify themselves.*

VI. One tribe at least has a box, in which is a copy of parchment, which they keep most sacred. This the writer had from Mr. Shannon, a very respectable gentleman, who said that after great persuasion they showed it to him. It was written in large letters, with blue ink. Mr. Shannon was not a Hebrew scholar, and did not know what language it was.

VII. Inscriptions. The writer will speak in the first person, as is customary now. In going down Lake Champlain, in December, 1832, I was detained by an accident, which happened to the steamboat at Lake Ticonderoga. There I discovered, near a small village, Hebrew letters on the rocks. At first I thought they were the marks of feet upon the rocks, which Mr. Morse speaks of in his geography, but on reflection I saw that some were Hebrew "sheens." They were large letters, from four to five inches long, and beautifully carved. They are engraved in hard trap rock, a quarter of an inch deep and a quarter of an inch wide, in the thickest part, and then in beautifully curved hair lines. I found also gimel, yod, heth, in its oldest form, vaw and taw. I did not count them, but I presume to say that there were more than a hundred near the outlet of Lake George. I found an anchor with two flukes. I found but two words, shoo goo; goo for family—the family of the Shubites. There are other inscriptions in Pennsylvania on the rocks on the route of the canal, I have heard. Now all these facts at least render it probable that our Indians are the "outcasts of Israel." It is hoped that our ministers in the west will enter into further investigations. J. R. W.

HENRIANA.

Those who venture upon a good cause with a good heart, are under the special protection of a good God, and have reason to hope for a good issue.

Wherever God gives life, we must not grudge help to support it.

In all our prayers, we must praise God, and join hallelujahs with our hosannahs.

They that receive kindness should show kindness. Gratitude is one of nature's laws.

* See the narration of Colonel James Smith.

The tenth of our increase is a very fit proportion to be set apart for the honour of God and the services of his sanctuary.

A lively faith enables a man to look on the wealth of this world with a holy contempt.

The vows made when in pursuit of a mercy, must, when the mercy is obtained, be carefully and conscientiously kept, though made against our interest.

Strong resolutions are of good use to put by the force of strong temptation.

The people of God must take care of doing any thing that looks mean and mercenary, or savours of covetousness and self-seeking.

We must not make ourselves the standard to measure others by.

God will favour those that show favour.

Pride, covetousness, and ambition are the lusts from which wars and fightings arise. To those insatiable idols the blood of millions has been sacrificed.

Those whom God means to destroy he delivers up to infatuation.

When men abuse the gifts of providence, God usually strips them of what they have thus perverted.

The best men cannot promise themselves exemption from the greatest troubles.

Many an honest man fares the worse for his wicked neighbours.

Neither our piety nor our relation to those who are Heaven's favourites will prove our security when God's judgments are abroad upon the earth.

When we go out of the way of our duty, we put ourselves from under God's protection.

It is foolish to expect that choices made by our own lusts should iss to our comfort.

God justly deprives us of those enjoyments by which we have suffered ourselves to be deprived of our enjoyment of Him.

The worst of men will, in the day of trouble, be glad to claim acquaintance with the wise and good.

Though our holy religion teaches us to be men of peace, yet it does not forbid our providing for war.

Religion tends to make men not cowardly, but truly valiant.

The true Christian is the true hero.

Honest policy is a good friend, both to our safety and to our usefulness.

A very watchful eye must be kept upon our spiritual sacrifices, that nothing be suffered to prey on them and render them unfit for God's acceptance.

The children of light do not always walk in the light, but sometimes clouds and darkness are round about them.

Holy fear prepares the soul for holy joy; the spirit of bondage makes way for the spirit of adoption.

God's promises are God's gifts.

It is the policy of Satan to tempt us by our nearest and dearest relations.

Temptation is most dangerous when sent by a hand least suspected.

God's commands consult our honour and comfort much better than our own contrivances.

Some cross or other is generally appointed to be an alloy to great enjoyment.

Inordinate desires commonly produce irregular endeavours.

Foul temptations may have very fair pretences, and be very plausible.

Correction given in anger has generally more of rigour than of right.

Mean and servile spirits, when favoured or advanced, either by God or man, are apt to grow haughty and insolent, and forget their place and original.

It is hard to bear honour aright.

That is never said wisely which comes of pride and anger; when passion is on the throne, reason is out of doors.

Those who would preserve peace and love must return soft answers to hard accusations.

It is well when our afflictions make us think of the better and heavenly country.

It is a great mercy to be stopped in a sinful way, either by conscience or by providence.

Though civility teaches us to call others by their highest titles, yet humility and wisdom teach us to call ourselves by the lowest.

Children and servants must be treated with mildness and gentleness, lest we provoke them to take irregular courses.

Those who are gone away from their duty must hasten their return, however mortifying it may be.

Experience of God's seasonable kindness in distress should encourage us to hope for like help in like exigencies.

Those that would receive the assurance of God's favour, and have their faith confirmed, must attend instituted ordinances, and expect to meet God in them.

God must be served with the *best* we have, for he is the best of beings.

It is good for us often to call to mind what our place and relations are.

Those who obey divine precepts shall have the comfort of divine promises.—*Ecclesiastical and Missionary Record.*

TO MAKE A PEACEFUL CHURCH.

1. Remember that we are all subject to failings and infirmities of one kind or another.—2. Bear with and not magnify each other's infirmities. 1 Gal. i. 5.—3. Pray one for another in your social meetings, and particularly in private. James i. 16.—4. Avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.—5. Always turn a deaf ear to any slanderous report, and lay no charge brought against any person until well founded.—6. If a member is in fault, tell him of it in private before it is mentioned to others.—7. Watch against shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.—8. Observe the just rule of Solomon—that is, leave off contention before it be meddled with. Prov. xvii. 14.—9. If a member has offended, consider how glorious, how God-like it is to forgive, and how unlike a Christian it is to revenge. Ephes. iv. 2.—10. Lastly, consider the express injunctions of Scripture, and the beautiful example of Christ. Ephes. iv. 32; 1 Peter ii. 21; John xiii. 5.

CHRISTIAN EDUCATION.

Among other excellent things, the "Ecclesiastical Repository" has the following on this subject. It is a happy symptom that such truths are finding their way from such a source, through various channels, to the minds of thousands.—Ed.

Another scriptural principle of education is that *the Bible is the great text-book of human instruction.*

An intellectual and moral education is as incomplete without the Word of God as an education in the languages is incomplete without grammar, or in mathematics without arithmetic. The great principles of human duty, the rules for two worlds, the axioms of endless life, are stated with more perspicuity, impressiveness, and attraction, in the sacred pages of revelation, than any where else. The Scriptures having been expressly given for the intellectual and moral elevation of mankind, their study should by all means form a part of daily Christian instruction. The duties of this life, industry, justice, benevolence, obedience to parents, truth, chastity, temperance, cannot be authoritatively inculcated except in connexion with the teachings and sanctions of the Bible. And those high duties of "repentance towards God, and faith in the Lord Jesus Christ," are the peculiar treasures of the sacred oracles. "From a child thou hast known the Scriptures," is one of the glories of household and of public education. There is a wonderful adaptation in the Bible to the human soul. Dr. Rush, in a very able "Defence of the Use of the Bible in Schools," written in 1798, well remarks: "The interesting events and characters recorded and described in the Old and New Testaments are accommodated above all others to seize upon all the faculties of the minds of children. The understanding, the memory, the imagination, the passions, the moral powers, are all occasionally addressed by the various incidents which are contained in those divine books, insomuch that not to be delighted with them is to be devoid of every principle of pleasure that exists in a sound mind." The religious influences of the Bible, as a practical study, commend it as the text-book of Christianity in our schools, academies and colleges. Christian education, in its mode of administration, (1.) Possesses a tender concern for the souls of children. It is directly antagonistic to the system which regards the youth of our land simply in their relations to human society. (2.) A pious example is a precious auxiliary, provided in the Bible, to the work of instruction. Parents, schoolmasters, and ministers are called upon to exemplify what they teach. (3.) Prayer with and for the children identifies itself with the successful prosecution of education. The Holy Spirit can alone give such efficiency to the use of means as shall secure the blessings of a sanctified intellectual and religious culture. (4.) Faith in God for his blessing is required as a steady principle in the hearts of those who have to do with youth. Whilst faith may look upward for a rich and speedy reward, it is also her province to abide patiently God's time and method of dispensing his favours. The results of education, like "the full corn in the ear," are gradual in their progress. Nevertheless, the promise is sure to those who faithfully discharge the duties of the precept, "Train up a child in the way he should go, and when he is old he will not depart from it." (5.) An aim to promote the glory of God belongs to the vocation of those who train the human soul. "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." The high office of educating immortal spirits for the duties of this life and the life to come, demands a holy consecration to the service of Him "who filleth all in all."

Nor let it be said that these principles, whilst they may serve to direct Christian *parents* in the training of their children, assume too high ground for *public schools*. For, in the first place, parents surrender their children to the instruction of others simply because they cannot so well attend to the duty themselves. In committing their children, therefore, to others, parents are bound to secure the inculcation of the same truths that would be taught at home, were it in their power to engage personally in education. Secondly: the principles of education are not, and cannot be, changed by the transfer of children from home to the school. Teachers are as much under obligations to act upon Bible principles as parents themselves. Education, by whomsoever conducted, must take revelation as its standard. Thirdly: the public school has too important an influence on the character to be occupied with secularities to the exclusion of religion. If there is any period of life in which man receives deep impressions, it is the period of childhood. If there are any hours of childhood in which permanent impressions are communicated, the hours spent in school are such. 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 common instruction.

WENDELL PHILLIPS AND HORACE MANN.

A newspaper controversy has been going on for some time in the columns of the *Liberator*. Mr. Mann has evidently the worst of it so far. Mr. Phillips thus disposes of some of his reasonings against the non-voting doctrine and practice. They answer, however, in this latitude, as well as in Boston.—Ed. Cov.

“But is the paying of taxes to the government at all like voting to pay Charles Devens his thirty pieces of silver? Voting is a voluntary act. Taking office is a voluntary act. Voting the supplies is a voluntary act. Mr. Mann votes, takes office, and says ‘yea,’ in Congress, of his own free will. Is my paying taxes a voluntary act? Suppose I refuse. Government takes my house, sells it, and takes the money. Exceedingly voluntary this! When did the woman who pays her five hundred dollars to the city of Boston, assent to the imposition? I might continue the list to any extent. Voting is the act of the sovereign moulding the government. Taxes are a burden imposed on subjects. The government wrung from me, without my consent—robbed me, of some hundreds of dollars. But they could do nothing with it, till Mr. Horace Mann stepped forward and *volunteered* to vote it to Charles Devens as payment for doing worse than murdering his brother. The nation met Mr. Mann and said, ‘Will you be a member of Congress?’ He replied, ‘Yes,’ knowing the duties of the office. The government then came to him, and presented their infamous bill in the Sims case, and said, ‘Will you authorize us to pay this?’ He replied, ‘Yes.’ To get the means to pay that bill, that same government comes and takes my money without asking my consent. And Mr. Mann thinks our relations to the Sims case are identical? I will agree with him, when he shows me that the chief priests were just as innocent in paying Judas thirty pieces of silver, as was the traveller from Jerusalem to Jericho, when he gave up his raiment to the thieves among whom he fell.”

“Next come suing in the courts, and using the post-office. In these cases, government does me a service at a certain price, as a merchant sells me his goods, or a lawyer his skill. Any body,—a foreigner who never

set his foot on our soil—may have those services, if he will pay for them. No one is asked to assent to the government, or endorse its good character, before he can sue, or mail a letter. When Harriet Martineau mails a letter to a friend in Ireland, does she become morally responsible for the arrest of Shadrach, as Charles Devens did when he paid Deputy Marshal Riley for pretending to eat a breakfast, that he might seize the slave? And as part of the postage goes to England, does she endorse monarchy beside? If Mazzini sent Kossuth a letter, through the Austrian mail, he incurred the same responsibility for Haynau's crimes, as the Emperor that paid for them! If I buy a book in John Murray's store, I endorse his Episcopalianism! I confess, I cannot accept this as sound logic. Were I a prisoner on a pirate deck, where they had some one set apart to decide disputes, and one of the pirates stole my dinner, I should ask this judge to make him restore it, and not feel that, in so doing, I at all became a partner in the piracy. My position in this country is similar; while I do nothing that a foreigner may not do, I act not as a partner in the government, but as a subject. I do not consent to government; I only submit to it, as to any inevitable evil. To such submission, no guilt attaches.

“Let me explain. In man's present condition, government is a necessary evil.* But who is to choose what its form and nature shall be? The only rule, at once practicable and just, is to let the majority choose. Suppose the minority think that the arrangements made are injudicious. Still, they should join, and try to make those arrangements better. But if any individual thinks the arrangements *sinful and wicked*, (as, for instance, if government commanded its officers to lie, to practise idolatry, or to return slaves,) what shall he do? Of course, he cannot assent, or become partner in them. That is self-evident, no matter what sacrifice it costs him. Pagan Pompey could teach us, that ‘It is necessary to be honest; it is not necessary to live.’ What then will be the relations of such individuals (like the English Nonjurors,) to the government? In settling these relations, two things are to be considered. 1st. In any specified territory, there can be, from the nature of the case, but one *government*. 2d. Every man has a right to life, liberty and property, on the spot where he was born. This right God gave him: no majority can take it away. It is a right antecedent and paramount to all government, and pronounced ‘self-evident and inalienable’ by our Declaration of Independence. From these two principles it results, that any individual, unable to become a partner in the State, has still a right, while he keeps the peace, to follow his usual pursuits, and enjoy the ordinary protection of the State; to acquire and hold property, and be protected in it; to use the highways, courts and mails of the State; in a word, to enjoy that class of rights generally granted, even by despots, to the disfranchised classes.

“I know this principle has been sometimes invaded. Christians have held, in Asia, their civil rights, only on the condition of sharing in idolatrous practices. Rome treated the early Christians in the same way, and England, in times past, was thus unjust to Catholics,† Such subjects had no choice but to die martyrs. But mankind have, long ago, decided that such a course, though within the *power*, is not within the *rightful*

* Here Mr. P. is wrong. Government is a divine and beneficent institution. As they are, *governments* are largely evil; but *government* is not. What we want is good government.

† Here we differ again.

authority of any State; and it is wholly alien to the theory of the English and of our Institutions, indeed of all modern free governments. I repeat, that the majority have no right to infer that the minority, in using such rights, become implicated in Government sins; since that would be to suppose that a majority is authorized to set up a wicked Government, and then make honest men, to whom God gave a right to live on the soil, join in it or starve; which is absurd. It was on this principle that our Saviour paid *taxes*, and Paul appealed from the *court* of Festus to Cæsar; though neither of them would have served in the Prætorian guards to kill Nero's mother, (spite of Dr. Dewey,) or sat in the Senate to pay for it afterwards."

"My idea of the way to reform government is this. When God shows any man that a governmental arrangement is wrong, (morally wrong, not merely inexpedient,) that man should thenceforth refuse to join in it. Those who see him thus sacrifice to a conscientious conviction his political rights, dear to every man, will reconsider their ways; and thus light will spread. When public opinion has been thus changed, the mass of men will shape their institutions to suit it. This, surely, is a plain, honest, and expedient course, fruitful of good results. The other course—continuing in the government—in the first place, soils a man's conscience, by making him do things he cannot wholly approve. Secondly, you are a bad advocate of your new ideas, if your actions are not wholly consistent with your opinions. Men will not heed a preacher who does not think his ideas worth sacrificing any thing for. All history shows that the compromises of good men have made the race halt in its advance, and kept truth at the bottom of her well. Compromise is the American Devil."

SLAVERY—A NATIONAL RÉPROACH.

An old and much-neglected book has long ago told us that "Sin is a reproach to any people." Of the truth of this we are now having a practical illustration. All Christendom, million-fingered, is pointing at us. The secret is out. The devil's mark on the forehead of American democracy is manifest. The world sees us as we are, and are beginning to tell us plainly what it thinks of us. Of course, its language is not flattering to our national vanity. Our sensitiveness has become morbid. The slightest allusion to slavery in a foreign book or newspaper irritates us. Politicians and office-seekers who maintain that slavery is an essential element of democracy, and clergymen who profess to regard it a divine institution, are horror-stricken at the thought that its true character is understood in Europe. What does this prove, but that *they are ashamed of it!* It is a confession, on their part, that the thing itself is a reproach and a disgrace, incapable of excuse, defence, or palliation. This is well. Shame is often the first step towards repentance.—*Nat. Era.*

THE AMERICAN SLAVE CODE.

Never was the sacred name of Law so much abused as in this code. To a superficial observer, some of its atrocious provisions seem gratuitous and unnecessary—works of supererogation in wickedness. This, however, is not the fact. All are needed: there is no part of the infernal system which can stand without the support of positive enactments. If it be

said that there is a peculiar severity in the American Slave Code—a relentless rigour unknown to that of Spain or Brazil, our sole companions in infamy—that in all which facilitates the hateful process of converting a man into a “*chattel personal*,” and in all which stamps law-maker and law-upholder with meanness and hypocrisy, it finds no living rival of its bad eminence, and no parallel in the history of a world’s despotism—it may safely be urged, in reply, that this is a necessity of the case, the unavoidable condition of maintaining slavery in a government like our own. The civil code of Justinian never acknowledged the doctrine of human equality. The Epicurean philosophy of Greece and Rome recognised no immortal nature, nor heir of the divine gifts of life and freedom in the slave. Neither Solon nor Lycurgus taught the inherent rights of manhood. The barons of the middle ages, trampling on the necks of their vassals, never appealed to God for the sincerity of a belief that “all men were created equal.” It has been reserved for American legislators to unite, as they best could, the extremes of liberty and tyranny in the same statute-book; to base their code in the outset upon the equal right of all mankind to self-government, and end with provisions authorizing one class to make slaves of another class, to whip women, and sell their own children at public vendue. Hence the severity of our slave laws, as compared with those of other countries and other times. The masters of Greece and Rome might safely permit their slaves to read and write, and worship the gods of paganism unmolested; for there was nothing in the laws, literature, or religion of the age, to awaken in the soul of the bondman a sense of his rights as a man. So in Spain and Brazil, at the present time; no proximity of political freedom, no troublesome theory of natural rights, render insecure their “domestic institutions.” Their slave codes are, in consequence, comparatively lenient. But American slaveholders cannot, with safety, relax the severity of their terrible laws: surrounded by the light of the Declaration of Independence, they have no choice but to put out the eyes of their slaves; calling on all the world to shake off the fetters of oppression, and wade through the blood of tyrants to freedom, they must needs smother in darkness the minds of their human chattels, lest they too hear and act upon the incendiary lesson.”

MONEY-LOVING PREACHERS.

The subject of ministers’ salaries is attracting attention very extensively just now. It is admitted by all *intelligent* people that they are too low, in the average *much* too low. It is all very well to say that they have their reward in heaven. If they are faithful, this is true; but the very men that talk in this way would be very reluctant to live, if they could help it, a life of absolute penury, as many ministers do, because they hope to be rich hereafter. Private Christians can work and save, and have a competence, and yet think themselves exempt from the charge of loving money, but if a minister of the gospel can, by the closest economy, make both ends meet, this is enough for *him*. Until this matter is remedied, until the churches get a heart to give more freely of their “temporal things” to those who administer to them “spiritual things,” we cannot look for much improvement in the standard of ministerial attainment. So long as the *average* salary of ministers is but little above that of day labourers, and below that of journeymen mechanics, as they now are, we will have to complain of the scantiness of the supply, and of its quality too. The following may appear to some rather carnal, but it tells some truths that ought to be considered. The last sentence contains the pith of the whole.—ED. COV.

“So much disposed are men to charge ministers of the gospel with loving money, that it is scarcely safe for one of them to accept a call from a church where his salary does not meet his expenses, to another with a higher salary, even if the field of usefulness is wider. Ministers themselves sometimes countenance this mean spirit. We have now before us a pamphlet published by a layman, the title of which is, ‘An Appeal to the Churches; or the Cause and Cure of Remissness in the Support of Pastors. By a hearer of the word.’ The writer, a man of business, draws the following contrast between the *ministry* and *other avocations* in the matter of pecuniary support. He states that after a careful investigation he has ascertained that ‘in every calling in life, where men are industrious and frugal, he finds them ascending from a competency to wealth. One physician of his acquaintance was in the habit of booking from nine to twelve thousand dollars per annum. He has since died, leaving his family a large estate, accumulated in some twenty years. An enterprising young merchant, who is doing apparently not the largest business, realized from one winter’s sales the enormous sum of nine thousand dollars. The farming interest is in the same prosperous condition. The writer commenced life with several friends and relations who are engaged in this business. Within the period of twenty or twenty-five years almost every one of these men has accumulated large and flourishing estates.

“Now, look at the other side of the picture. He says: ‘In the writer’s whole experience he has never become acquainted with a minister of the gospel who has made a *fortune* by preaching. Nor is this all. He recollects not one instance in which the clerical profession has yielded what the men of the world would consider a *competence*. By a competence we mean a sum sufficient for the support of a family during the lifetime of its head, and which will also screen a widow and orphans from want after the husband and father has been removed. Every man may be said to be morally bound to accumulate this much for the wants of a family. Probably there is no cruelty greater than that which leaves a delicate female with some half-dozen children to buffet with the world without means. It is a sin almost unpardonable.’

“He adds, ‘In the building where the writer is penning these lines, there are now present three ministers of the gospel, who are pastors. One of them has a city charge, the other two labour in the country. Their aggregate salaries amount to but twenty-one hundred dollars, or seven hundred dollars apiece. Nor is the state of things better in other places, but rather worse. We venture to affirm that if the entire salaries of all the pastors in our country were equally distributed, each man would not receive more than three hundred dollars.’

“And we may add to this testimony our own observation. Our acquaintance with ministers is extensive, and we know not one, in city or country, whose salary would enable him, in an ordinary life, to make comfortable provision for old age, or for his wife and children in case of his death. Nor do we remember to have met with a solitary exception to this general statement. On the contrary, we know those who have laboured hard for years in the ministry, and have supported their families in considerable part by teaching or other labours.

Our author suggests a *cure* for this state of things; but there is no cure for it, so long as the love of money so greatly prevails in the churches and in the world.”—*Presbyterian of the West*.

[For the Covenanter.]

CANADA MISSION.

In the month of April, 1852, William M'Clure and others, who reside near Morpeth, Canada West, made application to the Lakes Presbytery for preaching. In answer to this request, I was appointed by Presbytery to visit that part of Canada, and preach a few months, and see what was the prospect; and report to Presbytery at its next meeting. I arrived on the first Sabbath of June in Chatham, a village located on the river Thames, about fifty miles from Detroit. In this place I was warmly received by members of the Free Church of Scotland, who invited me to preach for them, their own pastor being absent. I preached to a very large congregation in the morning, and in the afternoon of the same day, I preached ten miles from Chatham towards Morpeth, to a very large congregation of Scotch and Irish Presbyterians, some of whom are connected with the Free Church, some of them with the old establishment, and some of them in connexion with no church, living in a careless manner. The majority of the people in this part of Canada are Highland Scotch and North of Ireland Presbyterians, or their descendants.

I am much pleased with the appearance of the country; the climate is good, the soil rich and productive, the people generally healthy, and in a prosperous condition, as it regards worldly things. They, however, have been comparatively destitute of the ordinances for nearly ten years, and many have become careless.

Having fulfilled my appointment by Presbytery, and learning from some of the people that they would support a minister belonging to the Reformed Presbyterian Church, Mr. M'Clure got up a subscription paper, and in a few days, nearly \$200 were subscribed for my support for one year. A petition was sent to Presbytery requesting my labours among them, which was granted. I am now in this field, and I am much pleased with it. During the ten months, nearly, that I have been here, I have explored about one hundred miles along the banks of Lake Erie, and visited some of the coloured people, especially the Elgin Association, where the Rev. Mr. King resides. In this settlement there are one hundred families, the most of them refugees from American *slavery*, and all supporting themselves by their own industry. Nor are they behind their neighbours in morality, temperance, and religion.

I visited a number of the families, in company with Mr. King, and they received us politely and affectionately. When they understood that I belonged to a church that excluded slave holders from her communion for fifty years, they rejoiced exceedingly. There is no portion of the coloured race more accessible than those in Canada. They would receive a minister from our church with open arms. Why not send them preaching, and organize a school among them? I am satisfied, in my own mind, that Canada should be selected by our church as the field for foreign missionary operations. It was the field selected by the Irish and Scottish Church some twenty-five years ago; but for want of means and missionaries, it has been very little cultivated.

Let the Irish, Scottish, and the American Synods, unite in one firm phalanx and come in and possess the land. It is open before them,

and the Macedonian cry is raised, "Come over and help us." Some mothers in Israel have expressed themselves in this manner: "O, Mr. Neill, we are here like sheep without a shepherd, perishing for want of instructions: we want ministers to come into our families and speak to us on religious subjects, and pray for us and our children." I urge the claims of Canada on our church for the following reasons.

I. There is great need of faithful preaching here. A *Methodist* minister told me he had not heard Calvinism preached for fifteen years, until he heard me. We cannot expect that ministers who are in league with the antichristian governments of the world, and have sworn allegiance to them, will lift up a faithful testimony against their evils.

II. The majority of the people in Canada West are the descendants of our covenant fathers. For this reason they have a double claim on our church; the covenant obligation is resting on them, and it is the duty of the church to look after her erring, covenant-breaking children. God is now saying to the church, as he said to the prophet Jeremiah, (iii. 12,) "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord." Here we find the backsliding children of the church scattered all over the north. Should we not call on them to return to the footsteps of the flock?

III. There is no difficulty in approaching the people: they speak the same language with ourselves, and have a warm heart to many of the doctrines of the second reformation, which are still held by our church, and I am convinced, from experience, that missionaries from our church will meet with as warm a reception from the people as that of any other denomination, (the Free Church excepted.) The people in general rejoice to see a minister of the Reformed Presbyterian Church come among them; but the ministers of the Free Church are rather cool, and do not want to see our face, unless we are prepared to abandon our principles, and come down to the "plains of Ono," and say a confederacy with them. This no faithful Covenanter can ever do. Let them return to us, and take their stand on the glorious platform erected for us by our covenant ancestors. They have returned part of the way, but God is now saying to them as he said to Jacob, "Arise, go up to Bethel, and dwell there."

IV. There is a fair prospect of more being added to the church, by establishing a foreign mission in Canada than any other field before us, and with less expense to the church, and this is a very important consideration. This leads me to the plan which suggests itself to my mind, as the most efficient for missionary operations.

The church should never send out one man alone. Christ's plan is the best, two by two, and then one can assist the other. In this field where I labour, there should be at least two ministers appointed for the white population, and one for the poor coloured Africans who have escaped from cruel bondage. It is a reproach to our church that she has so long neglected this race of people. While we have been contending for civil and religious liberty, and the emancipation of the poor slaves, we have not as yet a missionary appointed for their special benefit. The Free Church has appointed the Rev. Mr. King a missionary to the coloured people in one settlement, and gives him 500 dollars annually.

In this district where I have laboured for the last ten months, there are two places that could each raise 100 dollars. Here we should have two men, and should the synod allow them two hundred each, it will be sufficient to support them, and one for the coloured people, and allow him three hundred and fifty dollars. We could form a Presbytery, and go to work with some energy. Thus, you see, for the small sum of 750 dollars we can have three ministers supported and a Presbytery formed at once. I have five places of preaching at the present time, ten miles apart. If the church does not send help, others will come in and take the field. The Free Church is alarmed, and is now making every effort to supply this place. Oh, that our church would unite in the great work of renewing the covenants, and go forward with energy in missionary operations; it might be the means of healing the unhappy divisions that now prevail. We need not expect to see "the mountain of the Lord's house established on the top of the mountains, and exalted above the hills, and all nations flowing unto it," until we make some such effort. J. N.

AFFAIRS ABROAD.

Sandwich Islands.—It has been stated, on good authority, that the population of these islands is rapidly decreasing: that a few years ago its inhabitants numbered over one hundred thousand, and now there are but about eighty-five thousand. The causes are not assigned. The following is interesting:

"The principles of the gospel have reached every class of society and form an element in all the national institutions. The number of common schools is 535, containing 15,500 pupils. The cost of these schools is \$25,000; and the whole annual expenditure for education amounts to \$60,000, three-fourths of which is paid by the government. The churches contain upward of 20,000 members, of whom 1,400 have been admitted the past year. The Sandwich Islanders contribute liberally to the support of their religious institutions, and also to foreign missions. A mission has been recently commenced in the Micronesian group, 2000 miles to the westward, toward the equipment of which their liberality exceeded the most sanguine expectations, and is above all praise."

The Empire of Japan.—As this country is now the object of so much attention, the following summary view of its state and resources is deserving of notice:

"It consists of 3850 islands, having an area of 266,600 square miles, or about six times that of the State of New York. Nippon, the largest island, has mountains from 8,000 to 12,000 feet high. The whole Japanese group is volcanic, and earthquakes are common. The islands are in the latitude of the United States, and the productions of the country are the same, with the additional one of tea. The mineral wealth is great; gold, silver, copper, iron, and coal being very abundant. None are allowed to trade with the Japanese but the Dutch, and these only at the port of Nankasaki. It is estimated that the trade of the islands should be worth to us more than \$20,000,000 annually. The government of Japan is that of a hereditary absolute monarchy. The laws are few, but cruel; nearly all crimes being punished with death, not only of the person committing the crime, but of all his relatives. The annual revenues of Japan amount to about \$100,000,000. The population is 50,000,000, and the standing army of the Emperor is 120,000, though he can at any time call into the field 400,000 men. The treasures of the Emperor are immense, his dominions having enjoyed profound peace for about two hundred years."

Turkey.—The partition of Turkey appears to be arrested for a time. The difficulties with Austria and Russia are partially settled. We have

already laid before our readers frequent statements from different sources, all confirming the truth that it is gradually, but surely, fading away. An intelligent Scottish writer—Hugh Miller—thus describes its state and prospects:

“The decay of this once irresistible and terrible power dates from the check which its arms received from John Sobieski, under the walls of Vienna. Since that day its decay has been as uninterrupted and steady as before its advance was irresistible.

“The body of the empire, measured in square miles, is still considerable. It stretches its vast but palsied limbs from the Archipelago to the Euphrates, and from the sands of Suez to the summits of the Ural—a tract not only vast in extent, but rich in the gifts of nature, and in scenes of historic renown. But these limits, great as they are, are diminutive and narrow, compared with the originally colossal size of the Ottoman Empire. Egypt, with its exhaustless fertility, its venerable monuments, and its wretched hordes, once an integral portion of the Turkish State, is now the property of the Pacha. Greece is an independent kingdom; and if its arts and cultivation do not flourish, their neglect can no longer be attributed to the sway of the barbarian. Palestine owes a doubtful allegiance; and it is difficult to determine whether the Bedouin, the Egyptian, the Frank, or the Turk, be its real master. Hungary no longer obeys the sceptre of the Ottoman, though it may be doubted whether it has found in the house of Hapsburg a milder or more equitable ruler. The Crimea has been torn from Turkey. Moldavia, Wallachia, and Servia, are no better than Russian proconsulates; and the Turk dare neither build nor plant on lands where he is still the nominal ruler. Thus has the empire been shorn of some of its finest provinces, and the Ottoman lines been driven in on all sides. But the real prostration of Turkey lies, not in the contraction of its limits, but in the utter disorganization of the State, the corruption of the Government, and the demoralization of the people.

“The debility of the Turkish empire is eminently internal. Rebellion, plague, immorality, and bad government, have done their work upon the nation; and now the waters of ‘the great river Euphrates’ are well nigh dried up. Constantinople, spread over its seven hills, and exhibiting to the eye of the traveller an unrivalled assemblage of white palaces, mosques, tall minarets, glowing domes, and dark green cypresses, but disclosing within a scene of horrible filth, poverty, and rags, is but an emblem of the empire itself. It has succeeded to the territories of the four great monarchies, and possesses some of the fairest provinces of southern Europe and western Asia; and is, moreover, mistress of numerous nations and races; but its apparent resources and strength are completely deceptive. It is within but a wide grave, in which men are wasting away through the combined influence of indolence, barbarism and vice. The emperor comes from the seraglio to the throne, and bred up among women and slaves, is completely destitute of the capacity of governing. The native Turk is excluded from the offices and honours of state, which are filled by favourites whom cunning or talent has raised from the originally base condition of slaves. The tribunals are notoriously corrupt, and justice must be wooed by bribes. The entire tribe of functionaries, down to the pettiest subordinate, is shamefully venal. Every department of the public service is mismanaged and neglected. The finances of the empire are seriously deranged, as the recent attempt to negotiate a loan in Paris and London shows. Its forts are crumbling into decay, its arsenals are empty, its insignificant navy is wretchedly officered and inadequately manned, its army is without discipline and without spirit, its roads are never repaired, nor is the least attempt ever made to introduce railroads, or any of the facilities and improvements of modern times. If a house fall, or a dromedary dies in the street, the Turk is too lazy to remove either the ruins or the carcass. He patiently waits till time has worn a track over the one, and the city dogs have disposed of the other. The lands are to a great degree unploughed. The olives are perishing through neglect. The towns are dwindling into villages, and the villages are disappearing from the soil. The human species itself, in this ill-fated country, is fast tending to extinction. There are fewer births than deaths in Turkey; besides, the crime of murdering their offspring, either before or after their birth, has now become common; and thus, in the well known exclamation of the Frenchman, “Turkey is dying for want of Turks.”

"Few things would prove a greater blessing to the world than the extinction of this empire. The resolution of the European Powers to guaranty the integrity of the Ottoman dominions, is neither more nor less than a resolution to shut out civilization from the East, and perpetuate the reign of barbarism in that quarter of the globe, instead of opening it to the commerce, the arts, and the agriculture of the civilized world. Its occupation by a new race, or at least by a new government, would, we say, be a mighty boon to the cause of human improvement. A few years ago Turkey might have been peacefully partitioned with great advantage to itself, and not less to its neighbours; but since it has become the policy of the European governments to conserve despotism and barbarism, the division of Turkey in the name of civilization is impossible. Still Turkey is rapidly approaching its end. And it seems destined to die, not of old age, nor by a royal conference, but by the hand of violence."*

Austria and Germany.—We find little from Austria, except general statements. The whole empire is, in fact, under martial law. Travellers are most rigidly searched, and the letters of foreign correspondents are even arrested. The following, from the "Evening Post," presents the real state of things, not only in Central, but also in Southern Europe:

"When the Emperor of Austria was recently assaulted, we are told by a letter to one of the English Journals, the whole court at Vienna was thrown into such a panic of terror that it took several hours before the officials could recover themselves. In the same way, during the little outbreak at Milan, the Austrian agents were at first quite paralyzed by the blow, and if the movement had been any thing like a general one, they would have been like a frightened deer. The truth is that all the absolutists feel as if they existed on the verge of a volcano, and every unusual sound terrifies them into dread of an explosion. Nor are they much mistaken.

"It is this feeling of insecurity which prompts the Government to such ferocious proceedings against every body who is in the slightest degree suspected of sympathy with the liberal factions. At Pesth, on the fourth of March, four distinguished Hungarians were executed; one of them a professor of mathematics, and formerly tutor to Kossuth's children, another a commander of an imperial hussar regiment, the third was a land proprietor, lawyer, and magistrate, and the fourth was an important emissary of the guerilla chiefs. At Milan the confiscations of property and imprisonments are carried on to a fearful extent. Meanwhile the whole Italian frontier is fortified with artillery. There are rumours of immense conspiracies at Rome, and the King of Naples—the famous Bomba—and his Swiss troops are at open enmity, he having been shot at lately by one of their number.

"But the most stirring reports by this arrival are those from Germany, which represent the more important of those little principalities in a state of unusual ferment. At Munich, Nuremberg and other places, there have been strong reinforcements of troops, under an apparent expectation of some popular movement."

Italy. 1. Milan.—This is the capital of Austrian Italy, and the scene of the late emeute. The state of things there may be gathered from the following extract:

"At Milan orders had been issued to the householders to suspend, for the purpose of lighting the town, a lamp from the first floor of every fourth house, which is to remain burning from six o'clock in the evening until daylight. In case of disturbance, the householders are to close their doors, and every man found in the street will be treated as concerned in the affray. The inhabitants are forbidden to appear on the bastions from six o'clock in the evening till seven in the morning. Every house is submitted to minute inspection by the officials; furniture is pulled to pieces in order to detect, if possible, the slightest proof of connexion with the revolutionary party. Citizens cannot walk about without being

* Perhaps both. It will first "perish without hands," in the completion of the work of decay within, and its place will then be seized by the autocrat, while other nations will get their share, and some be independent. However it comes, it is near its end.

liable to be stopped and insulted by the military. Patrols succeed each other at short distances; they form into bodies of eight soldiers—two preceding at a few paces and two following. If a citizen is walking in the street in pursuit of his business, these soldiers are behind him with their bayonets at his back; if he stands back against the wall to let them pass, he is seized by the collar, and roughly thrust into the road with contemptuous exclamations. Thus, those who would not expose themselves to brutalities must not venture beyond their own thresholds. As for foreigners, they are arrested without any regard to the rights of nations or the customs of civilized society, and thrown into prison on the slightest suspicion, and under pretexts the most frivolous. Milan is, in fact, a vast prison. Hats à la Garibaldi are prohibited. The other day a poor youth, near the Ticinese Gate, felt a thrust made at his hat, which fell. He turned to see who had done this, when the soldier who had treated him so roughly, believing that he turned to offer resistance, killed him by a stroke of his bayonet. To whistle in the streets of Milan exposes the whistler to arrest. The tyranny under which Southern Europe now groans is unparalleled in the history of mankind."

2. Florence.—The correspondent of the London Daily News says:

The distracted state of Tuscany and Italy in general is almost incredible. The two great evils from which Italy is now suffering, and which act as an incubus on this unhappy land, are the Austrians and the priests. It would be difficult to say which is the greatest bane. Depend upon it they will soon ruin this beautiful country if some means be not devised to get rid of both. In England, Dr. Cahill may endeavour to persuade people that the Grand Duke acted very leniently to the Mediai; but be assured that here all enlightened persons look upon it as a most tyrannical act, and done merely to please the priesthood, whose bigotry in Tuscany is greater than any where else. At Florence, *one hears nothing but exaltation at the name of Austria and the priesthood.* No such feeling as religious belief exists among the people; and numbers of Roman Catholics with whom I am in daily intercourse have commonly expressed their feelings to me against the Pope and his priests, *who are the laughing-stock of Italy.* Many married men will not receive them into their houses, at least those who have any regard for their wives and daughters; but, unfortunately, there are many weak and bigoted women who are led astray by them, and by confession too frequently divulge the opinions of their husbands and brothers, and become thus the instruments of injustice. It is lamentable to look upon this once prosperous and contented part of Italy, and not to feel for the poor victims of a grinding tyranny. To a small country like this, and in its present wretched state, with a population scarcely equal to London, you can see what a burden it must be to maintain 8000 or 10,000 Austrian troops besides its own regular army, which is being daily increased to say nothing of maintaining an expensive Grand Duke and his Government.

The Mediai have been released, and are in France.

3. Sardinia.—In this kingdom there is still light. No efforts of the Vatican, or of its despotic neighbours, have as yet availed to bring about a reaction in Sardinia. A writer of high standing makes the following statements:

"The Roman Catholic newspaper, the *Armonia*, says that we have made some thousand proselytes, and it has means of knowing what is passing in its own church that we do not possess. All that we know is, that our chapel is filled with Roman Catholics three times on Sunday, and well attended every evening during the week; that there are always fifty or sixty adult catechumens, and a large and increasing number of communicants; that the Protestant weekly newspaper and Protestant books are circulated freely; that the Bible is sold publicly; that there are few large towns that are not in communication with us; that even in the country the gospel makes progress, and that there is a rising church in Genoa."

4. Rome. The Papacy.—The Edinburgh Witness thus graphically describes the present condition of the Papal power, as in Rome itself, and also abroad:

"When the outbreak of 1848 took place, we intimated very plainly what we believed to be the character of these events. They formed, we said, the begin-

ning of the end, as regarded a power which had dominated in Europe for twelve centuries. They were the knell of doom to the Papacy, though that doom might be a few years in being consummated. In that opinion we abide unchangeably. Nothing has occurred since that day to give real strength to Rome, though fictitious support she has received. The great military empires of France and Austria have united to set her up again, and are doing their best to keep her going. But has she, by a single act, striven to conciliate the people, or to bring back the continental nations, which the events of 1848 discovered to be in a state of mental revolt, to allegiance to her spiritual sway? On the contrary, presuming on the support of her armed neighbours, has she not set the people at defiance? Has she not betrayed them, oppressed them, sent them by thousands to the galleys, and to death? And now her condition is more desperate, her catastrophe more inevitable and irremediable, than when Mazzini issued his decrees from the Capitol, and the Pope wrote lachrymose epistles from Gaeta. Her existence hangs by a single thread—the continuance of a good understanding among the continental powers. Any day or hour may bring that good understanding to an end; and when that ends, Rome must bid farewell—an eternal farewell—to her ghostly dominion.

"And Rome comprehends her position. She sees the battle closing in all around her. In the past century, she could regard with a benignant eye, and speak with a lamb-like voice, to the Protestant world, because Protestantism lay locked in sleep; but now, every where spiritual agencies are starting up. Neology is dying in Germany; Socinianism is giving way in Geneva; the Protestantism of Britain has once more become a living power, and is scattering Bibles in millions over the earth. Beneath the feet of Rome a raging fire has burnt the ground to a crust; and in front, and on all sides, Protestantism confronts her with an open Bible. Rome cannot stand where she is; she must advance; and she does advance, supported by the Jesuit on one side, and the gendarme on the other; and even at this hour, when perdition is written upon her forehead, it is no puny antagonist that bestrides the path of an advancing Protestantism and liberty."

France.—It will not be quite so easy to hand over the French papists to the Jesuits and ultramontanism as was expected. They are divided, as ever, among themselves; and Louis Napoleon, it is said, refuses to make concessions. The correspondent of the Daily News (London) gives an account of a newspaper war now going on among the Romish dignitaries in France. It is instructive, and we give it entire:

"An ordinance of ecclesiastical censure, just issued by the Archbishop of Paris against the Jesuitical and ultramontane journal, *The Univers*, contains some extraordinary disclosures relative to the present state of the Church in France. If any open enemy of the Roman Catholic Church had drawn such a picture of its divided state as is now authoritatively promulgated, he would have been set down as an infamous calumniator. It is admitted by the Archbishop that the Church in France has long been delivered over to agitation and trouble; that vain contentions and violent disputes have taken the place of pacific controversy and scientific and charitable discussion; that the spirit of irreverence and contempt, which characterizes the age, has at length installed itself in the church; that discussions, too often public, scandalize the faithful, and foment and encourage Presbyterian tendencies in the clergy; that the younger members of the clergy proclaim loudly that, with the aid of journalism and Rome they will make the bishops move; and that the germ of an ecclesiastical revolution has developed itself in formidable proportions. For this state of things his Grace avers that the writers in *The Univers* are mainly responsible. The immediate cause of the censure now fulminated against *The Univers* is a series of articles lately published in that journal, criticising, with great severity, a hostile review written by the Abbé Gaduel, Vicar-General of Orleans, of a theological work recommended by *The Univers*. The Abbé Gaduel's review appeared in a Gallican publication called *L'Ami de la Religion*, between which journal and *The Univers* a holy war has long been raging. *The Univers*, that famous champion of the Catholic Church, is accused by the Archbishop of having insulted the person of the Abbé Gaduel, and calumniated his faith; of indulging in sarcastic and scandalous declamation against theological teaching; of heaping insults upon certain bishops; and of having, under the pretext of refuting the Abbé Gaduel, held up to ridicule, in a style imitated from Voltaire, those priests and theologians that

defend the church and free opinions in the church, in a manner consecrated by the constant and universal customs of the Catholic schools of the world. But it appears that, although the Archbishop now speaks out at the instance of the Abbé Gaduel, vast numbers of his clergy, including several bishops, have, during the last three years, wearied their Metropolitan with bitter complaints against the self-elected lay champions of the faith who persist in serving in the church, after their own fashion, in the columns of a newspaper. The aid of laymen, they say, may be very useful when proffered in an humble, submissive spirit; but of the writers in *The Univers* they exclaim, *Non defensioribus istis tempus eget.*"

The following in reference to the Protestants of Paris, is, partly, a repetition of some facts which we have already published; but as it presents M. Guizot in a new attitude, we give it a place:

"The veteran statesman and author, (Guizot,) having outlived his political associations, has become interested in church matters, and seems disposed to bring to the aid of Protestantism the service no longer wanted for despotism—with a better result, let us devoutly hope. Our readers know that the French Protestant Church obtained from Louis Napoleon, while President, a partial re-organization. Each Protestant congregation was allowed to have what we should call a church-session, which should be represented in Presbytery. These are to be chosen *bona fide* by the communicants of the church. Here the organization stopped: a temporary Central Committee was appointed by the President, and not elected by the people. In this Central Committee M. Coquerel, the celebrated Unitarian clergyman, was included, and he has exerted a controlling influence in it. In Paris, the elections of church-sessions in all the Protestant churches, resulted in favour of the Evangelical party, and M. Guizot was one of them—a veritable Presbyterian elder. M. Coquerel, finding himself defeated in the popular election, has attempted to make the Central Committee, designed originally to be temporary, permanent, so as to perpetuate his controlling influence. M. Guizot has taken strong ground against this; and in behalf of his session, addressed such a memorial as he so well knows how to write, to the Emperor against it—with what result we know not. But the re-appearance of this distinguished man as an Evangelical Protestant is a significant occurrence."

Holland.—Rome is pushing with its power in every direction. It has reached as far as Holland:

"It has annexed that kingdom to the Papal dominions, much as it did England two years ago, by erecting a Popish hierarchy within its old dykes. In an oration which the Pope delivered the other day to the Sacred College, he informed his audience that he had seen meet, at the request of several distinguished lay Catholics, to re-establish the hierarchy in the 'flourishing kingdom of Holland,' by appointing an Archbishop of Utrecht, and four suffragan bishops in subordinate sees. There was previously a Popish bishop in Utrecht; but being a Jansenist, and holding Augustine's opinions on the subject of grace, was regarded by Rome as being in a state of schism. In every other point the Utrecht Bishop professed subjection to the See of Rome; but claiming a little free will, he fell under the Papal anathema. The Dutch correspondent of the *London Daily News* says:—"The religious struggle now going on in Holland appears to be very serious, the Catholics having raised the war cry, '*Vindicamus hæreditatem patrum nostrorum,*'" * and strained every nerve to obtain a share of the privileges, dignities, and emoluments hitherto chiefly distributed to Protestants. The Confraternities of the Sacred Heart, of the Rosary, of St. Vincent, of the Propagation of Faith, and the Sisters of Charity, labour to spread their dominion amongst families and individuals; whilst Rome showers down indulgences, exhortations, and hierarchies, and encourages the efforts of the pious association of St. Villibrord. The Protestants brandish the Bible in defence of their principles and their property, and take up again their old national rallying cry of "*Hac nitimur, hæc tuemur.*" " †

England. 1. *The Jews.*—Efforts have long been making in London for the enligning of the Jews. Lately,

"Eight Jews were baptized at the Jews' Episcopal Church, Palestine Place.

* We claim the inheritance of our fathers.

† On this we rely. This we defend.

It is affirmed that a remarkable change is in progress among the Jews in every country, owing to a manuscript being largely circulated by an influential Rabbi, proving from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi."

2. *Its Protestantism.*—The "British Banner" thus speaks of the religious condition of England, and of the Continent:

"For England we entertain the deepest solicitude. We do not, in our consciences, believe that true religion is on the increase, but rather on the wane. There is still, we rejoice to believe, not a little vitality; but we cannot conceal from ourselves that it is, so far as we have the means of judging, not advancing. A spirit other than the spirit of the gospel has extensively pervaded the church, and there seems reason to fear that forces are in operation which will only tend to spread the mischief. Sound doctrine still largely prevails; but doctrines which are unsound, antichristian, and absolutely atheistic, are rising daily into popular favour. Worse than this, to an incredible extent there is an utter indifference to truth and falsehood—to infidelity and to Christianity: a sort of animal spirit is possessing men, which leads them to seek satisfaction in a merely animal life. That this matter may be rightly understood, it is not enough to survey society from the mountain tops in the valley below. You must descend and mingle with the myriads themselves—talk with men and with groups—press them with questions, and obtain answers—if you would know what is passing before them, and what are the principles by which they are governed. There is no class of men to whose experience we would so soon refer, on this subject, as the London City Mission agents. These men know incalculably more of metropolitan humanity than any other portion of the Church of Christ, or any class of religious agents that can be named. Ministers of the gospel, divines, and Christian students, necessarily know but little of the matter.

"But if we confess our fears for the religious condition of England, these fears are not limited to her. They extend to the Continent, and they cover it. True religion, that is, Evangelical Protestantism, is making no way there. There is, indeed, every where more or less of reaction. Where strongest, it is but weak; where weak, it is dying out; and where strong, it is threatened with extinction. This cause has not gained, but lost, by the establishment of the Empire, which has given impulse to Popery, not only in France, but in other countries."

Ireland.—The papists are clearly becoming alarmed lest they lose Ireland:

"The Dublin Evening Post, the organ of the Irish government, and a Roman Catholic paper, makes the following remarks on the probable departure from Ireland of the 'good shepherds' who manage the political as well as the religious affairs of the Roman Catholic population. In short, the poor fellows, like the gardeners in hard weather, are being frozen and starved out. The Repeal agitation is dead; the 'Religious Equality' movement is also defunct; 'the country has been sold to the Whigs;' and so there is no exciting the people to hand out their money for prayers, Parliamentary petitions, or other of the ordinary objects so long kept in view across the Channel. To the diggings, then, they must go. The subject is considered by the Post, in connexion with the present position of the Roman Catholic Church in Prussia:

"There is another country,' quoth the Post, 'which need not be named, that imperatively demands the interposition of the State with regard to its Catholic clergy. In that country these were hitherto maintained by the voluntary contributions of their flocks; but these are departing from the shepherd with a rapidity unparalleled in the annals of the human race. The priests, except in the cities and great towns, are left without any income whatever; and if government do not speedily step forward to their rescue from utter destruction, we see no other end to it but that they will, perforce, be compelled to join in the exodus. We confess we are only surprised that this course has not been already taken to a very considerable extent. It is not, however. Very few Romish clergymen have left for America or Australia; but we may be quite certain, if means be not found to keep them at home, that the young and healthy must betake themselves to exile.'"

Turkey and the Great Powers.—In addition to what we have furnished above, we take some extracts from the correspondence of a daily in this city. Our readers will judge of the correctness of their views. The writer is intelligent and well informed:

"The latest intelligence received this morning from Vienna states that the *status quo* has been established at Montenegro; all hostilities suspended; political refugees have been removed to the interior, and the Porte has assured the Bosnian Christians of its protection. Thus, for the present, do these differences seem adjusted; but there is a very general persuasion that Turkey cannot hold out much longer: the exhausted state of her treasury gives her hardly the means of defraying her current expenses, much less those of keeping up large armies and paying heavy indemnifications. The dismemberment of Turkey by force could not be countenanced; the conflict would be one of extermination; the Turks would fight with a dogged obstinacy, and yield every inch of ground at the sacrifice of many lives. However much both Austria and Russia might desire such an event, and would expend both blood and treasure to obtain it, yet neither England nor France, in common honesty and justice, could stand quietly by and witness an act which Lord John Russell denounced so gravely in the House of Commons. That Turkey can last much longer, is a question yet to be solved; but it is better that she should drop to pieces by internal incapacity to hold together, than that the strong arm of cupidity, grasping fire and sword, should rend her in pieces, giving a limb to one, a slice to another, and keeping the whole of the body to itself. By the dismemberment of the Turkish Empire England would gain Egypt, France would at once claim Tunis and Tripoli, with the Rhine frontier as a make weight, not forgetting, at the same time, to keep an eye on Egypt, in the hope some day of obtaining it, in order to verify the often-expressed wish of making the Mediterranean a French lake. Austria would greatly enlarge herself by the addition of the Slavonic provinces within her reach, and obtain possession of the whole of the eastern coast of the Adriatic. Russia would obtain that which she has so long yearned for, a seaboard. She would claim the Baltic Sea and the Sea of Marmora. Greece, too, would enlarge itself by possessions it now covets, and thus Turkey would be obliterated. This division of the spoils would not be made without some quarrelling, and there is almost a certainty that the very attempt to confiscate this large Empire would be the cause of a war as fierce and as murderous as any that has hitherto disgraced the annals of history."

AFFAIRS AT HOME.

The Maine Law.—The following items are taken from the columns of the Pennsylvania Freeman:—

"An exchange says that 'a moderate anti-liquor bill has been ordered to a third reading by the Indiana House of Representatives by a vote of 53 yeas to 44 nays.'"

"The 'Maine Law' in Portland, under the administration of Neale Dow's successor, Judge Paris, as Mayor, continues its good work. According to 'The Eastern Argus,' the commitments to the watch house for drunkenness during the year ending March, 1853, were 273, while the number committed the previous year was 325; the latter being a vast reduction from the annual number committed before the passage of the law."

"Mr. E. Everett sums up the results of the liquor traffic thus:—'In direct expense,' it cost the country, during ten years, \$600,000,000; judicial expenses, \$600,000,000 more; 300,000 lives lost; sent 100,000 children to the Poor House; the cause of 1,500 murders; made 1,000 maniacs; sent 100,000 to jail; caused 2,000 suicides; destroyed by fire, etc. etc., etc., to the amount of \$10,000,000; made 100,000 orphans, and 10,000 widows."

"*Rum Statistics in New York.*—According to the Report of the New York Chief of Police, there are in that city 6,576 grog shops, 5,724 of which are licensed, and 851 not licensed. 5,166 are kept open on Sunday, in violation of the law. Only 18 arrests were made in the year out of the 851 unlicensed rumsellers. With these facts, we are prepared to believe the statement of the same Report, that the arrests for crime in the city, from July 1st, 1845, to Dec. 31st, '52, amounted to the enormous number of *two hundred and sixteen thousand nine hundred and nine*, (216,909.) The Tribune remarks upon this report:—'A single inspection will convince the reader that more than *seventy-five* per cent. of all the crime in the city is chargeable to Rum.'"

Andover Theological Seminary.—We take the following from an editorial in the "Presbyterian" of this city. Andover is in Massachusetts, and was long regarded as tolerably sound in theological teachings. Now the case is different.

"We have received a pamphlet, entitled 'A Remonstrance addressed to the Trustees of the Phillips Academy, on the state of the Andover Theological Seminary under their care,' from the pen of the venerable Rev. Dr. Dana, of Newburyport, Massachusetts. The charges are of so serious a nature, and come from so respectable a source, that the Seminary must be regarded by the Christian public as unsound and unsafe, unless something is done to rebut what is here written. Indeed, in an appendix dated February, 1853, the venerable author states that 'the conviction is now rapidly spreading in the community, that in the Andover Seminary the doctrines of the Catechism, so rigidly prescribed by the constitution, are not taught from the chair of the Professor of Theology. This is well known and frequently declared, even by members of the Seminary. Indeed, the fact is indisputable. And by numbers the measure is defended on the ground, that if the doctrines of the Catechism are not taught according to their proper and original meaning, they are taught in a mode which is more agreeable to the principles of philosophy, and to the improved taste of the times.' He also says, that the Trustees themselves have declared, in one instance, by solemn and recorded votes, that there 'have been departures from the creed of the Seminary,' though, he regrets to state, that 'they took no effectual measures to restrain the evil.' The Professor of Theology is pointed out as the chief offender. He is accused of teaching fundamental error as to original sin, justification, and the covenant with Adam, and his views of human ability are declared to be 'extravagant and extreme.'

"As to the general influence exerted by the Seminary, in late years, the author gives the following testimony:

"Has the orthodox character which, for many of its first years, it maintained, been subsequently preserved? Have the preachers whom in recent time it has sent forth, been signalized and acknowledged as champions of the doctrines of the cross? Have their sermons embraced the great principles of the creed of the Seminary? Have they presented distinct and lucid exhibitions of human depravity, of regeneration, of the atonement, of justification by faith, of the nature of experimental and saving religion? That numbers have thus preached, is cheerfully conceded. But they are in the minority. And this minority has been still decreasing from year to year. This is familiarly declared by the most judicious members of our churches. Nor is it uncommon for spiritual Christians to complain that under the preaching referred to, they are not fed with the pure truths of the gospel. On this subject I am constrained to bear an unwilling personal testimony. As a member of the Presbyteries of Londonderry and of Newburyport, I have been called to take part in the examination of some scores of candidates educated in the Seminary. Many of these have appeared well; but the greater part have failed in some essential points, particularly that of native depravity."

NOTICES OF BOOKS.

THE DOCTRINAL DIFFERENCES WHICH HAVE AGITATED AND DIVIDED THE PRESBYTERIAN CHURCH; or Old and New Theology. By James Wood, D. D. 12mo., pp. 290. *Presbyterian Board of Publication.*

The inquiry is often put, what are the New School doctrines? This volume answers this inquiry, and places these doctrines in contact with the old and scriptural principles of the Confession of Faith, adding some argument, but not in much detail, in defence of the latter. The work is well done, and embraces much in small compass. Some chapters relating to the division of the Presbyterian Church, have been annexed to this, the Second edition. The facts brought to view in this volume should settle the question, which one wonders was ever a question, whether that division was caused by diversity of doctrinal views or not.

THE GRACE OF CHRIST; or Sinners Saved by Unmerited Kindness. By William S. Plumer, D. D. 12mo., pp. 654. *Presbyterian Board of Publication.*

We have looked through this volume with great interest. It compre-

hends the statement and elucidation of most of the doctrines of grace, and introduces many leading practical topics connected with them, enforcing all by direct and urgent appeals to the heart and conscience of the reader. We like the doctrine, the plan, and the style. The chapters are short, the arrangement natural, the style singularly lucid. There are no long introductions, no wide digressions: the writer shows what he intends to teach, rushes into it at once and keeps to the point before him. An interesting feature of the work is the exhibition of the harmony of the reformed churches, of the eminently learned and pious, in doctrinal statement, and the entire oneness of the faithful in their convictions of sin, and experiences generally, in life and in death. There is one topic which we would have been pleased to have had the author expatiate on more largely, the mediatorial glory of Christ in his regal character, as he sits enthroned in glory, ruling over and claiming the homage and obedience of all intelligent creatures.

A PLAIN AND SCRIPTURAL VIEW OF BAPTISM. By the Rev. Daniel Baker, D. D., of Texas. 24mo., pp. 134. *Presbyterian Board of Publication.*

Works on baptism are getting to be legion. However, so long as the largest denomination of professing Christians in this country will vent their errors on this subject, they must be met. Every new book makes new readers, though it be upon an old subject; and besides, in this rapid age, every few years, perhaps months, furnishes new aspects of error to be encountered and confuted.

This volume follows pretty much the old track; but re-states, in a very readable form, the old arguments, and meets the old objections to infant baptism. It also discusses the mode, and very satisfactorily. Some points on this latter topic we have hardly seen as well handled. We are pleased to find here—what certainly should have a place—the history of baptism in the early church. The argument from tradition is not to be pressed too far, but we are sure it ought not to be omitted. Presbyterians and Pedobaptists have nothing to fear from any of the authentic accounts of the early Christian faith and practice. Even Tertullian's testimony, upon whom Baptists rely, is here shown to be far more in favour of, than against, infant baptism, as the practice of the church in his times.

BIBLE RHYMES; or Sketches of Scripture History in Verse. 24mo., pp. 132. *Presbyterian Board of Publication.*

We are not sure that any thing is gained in attractiveness or impressiveness by putting Scripture history—the history of Joseph, for example, or the crucifixion of Christ—into measured syllables and lines. We prefer the prose. We would rather not intermingle the two—any further than the Bible itself does it. We find pictures of Christ in this volume. This is wrong.

THE CHILD'S CATECHISM OF SCRIPTURE HISTORY. Parts I., II., III., IV. 2 vols. 32mo., pp. 138, and 64. *Presbyterian Board of Publication.*

Those who use catechisms in imparting instruction in the Scriptures, will find this among the best. These four parts embrace the history as far as Judges. We prefer the frequent reading of the Bible to any system of question and answer; or, if this latter be used, that it should be rather as a help to the teacher in his inquiries—the learner to gather all he can from repeated and attentive reading.

A KEY TO UNCLE TOM'S CABIN: presenting the original facts and documents upon which the story is founded. Together with corroborative statements verifying

the truth of the work. 8vo., pp. 262. By Harriet Beecher Stowe. John P. Jewett & Company: Boston. 1853.

We have looked through this volume, and recommend our readers, by all means, to get it. It *demonstrates*—and mostly out of the mouths of slaveholders themselves—that the representation of the system in “Uncle Tom’s Cabin” comes short of the dreadful reality; that such a combination of horrors was probably never found in any system of oppression since the world began. Mrs. S. gives laws, occurrences, biographies, advertisements, &c., and enough, and more than enough, to establish the very heaviest charges ever brought against that body of conspirators against human rights, the law of God, and Christian principles—American slaveholders. She does not mince the matter with the churches. They will no longer be able to hide their infamous league with this “sum of all the villanies” from the gaze of the world. Europe will read this book; and, familiar as it is with certain forms of oppression, it will find itself outdone by republican (!) America. Some opinions are expressed by the authoress, on other subjects, that we cannot endorse; but these are specks only.

OBITUARY OF MRS. AMANDA C. DODDS.

“Our dying friends come o’er us like a cloud
To damp our brainless ardours; and abate
That glare of life which often blinds the wise.”

The subject of this notice, third daughter of the late Rev. John Cannon, was born February 16th, 1826. At the age of four years she read fluently in the Bible; at ten she lost the best of fathers; at seventeen, she sealed at the Lord’s table her attachment to the truths of a Covenanted Reformation; at twenty-three she was united in marriage with Rev. R. J. Dodds, with the prospect of accompanying him on a mission to the West Indies; and at the early age of little more than twenty-seven years, she finished her course, and, as there is good reason to believe, took her place among the glorified spirits of the just.

In her whole intercourse with society, Mrs. Dodds habitually aimed at the advancement of God’s glory, and of the best interests of her fellow creatures. As a member of the church, she constantly studied to adorn the doctrine of her God and Saviour. In all her domestic relations—as a daughter, as a sister, as a wife, as a mother,—she was a shining example of affection, tenderness, and fidelity. Peculiarly conspicuous among the many excellencies which gave solidity and lustre to her character, were, an unusually serious and contemplative turn of mind, and a high-toned conscientiousness rarely equalled; qualities which had a remarkable development in her, even in her childhood and early youth; which continued to acquire strength and force while she lived; and which were eminently sanctified in her by the communion, which, through the Holy Ghost, she habitually held with the Father, and with His Son Jesus Christ, in her daily Bible-reading and prayer. But it is needless to multiply words; the “fruit of her hands” embalm her memory, and “her works praise her in the gates.”

Her life was peculiarly a life of conflict with infirmities and temptations. Her last struggle was a sore one, but she overcame it. Gladly would her friends, and especially her husband, had their wishes been of any avail, have stayed her departure. But the King greatly desired her beauty; and on the morning of the 27th of March last—it was the Lord’s Day, that day which God has consecrated as an emblem of the saints’ everlasting rest, and which commemorates the wondrous birth of immortality and eternal life—he came to her in the fulness of his love, bid her shake herself from the dust, arrayed her in the habiliments of the court of heaven, led her into the royal palace, and gave her a seat for ever, at his own right hand, on his throne of glory.

A husband, two children, an aged mother, with many others to whose hearts she was much endeared, comprising a wide circle of relations, friends, and acquaintances, are left to deplore, but not with a hopeless sorrow, the loss of her society.

Blessed be He that has said,

“I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction.”

And happy they who, by a God-given faith, have embraced the Lord Jesus, who is the Resurrection and the Life.

[For the Covenanter.]

ROBERT M'CLURE was born in Ireland, Jan. 20, 1777. His parents were Scotch, and both M'Clures before marriage. They fled from Scotland on account of persecution. They settled near Knockbracken. Robert was the youngest of the family, consisting of three daughters and one son. They were brought up under the ministry of old Mr. Stavely. Afterwards, they were under the ministry of Rev. Josiah Alexander, in whose congregation Robert M'Clure, the father of the subject of the present notice, was precursor thirty-one years. The son remained in the congregation till after the death of his father, when he removed with his family to Belfast, where he lived under the ministry of Rev. John Alexander, till 1831, when he emigrated to America, and settled some thirty miles from Rochester, New York. Some eleven years ago, he settled in Miami congregation. On the 27th July, 1852, he lost the partner of his joys and sorrows. Her last dying words were in the language of Ps. lxxiii. 26: "My flesh and heart doth faint and fail, but God doth fail me never."

In October following, the bereaved and lonely husband visited his children and grandchildren in Canada west. He had an ardent desire to do something for the interest of the church in that region, now under missionary cultivation. He was anxious to do something for his grandchildren, cast far from the walks of Zion. He had some instrumentality in founding a mission in Canada, where, after a short illness, he departed this life, January 5, 1853, aged 76 years, lacking fifteen days. His last words were in the triumphant language of Rom. viii. 38, 39: "For I am persuaded," &c. He left behind eight children and twenty-six grandchildren. Though the deceased was not wealthy—rather in limited circumstances—yet he bequeathed in his last will \$100 to the church. Does not this say to survivors, "Go and do likewise?"—*Communicated.*

Reformed Presbyterian Church, St. Louis.—The following appears in the editorial columns of the St. Louis Presbyterian:

"We learn that through the liberality of our worthy postmaster, A. G. Gamble, Esq., the Reformed Presbyterian Congregation in this city, commonly known by the name 'Covenanters,' under the pastoral care of the Rev. Andrew C. Todd, have recently been put in possession of a lot of ground, on which to build a house of worship.

"The lot is beautifully situated near Clark avenue, now being improved in Gamble's Addition; and being at a considerable distance from any other church, a very extensive field of usefulness is thus opened for the energetic pastor and his congregation. We rejoice to say that instances such as this are not rare among us, when our wealthy citizens have come forward to reward the deserving and devote their wealth to the public good.

"We further learn that the congregation have it in contemplation, during the coming summer, to erect a house of worship on their lot thus acquired, and for this purpose intend calling on some of our liberally-disposed citizens to contribute towards that end. We feel assured they will not be disappointed, as several have already stepped forward, and in a spirit of praiseworthy liberality have contributed of their means.

"The congregation is small and unobtrusive; hence they are but little known among us: yet they have, by energy and perseverance, overcome difficulties which might have appeared to many in their situation entirely insurmountable; and having recently been successful in obtaining a pastor, who, as far as we can learn, is every way worthy of them, their prospects are somewhat flattering. We recommend the enterprise to all the friends of the gospel in our midst."

We commend this undertaking to the liberality of the brethren.

Ed. Cov.

THE COVENANTER.

JUNE & JULY, 1853.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA, SESSION XXVII.

New York, (N. Y.) May 24th, 1853, 7½ P. M.

Synod met, pursuant to adjournment, and was constituted with prayer by the Moderator. After a sermon from Rom. xiii. 1, "Let every soul be subject to the higher powers," Synod adjourned with prayer, till 9 o'clock to-morrow morning.

Same place, May 25th, 9 A. M.

Synod met, and was constituted with prayer. The members were ascertained, and are as follow:—

New York Presbytery.

MINISTERS	RULING ELDERS.	CONGREGATIONS.
James Chrystie,	Jas. C. Ramsay,	First New York.
S. M. Willson,	George Spence,	Kortright.
James M. Willson,	J. Stevenson,	First Phila.
Andrew Stevenson,	Jas. Wiggins,	Second New York.
S. O. Wylie,	Robert Sterrit,	Second Phila.
J. W. Shaw,	James Beattie,	Coldenham.
J. M. Beattie,	S. Thompson,	Conococheague.
Joshua Kennedy,		
R. Z. Willson,	David T. Cavan,	Newburgh.
Samuel Carlisle,	Clark Brown,	White Lake.
J. B. Williams,	Josiah Divoll,	Topsham.
N. R. Johnston,*	James Shaw,	Argyle.
	A. Bowden,	Third New York.
	A. Lindsay,	Third Phila.
J. R. Willson, D. D.,		

Pittsburgh Presbytery.

Thomas Sproull,	James Carson,	Pittsburgh and Allegheny.
John Crozier,	John Huston,	Monongahela.
John Wallace,		
Thomas Hannay,	Joseph Kennedy,	Camp Run, &c.
John Galbraith,	R. Dodds,	Union, Pine Creek, &c.
M. Roney,		

* Ordained since last meeting of Synod.

Pittsburgh Presbytery—continued.

MINISTERS.	RULING ELDERS.	CONGREGATIONS.
H. P. M'Clurkin, R. B. Cannon, A. M. Milligan, R. J. Dodds, James Love, Samuel Sterritt, Joseph Hunter,*	David Wallace, Daniel Simpson, John Beattie, Samuel Becket, John Boyd,	Salt Creek. Greensburg, Clarksburgh. New Alexandria. Warsaw, Montgomery, &c. Wilkinsburg, &c.

Rochester Presbytery.

D. Scott, W. L. Roberts, D. D., John Middleton, Samuel Bowden, John Newell, Robert Johnson,†	Robert Aiton, John M'Crear, R. J. Guthrie,	Rochester. Sterling. York. Toronto, C. W.
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Lakes Presbytery.

J. B. Johnston, J. C. Boyd, Josiah Dodds, W. F. George,* A. M'Farland, James Neill, R. Hutcheson, J. C. K. Milligan,*†	James Trumbull, James Robeson, Henry George, D. Boyd,‡	Miami. Sanduaky. Macedon. Utica. Brush Creek. Second Miami.
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Illinois Presbytery.

James Milligan, James Wallace, J. J. M'Clurkin, James M. M'Donald, John Stott, A. C. Todd,	John Hunter, Thomas Donnelly, S. M'Ilhenny, John M'Clurkin, Henry Dean,	Bethel. Old Bethel. Lynn Grove. Elkhorn. St. Louis.
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N. R. Johnston, of New York Presbytery, and Joseph Hunter, of Pittsburgh Presbytery; W. F. George and J. C. K. Milligan, of Lakes Presbytery, were reported as severally ordained to the holy Ministry by their respective Presbyteries. Lake Eliza congregation was organized by Lakes Presbytery.

Resolved, That all those certificates of ruling elders laid on the table on account of informality be sustained, as entitling the persons, respectively to seats.

Absent—J. Douglas, O. Wylie, J. French, J. Faris, W. Sloane, Wm. Slater, J. Henderson, James M'Lachlan.

A certificate was laid upon the table by a ruling elder from Old Miami congregation, introduced by John Wallace, chairman of a commission appointed at last meeting. Laid upon the table.

* Ordained since last meeting of Synod.

† Not present at the constitution of the Court.

‡ Took his seat after the action of Synod upon the commission to organize the new congregation.

W. L. Roberts was chosen Moderator; and J. M. Willson Clerk; S. O. Wylie was appointed Assistant Clerk.

It having been stated to Synod that Rev. Mr. Revel, the Moderator of the Waldensian Synod is now in this city, and desires to have an interview with this Synod, it was

Resolved, That the court will take a recess, the Moderator and members keeping their places, at the time appointed to meet Mr. Revel, and that the time shall be this afternoon, immediately after the opening of the session. J. Chrystie, and A. Stevenson were appointed a committee to introduce Mr. Revel.

Minutes of last meeting read and approved. *Resolved*, That after to-day the hours of meeting daily be 9 A. M., and 3 P. M., and of adjournment, 12 M. and 6 P. M.

Resolved, That to-morrow evening at 7½ o'clock, the members of Synod will meet in this place for religious exercises. A. M. Milligan, S. O. Wylie and J. J. McClurkin, were appointed a committee to report this afternoon an order of proceedings in these exercises.

Adjourned with prayer, to meet at 3 o'clock, P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. S. M. Willson, absent, who soon came in. Minutes read and approved. R. Johnson appeared, and took his seat.

Synod had a recess, according to the minute of the forenoon.

Mr. Revel was then introduced by Mr. Chrystie, chairman of committee appointed this forenoon, and addressed the members of Synod, giving an account of the present condition and efforts of the Waldensian church. Remarks were then made by Dr. Roberts, and some inquiries were propounded and answered, when Mr. Revel took his leave. The court came to order. A series of resolutions was then adopted, as follows:—

Resolved, 1. That this Synod has seen and heard with deep interest the Rev. Mr. Revel, the Moderator and representative of the Table of the Waldenses.

Resolved, 2. That we rejoice in this opportunity to extend the voice of fraternal encouragement to a people so long scriptural in their principles, and whose history is a record of trial, of privation, and often of bloody persecution—of patient endurance—of unyielding fortitude, and of heroic effort.

Resolved, 3. That we do sincerely sympathize with these descendants of a witnessing ancestry in their efforts to circulate the scriptures, and to diffuse the gospel throughout the Italian States.

Resolved, 4. That we commend the Waldensian brethren in their important position, occupying a central post among the southern States of Europe, to the sympathies, prayers, and contributions of our people and congregations.

Resolved, That a copy of these resolutions be put into the hands of Mr. Revel, and also that a copy of the standards of this church be sent to the Waldensian Church.

The committee on religious exercises reported. Report accepted and adopted. It is as follows:—

Report of the Special Committee on Religious Exercises.

The committee on religious exercises respectfully report the following order: That the exercises be opened with singing a portion of a Psalm and reading of Scripture, by Dr. Roberts, and prayer by James Wallace.

1. Subject of discussion—Covenanting: by Revs. Stott and Roney, fol-

lowed with singing and reading of Scripture by Rev. A. Stevenson, and prayer by Rev. J. Love.

2. Subject of discussion—Revival of Religion: by Revs. J. Chrystie and J. Milligan, followed with prayer by Rev. J. B. Johnston, and singing by J. C. Boyd.

3. Subject—Church Extension: by Revs. T. Sproull and J. M. Willson, followed with prayer by Rev. T. Hannay, singing and benediction by Rev. T. Scott.

Committee would recommend that none of those engaged occupy more than fifteen minutes, and that, after each of the subjects are discussed by those appointed, an opportunity be given to any members who choose to make remarks. Respectfully submitted.

A. M. MILLIGAN, *Ch'n.*

The Moderator appointed the standing committees. 1. Unfinished business, Sproull, R. Z. Willson, Ramsey.

2. Discipline, Stott, Roney, D. Wallace. 3. Presbyterial Reports, A. M. Milligan, J. C. Boyd, M'Crea. 4. The signs of the times, Scott, S. M. Willson, Cavan. 5. Foreign Correspondence, J. Chrystie, J. Milligan, Trumbull. 6. Theological Seminary, A. Stevenson, Hutcheson, Wiggins. 7. Finance, M'Donald, S. Bowden, Guthrie. 8. Pres. Records, *N. Y.*, Middleton, W. F. George, J. M'Clurkin. *Pittsburgh Presbytery*, Todd, Carlisle, J. Stevenson. *Rochester Presbytery*, Neill, Hunter, Brown. *Lakes Presbytery*, J. Milligan, H. M'Clurkin, J. Beattie. *Illinois Presbytery*, M'Farland, N. R. Johnston, A. Lindsay.

Papers read and numbered as follows. No. 1. Letter from Synod in Ireland. No. 2. Letter from Synod in Scotland. No. 3. Report of the Presbytery of the Lakes. No. 4. Call from Cincinnati on J. R. Thompson. No. 5. Reference from Lakes Presbytery, with accompanying documents. No. 6. Report of N. Y. Presbytery. No. 7. Remonstrance and petition from members of Miami congregation. No. 8. Report of Rochester Presbytery. No. 9. Memorial and petition from members of Rochester congregation. No. 10. Report of Synod's Treasurer. No. 11. Protest and appeal of T. C. Loudon, with accompanying documents. No. 12. Answer to above appeal. No. 13. Report of Pittsburgh Presbytery. No. 14. Statistical report of New York Presbytery. No. 15. Protest and appeal of 1st session New York. No. 16. Answers to same. No. 17. Complaint of James M. Ritchie, &c. No. 18. Petition from Morgan county society.

No. 1. Read and referred to the committee on foreign correspondence. It is as follows:

Letter from Synod in Ireland.

BELFAST, 7th May, 1853.

DEAR BRETHREN:—Your highly esteemed favour of June, 1851, which reached our shores a few days after the termination of our Synodical meeting for that year, was read at the last meeting of our supreme judicatory, in July, 1852. "As cold water is to a thirsty soul, so is good news from a far country," and such have we found, your gratifying and encouraging communication to be, and we desire to reciprocate that Christian and fraternal affection which it expresses: united together in the bonds of the same profession, covenant and communion, accept our assurance that it always affords us the greatest pleasure to hear of your welfare; and that we desire to cultivate that intercourse which may tend to strengthen those bonds and increase that interest which, as brethren in the kingdom and patience of our Lord Jesus Christ,

we feel in each other. We are reminded that there exists a bond of connexion between you and us, besides that of our spiritual relationship as sister churches: whilst you regard our island as the land of your fathers, we look to your extensive continent as the place unto which many of our children have removed—ours is the land of your fathers' sepulchres, yours is the land where our brothers and sisters, our sons and our daughters, have sought a refuge and found a home; and we trust that this circumstance will form an additional incentive to more frequent intercourse. But if at any time we seem to be forgetful, notwithstanding, be assured this does not arise from any lack of affectionate interest in your welfare, and we shall receive, with gratitude, any communication that may tend to stir us up to our duty, and remind us of our privilege.

In your last letter you refer to the state of these lands, the position that our church occupies in them, and the dangers with which we are surrounded. We fully accord to the correctness of your observations, but in this method of communicating we can only briefly touch upon such a subject. It is true that Popery, that old enemy of the truth of God and the welfare of man, has been, of late, putting forth her old pretensions, and making all possible aggression upon the Protestant institutions of these lands; the same system we observe is also at work in almost every other land, whilst little, very little, is efficaciously done to arrest its progress. We rejoice, at the same time, to think that various churches have been awakened to more strenuous efforts to counteract the influence, and thwart the designs of this insidious enemy—to rescue from her thralldom such as God may enlighten, and to preserve others who might be in danger of being drawn aside by her delusions. The protestant churches of these lands have been generally aroused and taken part in this movement, and are endeavouring, by varied scriptural instrumentality, to spread abroad the truth. We regret to say that our own section of the church, though endeavouring to engage in the same service, has not been enabled to prosecute the enterprise in the manner we could desire. Whilst we believe that good is being done, and that God's word shall not return unto him void, we cannot but think that the comparatively few conversions that have taken place, indicate God's design to use other instrumentality in the destruction of mystical Babylon, than schools and missionaries, and the dissemination of the Bible. What extent of power he may permit her to acquire or exercise before her final overthrow, we cannot tell; but we desire to be among the number of those who, in the maintenance of a faithful profession and testimony, shall await that event.

The position of our church in relation to other protestant denominations is, we presume, similar to your own. The peculiar principles of the Reformed Presbyterian church do not seem to be extending or becoming more popular of late years. Several of our candidates for the ministry and licentiates have occasionally been resiling from their former profession and engagements, and connecting themselves with more popular bodies; and when we consider how little has been done to extend the knowledge of our principles, how these are opposed and despised when known, and how few will adopt and act upon them, even when known and approved of, we are disposed to say, "We have wrought no deliverance in the earth, neither have the inhabitants of the world fallen." Aware of the reception that truth has ever received in the world, and being taught in prophecy that the witnesses of the Lamb shall be few in number, and must prophesy in sackcloth and dwell in the wilderness during the period of Anti-Christ's reign, we trust we shall never be permitted to doubt the scriptural character of our profession on account of its unpopularity, or the desertion of its former professed friends, but would look to Him from whom every good and perfect gift is received for a spirit of faithfulness to consecrate those principles which the world will acknowledge, when the nations shall be filled with the knowledge of the Lord, as the waters cover the sea.

We are gratified, dear brethren, to learn the measure of brotherly concord and harmony that characterize your labours and ecclesiastical assemblies. It is matter of gratitude to the Head of the church when Zion, though small, is made a "quiet habitation." We are also gratified to hear of "the large door and effectual," which Divine Providence is opening up before you for the dissemination of the truth, and planting the standard of our covenanted testimony. We rejoice that in any part of the world, and especially in the rising nations of the American continent, the Lord is causing the horn of his Anointed to bud forth, and we are farther gratified to learn, from the statements of your letter, that what has tended to the diminution of *our* members has tended to the increase of *yours*—that those who have emigrated from our congregations have, in general, not forgotten their profession and engagements, but have united with you in the fellowship and work of the Lord and maintenance of our fathers' testimony. May the time be hastened when, both in your experience and ours, this promise shall be fulfilled, "It shall come to pass, that like as ye were a curse among the heathen, O house of Israel and house of Judah, so will I bless you, and ye shall be a blessing; fear not, but let your hands be strong."

Regarding our internal condition as a church, we have little to state with which you are not acquainted; there is little difference in the statistics of our ministers and congregations for some time. We have not yet been able to organize a mission to the heathen, though funds, to a considerable extent, have long been in hands for this purpose. We have not been able to maintain the mission some time ago attempted to the benighted portions of our own land, chiefly owing to the apostacy of the agency employed, and our not being able as yet to find suitable persons to occupy their place. The object, however, is still before the church, and we are anxiously waiting till He who has "the seven stars in his right hand," may give us the proper instrumentality. There are also various *Home Stations* that present an inviting aspect, but which we have not hitherto had the means to cultivate to the extent desired; still we trust that the partial labours which these have received have been followed with the Divine blessing.

We have also to record that the afflictive dispensations of Providence with which God has recently visited this land have greatly affected all our congregations. It is a "day of small things" with our church, but we desire not to despise even such a day; we have reason still to thank God and take courage. He "has given us a nail in his holy place," and at times, "a little reviving in our bondage." We have *twenty-one ordained ministers*, with *four licentiates*, who are employed in preaching the gospel in a number of small vacancies and stations, where the cause of our covenanted profession is acknowledged. Unity of sentiment, and general harmony in deliberation, have characterized our church courts, and prevail in our congregations, and, notwithstanding that apathy in the work of the Lord, which we may expect many will manifest who enjoy spiritual privileges, we believe there is a spirit of general activity awakened in most of our congregations, and an anxiety, with corresponding effort on the part of many, to promote the welfare of our Zion. May the Lord "make strong what he has wrought for us." May he return to the "long desolations," and in the power of his providence and the efficacy of his Spirit, yet extend prosperity and peace to his people.

Dear brethren, the page of prophecy and the "signs of the times" admonish us that we live in an eventful period, and we ought well to understand the position we occupy, and the duties which that position demands. The fan of the Redeemer is now in his hand, and he is about to purge his floor. The threatenings of the word of God are soon to be executed upon ungodly and anti-Christian nations, his promises are shortly to be fulfilled to his waiting church. May those who have the word of God and the testimony of Jesus Christ be prepared for the last conflict which the dragon is waging with them.

May you and we, united in the same bonds of nature, grace and fellowship, and waiting for the same salvation, be found faithful to our Lord and Master—be guided in all truth and duty—be blessed in our present privileges, and kept in the hour of temptation which shall come upon all nations, to try them that dwell on the earth. And though we seem now to stand, as it were, on a dangerous “sea of glass mingled with fire,” let us even then have composure, with the harps of God in our hands, to sing the song of Moses and the Lamb.

Hoping that the bonds that bind us together will be strengthened—desiring that our intercourse may be cordial and more frequent, and that, though far separated, we may still “love as brethren,” be “helpers of each other’s joy,” and strengthen each other’s hands, till we all reach that shore where there is “no more sea” to divide the members of the church of Christ; we are, dear brethren, yours in the bonds of the faith of the gospel and covenant of our God. By order of Synod.

W. M. CARROLL, }
R. A. WALLACE, } *Synod’s Com.*

To the Reverend, the Moderator, and other members of the Reformed Presbyterian Church in North America.

No. 2. Read, and referred to same committee, and is as follows :

Letter from the Reformed Presbyterian Church of Scotland.

To the Moderator and Remanent Members of the Reformed Presbyterian Synod of the United States, N. A. :

DEAR FATHERS AND BROTHERS:—We have to apologize for being so long in replying to the last communication received from you. It was read with much interest in the Synod of 1850; and the intention was to have written to you in sufficient time for the first meeting that might be held by you thereafter; but, owing to an oversight which it is unnecessary here to explain, this was not done; and it is hoped that the present communication will be received by you at your meeting in 1852.

We are much gratified to learn that the number of your congregations and communicants is on the increase, and that you have the prospect of a goodly supply of labourers in the gospel vineyard. The question of education, and especially the education of those who are designed for the holy ministry, demands the earnest attention of the Church of Christ, and we are glad to understand that it has been under your serious consideration. The present times most urgently require that those who are set for the defence of the gospel be not only pious, devoted and laborious, but also possessed, in a high degree, of literary, scientific and theological attainments, in order to do battle with the insidious infidelity and the aggressive Romanism, which are threatening the interests of true religion and liberty, on your side of the Atlantic as well as on ours.

We need not inform you that in this country the movements of the Romish Apostacy have, for some time past, been engrossing a large share of public attention. The grasping, insatiable spirit, and the tone of boastful confidence, manifested by its adherents, encouraged, no doubt, in a great measure, by the principles and position of a powerful party within the Anglican establishment, and the secession of numbers of her ministers and members to the church of Rome, have awakened the Protestant population to a sense of danger, provoked a spirit of determined resistance, and even wrought an entire change on the minds of many with respect to the claims and intentions of the anti-Christian party. It is encouraging to us who have all along been sounding the alarm and giving solemn warning against concessions to the sworn foes of truth and liberty, to find our arguments now used, where before they were laughed to scorn, and the ground on which we have taken our stand in behalf of the great reformation, now occupied, to some extent, by prominent politicians and statesmen, and by leading journals and reviews.

During the past year the Popish controversy has occupied men's minds more than it probably had ever done for the preceding period of a century and a half, and by means of the pulpit, the platform and the press, a flood of light has been poured on the question, which, under the blessing of the Spirit of God, will go far to prepare the Protestantism of our day for the struggle on which, it is believed, we are now entering. Such is the spirit evoked, that no candidate for parliamentary honours can expect success in Scotland, and, we believe, in many parts of England also, unless he be prepared to declare himself ready to support a measure for the withdrawal of the £30,000 annuity, with which the Popish College of Maynooth has been endowed out of the national funds.

With regard to our own church we have very little to communicate. We cannot say, that of late, our congregations or even our members have increased much in number. Neither have they, it is believed, diminished aught. We enjoy great internal peace. Our ministers are labouring assiduously in preaching the gospel, instructing the young, &c., and in their respective localities will generally be found in the foreground, when any united public movement is made in behalf of the sacredness of the Sabbath, and in defence of Protestant truth and liberty, &c., &c. We have been endeavouring, we think with some success, to elevate the standard of qualification for the gospel ministry, by exercising a more vigilant superintendence over the studies of our young men. And it is matter of thankfulness to the head of the church, while it affords promise with respect to the future, that during the past session, as well as the one immediately preceding, there have been more students connected with our church—many of them young men of very hopeful talents and characters—in attendance at our universities than at any former period since the times of the persecution and the covenant. May the Lord himself prepare a noble band of witnesses for his truth in your great and rapidly extending Commonwealth, as well as in our land, so that the kingdom of Messiah may be firmly established in these two nations, which, with all their faults and sins, are yet the most enlightened, powerful and free in the whole world—that these may improve and flourish under the influence of that holy religion to which they are indebted for any truly honourable distinction they have attained to, among the nations of the earth, and that they may prove not only an asylum to the victims of oppression and persecution elsewhere, but be the means of diffusing righteousness and peace throughout all the families of mankind.

We have no disposition, dear Fathers and Brethren, to dictate to you respecting the course you ought to pursue with respect to the division by which the professed friends of the Covenanted Reformation in the United States continue to be rent asunder. You must, of course, act according to your own independent judgment, and on your own responsibility. We frankly accede to you what we claim for ourselves. If we do not object to your using the freedom of remonstrating with us in regard to our correspondence with another Synod in America, you must grant us the liberty of expressing our deep regret that, be the cause what it may, you and they have assumed a hostile attitude towards each other; and of suggesting that it might tend to promote a better understanding, and even to heal the unhappy breach, were you, at least, to open a friendly correspondence with one another, and mutually to offer frank and brotherly explanations, with respect to your position and proceedings. So far from thinking ourselves wrong in holding a correspondence with the General Synod, we are rather of opinion that you might, without impropriety, imitate our example in this, recognising them as a sister church, even although their practice might not be in all respects such as you would approve of. Is there no room for inquiring whether or not there is some misunderstanding with respect to the effect of a vote of suspension, passed in 1833—but which, as we take it, was never embodied into a formal and solemn

sentence, and pronounced by the Moderator of Synod, nor intimated to the parties concerned? And is there no reason to hope that a friendly conference might, to some extent, remove misapprehensions on this subject, and bring to light a greater amount of harmony between the two bodies, than some may suppose to exist?

Trusting that you will pardon the liberty we take in making these suggestions in all respect and brotherly kindness; and praying that you may be blessed with grace, mercy, and peace, from God the Father, Son and Holy Ghost, we remain, dear Fathers and Brethren, yours in the bonds of the gospel and in the testimony of Jesus.

By order of the committee on correspondence of the Reformed Presbyterian Church in Scotland.

Ayr, April 9, 1852.

JOHN GRAHAM.

No. 3. Read and referred to Committee on Presbyterial Reports, except so much as refers to our relations to the Scottish Synod, which was referred to the Committee on Foreign Correspondence. It is as follows:

Report of the Presbytery of the Lakes.

The Presbytery of the Lakes respectfully report to Synod—

Since last meeting of Synod, we have held five meetings. We have within our bounds thirteen congregations—five of which are vacancies. We have nine ordained ministers—one unsettled—Rev. James Neill, and two in a transition state, having accepted calls, and having been ordained, yet not installed, viz., Revs. W. F. George and J. K. Milligan. We have three licentiates, J. R. W. Sloane, R. Reed, and J. S. Milligan. Our vacancies are, Xenia, Southfield, Bloomfield, and Lake Eliza and Cincinnati. We have under our care nine theological students, and upwards of twenty other young men, within our bounds, engaged in preparatory studies, in a course of literary training.

We have been endeavouring to do something in the cause of Home Missions, particularly in Canada West. Two of our ordained ministers and one licentiate have visited and itinerated in that field. Rev. J. Neill has spent a good part of the past year there. We would ask from Synod special aid, in sustaining our mission, commenced in that very interesting and important region. We have neither men nor means adequate to our Home Missionary demands.

The following congregations have been organized within our bounds since last meeting of Synod—Macedon, Mercer Co., Ohio, July 5, 1852, Lake Eliza, Sept. 6, 1852, and Cincinnati, Ohio, resuscitated Feb. 24, 1853.

Calls have been moderated at Macedon, Miami, and Cincinnati, for Messrs. W. F. George, J. K. Milligan, and J. R. Thompson, respectively.

We have licensed seven theological students, all of whom have received the usual degrees in the arts: viz., J. M. Armour, J. S. Milligan, J. K. Milligan, B. McCullough, R. Reed, J. R. Thompson, J. R. W. Sloane.

Rev. James Neill was, at his own request, October 6, 1851, released from his pastoral charge over Southfield congregation, and said congregation declared vacant.

The affairs of Utica congregation will be before Synod for adjudication by reference. The subject matter of reference will be found in the papers laid on your table, and numbered 7, 8, 9, and 13.

In Miami congregation, where for a time trouble existed, there is now a prospect of peace and prosperity, if the difficulties in relation to the new organization can be adjusted so that the "*Elective Affinity*" divisions could be healed.

At our meeting, held October 2d, 1851, Southfield, your Commission, appointed to organize a new congregation at Miami, sent us a notification in regard to their meeting to fulfil their appointment. The paper was received, and finding ourselves incompetent to decide on the doings of *your agents*—not *ours*,

nor accountable to us—we laid the papers on the table till after the next meeting of Synod. You had given the commission no powers in regard to us, nor had you put it in our power to pass upon the doings of that commission. As commissions report to the bodies appointing them, and as their doings are subject to review and adoption, to amendment or rejection, we could not forestall the action of Synod in the case. And further, we ascertained that their proceedings would be called in question before your bar. Hence our action in regard to their paper marked No. 1, on our files.

We earnestly entreat the attention of Synod to our relations to the Scottish church. There is a very general dissatisfaction among our people with our present connexion with the Synod of Scotland, as she now stands in ecclesiastical fellowship with the party in defection in Ireland, as also with those in this country, who made defection from our covenanted testimony in 1833.

Respectfully submitted. By order of Presb.

Utica, May 12, 1853.

J. B. JOHNSTON, *Presb. Clerk.*

No. 4. Read and laid upon the table for the present. No. 5. Referred without reading to the committee on Discipline, to report whether the papers are in readiness to be acted upon by this court, and if not, in what they are deficient, said committee not to enter upon or report upon the merits of the case.

Adjourned with prayer, to meet at 9 A. M., to-morrow.

Same place, May 26, 9 A. M.

Synod met, and was constituted with prayer. Absent, A. Bowden, J. Boyd, R. Dodds, N. R. Johnston, M'Crea, M'Donald, Roney, Todd, who soon came in. Minutes read and approved. Papers read and numbered. No. 19. Report of Treasurer of Domestic Mission Fund. No. 20. Memorial from members of Macedon Congregation. No. 21. Memorial from R. Z. Willson. No. 22. Reference from Illinois Presbytery. No. 23. Communication from some persons in Logan Co., Ohio. No. 24. Reference from Illinois Presbytery. No. 25. Protest and appeal from Presbytery of the Lakes. No. 26. Complaint of Old Bethel congregation, Illinois. No. 27. Memorial of Old Bethel session. No. 6. Read, and referred to the Committee on Presbyterial Reports, except what relates to the publication of banns of marriage, which was referred to a special committee, and also excepting what refers to the traffic in intoxicating drinks, which was referred to a special committee. It is as follows:

Report of the New York Presbytery,

The New York Presbytery report—

That we have now fifteen ministerial members—two having been added since last meeting of Synod, viz., Jas. R. Willson, D. D., by certificate from the Presbytery of the Lakes, and N. R. Johnston, who was ordained to the holy ministry, and installed pastor of the Topsham congregation, Nov. 10th, 1852. Two have left us to become connected with the Old School Presbyterian church—J. Little and C. B. M'Kee: the former in the month of February, 1852, the latter in December last. Both were followed by the sentence of suspension from the exercise of the ministry, and from church privileges.

There are seventeen congregations under our care, four of which are vacant, viz., Baltimore, 3d Philadelphia, which has made out a call, 3d New York, and Argyle. The last, which is weak, and Fayston, Vt., are the only recognised missionary stations under our care. Albany still receives supplies of preaching, and begins to give promise of again taking its place among our organized congregations. The brethren there are anxious for more preaching than

Presbytery can furnish them. There are some other openings to which we have access had we the ability to avail ourselves of them.

Since your last meeting, Mr. Wm. Thompson, then reported as a student under our care, continued to deliver specimens of improvement, giving increased promise of great acceptableness as an expositor of scripture, and as a public speaker. He had been assigned, and in part had delivered, trials for licensure, when his further progress was arrested by disease, which speedily terminated in death—a disappointment to his friends, to whom he was much endeared, and to the Presbytery, but, as we have good reason to believe, a gain to him.

Mr. John Crawford, who was received May, 1852, as a student under our care, on certificate from the Ref. Pres. Presbytery of Edinburgh, Scotland, has been licensed at this meeting, and from the specimen of his gifts that we have received, we trust that he will be a workman not needing to be ashamed. From circumstances in his case we recommend that in the mean time he be left in our bounds. Besides Mr. Crawford, Messrs. Jas. R. Thompson and Wm. Milroy, licentiates, and Rev. Joseph Henderson, unsettled minister, are under our care.

We have received from the committee of Synod a share of the labours of unsettled ministers and licentiates, but we cannot refrain from bringing to the notice of Synod the fact that Wm. F. George, who was assigned to us last summer by your committee, did not come within our bounds. Much disappointment ensued, and we respectfully ask Synod to inquire where the blame, if any, lies.

Our Home Mission operations have been rather limited, owing to the want of ministerial help. We have supplemented the salary at Topsham with one hundred dollars, and have given supplies to our missionary stations as we could, both of which have contributed a considerable proportion—Argyle particularly—of the requisite funds. We have paid into Synod's fund, but have made no drafts upon it as yet. The field is wide, and should we have help enough, and of the right kind, we hope to enter in future more largely upon the work of disseminating God's truth and testimony through the extended territory embraced in our limits. In the Eastern states particularly we have inducements to make greater efforts.

We have attended to presbyterial visitation in most of our settled congregations by the appointment of committees for the purpose, which have made, generally, full reports. This appears to be the only practicable method, in our circumstances, of performing this duty. The reports have, with a few exceptions, been highly satisfactory.

We have but one student of theology under our care, Mr. Joseph Beattie, a graduate of Union College, who was received at our meeting, Oct., 1852.

Presbytery has made inquiry respecting the observance of the days of fasting and thanksgiving appointed by Synod, and also made appointments of its own for the last fall and spring. All have been observed. We would bring before Synod the subject of the division of our Presbytery. The time seems to have come when the Old Philadelphia Presbytery may be resuscitated. There are now five, and will soon be six congregations within that bounds, and three settled ministers.

We would also call the attention of Synod to the movements now going on in some of the states for the purpose of putting down by legislative action the traffic in intoxicating drinks, and ask an expression of its opinion respecting them. Though we are debarred by the immorality of the government from taking an active part in political efforts, we would not be insensible to the importance of legislation in itself right, and which promises useful results. The voice of Synod will not be without its influence in helping forward, what we regard in many aspects as a movement in the right direction.

We would respectfully ask Synod to consider the law respecting the publi-

cation of the bans of marriage, to ascertain whether any modification of it be called for.

As it regards the state of our congregations, their numerical condition will be seen by our statistical report. In other respects we have our vicissitudes and trials, and must acknowledge that there is not all the evidence that would be desirable of a proper improvement of religious privileges. But we still hope that the presence of the Master is not withheld from us—that the word is not altogether fruitless. Society around us presents features similar, we presume, to those of the other sections of the country; diversified, of course, in some measure, by local circumstances, but so nearly alike that it is unnecessary for us to burden your records by our comments. They certainly present many reasons for humiliation, and yet not a few for hope and encouragement.

JAS. M. WILLSON, *Clerk of N. Y. Pres.*

The committee on presbyterial reports were instructed to report on the propriety of organizing three synods and a General Assembly in this Church. Messrs. Chrystie, T. Sproull, D. Wallace, special committee on publication of bans, &c., and J. M. Willson, A. Stevenson, and Trumbull on Traffic, &c. No. 7. Laid upon the table for the present without reading. No. 8. Withdrawn for amendment. No. 9. Laid upon the table for the present without reading. No. 10. Read and referred to the Committee on Finance. No. 11. Referred without reading to the Committee on Discipline, as No. 5. No. 12. Referred as No. 11. No. 13. Read, and referred to Committee on Presbyterial Reports. It is as follows:

Report of the Presbytery of Pittsburgh.

The Pittsburgh Presbytery respectfully report:

That since your last meeting Rev. James Blackwood, our oldest constituent member, has been discharged from his labours among us and called home to his reward.

We have in our bounds fifteen congregations, thirteen of which are settled and two are vacant. The congregation of Brookland, North Washington, and Manchester, formerly the charge of Rev. O. Wylie, has been by him demitted on account of ill health. The congregation of Greenville, Springfield, and Sandy Lake has been organized since our last report, and is a promising vacancy nearly ripe for settlement.

Our ministerial members are fifteen, two of whom, Revs. M. Roney and O. Wylie, are without charges, being unable to perform full ministerial labour, but are engaged in teaching.

Mr. Joseph Hunter was ordained and installed over the congregation of Wilkinsburg and Deer Creek, April 13, 1852.

Rev. R. J. Dodds was installed pastor of the congregation of Piney, Warsaw, Sandy, Montgomery, &c., June 18, 1852, and Rev. T. Hannay was installed over the congregation of Camp Run, Slippery Rock, &c., Nov. 17, 1852. We have under our care two probationers, Messrs. David M'Kee and Boyd M'Cullough. We have a goodly number of missionary stations, which, with the Divine blessing upon proper effort, may yet be flourishing congregations.

These, with the two congregations which require nearly constant preaching, second our request for the labours of at least two probationers. We have at present no student of theology. Three young men who were once under Presbytery's care, have turned aside to other employments.

The days of fasting and thanksgiving appointed by Synod, and those appointed by Presbytery for the past year, have been observed by all our congregations.

The pastors of settled congregations have attended to pastoral visitations and catechetical exercises, and provision has also been made to furnish vacancies and missionary stations with the same privileges.

We have had four meetings of Presbytery, all of which have been characterized by a great degree of harmony and unanimity, and the discipline of the Lord's house has produced in every instance the desired effect. There is not a single case of appeal from our decisions.

While we have good evidence that brotherly love prevails among us as a court, and it affords us pleasure to meet each other in the courts of God's house, yet our bounds are so large, that many find it difficult, if not impossible, to attend regularly the meetings of Presbytery, and so much business is brought before us, that we can seldom get it despatched in less than two days, and even at the end of that time, much often remains undone.

We would therefore suggest to Synod the propriety of organizing the congregations of Tomaka, Salt Creek, Londonderry, and Miller's Run, with adjacent territory, into a separate Presbytery, or in some way reducing our Presbyterial bounds.

The great principles of our testimony are agitated, and begin to make a deep impression upon the community around us, and we would hail the dawn as not far distant when the enemy shall be overcome by the blood of the Lamb and the word of our testimony.

Respectfully presented.

Allegheny, April 5, 1853.

THOMAS HANNAY, *Mod.*

JOSEPH HUNTER, *Clerk.*

No. 14. Referred without reading to a special committee to be appointed on statistical reports, said committee to prepare a general report in form for publication. Galbraith, Hannay, and Brown, said committee. No. 15. Referred without reading, as above, to the committee on discipline. No. 16. Referred without reading to committee on discipline, as above. No. 17. Referred as No. 16. No. 18. Read, and referred to the Illinois Presbytery. No. 19. Read, and referred to committee on finance. No. 20. Read, and laid upon the table for the present. No. 21. Read, and laid upon the table for the present. No. 22. Referred to committee on discipline, as preceding papers. No. 23. Laid upon the table for the present, without reading. No. 24. Referred to committee of discipline, as above, without reading. No. 26. Referred to same committee, as above. No. 27. Laid upon the table for the present without reading. No. 28. Report of Treasurer of Foreign Missions, read, and referred to committee on finance.

Resolved, That a committee be appointed to prepare a minute respecting the decease of Rev. James Blackwood.

Messrs. Sproull, Scott, and Donnelly, said committee.

No. 22. Statistical report of Rochester Presbytery. Referred without reading to the committee on statistical reports. No. 30. Complaint of the elders and deacons of Miami congregation. Referred without reading to the committee on discipline, as above.

Committee on unfinished business reported, report accepted and considered article by article. On item first, the committee to organize a new congregation in Logan Co., Ohio, reported. Report accepted. While a motion in reference to this report was pending, No. 30, was withdrawn from the committee on discipline, to be considered in connexion with this business. Nos. 7 and 23, were then taken up for the same purpose. No. 30 was read, and No. 7 in part.

Adjourned with prayer, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent M'Ilhenny, and Thompson, who soon appeared.

Minutes read, amended and approved. Papers received and numbered. No. 31. Protest and appeal of John M'Clurkin. No. 32. Petition of members of Rochester Congregation. No. 31, referred as above, without reading, to committee on discipline. No. 32. This paper not being transferred according to the rule, was received on motion, there having been no opportunity for transfer, and then laid upon the table for the present without reading.

The reading of No. 7 was resumed, and finished. No. 25 was then withdrawn from the committee on discipline, as connected with the business now before the Court. Read, and laid upon the table for the present. Messrs. M. Wilkin, and W. Aiken were recognised as commissioners to act on behalf of the elders and deacons of Miami congregation, and also on behalf of the congregation, and Mr. David Boyd as commissioner to act on behalf of the new organization. Messrs. Wilkin and Aikin then addressed the Synod, urging the complaint, remonstrance, and petition, (Nos. 30 and 7.) The members of the commission present, Messrs. John Wallace and James Love were then heard.

Adjourned with prayer, to meet at 9 A. M.

Same place, May 27th, 9 A. M.

Synod met, and was constituted with prayer. Absent, R. Johnson, who soon appeared. Minutes read and approved. Papers received. No. 33. Report of committee on Seminary funds. Read, and referred to committee on finance, and directed that all Seminary funds be handed over to that committee, that the report may be completed for publication. *Resolved*, that the committee on the Theological Seminary be instructed to report, as early as possible, upon the expediency of reviving the Seminary, and if they report affirmatively on this, that they also report a plan for reviving it. No. 8. The report of the Rochester Presbytery was returned, read, and referred to committee on Presbyterian reports, and is as follows :

Report of Rochester Presbytery.

The Presbytery of Rochester report that, since the last meeting of Synod, Rev. James M'Lachlan, formerly a missionary from the Scottish Synod to Canada West, with the people of his pastoral charge, has put himself under the care of this Presbytery. Rev. Robert Johnson has been installed into the pastoral charge of the congregation of Toronto, C. W. Messrs. Wm. Milroy and Joseph M'Cracken, students under our care, have been licensed to preach the everlasting Gospel; the former at a meeting held in June, 1851, the latter May 13th, 1853. A second congregation has been formed in Perth, C. W., of members formerly belonging to the united congregations under the pastoral charge of Rev. James M'Lachlan.

We have twelve congregations under our care, seven of which have pastors, and one licentiate—Mr. J. M'Cracken.

The days of fasting and thanksgiving appointed by Synod at its last meeting, have been observed by the congregations within our bounds, as also the corresponding days of the last year. The public ordinances are generally well attended, although there is not any very manifest evidence of the growth of religion among us.

Presbytery suggest to the attention of Synod a modification of the arrangements made at its last meeting on the subject of Domestic Missions; particularly those requiring the payment of travelling expenses to supplies, and the remittance of moneys from Presbyteries to Synod's Treasurer.

In conclusion, Presbytery solicit Synod to allow them two licentiates to labour in our vacancies for the ensuing six months, in addition to Mr. Henderson, whom we expect shortly within our bounds.

S. BOWDEN, *Clerk of Presbytery.*

The business before the Court last evening was resumed, and Mr. David Boyd was heard. Messrs. Aikin and Wilkin heard in rejoinder. Mr. Love, a member of the commission, and Mr. Boyd, commissioner, were heard in reply. The parties were then, on motion, removed.

Adjourned with prayer, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, Chrystie, who soon came in. Minutes read and approved. Papers received. No. 84. Report of Illinois Presbytery. No. 85. Statement of account by Andrew Stevenson. No. 36. Answers to reasons of protest and appeal of John Young.

No. 84. Read, and so much as relates to non-fulfilment of supplies referred to a special committee, and also so much as relates to the non-reception of mission funds. So much of the report of New York Presbytery as relates to the same subject was taken out of the hands of the committee on Presbyterian reports, and referred to the same committee. A. Stevenson, R. J. Dodds and Robeson, said committee. The remaining part of the report of Illinois Presbytery was referred to committee on Presbyterian reports.

Report of Illinois Presbytery.

The Presbytery of Illinois respectfully report, that we have now eight congregations within our bounds. Of these, one is vacant. There are also a number of missionary stations, and if Synod will give us a proportional share of ministerial and pecuniary aid, their number can be much increased.

We have eight ministerial members. Two have been added since your last meeting—Rev. J. Stott, from the Reformed Presbyterian Church, Ireland, installed in Princeton Congregation, and Rev. A. C. Todd, ordained and installed in the St. Louis Congregation. We have one unsettled minister, Rev. J. J. McClurkin, who has, at his own request, received a disjunction from Walnut Ridge congregation, because of their inability to give him a competent support. We have one student of theology, D. S. Faris, now in his second year, having prosecuted his studies under the direction of Presbytery.

Days of fasting and thanksgiving have been observed. There has also been a commendable degree of punctuality in attending upon ordinances. The youth manifest a disposition to recognise personally their baptismal engagements so soon as they arrive at a proper age. Yet we have reason to fear that in many instances there is an observance of the *form* of godliness, while its power is denied. Wordly-mindedness is a prevailing sin. But we look to God to revive us according to His word.

Very little missionary labour has been performed since your last meeting. Those assigned to Presbytery never reported themselves either to Presbytery or its standing committee on Supplies, except Mr. Reed, who reported himself to the committee, received appointments, and, we have heard, preached one or two days, and left. The only licentiate who manifested a disposition to labour

in this great field was taken from us and sent into Canada, and Rev. Robert Johnson, who was assigned us, never made his appearance.

We have also made two applications to the treasurer of the Domestic Missionary Fund for a share, but have received none. We earnestly ask the attention of Synod to these matters. We also ask at least two men who will be willing to labour in the great missionary field of the great West, and upon whom we can rely to fulfil their appointments. Now is the time to go in and possess the land. Society is yet in a forming state—there is not that prejudice against us which exists in older States. By prudent and earnest measures, the Reformed Presbyterian Church can gain a strong hold in this part of this widely extended land. Respectfully submitted.

J. M. M'DONALD, *Clerk of Presbytery.*

Resolved, that that part of the report of Rochester Presbytery which relates to modifications of the arrangement of committee for distributing supplies, be withdrawn from committee on Presbyterial Reports, and referred to a special committee. Scott, Wylie, and Aiton, said committee.

No. 35. Read, and referred to committee on finance. No. 36. Referred to committee on discipline, without reading, as preceding papers of a similar character.

The business under consideration at the adjournment was resumed. The moderator decided that Rev. J. B. Johnston is a party in the complaint against the proceedings of the commission. An appeal was taken by R. Hutcheson, when the moderator's decision was sustained. The resolution before the court was then stated to be, that the doings of the commission be approved. It was amended by adding "so far as to sustain the organization," and adopted.

Paper No. 37, and memorial of S. O. Wylie and others, received. Synod adjourned with prayer, to meet at 9 A. M. to-morrow.

Same place, May 28th, 1853, 9 A. M.

Synod met, and was constituted with prayer. Absent, J. J. M'Clurkin, M'Donald, Thompson, R. Z. Willson, who soon came in. Minutes read, amended, and approved. Mr. David Boyd, ruling elder, was then received as a delegate from the session of the second Miami congregation, and took his seat. Mr. James Sloat, a ruling elder from the Bloomfield congregation, Michigan, but not certified, was invited to a seat as a consultative member, which he accepted.

The business under consideration at the adjournment was resumed. The following was then adopted.

Resolved, That the Synod disapproves the doings of the commission in so far, 1. As they received members without certificates, and without any application being made for them. 2. As they received persons under censure, without removing that censure.

From the vote passing the first article of this resolution, J. Chrystie dissented for himself and for those who may unite with him, for reasons to be given in. The second article was passed by the following vote.

Ayes. John Beattie, J. C. Boyd, Brown, Carlisle, Cavan, Dean, Divoll, Donnelly, H. George, W. F. George, Hutcheson, N. R. Johnston, Lindsay, J. Milligan, A. M. Milligan, J. C. K. Milligan, J. M'Clurkin, M'Donald, M'Ilhenny, M'Farland, Neil, Roberts, Roberson, Spence, A. Stevenson, Stott, Thompson, Todd, Wiggins, J. M. Willson, S. M. Willson, R. Z. Willson—33.

Noes. Aiton, Jas. Beattie, J. M. Beattie, A. Bowden, S. Bowden, J. Boyd, Becket, Carson, Chrystie, Crozier, R. J. Dodds, R. Dodds, Galbraith, Guthrie, Hannay, John Hunter, Joseph Hunter, Huston, R. Johnson, Joshua Kennedy, Joseph Kennedy, Newell, Ramsay, Roney, J. Shaw, J. W. Shaw, R. Sterret, S. Sterret, Sproull, D. Wallace, Wylie—81.

Excused from voting, Cannon, J. Dodds, Middleton, M'Crea, H. P. M'Clurkin, Scott, Simpson, J. Stevenson, Jas. Wallace, Williams—10.

S. O. Wylie dissented in his own name, and in the name of such as may unite with him, for reasons to be given in.

While this business was pending, the rule requiring an adjournment at 12 m., and an afternoon session was suspended. J. W. Shaw and Jas. Beattie asked and obtained leave of absence until Monday next.

Resolved, That the Presbytery of the Lakes be directed to recognise the second Miami congregation. Committee on publication of banns of marriage reported: report read, and laid upon the table for the present. Interim committee on Supplies reported; laid upon the table for the present, without reading. No. 38. Statement of bequest of Mary White read, and referred to committee on finance.

Adjourned, with prayer, to meet on Monday, at 9 A. M.

Same place, May 30th, 9 A. M.

Synod met, and was constituted with prayer. Absent, Todd, A. Bowden, J. Beattie, Hutcheson, Roney, Robeson, Stott, John Beattie, D. Boyd, Jos. Kennedy, who soon came in, John Wallace, J. B. Johnston, J. C. K. Milligan, A. M. Milligan, and S. Carlisle. Jas. Beattie and J. W. Shaw, on leave. Minutes read, amended, and approved. No. 37 read, and referred to committee on Discipline. Committee to prepare a minute in reference to the decease of Rev. James Blackwood, reported.—Report accepted and adopted, and is as follows:—

Report of Committee on the Decease of Rev. J. Blackwood.

The committee to prepare a notice of the death of Rev. James Blackwood, report the following:

By the removal of the deceased from among us, but a short time after the last meeting of this court, we are reminded of the uncertainty of life. Then he was in his place, concerned in the welfare of the church, and aiding by his judicious counsel in those measures that tended to promote her interests. Now his seat is vacant, his voice is silent, while his absence utters to us in language not to be misunderstood, the affecting truth, that we too are passing away, and that the place that now knows us will soon know us no more. We feel that his dismissal from service in the church below is a dispensation corrective and admonitory to us all, especially afflictive to the presbytery of which he was a member, and peculiarly trying to the congregation deprived by that event of a pastor whom they loved, and whose labours among them were owned by the Head of the church.

His death took place October 8th, 1851. With the bereaved family in their severe affliction, the Synod tenderly condoles, and we commend them to the gracious care of Him who is the judge of the widow and the father of the fatherless. Respectfully submitted,

THOMAS SPROULL, Ch'n.

On item second of report of committee on Unfinished Business, J. Dodds, chairman of committee on Synod's Library, reported.—Report accepted.—James Beattie, Jno. Wallace, Carlisle, and J. W. Shaw appeared. Report adopted, and is as follows:—

Report of Committee on Seminary's Library.

The committee appointed to take charge of the theological library would respectfully report, that we took charge of the library soon after the adjournment of last Synod. We then found in the library 356 volumes;—44 volumes have since been collected that were scattered about in various parts of the church, making in all 400 volumes now in the library, in a good state of preservation.

In addition to the above, we found in the library 178 copies of the Informatory Vindication, and 138 copies of Gibson's Narrative, some of both considerably damaged. A few copies of both these works have been sold.

Your committee would recommend that a copy of the Informatory Vindication, and of Gibson's Narrative be presented to each theological student, inasmuch as they are not likely to be sold soon. Respectfully submitted.

JOSIAH DODDS, *Chairman.*

Resolved, That any person having books in possession, belonging to Synod's Library, be requested to put them in the hands of the Committee on the Library, which is continued as before.

On item 3; the committee on the Seminary Funds has already reported. On item 4; the committee to attend to the distribution of Mission Funds reported. Report accepted and adopted, with the understanding that a note be appended, regarding funds raised in congregations in Illinois Presbytery, but not received by the committee. It is as follows:—

Report of Committee on Domestic Mission Fund.

The financial committee on Domestic Missions report, that since the last meeting of Synod they have met a number of times for the transaction of business connected with their appointment. Pursuant to the direction of Synod, a circular was issued, urging upon the attention of the church the duty of prompt and vigorous effort in prosecuting the work of domestic missions. In some cases, the call made by Synod through its committee has been responded to; but there has not been that general and practical interest evinced in the matter to which its importance and beneficence entitle it. Something has been done; we regret, however, to say, that it is but little compared with the magnitude of the work. The fields are white to harvest, but the labourers are few, and the facilities for prosecuting the work most inadequate.

The following is a statement of the amount of moneys transmitted to the committee and sent to them by the several Presbyteries. The New York Presbytery, by its treasurer, \$80,00, and asked nothing. The Rochester Presbytery, \$192,48, and received \$200. The Lakes Presbytery, \$176,35, and received \$326,35. Two Presbyteries, Pittsburgh and Illinois,* transmitted nothing and asked nothing. Total amount received, \$633,83. Total amount disbursed, \$533,60; leaving in the hands of the committee a balance of \$100,23

It will be seen from the above statement that the committee have been able to meet all the demands made upon them. Whether Synod may see fit to continue the present mode of managing its missionary operations, or modify the present arrangement, is a question to be determined by its wisdom. In the meanwhile, however, it is not easy to withhold an expression of the con-

* It was stated by members of Illinois Presbytery that moneys had been raised by their congregations and reported to the committee, but the communication of Presbytery's treasurer had not been received by committee.

viction that throughout the church a criminal apathy obtains in relation to the duty of missions. While others are diligent and persevering in their efforts to extend and deepen their denominational influence, we are satisfied to remain comparatively idle. May the great Head of the church grant a spirit of higher devotion to the interests of His cause and kingdom in the world.

The record of the committee's doings is hereby transmitted as a part of their report.

Philadelphia, May 18, 1853.

SAMUEL O. WYLIE, *Chairman.*

Item 5. Report of committee on Unfinished Business of last meeting, then laid on the table. On item 1st inquiry was made as to the readiness of those appointed to prepare the argumentative testimony. J. M. Willson stated that he was not now prepared to report. Mr. Scott stated that he was in readiness to report at any time when called upon. Mr. Chrystie being absent, the further consideration of this item was postponed until to-morrow morning. On item 2. Report of committee on the duty of the church to baptized children, laid on the table. On item 3. Report of committee on Usury—laid upon the table indefinitely. On item 4. Queries on Presbyterian Visitation, laid upon the table indefinitely. On item 5. Overtures on Covenanting. Subject laid upon the table for the present. On item 6. Nothing done. On item 7. Report of committee of Discipline of 1849.—(1.) Item of said report. Complaint of J. M. Willson against the manner of organizing third congregation, New York. Mr. W. asked leave to withdraw said complaint, which was granted, and the complaint was withdrawn. On item (2.) Complaint of A. Stevenson against the same, complainant had leave to withdraw his complaint, which he did. Item (3) of said report, on paper No. 15 of meeting of 1849, was adopted, and is as follows:

Your committee report in regard to paper No. 15, the petition of Wm. Andry, that,

Whereas, the law of the Reformed Presbyterian church, in the matter of serving on juries, is precise and definite, and absolutely forbids the practice; therefore,

Resolved, that Mr. Andry be, and hereby is directed to submit himself to the authority of the session under the pastoral care of which he is placed, and that in the premises he should regulate his conduct by the recognised law of the church.

D. SCOTT, *Chairman.*

On item (4) on paper No. 34 of same meeting, the charge and the case were dismissed. On item (5.) The complainants had leave to withdraw their complaint, which was done. Item (6) on paper No. 20 was adopted, and is as follows:

Report of Committee on Discipline.

Your committee report on paper No. 20, a memorial of Andrew Stevenson and James Wiggins. Said memorial relates to a complaint made to the Presbytery of New York, by the memorialists, against the corporation of the 2d congregation in the city of New York, and a party in said congregation, which complaint was returned to the complainants by Presbytery. They do not now complain of the Presbytery for having returned their complaint, but they come to Synod, and ask you to condemn, in the proceedings complained of, whatever is contrary to the word of God and the standards of the church.

Whereas it appears by the accompanying document that a number of

persons, of regular standing in the second congregation of New York, were under their act of incorporation, denied the exercise of a privilege in the church, inasmuch as they were excluded from voting in regard to the sale of their property, and the disposal, by arbitration, of the proceeds, and that pew-holders, not members, were admitted to vote; and whereas, no member of the church, in regular standing, should be so deprived of his right of voting in meetings of congregation, and none but members allowed to vote, therefore

Resolved, That said conduct in the meeting of the second congregation of New York is unpresbyterial, and merits the unqualified disapprobation of this court.

And whereas the prevention of similar cases is very intimately connected with the peace and prosperity of the church, therefore

Resolved, That Synod appoint a committee to report at next meeting whether a common form of a charter or title deed, to be used by congregations under their care, may not be so framed as not to compromise the principles of the church, or infringe on the rights of its members, and if practicable report such a form.

All which is respectfully submitted by your committee.

Phila., June 1st, 1849.

DAVID SCOTT, *Chairman*.

J. Chrystie, A. Stevenson and J. Stevenson, said committee. J. M. Willson, S. O. Wylie and A. Bowden, were added by vote. On item (7.) *Resolved*, that the whole case be dismissed. On item 6 of report of committee on Unfinished Business of this meeting, the committee on the Signs of the Times reported. Report accepted, and read article by article for adoption. While under consideration, having reached the 4th article,

Adjourned with prayer to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, D. Boyd and A. Lindsay, who soon came in. Minutes read, amended and approved. The committee on the publication of the testimony reported. Report accepted, and referred to the committee on Finance. Committee on Theological Seminary reported. Report accepted, and laid on the table for the present. Committee on foreign correspondence reported a letter to the Scottish Synod. Report accepted and adopted, and is as follows:

Report of Committee on Foreign Correspondence.

To the Moderator and remanent members of the Reformed Presbyterian Synod of Scotland:

DEAR FATHERS AND BRETHREN:—Your communication bearing date 9th April, 1852, has been received and read by us, now in session in the city of New York.

We need hardly assure you that we receive with lively interest a communication from our brethren in the faith and testimony of Jesus in a land so eminently honoured of God of old; from brethren who occupy the honourable position of lineal descendants of the witnesses; and with whom we share in the singular benefits transmitted from the wisdom, piety, fidelity and martyrdom of a race of whom the world was not worthy. Your communication is also of interest to us, inasmuch as it spreads before us the wide field of observation that has occupied your attention, and assures us that you give earnest and thoughtful regard to the movements of Providence around, especially as these bear on the progress and final triumph of our common testimony over our great and common enemy. Popery is every where, though frequently met and rebuked, assuming, under various forms, its ambitious and aggressive character, and its movements are ominous here, we think, as well as in the old world,

of an approaching conflict for power, its last, we hope, and to bring about its irrecoverable ruin—when the nations, wearied with her oppressions and impostures, will “hate the whore,” and a verdict of condemnation be heard from every voice.

In the mean time, it ought not to be forgotten by the witnesses who inherit from Scotland, that, though our forefathers suffered long and sorely from Papal usurpation and tyranny in the house of God, their latest, and in several aspects severest, persecutions were inflicted by Protestant hands. And this consideration ought to awaken and quicken our attention to the progress and character of the churches bearing the latter name. It becomes, therefore, a very important question how far these are preparing for an intelligent and devout entertainment of the testimony of Jesus; or whether they are not diverging from so noble an end, and preparing to enter the arena of conflict in the last struggle with the Man of Sin, more in unison with the governments and the nations that regard not God and His Anointed, for civil liberty, than with the witnesses who claim the crown of universal dominion for the Lamb. It is foreboding on this subject, and painfully so, that throughout the vast extent of Christendom, Christians, wise, devoted and faithful, exhibit such earnest and wide-spread efforts to elevate and improve the condition of the nations, yet succumb with such facility to governments and rules which either tacitly disown or directly impugn the majesty of the King of kings and Lord of lords. In our own country this is lamentably the case; and we have to behold education, devotion, liberality and great personal worth, under the Christian name, arrayed either in the silent approbation or in the open defence of constitutions and laws which know not Christ or His word. It is this that places us and our testimony in a very trying condition. We are not, however, without encouragement. While we suffer unavoidably from the sinfulness and imperfection of our nature, excited at all times, and fashioned by the restless character of society around us, we have great reason for gratitude that there remains, and we think prevails, a strong attachment to our principles of truth and order, subjecting us to the authority of our one only crowned Head in the Church, and binding us patiently and faithfully to prosecute the testimony for His dominion over the nations. The scanty instances of defection, for such occur, neither prevent us from a constant and steady growth in numbers and territory, nor weaken the hands of those who remain. Our present Synod numbers eighty, and is the largest ever assembled in this country, and our Presbyteries present generally increasing vacancies, and, though furnished liberally with pecuniary aid, have not a sufficiency of ministers and candidates to meet all their wants. The additions by our brethren of the old world we acknowledge with unfeigned satisfaction are rarely any other than such as gladden our hearts and strengthen our hands, and so greatly contribute to diffuse and perpetuate that ecclesiastical and personal attachment between the churches in the isles of our fathers and this new world, which we earnestly desire may long continue, and ever increase, to the glory of our common and exalted Head, and our mutual comfort and advantage.

It is this very purpose and desire of our hearts that influences us when we turn our attention to the subject with which your interesting and most welcome letter concludes. We are grateful, dear fathers and brethren, that you have given this subject so much of your attention, and so far from being at all offended with the freedom with which you have uttered your minds, we take it in truth as a proof of your affectionate regard and interest, and give full credit to your own assurance that the suggestions are made in all brotherly kindness. And we are the rather gratified in that we take it as a token of your willingness to consider with us as brethren the matters wherein we are now at issue, until, through the blessing of our gracious God and Redeemer, we may be of one mind and of one heart in this as in every thing else that

concerns the purity and honour of our testimony, and its consistent and harmonious prosecution.

You are pleased to suggest the propriety of our opening a correspondence with our backsliding brethren. Most cheerfully would we make such an attempt, were there the slightest encouragement or hope of success in any effort to bring them back to the position which they and we, who yet bear the common name of Reformed Presbyterians, once occupied together. But the reasons at the time they went out from us, the practices since pursued and sanctioned, together with the published and disreputable imputations then charged upon us, never since recalled, but rather confirmed, make it difficult for us to understand how such an attempt can be consistent either with respect to the truth and practical obligations of the testimony we retain, and from which they have departed, or the respect we owe to ourselves as men, Christians and ministers. You refer to a supposed deficiency in the form of the suspension inflicted. When it is necessary, although a new race is springing up, and many of the aged actors of that period are preparing to pass away, we doubt not an ample justification of all its parts will be given. At present we content ourselves with declaring our entire conviction, after the lapse of so many years, that the deed was seasonable, expedient and valid—incumbent upon us as Presbyterians and Covenanters, and that its fruits have been powerful for good in recovering the testimony then declining, and re-establishing it in its pristine vigour and purity, without a word or sentiment of addition or subtraction, as it stands this day. But, dear fathers and brethren, this is not the difficulty. Ecclesiastical censures, while they should be removed honourably, especially when of such public and solemn interest, may be also removed meekly and in the gentleness of Christ. The true difficulties lie in the course which our brethren have pursued in regard to civil relations. It was notorious that our ecclesiastical constitution forbade, imperatively, voting at civil elections, sitting on juries, holding office, or swearing to the civil constitutions, by reason of their combined recognition of slavery, and their entire silence on the subject of the divine law, and the supreme authority of our Lord Jesus Christ over the nations. The determination of our receding brethren to relinquish this practical part of the testimony was illustrated soon after the rupture in the exposure of a distinguished minister to much scandal by precipitately voting at a public political election, without the precaution of taking an oath to the constitution, though a life of many years had been passed in this country. People of our profession and principles were unseen on juries till a short time before the rupture, or in public civil office. Now, an elder bearing the name of a Reformed Presbyterian may be seen in a high municipal office, and no scruple is entertained to sit on juries. In their recently published "Historical Testimony," bearing date June, 1852, a justification for a change in ecclesiastical obligations is clearly sought in a supposed change in the moral character of the civil institutions of our land, and especially on the subject of slavery, after a summary review of which, they say, "Thus the political state of the country became modified, and in correspondence with those modifications, the relations of our people with reference to them were qualified." See Hist. Test. p. 166, Ed. N. Y. 1852. How they were qualified, we have already shown, and with what end. Further in the same document, speaking of our civil constitutions, and the social state they form, they say, "The spirit of our social state is neither that of paganism, anti-christianism, nor infidelity. It is essentially Christian," and so plead, to use their own language, "for a nearer approximation by church members to the government of the country than was once allowable." Pp. 168-169. Is not this a change in *principle*, as clearly as it is in *practice*? As regards slavery, it is a singularly unhappy plea, inasmuch as the "Fugitive Slave Law" has since given that whole question an aspect of odium that it is believed it never had before, and it appears to the public Christian mind that the advance has been

altogether backward, which our former brethren so openly follow. Nor will any thoughtful observer see how it is apparent that "our social state is essentially Christian," who looks at the like advance in the violation of the Christian Sabbath, unrestrained by law, which, to the sorrow of every true friend of our country, and of Zion, threatens wide-spread moral desolation. Besides, it is notorious that neither the written constitution of the Union nor those of the States have undergone any change in these respects, and our testimony was originally against their defective character, as well as against the social character they generate, and particularly as these constitutions declare themselves to be supreme—to which, recent developments give us to understand, there is no higher law.

Now, dear fathers and brethren, it is not in hate that we lay these things before you, but of necessity. Many of us cultivate kind and friendly intercourse with our former brethren, and hold them in high esteem for their personal worth. And we have reason to believe, also, that some, at least, shun the practices to which we have alluded, which others of their brethren unscrupulously follow. But we submit them as proof that they have fallen from their testimony, and gone backward. And, then, in all respect and affection, we earnestly inquire, dear fathers and brethren, whether you can give such an ecclesiastical system your countenance? How is this reconcilable with the high standing you have so long and so honourably occupied, clothed with sackcloth, bearing the reproach of Christ, and testifying, with privation, neglect and opposition, against the impiety and wrongs of the nations, and the defections and corruptions of the churches? In the bowels of Jesus Christ, for the sake of our erring brethren, for your own dignity, wherein you have been an example we have delighted to follow, we beseech you to devise some course that may not harden them, discourage your brethren, and leave to a future age to mourn that Scotland's honoured witnesses have faltered in the closing conflict. Forgive us, dear fathers and brethren, if in any word or thought here expressed we have trespassed upon the respect and love we owe you. Our hearts are toward you. The writings of our Scottish forefathers in the testimony have edified us—their sufferings have awakened our deepest sympathies—their piety has furnished such footsteps of the flock as we have found it our duty and comfort to follow. Every thing in our remembrance endears the Covenanters of Scotland, and therefore we can speak to you as brethren dearly beloved and honoured.

We are sensible also that it may be justly said there are sins with us, even with us. But we feel assured that it is not in relaxing our testimony, or indulging the violation of its practical obligations, and that we occupy in all respects, in principle and practice, the position asserted by our fathers in this country, whom you acknowledged, but from whom, and from which, we solemnly testify our former brethren have departed.

We earnestly desire, dear fathers and brethren, a candid and Christian interchange of thought with you on this certainly to us interesting subject in many of its aspects, and trust, through the mercy of our God, it may be overruled for good to all concerned. Praying that the Head of the Church may continue to sustain, bless and prosper you, in his testimony and service,

We remain, in all affection and respect,

Your brethren in the Lord.

All which is respectfully submitted.

JAS. CHRYSTIE,

New York, May, 1852.

Ch'n Com. on Foreign Correspondence.

Said committee also reported a letter to the Irish Synod. Accepted, and recommitted to the same committee. The consideration of the report of the committee on the Signs of the Times was resumed; and having been considered article by article, and amended, the report was adopted, and is as follows:

Report of Committee on the Signs of the Times.

The committee on the Signs of the Times respectfully report—

As the Lord's people we should not only attend to the voice of his word, but also give due heed to the admonitions of his providence, lest we encounter his own rebuke addressed to an inconsiderate and unobservant generation:—"Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time?" God's providences have a voice now—a voice both of remonstrance and of encouragement—calling upon us to be humbled, and yet to mingle sincere expressions of gratitude with our humiliation. To aid in answering this call, we thus collect together causes of fasting and of thanksgiving.

CAUSES OF FASTING.

I. Our own sins: and

1. That we *love Christ and confide in him so little*. Love and faith are the prime Christian graces; love to the person of Christ, as he is infinitely excellent, and faith in him as a surety and living head—as an intercessor and friend—as a guide and guardian. "My beloved is white and ruddy, he is the chiefest among ten thousand, yea, he is altogether lovely." "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life—of whom shall I be afraid?"

Language like this may be often in our lips, but alas, we experience little of its power. We cannot say with the spouse, "Stay me with flagons, comfort me with apples, for I am sick of love." The natural indifference, yea, enmity of our hearts to Christ has been, if at all, but partially mortified, and instead of reclining upon his bosom; with our whole hearts committing the keeping of our souls to him as an ever present, gracious and faithful Saviour, we stand aloof, and rather regard him with a measure of jealousy and distrust, or even as one afar off. These are fountain sins, for which we are imperatively called upon to put on sackcloth and sit in ashes. For them we should cry out, "Unclean, unclean," and earnestly beg the Most High to give us his Spirit to "direct our hearts into the love of God," and to endue us with the "full assurance of the knowledge of God and of Christ."

2. That we *do so little for Christ and his cause*. The Christian is called to labour in the vineyard of the Lord. The Church is set as the light of the world. Christ "gave himself to purchase a peculiar people, zealous of good works." Here again, "our iniquities, like the wind, have carried us away." Of us it may be said as was said of some of the Apostolic churches, "all seek their own things—none the things of Christ." Our efforts are few, feeble; formal, routine, unduly and unbelievably timid. Neither as office-bearers nor as private Christians do we manifest that "consuming zeal" for the house of God, the salvation of souls, the promotion of social and religious reformation, which our Master requires, and to which we are solemnly bound. Our zeal is rather upon matters of subordinate moment than directed to the great things of Christ and of his gracious reign. Of this we give painful evidence as ministers in the heartlessness of our appeals to sinners to be reconciled to God—in the lack of tenderness, earnestness and pungency in our exhortations to believers—in the formality, brevity and unconcern which too often characterize our prayers in the closet and in the sanctuary for God's blessing upon our labours. We do not "travail as in birth until Christ be formed" in those to whom we are sent to minister the tidings of eternal life. As rulers in the house of God, we manifest indifference to the high and holy functions of the eldership. We do not in this department of our calling endeavour to enforce "from house to house" with constant and unwearied diligence the lessons of the pulpit, "warning the unruly, comforting the feeble-minded, and supporting the weak." "The diseased have we not strengthened, we have not healed that which was sick, we have not bound up that which was broken." We

have ruled too much in the spirit of the rulers of this world, who exercise lordship: too little in that spirit of meekness which becomes those who are themselves liable to be tempted. As private Christians we have not studied mutual edification; the provoking of one another to love and to good works. The language of our conduct has been, "Am I my brother's keeper?" Nor have we sought by conversation, and by other direct forms of effort, to diffuse around us the "savour of Christ's good ointments." Friends and neighbours are too often allowed to go in that broad way that leads to death, without a note of warning, or a word of remonstrance. How far are we in all this from seeking to follow the example of Christ, who "went about doing good,"—who counted it his "meat and his drink" to do the will of his Father!

As a church, also, our leanness is upon us. One spasmodic effort—and one only—have we made to be a "light to the gentiles," to them that still "sit in the region and shadow of death." And even within our own limits we have done little, as yet, as a church, to win souls to Christ. Tardily and feebly have we even attempted it, and this, notwithstanding the avenue of approach to the destitute and the perishing are every where stretching out before us and inviting us to enter. Nor have we been as active and as earnest as becomes our place, calling and testimony, in the work of moral reformation. With the efforts of others we have sympathized, but we have come short in occupying that high and prominent position to which we should have aspired in every good work.

3. *That we have not enough or rightly studied unity and peace.* This we have already, in former years, often acknowledged, but, as yet, ineffectually, because hypocritically. The evil still continues, and eats as doth a canker. One in name, one in profession, one in organization, we are not one in heart, in spirit, in confidence, and in effort. Strife and contention have marked our course for years past. There is little forbearance, little patience with each others' infirmities, little disposition to seek out and remove causes of alienation and strife, little manifested desire even to labour with united hand and heart in the great cause with which we have so graciously been put in trust. Brother regards brother with jealousy and suspicion. Schism has been doing, and is doing still, its deadly work in not a few of our congregations. And even when met in judicatory, it is too often apparent that the Spirit of Christ is not our spirit. We speak and act as if the "wrath of man wrought the righteousness of God." Hence our efforts are crippled, our hands are tied—covenant renovation lingers, and even what we attempt fails to accomplish the hoped for result. Time and energy that ought to be employed in carrying forward our testimony, are wasted in intestine feuds, and occasion is furnished the adversary to blaspheme.

The same spirit too often exhibits its presence and its power in rending and dividing church members from each other. It cannot be said of us, "See how these Christians love one another." The intimacy of religious fellowship is too often perverted to the awakening of ill will and personal animosities. For all this we should mourn deeply and unfeignedly, beseeching the "God of peace" to remove from among us every "perverse spirit," to pour out upon us a spirit of fraternal concord, of holy peace, of frank and cordial co-operation.

4. *That we are so worldly.* The age is thriving and active; full of enterprise and life, but mainly in what relates to things transitory and sinful. Men "seek their gain," as in Israel of old, "each from his quarter." There is ample and sad evidence that we have partaken largely of the tendency of the times. The sanctuary is not forsaken indeed, but the world crowds hard upon domestic and private devotions. We have reason to fear that God's complaint against his ancient people in the days of Ezekiel is not altogether inapplicable to us. "And they come unto thee as the people cometh, and they sit before thee as thy people, and they hear thy words, but they will not do

them, for with their mouth they show much love, *but their heart goeth after their covetousness.*"

Judged by the "fruit of the lips," we have indeed occasion to write bitter things against ourselves. Not even on the Lord's day, and much less on secular days, and in every day social intercourse do we manifest a conversation "seasoned with salt, ministering grace to the hearers;" but benumbed in our souls, and our affections unduly attracted by the things of this life, we feel little under the ministry of the word or the strokes of providential inflictions—we are "forgetful hearers, not doers of the work." We are worldly, for while the Most High has been pouring into our lap his common gifts with a munificent hand, we reluctantly acknowledge that we are but stewards of his bounty. There is little of the generous spirit of our earliest fathers and brethren under this dispensation, none of whom said "that aught which he possessed was his own," but who "sold their possessions and goods and parted them to all men as every man had need." Hence, the ministry are scantily supported, and even the debts of the church are accumulating. She does not honestly meet her deliberately contracted pecuniary engagements. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

5. *That the administration of ordinances among us yields so little fruit.* Few new converts "come to the solemn feast." The word—the word of Christ's gospel—the same word that has many times wrought with signal and prevailing power, is still preached, and divine institutions are still administered among us. We have the faith and the testimony of the saints—but how scanty the fruit. "The heaven over us is stayed from dew, and the earth is stayed from her fruit." Nor do we ourselves give much evidence of growth and fruitfulness under the Lord's culture. "What could have been done more to my vineyard that I have not done to it?—wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" In this we have sinned. God's hand is not shortened that it cannot save. "We are not straitened in God, but in our own bowels,"—for, alas, we often do not even expect with earnest desire and confiding faith the conversion of sinners, and as to ourselves, we are inclined to rest at ease in Zion, provided we maintain a decent deportment, without longing for the interior quickening, sanctifying and sustaining benefits of gospel truth and promises.

II. The sins of society—civil and ecclesiastical: and

1. *That the gospel of Christ is so extensively disregarded, and exercises so slight an influence upon the heart and lives of a great majority of the community around us.* God has not indeed left himself without witness that he is a mighty God and Saviour. Some love and honour Christ. But what multitudes do not? How many, in city and country, of the rich and of the poor, the learned and the unlearned, are still, in this land of light, in utter ignorance of Christ, and completely regardless of his gospel. And even of such as pay some outward respect to the forms and institutions of religion, how many are there who refuse to accept of the divine mercy, to enlist under the Messiah's banner, to enrol their names among his avowed disciples. How often have the servants of Christ reason to say, "Who hath believed our report? and to whom hath the arm of the Lord been revealed?" This sin—this damning sin of gospel rejection, is, in some respects, aggravated by the fact that it is committed to so great an extent by the learned, the opulent, the professional, the high in place—that it is still, as it was of old, "not many wise men after the flesh, not many mighty, not many noble, are called." This is of all social, as it is of all personal sins—the most deadly, the most offensive to God, and should awaken the liveliest emotions of sorrow and of apprehension.

2. *The vast majority of the community, professors of religion, as well as others, and the nation itself, remain obstinately indifferent to the regal claims of Christ, to His law and supremacy.* Christ is jealous of his mediatorial

glory. To him all judgment, all moral dominion, is committed, that "all men should honour the Son even as they honour the Father." In his hand, as the Messiah, are the law, and the government of Jehovah. But who regards this? Here and there one—while the great mass either repudiate the claim or slight it by practical indifference, and even with contempt. The nation is regardless. It knows, in its constitution, no God. It owns no allegiance to the Anointed. Ignorance cannot be an apology. In words, few of the churches deny the claim, but with rare exceptions, none, even in them, stand before the world as its open and earnest advocates. They may exhibit Christ as a prophet and as a priest. They may even urge his supremacy over the individual man, but they make no call, in his name, upon the nation as such, or upon its rulers in their official character, to recognise his dominion, render implicit obedience to his will, to make his glory a leading end of national administration. Still even this nation cannot plead ignorance. It has his word, and is not without some knowledge of his testimony. Strange sight, indeed, and fearful—a nation living amid light, and yet closing its eyes and "walking on in darkness."

Nor is this all. Rejecting Christ, the nation—we may say the nations—set up the idol of their own supremacy, exalting their authority above that of Him who occupies the throne of universal dominion. Their language is, in act, if not in word, "Let us break asunder the bands of the Lord and his Anointed; let us cast their cords from us:" "as for this man, we will not have him to reign over us:" "Our tongues are ours, who is Lord over us?" In this the churches unite their voice with that of the nation, for they not only refuse to present the paramount claims of Christ, but give an active support to governments that dishonour him. And in this land, proceeding even farther than in other lands, not a few of great name in the churches have even dared to impugn the dignity and authority of Christ's "higher law;"—to urge subjection to any law or constitutional arrangement of man's enacting. "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." "Thou, O Lord, shalt break them with a rod of iron—thou shalt dash them in pieces as a potter's vessel."

3. *We mourn over the corruption and worldliness that prevail to so wide an extent in the churches.* We would bring no sweeping, much less any railing, accusation. But we cannot close our eyes to the fact, that even in the evangelical churches—so called—there are not a few tolerated, or sanctioned, departures from the purity, the simplicity, the spirituality, of gospel truth and worship—much of a secular spirit, that allows, and even seeks after, conformity to the world in its laxity of deportment, its love of vain amusement and luxurious display. Arminian, Hopkinsian, Anabaptist, Puseyite, Socinian, and other errors and heresies, have spread in every section of the land, and most of them are still spreading. They have active and busy advocates. Under various names, men of corrupt minds are bringing in other gospels, which are not gospels, but hurtful and even ruinous delusions. The worship of God is marred, and, may we not say, in many instances, entirely perverted, by novel and unscriptural inventions, pleasing the eye and the ear of the gay and thoughtless, at the expense of serious and edifying devotion. Houses of worship, especially in cities, are erected at an immense expense, with all the appliances of art and luxury; and the services in them are, in some cases, conducted with the pomp and circumstance of a theatrical exhibition, inviting to their doors the worldly rich, not to be humbled by the terrors of the law, or attracted by the mercies of the gospel, but to be gratified by the splendour of a magnificent edifice, and the melodies of music, while the poor are too often really, if not intentionally, excluded. Other evils, if they do not precede, follow in the train: a fondness for worldly show, a distaste for the strictness and self-denial of the Christian life, a love of worldly society, intercourse and amusement, with relaxed ecclesiastical discipline. In common with the more considerate

and devout of the Christian community around us, we do sincerely mourn over these, we fear, rapidly growing errors, heresies and corruptions.

4. *We lament the increasing power of the Papacy, and the growing energies of despotism.* The fact, at least, so far as relates to the political influence of these great enemies of God and man, none can question. Apparently prostrated by the earthquake shock of 1848, the Man of Sin again occupies his seat in the Vatican, and the feudal and despotic authorities of the old world, have, with but one exception, almost regained their former position of absolute, or but partially limited authority; and we now see them—the ten-horned beast of the earth and the seven-headed and ten-horned beast of the sea—mustering their confederated hosts against the people of Christ and the rights of man. Their anticipations are high; they are bold and arrogant. On the continent of Europe, the prison-doors are again opened to receive the friends of Christ and of his Bible; and the day does not seem far distant when these unholy allies will make open assaults upon the faithful wherever their power can reach them.

In our own land, the Popish hierarchy is active and vigilant. They establish schools, colleges, nunneries, female seminaries, and chapels, in the most favourable locations. They strive for political power—to gain influence in the management of the affairs of state. Nor are they entirely disappointed. They have their adherents in some of the highest places of the land. A dark day of conflict seems to be at hand—a season more trying—a conflict more vehement and earnest than any probably ever yet waged between light and darkness, Christ and Belial.

5. *We again acknowledge the sin of oppression as it is committed and sanctioned in this land.* We have long testified, as a Church, against the slaveholding compromises of the national Constitution, and against the prevalent contempt of the race to which the unhappy slaves of our land belong. These are eminently national sins. The whole nation, with some exceptions, is united as one man in maintaining the constitution, in full view of the fact that it throws its aegis over the crime of the slave-holder: The two great parties, under whose banners the mass of the population is arrayed, entered into the late presidential canvass with the express declaration inscribed upon their respective standards, that they would stand by the South in defence of its constitutional claim to recover its fugitive slaves, with an open pledge to adhere to the infamous Fugitive Slave Law, and to allow the extension of slavery into territory now free; solemnly and deliberately, and most presumptuously, renewing and thus fully sanctioning the iniquitous compact of 1789. No one acquainted with the doings of the national authorities can be ignorant that the slave-holding section of the country exercises, in all the most important matters, a controlling influence over public movements. The spirit of liberty is vanishing away, and that rapidly. The party press of the country, with some exceptions, is either silent on the great question of human rights or vindicates the wrong. To be an enemy to slavery, and of the acquisition of more slave territory, or of the admission of any more slave-states, is regarded as fanatical, we fear, by a large majority even of the North. The same causes have chilled the heart of the United States, as it respects the liberties even of the oppressed in Europe, and hence professed friends of American republican institutions, do not blush to rail upon those who took a prominent part in the revolutionary movements of the old world. But more than this. There exist in all parts of the land a deep and bitter contempt and hatred of the colored race. It shows itself in denying them the privileges of education; in schemes of expatriation, the more deserving of condemnation, because they assume the garb and adopt the language of Christian philanthropy; in condemning its victims, so far as it can, to inferior and less lucrative occupations. It enters the Church, and even there often deprives

this portion of her members of their equal rights, either by express arrangement, or by an equally effectual ungodly public sentiment. In short, we cannot hide the fact that here, as well as in the old world, the spirit of caste and of oppression is rife and shameless. "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him." "Is not this the fast that I have chosen? to loose the bonds of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

6. *We mourn over the flagrant and open immoralities of the times, and of this land.* And here, why enumerate? What sin against God or against man, is not committed among us? Sabbath profanation, profanity, blasphemy, theft, lying, perjury, murder, violence, adultery, fornication, drunkenness, and hosts of other crimes of every grade and often with circumstances of the utmost enormity. Wars and territorial annexation, with the golden discoveries of the Pacific coast, have engendered a wild and reckless spirit. In our great cities thousands of youth are growing up untaught and uncared for—preparing for a brief term of godless and sensual existence—and for a wretched eternity; ingenuity is taxed to discover new modes of amusement, attracting thousands to the ruin of health and morals, and indirectly of the public peace and order. The manufacture, sale and habitual use of intoxicating drinks, still continues in most of the states, and works out nearly unchecked its fearful issues. City and country alike suffer from this desolating scourge. "The land is full of blood, and the city full of perverseness; for they say, The Lord hath forsaken the earth, and the Lord seeth not." We resemble Israel. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God, in the land; by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

7. *These sins are all aggravated from the fact that the Most High has not left us without His warnings.* Death has been busy among the great and powerful. Many of the leading statesmen of the nation have been called away from their places of influence on earth, to give in their account at the bar of Him who is no respecter of persons. Property in large amounts has been swept away by conflagrations and floods. There have been earthquakes in divers places, and "wars and rumours of wars." Still, the nations will not see. These indications of a divine hand lifted up in threatening wrath effect no reformation. Men still run on in their courses of covetousness, of vice, of ambition, of wrong; hardened against both gospel and providence.

For these sins, and that we may, by heart-searching examination, by humble penitence, by earnest and believing prayer, obtain forgiveness, and avert God's wrath from ourselves, personally and as a church, and also that we may unitedly implore God's mercy—that it may be exercised toward this land and the nations—Synod appoint the first Thursday of February, 1854, as a day of fasting, humiliation and prayer, to be observed by all the congregations, societies and individuals under our care.

Notwithstanding our sins, and the sins of the land and of the world, the Most High has not left us without tokens of His goodness. "With the Lord our God are tender mercies." Some of these we would record as

CAUSES OF THANKSGIVING.

1. *That God has borne with us in infinite long suffering.* "He has not dealt with us as we have sinned, nor requited our ill." Our candlestick has not been removed from its place, nor has judgment without mercy been visited upon the land. The glorious gospel of Christ is still among us, with its light, its privileges, its fulness of blessing. We still have the Sabbath, and the enjoyment of Christian fellowship. The throne of grace is still seen in the heavens, encompassed with a rainbow, in sight like to an emerald. In the dwellings of the righteous is still heard the voice of rejoicing and salvation.

2. *The Most High has again sent healthful and productive seasons.* The earth has poured forth her treasures; seasonable rains and the shining sun have again filled the barns with plenty. Commerce has flowed in uninterrupted channels, distributing the fruits of the soil, and the productions of mechanical skill, with regularity and despatch. Except the unhappy slave, few have had reason to complain of the scanty reward of labour. New regions have been opened, and are rapidly filling with, as yet, a free population only, and iron ways are fast bringing into the closest proximity the most widely separated districts of our extended country, and opening new regions to the industrious and enterprising.

3. *God has raised up instruments to combat, in some form or other, the most flagrant evils of the times.* There is still some life in the churches. There are some who sigh and cry for the sins of the people and of the land. The protestant world understands better the pretensions of the papacy, and is awakening to the necessity of earnest effort against popish superstition and delusion. The cry of peace with this arch enemy is no longer heard in the evangelical churches. Late events have torn off the mask which he long wore, and by which he deceived the less acute, spiritual and observant; and have roused into action the friends of Christ and of the gospel. The neology of Germany, which has so long spread a religious blight over central Europe, has been met and conquered in the field of argument, on its own territory. The writings of the fathers of reforming times have been sought out, republished, and extensively circulated. Hosts have been raised up to plead for the rights of men and nations, and already are their efforts undermining the bulwarks of political and spiritual despotism in the old world, and of slavery in the new. In this country, many able and eloquent writers and orators are engaged in open conflict with the constitution of the general government, in so far as it gives countenance and protection to the system of slavery, and provides for the recapture and re-enslavement of fugitives. We are not now, as we long were,—the only non-voters. Thousands—though not for all our reasons, for they do not rise high enough to regard much, if at all, the godless and Christless character of the national organization—still, thousands no longer take an active part in affairs of state, but refuse to vote or hold office. The traffic in intoxicating drinks has been made the subject of prohibitory legislative enactments in some of the states, which give good promise that they will be effectual in drying up this prolific fountain of poverty, crime, disease, immorality and death. The truth that government has other functions than those which relate to life and property—that it has to do with questions of morals—is rising into notice. In short, the field is making ready—the hosts are enlisting and arming for a great conflict, in much suffering it may be, but surely the victory will remain with the truth and liberty over falsehood and wrong.

4. *We should thank God for the extended circulation of the Scriptures, and that so many doors, great, and soon we trust to be effectual, are opened for the evangelization of the nations.* For fifty years the Bible has been printed, and freely sent abroad, through the efforts of the philanthropic, the benevolent and the Christian. It has been translated into many tongues. It has found its way into every quarter of the globe, attended by the missionary or the colporteur. China, Hindoostan, Turkey, the isles of the sea, and papal Europe, have heard of Christ and his salvation; portending the approach of that time when the gospel shall be literally preached to all nations. These are encouraging indications. “Oh Lord! revive thy work in the midst of the years.”

For these reasons—in addition to many of a more personal character—for God has dealt graciously with us, Synod appoint the 4th Thursday of November, 1863, to be observed as a day of thanksgiving by the congregations, &c., under its care. All which is respectfully submitted.

JAMES M. WILLSON, *Chairman of Committee.*

On item 7, the report of the interim committee of supplies was read, accepted and adopted.

Resolved, That when Synod adjourn, it will adjourn to meet in the city of Allegheny.

The committee on the records of the Lakes Presbytery reported. Report accepted and adopted, and is as follows:

Report of the Committee on Records of the Lakes Presbytery.

The committee on the records of the Presbytery of the Lakes report—

That we see nothing contrary to the law and order of the church in the minutes of the Lakes Presbytery, except that that Presbytery had no right to receive a complaint against Synod's commission.

There should have been more form in the dissolution of the pastoral relation between J. Neill and the Southfield congregation.

Respectfully submitted.

J. MILLIGAN, *Chairman.*

No. 4. The call from Cincinnati upon J. R. Thompson was taken up, and on motion ordered, that the Moderator present the call to the candidate for his acceptance or rejection. Upon the call being offered by the Moderator, Mr. T. stated that on account of the state of his health, he did not feel free to accept, and yet would not finally decline it, but requested that the call be sent to the Presbytery of the Lakes. This was then, on motion, done. The report of the special committee on the publication of bans of marriage was taken up, and considered article by article. While the preamble and 1st section were under consideration, Synod adjourned with prayer, to meet to-morrow at 9, A. M.

Same place, May 31st, 9 A. M.

Synod met, and was constituted with prayer. Absent, J. Boyd, Scott, Ramsey, D. Wallace, Dean, who soon came in. Minutes read and approved. The business under consideration at adjournment last evening was resumed, when it was

Resolved, That the report be laid upon the table indefinitely.

The following resolutions were then adopted:

Resolved, 1. That the ministers and elders of this Synod heard with interest, last evening, after the adjournment, the address of Rev. Dr. Fairchild, Corresponding Secretary of the American and Foreign Christian Union.

Resolved, 2. That this Synod rejoice in the fact that the Protestant world is becoming awakened to the evils, the spiritual evils, as well as the political, of the Popish system, and that there is so general a disposition manifested by hosts of Protestants to oppose with energy these evils, and to attempt the enlightening of the benighted votaries of the Man of Sin.

Resolved, 3. That this Synod, while it can neither sanction the principle that it is either wise or lawful to leave out of view, in these efforts, any gospel truth or principle, nor approve of all the regulations of said society, and hence cannot unite with them, does still cordially express its approbation of the objects of the society, in so far as it exerts itself in the spreading of the Scriptures, and making known the gospel to the ignorant, the deluded, and the perishing, and commend this object to the study, the sympathies, and the prayers of our people.

Papers No. 9 and 32 were taken up and read; while a resolution was under consideration in reference to these papers, Synod adjourned with prayer to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent, A. Bowden, who soon came in. Minutes read and approved. Committee on records of N. Y. Presbytery reported; report accepted, and laid upon the table for the present. Committee on discipline reported on the papers committed to them. Accepted, and laid upon the table for the present. The committee on the records of Rochester Presbytery reported. Report accepted, amended, and adopted, and is as follows:

Report of the Committee on Records of the Presbytery of Rochester.

The committee on the minutes of the Rochester Presbytery report—

That they have examined the records and find nothing contrary to the usual order. All which is respectfully submitted. J. NEILL.

Resolved, That the committee on finance include, in the apportionment, unsettled ministers, though they have not paid into the travelling fund.

The business under consideration at the adjournment was resumed, viz.: Nos. 9 and 32, and the following preamble and resolution were adopted:

WHEREAS it appears from these papers that the Rochester congregation has been and is disturbed by difficulties arising from discordant opinions in reference to the mode of managing its temporalities, and,

WHEREAS this Synod has already decided that "the business which is ordinarily transacted by congregational trustees ought to be intrusted to deacons," (see min. 1849, Ref. Pres. vol. ix. p. 134,) and

WHEREAS a majority of the congregation, as assembled in some late meetings, has been in favour of requesting session to take measures for the election and ordination of deacons; therefore,

Resolved, That the Rochester congregation be directed to elect deacons as soon as possible, for the management of all their congregational temporalities.

S. O. Wylie dissented, in his own name, and in the name of such as may unite with him, against this preamble and resolution, for reasons to be given in.

Rev. J. Sproull then presented the following resolution:

Resolved, That when the congregation commit the management of its temporalities to deacons, the pastor, elders and deacons be warned not to organize themselves into a consistory, an assembly composed of all those officers, claiming to be a part of the divinely appointed order of the congregation, and, as such, to manage all its temporalities—an innovation on that order both unwarranted and dangerous.

This was laid upon the table by the following vote: AYES, J. C. Boyd, Brown, Carlisle, Cavan, Cannon, Divoll, Dean, Donnelly, H. George, W. F. George, John Hunter, J. B. Johnston, W. R. Johnston, Lindsay, Middleton, J. Milligan, A. M. Milligan, J. C. K. Milligan, M'Creag, J. M'Clurkin, J. J. M'Clurkin, H. P. M'Clurkin, M'Donald, M'Ilhenny, M'Farland, Neil, Roberts, Robeson, Spence,

A. Stevenson, Stott, Thompson, Todd, Trumbull, D. Wallace, Jas. Wallace, Wiggins, Williams, J. M. Willson, S. M. Willson, R. Z. Willson—41. NOES—James Beattie, John Beattie, A. Bowden, S. Bowden, J. Boyd, Becket, D. Boyd, Carson, Crozier, R. J. Dodds, R. Dodds, Galbraith, Guthrie, Hannay, Joseph Hunter, R. Hutcheson, J. Huston, R. Johnson, Joshua Kennedy, Joseph Kennedy, Love, Ramsay, Roney, Scott, J. Shaw, J. W. Shaw, R. Sterrett, S. Sterrett, Simpson, Sproull, J. Stevenson, John Wallace, S. O. Wylie—33. Excused from voting—Aiton, J. M. Beattie, Chrystie, J. Dodds, Newell—5.

The Committee on Presbyterian Reports reported in part—report accepted, and read article by article for adoption. While under consideration, Mr. M'Crea had leave of absence for to-morrow. The Synod adjourned to meet to-morrow at 9 A. M.

Same place, June 1st, 9 A. M.

Synod met, and was constituted with prayer. Absent—A. Bowden, D. Boyd, Joseph Hunter, R. Johnson, Roney, who soon came in. M'Crea on leave. Minutes read, amended, and approved. Committee on Records of Illinois Presbytery reported—report accepted and adopted, and is as follows:—

Report of the Committee on Records of the Illinois Presbytery.

The committee to whom was referred the records of the Illinois Presbytery would respectfully report—

That they have examined said records and find nothing in them contrary to the law and order of the Reformed Presbyterian Church.

A. M'FARLAND, *Ch'n.*

Committee on the Records of the Pittsburgh Presbytery reported that the records of said Presbytery had not been put into their hands, and asked to be discharged—report accepted and adopted.

D. Wallace and others had, on motion, leave to put on record as follows their reasons for voting in the affirmative on the vote to lay upon the table last evening the resolution of T. Sproull.

Minute of Reasons of D. Wallace and others.

The undersigned beg leave to assign their reasons for voting to lay the resolution of T. Sproull upon the table.

1st. Because the matter contained in the resolution had been settled by a unanimous vote in 1845, and we could see no good reason for renewing agitation on a subject so recently settled by Synod.

2d. Because the resolution introduced for discussion, a matter which was not in dispute, inasmuch as Synod in 1847 decided, with only one dissenting voice, that consistory is not an ecclesiastical court.

3d. Because it tended to raise a question not in dispute in Rochester congregation—the question there being, whether the congregation shall manage the temporalities by trustees, or by the scriptural deacon.

DAVID WALLACE.

JAMES WIGGINS.

G. SPENCE.

The consideration of the report of the Committee on Presbyterial Reports was resumed, and having been amended, the report was re-committed to the committee.

Resolved, That the subject of the organization of three Synods and a General Assembly be sent down in overture to the Presbyteries, and that those courts, should they approve of such an organization, be directed to recommend to Synod, at its next meeting, such divisions of their respective boundaries as may seem necessary to accomplish that object.

The Committee on Foreign Correspondence reported again the letter to the Reformed Presbyterian Synod of Ireland—report accepted and adopted, and is as follows:—

Letter to Synod in Ireland.

To the Moderator and remanent members of the Reformed Presbyterian Synod in Ireland.

Rev. Fathers and Brethren:—Your Christian and fraternal communications by letter are always acceptable to us in our Synodical meetings, and the comfort we anticipated in hearing from you has thus far ever been realized. That people widely separated in our local habitations, and shut out from a large measure of that religious intercourse which marks the active protestant Christendom of the present age, and gives such impulse and vitality to its movements, should find reciprocal satisfaction, high and encouraging, in the correspondence we entertain, we take as a token for good. Our very principles separate us in a measure even from the busy Christian world around us, and our mutual joys must be as peculiar. And we are grateful to the Most High, that he has endowed men with that wondrous power of transmitting thought from mind to mind, and emotions from heart to heart, wherein the holy and gracious workings of his Spirit in one, are made to minister instruction and encouragement to others, far remote. Inferior indeed to the direct, visible and audible fellowship of the saints, yet a most wise, gracious, and beneficent substitute, often and powerfully working among the people of God, and destined, we doubt not, to achieve wonders of joy on earth and improvement of mankind, “when the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High,” and all intercommunications on earth shall be beautified with the glory of God. In the mean time, we ought devoutly to remember, that under this very form are described communications sent down from the inner and heavenly temple above to the world beneath. In that the pious are “the epistle of Christ, known and read of all men,” and in the truth they profess, the holiness they follow, and the hope they cherish, are designed to express the mind that is in Christ, in an epistle written not with ink and pen, but by the Spirit of the living God, sent down from heaven for this very end. Let us study, dear fathers and brethren, that though our intercourse with the world and the church, as it now stands, be very limited, as we greatly fear it is, let us study, that ours always bear this strong impress and image of our high and glorious King.

In the midst of the unavoidable hinderances attendant upon our testimony, our own great inefficiency and imperfections, we have much reason to record and publish the goodness of our God. A steady increase of our numbers, attended, we believe, with an unabated devotion to our distinctive principles, and with a goodly measure of attention to the ordinances of religion in their proper spirit among our people, gives hope that the Most High vouchsafes graciously to countenance our labours and listen to our prayers. Although several of our stated members are absent, our present Synod numbers forty-six ministers and thirty-four ruling elders; these, with a goodly number of probationers and students, give an additional interest to the scenes and prospects of our meeting.

Our theological seminary was dissolved at our last meeting, and our students have prosecuted their studies since under the care of Presbyteries. We are sensible that this system does not furnish the accuracy and entireness of mental training that a well qualified and conducted seminary affords—nor can it bestow that finish in the outward furniture of the public speaker, which is desirable: it lacks besides the great advantage of well directed emulation and fellowship in improvements. Still we trust that our students and probationers are acquiring and will carry forth with them the refreshing doctrines which gladden the heritage of our God, will be stimulated by a hearty purpose to acquire for themselves and their hearers an ever growing acquaintance with the mysteries of the kingdom of heaven, of which they are to be the appointed stewards, and through the goodness of Him who has received gifts for men, will be qualified wisely and faithfully to fill the places vacated by their fathers, as these are successively gathered to their people. Zion's encouragement is the promise of her redeeming Head: "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

We have to deplore, nevertheless, a lack of zeal in the youth of our church for the ministry. In proportion to our numbers, few seem disposed to say, "Here am I, send me." The number of our vacancies and the extent of missionary ground we occupy and might extend, together with the pecuniary aid afforded by the church, is greater than the means we have of supplying the destitute with the word of life.

In the condition of the church and of society generally around us, we see few, or rather no indications of national reform. Some forms of immorality appear to be on the increase, but whilst many evils in our social state are assailed separately by earnest effort, and much good is purposed and sought to be done by Christian liberality and zeal, scarcely any thing is attempted in the organic forms which God has revealed. The civil institutions of our land contemplate no higher end than the temporal aggrandizement and prosperity of the nation in wealth and power, and all or almost all that is done by the church, is through associations in which ministerial and lay power are exercised with little regard to the divinely appointed order of Zion's King. The favourite object of each seems to be prosecuted with an earnestness and liberality which claims our admiration, and whilst all give evidence of the various practical workings of Christianity in discovering to lost man his necessities, and some faint disclosure of a remedy, they are too frequently and extensively abortive, and illustrate how little mankind can accomplish, when "they walk in their own counsels." The Bible society and its numerous auxiliaries steadily advance in the great work of spreading among the nations the written word, which we trust is ominous of future good and preparatory of a better day. It ought not to be overlooked, that the two nations, Great Britain and America, which have been employed pre-eminently in this honourable service for nearly half a century, have in that period been singularly favoured in the providence of God, and are probably at this period far in advance of all other nations in every thing that contributes to the elevation and improvement of man, and the melioration of his condition. Wealthy and powerful associations for the distribution of religious tracts, and for missionary labours, foreign and domestic, in every accessible part of the world, are actively employed, and of late the American and Foreign Christian Union,—whose avowed object is particularly to carry the written word of God and a purer form of the gospel to the victims of papal delusion and oppression, in this country and throughout Europe—is rapidly rising in resources and power to occupy a place side by side with the older associations, who have long claimed the regard and devotion of the churches. In every direction, protestant Christendom exhibits the most extraordinary activity. Our consolation is, that all is controlled by our glorified Redeemer and King, and must at last issue in the acknowledgment and honour of the testimony for his crown in Zion and over the nations which we

now hold amidst such obscurity and infirmity. But, brethren and fathers, "here is the patience of the saints" where they are "who keep the commandments of God and the faith of Jesus." Let us be diligent in our sphere, and trustful lookers on and observers of that adorable and awful Providence, which is steadily advancing to an end, so fraught with glory to God and consolation to his redeemed, when he shall build up Zion and appear in his glory, and entertain an unflinching confidence that it will be done. Our part seems singularly dictated in those remarkable words of Christ, "Behold, I come quickly; hold fast what thou hast, that no man take thy crown."

It cannot, however, be denied, that while there is such an activity in the churches and such remarkable indications of liberality and devotion to the outward spread of Christianity, we see in our own land every where around us, the workings of infidelity in various and insidious forms: we see also the sacredness of the Christian name tinged with hateful lightness in the worship of God, indifference to his truth, and an alarming prevalence of worldly-mindedness. Costly structures for religious assemblies, with every provision to please the eye and gratify the ear, give great reason to dread that a fastidious taste, corrupt and earthly, carries more to the falsely named sanctuary of God, than a holy and earnest desire of the soul to meet with and worship the Most High at his footstool. We have reason to tremble, lest, carried away by examples so numerous and so near, we forget "with whom we have to do." Happy will it be for us, dear fathers and brethren, if in an age so marked with trial, we shall succeed in cultivating in ourselves, and illustrating before our people, that exemplary piety, which marks "the few names even in Sardis, which have not defiled their garments," and to whom our blessed Redeemer holds out the assurance: "They shall walk with me in white, for they are worthy."

We notice with much pleasure the expressions of a kind Providence in your condition. We most cheerfully reciprocate your fraternal goodwill, and earnestly desire, dear fathers and brethren, that the threefold cord of the Scottish, Irish, and American Synods, may long and firmly bind in faith and love towards our Lord Jesus Christ, and to one another, the testimony we have thus far been honoured to hold together. Let our mutual prayers for this end be frequent and fervent.

We remain, dear fathers and brethren, with all affection and respect, yours in the testimony of Jesus,

JAMES CHRYSTIE, *Chairman of Committee of Foreign Corr.*

The Moderator and Clerk were directed to sign and forward this, and also the letter to the Scottish Synod. No. 11. Protest and appeal of T. C. Loudon was taken up and read.

Adjourned, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent—M'Farland, Trumbull, Ramsey, S. M. Willson, who soon came in. Minutes read and approved. *Resolved*, That the members of Synod will meet tomorrow morning at eight o'clock for devotional exercises.

J. Dodds stated that he had a small sum of money in his hands given for the purpose of a Jewish mission, and to be presented to Synod with that design. *Resolved*, That it be returned to Mr. Dodds to apply according to the will of the donor. Committee on Presbyterian Reports reported in full—report accepted, and laid upon the table for the present.

The business before the court at the adjournment was resumed, when Mr. Loudon was heard in enforcing his appeal. Presbytery was then heard. The appellant rejoined. A few remarks were made

on behalf of the Presbytery. The parties were then removed. While this subject was under discussion, the rule requiring an adjournment at 6 o'clock was suspended. It was then

Resolved, That the appeal be sustained, and the decision of the Presbytery be reversed.

Adjourned with prayer, to meet to-morrow at 9 A. M.

Same place, June 2d, 9 A. M.

Synod met, and was constituted with prayer. Absent—J. Boyd, R. Johnson, M'Donald, Ramsay, Stott, who soon came in; S. M. Willson, by indisposition. Minutes read, amended, and approved. Special committee on non-fulfilment of supplies reported—report accepted, considered article by article, amended and adopted, and is as follows:—

Report of Committee on Non-fulfilment of Supplies.

The committee appointed to inquire respecting the non-fulfilment of supplies, respectfully report, that in the case referred to by the New York Presbytery, neither the Lakes Presbytery, nor the person appointed to supply, had notice of the appointments of the committee till too late to comply with the requisition.

In the case referred to by the Illinois Presbytery, the person appointed to supply gives as a reason for non-fulfilment, "that the winter set in, and the people where he was pressed him to remain;" which reason Synod cannot sustain. Respectfully submitted.

ANDREW STEVENSON, *Chairman.*

Resolved, That the committee to distribute supplies be continued, with the exception that J. C. Boyd be substituted for R. Hutcheson, as the member for the Lakes Presbytery; and that J. M. Willson be added as the member from the Philadelphia Presbytery.

Resolved, That a committee be appointed to prepare a set of rules for the conducting of ecclesiastical business, such as the conducting of elections, the making out of calls, the managing of trials, the carrying on of appeals and complaints, and other matters of a kindred character. J. M. Willson, D. Scott, and J. Stevenson, said committee.

A. M. Milligan presented certain resolutions, which were laid upon the table for the present.

No. 24 was taken up and read, and all the papers from the Presbytery of Illinois, relating to the affairs of Old Bethel congregation, were read for the information of Synod.

Resolved, That all the papers just read lie upon the table for the present, except No. 22, being the petition for a separate organization.

Adjourned, to meet at 3 P. M.

Same place, 3 P. M.

Synod met, and was constituted with prayer. Absent—J. Chrystie, W. F. George, Love, M'Farland, D. Wallace, R. Z. Willson, J. C. K. Milligan, who soon came in, S. M. Willson, by indisposition, and D. Boyd. J. Middleton had leave of absence during the remainder of the sessions. *Resolved*, That Synod will adjourn, finally, from its present sessions, this evening. The following reasons of dissent from a decision of Synod in the case of the commission to Miami were presented by J. Chrystie and others.

Reasons of dissent by J. Chrystie and others from a vote of Synod.

The undersigned dissent from the vote of Synod disapproving the action of the Commission appointed to organize the petitioners from Miami Congregation, in so far, first, as they received members without certificates, and without any application being made for them; secondly, as they received persons under censure without removing that censure: Because—

1. The case was judged by Synod to be an extraordinary one, and the Commission did all that under the circumstances could have been reasonably expected.

2. Acting under the express direction of Synod "to receive any other members who may wish to be connected with the new organization, and that the said Commission be authorized to adjudicate finally any case of discipline in which such applicants for admission may be involved at the time of making the application for admission" [see printed minutes Ref. Pres., page 132.] Commission did take such cases under consideration, and adjudicated them according to the direction of Synod, so far as evidence could be obtained.

James Chrystie, M. Roney, T. Hannay, S. Sterret, R. Sterret, R. J. Guthrie, J. Shaw, J. Boyd, Samuel O. Wylie, J. Huston, A. Bowden, Thomas Sproull, Joshua Kennedy, John Galbraith, R. Dodds, J. Kennedy, Joseph Hunter, S. Bowden, J. W. Shaw, J. Carson, James Beattie, J. C. Ramsey, J. Crozier, J. Newell.

The following reasons of dissent from the action of Synod in the case of the Rochester congregation were presented by T. Sproull and others.

Reasons of dissent by T. Sproull and others, in reference to the papers from Rochester Congregation.

The undersigned dissent from the vote of Synod on the preamble and resolution in reference to the papers from Rochester Congregation.

1. Because it did not clearly appear that a majority of the congregation were in favour of changing the mode of managing their temporalities, as seems to be intimated in the preamble. Had this been the case, and had Synod made this the ground of its action, we would not have objected, believing that this is a matter to be determined by the congregation.

2. Because the action of Synod makes deacons the mere agents of the people, inasmuch as those who administer the temporal affairs of the congregation must necessarily be under its direction.

3. Because, in our judgment, the measure adopted is calculated, under the circumstances, to increase the difficulties in the congregation instead of removing them, and to renew throughout the church the excitement which had, to a great extent, subsided.

Thos. Sproull, J. Galbraith, S. Bowden, J. Crozier, R. J. Dodds, Jos. Hunter, J. Shaw, R. J. Guthrie, Jas. Kennedy, Jos. Boyd, T. Hannay, A. Bowden, James Beattie, J. C. Ramsey, S. O. Wylie, M. Roney, D. Boyd, R. Sterret, J. Carson, S. Becket, J. Love, John Wallace, J. Huston.

Resolved, That committees be appointed to prepare and report answers to the above reasons of dissent. J. M. Willson, Carlisle, and M'Crea, committee to answer the former; A. Stevenson, A. M. Milligan, and J. Wiggins, to answer the latter.

The Committee on Statistical Reports reported—report accepted, adopted, and ordered to be published in the Reformed Presbyterian and Covenanter.*

The Committee on Finance reported—report accepted, and laid

upon the table for the present. The business under consideration at the adjournment was resumed, viz., the petition for a new organization in Old Bethel congregation, Illinois. Joseph Keys was heard as commissioner on behalf of the petitioners for a new organization. Rev. James Wallace, the pastor, was heard in opposition. Mr. Keys made a few remarks in reply, and replied to a few interrogatories. The parties were then removed, when it was *Resolved, unanimously*, That the petition for a new organization be not granted.

No. 17. Complaint of James W. Ritchie against a decision of the Illinois Presbytery was taken up, and the complaint dismissed. No. 24. Reference from Illinois Presbytery was taken up, when it was *Resolved*, That the course pursued by the party seeking a new organization since last Synod is altogether unjustifiable—this action to be a final disposition of the matters contained in this paper.

The report of the Committee on the Theological Seminary was taken up, and considered article by article, amended and adopted, and is as follows:—

Report of Committee on the Theological Seminary.

The committee on the Theological Seminary respectfully report, that while all admit the necessity of such an institution to the prosperity of the church, yet they find little interest manifested in the subject. The presbyterial reports do not even refer to it. Without the limits of the Lakes Presbytery only two theological students are reported. And to your committee there appears to be great apathy respecting the education and increase of the ministry. The debt still due the former professors seems also to be an obstacle in the way of reorganizing the Seminary at present—and your committee would recommend the adoption of the following:

Resolved, 1. That at present it is inexpedient to reorganize the Theological Seminary.

Resolved, 2. That diligent efforts be made by the church to liquidate the debt due to former professors—that this obstacle may be removed.

Resolved, 3. That Presbyteries be directed to take this subject under consideration, and report at next meeting on the propriety of reorganization, the location desirable, and the amount of funds which each will guaranty either to endow the professorship or otherwise support the institution.

Resolved, 4. That the students in the interim remain, as at present, under their respective presbyteries, who are enjoined to exercise a careful supervision over their theological education. All which is respectfully submitted.

ANDREW STEVENSON, *Ch'n.*

T. Sproull stated that he now releases all dues to him on the Seminary account.

The rule requiring an adjournment at 6 P. M. was suspended.

No. 31. Protest and appeal of J. M'Clurkin from a decision of the Illinois Presbytery, was taken up and read.

Synod had a recess until 7½ o'clock, P. M.

After recess, Synod came to order. Business under consideration resumed. The parties were heard, when it was *Resolved*, That the appeal be sustained, and the decision of the Presbytery reversed. The special committee on modifications of rates of paying supplies, &c., reported. Report accepted, considered article by article, and adopted. It is as follows:—

Report of Special Committee on Report of Rochester Presbytery.

The committee to whom was referred so much of the report of the Presby-

tery of Rochester as refers to a modification of the present rate of paying supplies to mission stations, and the transference of moneys from Presbyteries to Synod's treasurer, report as follows:—

1. That instead of paying supplies six dollars per Sabbath and travelling expenses, that said supplies be paid seven dollars per Sabbath.

2. That instead of remitting all moneys to Synod's treasurer, Presbyteries shall report to said treasurer what moneys have been raised—what amount is required for Presbyterian purposes; and should there be an overplus, to remit the same to Synod's treasurer.

D. SCOTT, *Chairman.*

No. 5. Reference from Presbytery of the Lakes, embracing a petition by members of Utica congregation for the dissolution of the pastoral relation between that congregation and the pastor, A. M'Farland, and also a remonstrance against this, was taken up and read, when it was *unanimously Resolved*, That the petition be not granted.

The report of the Committee on Finance was taken up and considered article by article, amended and adopted, and is as follows:—

Report of Committee on Finance.

The Committee on Finance report—

1. That the following sums have been received for the purpose of defraying the travelling expenses of the members of Synod:—

From 1st Congregation, Philadelphia, \$34 00; Old Bethel, 10 00; Salt Creek, 10 00; Topsham, 10 00; York, 12 90; Newburgh, 20 00; Bethel, 20 00; St. Louis, 10 00; Rehoboth, 16 00; Union and Pine Creek, 13 00; Camp Run and Slippery Rock, 10 50; Sandusky and Loudon, 13 00; White Lake, 10 00; Lisbon, 10 50; New Alexandria, 14 50; Brush Creek, 12 75; 2d Philadelphia, 19 13; Ryegate and Barnet, 14 00; Allegheny, 17 50; Londonderry, 15 00; Beaver and Jackson, 10 00; Macedon, 10 00; Sterling, 13 00; Garrison, 10 00; Kortright, 10 00; Coldenham, 5 00; Princeton, 11 60; Greensburgh and Clarksburgh, 11 50; 2d New York, 71 46; Monongahela, 10 21; Linn Grove, &c., 10 00; Miami, 10 00; Wilkinsburgh, 17 00; Conococheague, 10 00; Elkhorn, 10 00; Rochester, 16 00; 2d Miami, 10 00; 3d New York, 27 44; Muskingum and Tomaka, 10 00—Total, \$575 99.

The whole amount of expenses incurred in travelling to Synod is \$786 43. The dividend is 73 per cent. This money has been distributed according to the direction of Synod. Committee recommend that in future those who do not report to the Financial Committee, in the first week of the sessions, the moneys in their hands for travelling expenses, shall forfeit their right to draw from that fund.

2. Your committee have examined the reports of Synod's treasurer, the treasurer of Foreign Missions, the treasurer of Domestic Missions, the treasurer of the Theological Seminary, and of the committee on the publication of the Testimony, and finding them correct recommend their publication.*

3. Committee have examined the account of Rev. A. Stevenson on the Home Mission Fund and Theological Library Fund, found it correct, and therefore recommend its publication.† Mr. Stevenson asked whether the balance of the Education Fund remaining in his hand at the time of the disorganization of the Seminary, should be paid to the Home Mission Fund? Committee would say that according to the will of the donor it should be so appropriated.

4. Your committee have examined paper No. 24, being a statement by the executors of the will of Mary White, Rochester, to the effect that she (Mary White) had bequeathed to the Synod of the Reformed Presbyterian church, one house and lot in the city of Rochester, estimated to be worth \$600 00;

* See Appendix B, C, D, E, F.

† Appendix G.

also she had bequeathed to Synod \$500 00 secured by mortgage, of which it seems there will be \$250 00 available after the payment of all claims. This money is to be kept in a fund, and the avails to be appropriated to young men unable to prosecute their studies for the ministry. Committee recommend that Synod accept the bequest, and appoint Hugh Robinson and James Campbell to hold it in trust, accumulating interest, subject to its order.

5. Committee farther report that there is now in the hands of the chairman \$75 00 of the Home Mission Fund, received from Rev. A. Stevenson, and recommend that it be paid to the treasurer of the Home Mission Fund.

All of which is respectfully submitted.

J. M. McDonald, *Chairman.*

Resolved, That Mr. John Carothers, ruling elder of the 1st congregation, N. Y., be substituted on the Committee on Seminary Funds in the room of John Nightingale, and that the committee be continued.

Resolved, That A. Stevenson be receipted in full until May 1st, 1853, for interest on bonds which he holds.

J. W. Shaw stated that he had received \$2000 in N. Y. 5 per cent. city bonds in trust, the interest to be applied in aiding students in the Theological Seminary, if it be revived, and to the Home Mission Fund in the mean time. On motion accepted. James Wallace stated that a bequest of \$50 had been made by a member of Old Bethel congregation to the Theological Seminary.

Report of Committee on Presbyterial Reports was taken up, considered article by article, amended and adopted, and is as follows:—

Report of Committee on Presbyterial Reports.

The Committee on Presbyterial Reports respectfully report that we have carefully examined the reports of the various Presbyteries, and find in them much to encourage. Our boundaries are enlarging, and labourers entering the field.

Your committee would recommend, 1, That the old Philadelphia Presbytery be resuscitated with its former limits.

2. That Rev. Joseph Henderson and Mr. Joseph M'Cracken be assigned to the Rochester Presbytery; Messrs. William Milroy, and John Crawford to the New York Presbytery; J. J. M'Clurkin and J. M. Armour to the Illinois Presbytery; Rev. O. Wylie and Messrs. D. M'Kee, and Robert Reid to the Pittsburgh Presbytery; and Rev. J. Neil and Messrs. J. R. W. Sloane, Boyd M'Cullough and J. S. T. Milligan to the Lakes Presbytery; and that Mr. J. R. Thompson repair to the Lakes Presbytery at his own convenience.

3. That inasmuch as at least five more labourers are required by the various Presbyteries than are reported to your committee, we would recommend that this Synod extend all aid and encouragement in their power to such young men as are looking forward to the work of the ministry to come up to the help of the Lord; and that a committee be appointed to prepare an address to qualified young men, urging upon them the duty, in view of the greatness of the field, and the fewness of labourers, of devoting their labours to the service of Christ in the work of the ministry.

4. That Synod grant particular aid to the Lakes Presbytery for the vigorous prosecution of the Canada mission in the south-west part of Canada West.

Respectfully submitted.

A. M. MILLIGAN, *Chairman.*

J. Chrystie, J. M. Willson, and J. C. Ramsey, were appointed said committee.

The following answers to reasons of dissent by J. Chrystie and others were reported and adopted:—

Answer to Reasons of Dissent by J. Chrystie.

The committee to answer reasons of dissent by J. Chrystie and others respectfully report: as to their *first* reason; Synod has never judged this to be an "extraordinary case." 2. That no case could well be so extraordinary as to warrant the organizing into a new congregation individuals neither certified nor asking certificates. There was a session there, from which certificates might at least have been asked. In view of these facts we state, 3, That the commission did not do "all that in the circumstances could reasonably have been expected."

As to their *second* reason, it is enough to say that it appeared before Synod that the commission received persons against whom libels had been sustained, the trials upon these libels issued, and censure adjudged, without in any way removing these acts of censure—in other words, the commission did not do what Synod ordered—did not adjudicate these cases. In some of these cases appeals had been taken to Presbytery and there decided. Hence, the commission, in receiving these persons under censure, treated the proceedings of the session and of the Presbytery with the greatest disrespect, and were consequently justly liable to the disapprobation of the Synod.

JAMES M. WILLSON, *Chairman.*

The following answers to reasons of dissent by T. Sproull and others were reported and adopted:—

Answer to Reasons of Dissent by S. O. Wylie and others.

To the first reason we answer, 1st, that Synod has already decided, by a unanimous vote, that the congregational trustee is no part of our covenanted uniformity. 2d. That even congregations have no right to manage their temporalities, except in obedience to the law of Christ. 3d. That it was clearly shown, that at a meeting of the congregation called for this purpose, a fair majority was in favour of the scriptural deacon.

To the second reason we answer, that if this reason be correct, then the Apostles were the "mere agents of the people," for they received and distributed the funds of the church. Acts iv. 35.

To the third reason we answer, it is not the carrying out of the good order of the Lord's house that has caused the difficulties in the church and in our congregations, but the captious resistance of minorities to the will of majorities, and resistance to the divine institution of the deacon. The ordinances and institutions of the Lord's appointment are not for destruction, but for edification. Human inventions have caused all our troubles. "It is not I that have troubled Israel, but thou and thy father's house."

Respectfully submitted.

ANDREW STEVENSON, *Ch'n.*

Resolved, That J. Chrystie, D. Scott and J. M. Willson be directed to publish the portions of the argumentative testimony assigned to them respectively, as soon as practicable—the expense to be defrayed out of the Literary fund.

Resolved, That the sum of \$5, contributed by Mr. John Beattie, for a Canada Mission, and \$11 from Elkhorn Congregation, for missionary labours among the fugitives from slavery, in Canada West, be transmitted to the Presbytery of the Lakes, to be used by it according to the will of the donors.

No. 20. Petition from Macedon congregation, on the subject of covenanting, and the item of unfinished business on the same subject, were taken up: No. 20 read, when it was resolved that a special committee be appointed to report in regard to this subject at next meeting of Synod, including a draft of a Covenant. J. Chrystie, A. Stevenson, J. Wiggins, said committee.

No. 21. Taken up, read, and laid upon the table. The special Committee on a part of the report of New York Presbytery report. Report accepted and adopted, and is as follows :

Report of Special Committee on Legislation on Intoxicating Drinks.

Your committee to whom was referred the subject of civil legislation against the traffic in ardent spirits, respectfully report the following for the adoption of Synod:

The church of Christ is a divinely instituted association, organized, not only for the conversion of sinners and sanctification of saints, but for the reformation of society; and, as a reformatory association, she should be in advance of the world in all reformatory movements. In the temperance reform we would not only be active, but, until the object of that reform is accomplished, would use all the means in our power to give a proper direction to the efforts put forth by others. We would not close our eyes to the fact that the tide of intemperance, now flooding this land, is truly alarming, calling not only for mourning and commiseration, but for greater activity on the part of the church to stem that torrent, that the appalling amount of crime and misery, consequent upon the use of intoxicating drinks, may be speedily diminished, and the evil wholly removed.

The principles involved in the law of the church, and particularly set forth in the action of this Synod in 1841, should be carried out in civil legislation so as to forbid, and wholly prevent, the traffic in intoxicating drinks as beverages. Civil government is intended, among other objects, to protect the people against the wrongs inflicted by venders of ardent spirits. This can be done effectually only by utterly prohibiting the traffic. Therefore,

Resolved, 1. That we hail with joy the efforts that have been made recently in several of the States, to suppress entirely the traffic in intoxicating drinks, and we earnestly hope that the work may go on until there be no place where license will be given, or the protection of law afforded to that traffic, so wicked and so ruinous in its consequences.

Resolved, 2. That this Synod gives its hearty approbation to the principles involved in the law commonly called the Maine Liquor Law, viz.: The right and the duty of civil government to wholly prohibit the sale of intoxicating drinks, except for medicinal, chemical, mechanical and sacramental purposes.

Resolved, 3. That in the temperance reform we depend wholly upon the Spirit of God for success, and regard the gospel of Jesus Christ as the only efficient means of permanently removing the evil.

JAS. M. WILLSON, *Ch'n.*

The Report of the Committee of Discipline was taken up; and the last item,—the only one not already acted on, being a report upon paper No. 37, was laid upon the table. The Report of the Committee on the records of the New York Presbytery taken up, and again laid upon the table. Leave was given to withdraw No. 25. It was withdrawn.

Resolved, That the Minutes be published in the Reformed Presbyterian and Covenanter.

Resolved, That the subject of discourse by the Moderator, at the opening of the next session of Synod, be "Home Missions." S. O. Wylie was appointed the Moderator's alternate.

Resolved, That a committee be appointed to report at next meeting a course of instruction for Theological Students; that the present law on that subject remain in force in the mean time. D. Scott, Hutcheson, and Aiton, said committee.

Adjourned with prayer, and singing the 133d Psalm, to meet in the city of Allegheny, the fourth Tuesday of May, 1855, at 7½ P. M.

JAMES M. WILLSON, *Clerk.*

WM. L. ROBERTS, *Moderator.*

APPENDIX.

APPENDIX A.

The Committee on Statistical Reports present the following :

PASTORS.	CONGREGATIONS.	Increase.					Decrease.					
		Elders.	Deacons.	Families.	Communicants.	Certificates.	Examination.	Censure.	Death.	Dismission.	Mited.	Baptisms.
A. Stevenson,	2d New York,	6	7	139	346	26	55		11	14		44
R. Z. Willson,	Craftsbury,	5	3	43	73			3				14
N. R. Johnston,	Topsham,			26	45		3					
Jas. M. Beattie,	Rygate & Barnet,	5	5	67	162		16		4	2		22
	3d Philadelphia,	4	4	22	52	3	17		2	5		3
J. B. Williams,	Whitelake,	4	3		53		10			2		10
S. O. Wylie,	2d Philadelphia,	4		75	241	19	48					35
S. Carlisle,	Newburgh,	7	3	62	158	13	21		2	16		20
Jas. Chrystie,	1st New York,	7		98	247	21	22					22
Jas. M. Willson,	1st Philadelphia.	6	5	125	262	11	33					21

Respectfully submitted,

S. O. WYLIE, *Chairman.*

STATISTICS OF ROCHESTER PRESBYTERY.

PASTORS.	CONGREGATIONS.	Increase.					Decrease.			
		Elders.	Deacons.	Families.	Communicants.	Professions.	Certificates.	Deaths.	Dismissions.	Baptisms.
J. Middleton,	Lisbon,	3	2*	32	70	6	4	3	3	12
D. Scott,	Rochester,	3	0	54	105	9	3	6	9†	22
J. Newell,	Syracuse,	4	3	24	43	17	2	2	1	11
R. Johnson,	Toronto,									
S. Bowden,	York,	7	0	55	138	12	8	9	3	12
W. L. Roberts,	Stirling,			31	62	2		1		13

PITTSBURGH PRESBYTERY.

		Increase.			Decrease.	
H. C. McClurken,	Salt Creek,	9	6	63	165	
John Galbraith,	Union, &c.	6		56	130	30
						19
						23

APPENDIX B.

W. Bradford, Treas., in account with the Synod of the Ref. Pres. Church.

		DR.
1851.		
May 25,	To balance in treasury per last report,	\$213 04
June 9,	To cash from Greensburg and Clarksburg, per J. M. Willson,	10 00
" "	" " James Stitt,	10 70
" "	" " Rygate & Barnet, by Rev. J. M. Beattie,	12 00
" "	" " Southfield, by Rev. J. Neill,	5 00
" "	" " J. Sterritt, D. Gregg, and A. M. Milligan,	16 00
" "	" " Rochester, by Rev. D. Scott,	8 00

* Three more deacons have been recently elected, but are not yet ordained.

† A further decrease of 8, 6 of whom are known to be in other churches.

‡ Three Presbyteries gave in no statistical reports, and except the Rochester, the above are very defective.—(Ed.)

June 20,	To cash from Brookland, &c., per Rev. S. O. Wylie,	10	50
" "	" Rev. J. Blackwood, per do.,	-	6 00
Aug. 4.	" Jas. Wallace, Sparta, per Rev. J. M. Willson,	1	00
1852.			
July 20,	" First Cong. New York, per Rev. S. O. Wylie,	10	50
Sept. 23,	" W. Bradford, Testim'y, 3 65; Church Gov. 0, 74, 4 39		
1853.			
April 19,	" Rev. S. O. Wylie, for Testimony,	-	1 20
April 30,	" W. Bradford, for Testimony,	-	4 10
May 12,	" D. Gregg, per Rev. S. O. Wylie,	-	26 15
" "	" To interest up to 1st of January last,	-	23 09
" 14,	To cash from Rev. J. Galbraith, per Rev. S. O. Wylie,		3 30
" "	" Mr. Wm. Brown, " " "		2 75
" 17,	" Argyle congregation, per Rev. J. M. Willson,		6 00
			\$377 22
			CR.
1851.	June 11, By discount on uncurrent notes,	-	75
1852.			
July 23,	" " " " " " " " " "	-	15
1853.			
May 13,	" " " " " " " " " "	-	30
May 18,	" " " " " " " " " "	-	15
			1 35
Balance in treasury,			375 87
			377 22

Fund for superannuated ministers.

1851, May 22,	To balance in treasury per last report,	-	144 32
1852, Jan. 1,	Interest up to this date,	-	5 76
1853, Jan. 1,	" " " " " " " " " "	-	6 00
			\$156 08

1849, June 1,	To Cash received from Rev. Jas. Beattie, as per last report,	-	200 00
1851, July 8,	To cash, interest received on the above,	-	24 00
			224 00

There is nearly two years' interest due on the above 200 dollars, which I have not yet received. Errors excepted.

Philad., May 18th, 1853. W. BRADFORD, *Synod's Treasurer.*

APPENDIX C.

Report of the Treasurer of Foreign Mission Fund.

NEW YORK, May 24th, 1853.

To the Moderator and other remanent members of the R. P. Synod, to meet in New York May 24th, 1853, your Treasurer of the Foreign Mission Fund would report the following:

1851.		DR.
May 19.	By balance due Synod,	\$189 44
June 16.	" Salt Creek congregation,	3 00
	" Interest up to and including Dec. 30th, 1853,	23 25

Balance due Synod,	\$215 69
All of which is respectfully submitted.	HUGH GLASSFORD, <i>Treas.</i>

APPENDIX D.

Report of the Treasurer of Domestic Missions.

To the Synod of the Reformed Presbyterian church, to meet in New York, on the 4th Tuesday of May, 1853,

	DR.
1851.	
July 15, By cash received of Rev. A. Stevenson, being interest on bond held by him in trust,	50 00
Oct. 13, By cash received of Rev. M. Roney, interest do. do.	60 00
“ 14, By cash received of Mr. J. Wiggins, Treasurer of New York Presbytery,	80 00
“ 24, By cash rec'd of Mr. H. Robinson, Treasurer of Rochester Presbytery,	60 00
1852. May 18, By cash rec'd of Mr. H. Robinson, Treasurer of Rochester Presbytery, by remittance,	72 48
June 28, By cash rec'd of Rev. A. Stevenson, interest on bond held in trust,	75 00
July 21, By amount collected by Lakes Presbytery, and by them retained,	116 35
Aug. 30, By cash rec'd of Rev. M. Roney, interest on bond in trust,	60 00
Nov. 18, By amount collected by Lakes Presb., and retained,	60 00
	633 83
1851.	CR.
Nov. 6, To cash remitted to Mr. H. Robinson, Treasurer of Rochester Presb., by order of Fiscal Committee,	75 00
“ To cash paid Rev. J. M. Willson for printing 1000 copies of committee's address on domestic missions, by order of Fiscal Committee,	4 00
1852. May 31, To cash remitted to Mr. H. Robinson, Treas. of Rochester Presb., by order of do.	125 00
July 21, To cash remitted to Rev. Josiah Dodds, Treasurer of Lakes Presb., by order of do.	100 00
“ To amount allowed said Presbytery to retain of their own collecting,	116 35
Aug. 30, To cash paid Rev. M. Roney for printing 1000 copies of committee's address on domestic missions, by order of do.	3 25
Nov. 18, To cash remitted to Rev. Josiah Dodds, Treasurer of Lakes Presbytery, by order of do.	50 00
“ To amount allowed said Presbytery to retain collected by them,	60 00
Balance in Treasury,	100 23
	633 83

All which is respectfully submitted.

WILLIAM BROWN, *Treas. of Dom. Mis.*

APPENDIX E.

Report of the Committee on Seminary Funds.

To the Moderator and other members of the Synod of the Reformed Presbyterian Church, to meet in New York, May 24th, 1853.

The Chairman of the committee appointed at your last meeting, to devise and recommend a plan of making collections to liquidate the debt due the professors, and also to raise the sum of four hundred dollars as an annual salary to Dr. Willson as emeritus professor, respectfully report—

That the committee met on the 12th July, 1852, at the house of Andrew Knox. All the members present. The following plan was unanimously adopted:

1. It is suggested that two collections in each year be taken up in all our congregations, until the next meeting of Synod, one to pay the debt due the professors, and the other to pay the salary of Dr. Willson.

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

3. Remittances may be sent to any one of the committee, and they will be duly acknowledged.

Committee have received the following sums:

Salary of Emeritus Professor.

1851.		
August,	Joseph Henderson, - - - -	\$5 00
"	Members of society, John Houston, Coldenham, -	4 00
Dec. 17,	Newburgh, per E. Weir, - - - -	23 50
" 25,	Southfield, per A. Stevenson, - - - -	7 00
1852, Jan. 2,	Sterling, per Dr. Roberts, - - - -	13 00
Jan. 8,	Lisbon, per J. Middleton - - - -	5 00
Jan. 22,	John Houston, Coldenham, - - - -	2 00
"	Samuel Arnot, " - - - -	2 00
"	Samuel Frazer, " - - - -	2 00
Jan. 31,	2d New York, per Deacons, - - - -	34 78
Feb. 16,	Fayetteville, " J. Kennedy, - - - -	8 78
"	White Lake, " J. B. Williams, - - - -	8 00
March 1,	Craftsbury, " R. Z. Willson, - - - -	6 23
March 4,	3d Philadelphia, per J. M. Willson, - - - -	3 43
"	1st Philadelphia, " - - - -	15 57
"	Bovina, " - - - -	9 00
March 10,	York, per A. Knox, - - - -	17 25
"	Allegheny, per A. Bowden, - - - -	16 68
"	Brush Creek, per A. Hutcheson, - - - -	8 00
July 9,	Rochester, - - - -	10 00
July 11,	Rev. J. Milligan, - - - -	10 00
July 22,	Cherry St., Philadelphia, per J. M. Willson, - - - -	10 00
Sept. 11,	Salt Creek, per H. P. McClurken, - - - -	13 45
Oct. 18,	2d Philadelphia, - - - -	25 69
Dec. 5,	Newburgh, per S. Carlisle, - - - -	20 00
Dec. 10,	Little Beaver, per J. M. Willson, - - - -	9 60
Dec. 16,	Craftsbury, per R. Z. Willson, - - - -	4 73
Dec. 31,	John Wiggins, - - - -	1 00
"	Fayetteville, per J. Kennedy, - - - -	10 00
1853, Jan. 26,	Cherry St., Philadelphia, per J. M. Willson, - - - -	18 57
Feb. 14,	2d New York, per Deacon, - - - -	50 00
"	Brush Creek, per R. Hutchinson, - - - -	8 00
Feb. 18,	Cherry St., Philadelphia, per J. M. Willson, - - - -	11 37
"	New Alexandria, per J. M. Elder, - - - -	10 17
"	Hugh Park, Ohio, - - - -	1 00
Feb. 22,	White Lake, per J. B. Williams, - - - -	6 06
March 16,	Sterling, per A. Stevenson, - - - -	14 00
March 24,	Kortright, per Mr. Spence, - - - -	14 00
May 10,	Topsham, per N. R. Johnston, - - - -	6 11
May 24,	S. & J. Cochran, Pleasant Grove, Ala., - - - -	10 00

1853.			
May 25,	Allegheny, per T. Sproull,	- - - -	14 34
"	Princeton, per J. Stott,	- - - -	8 67
May 25,	St. Louis, per A. C. Todd,	- - - -	5 00
May 26,	Sandusky, per J. C. Boyd,	- - - -	3 00
"	Slippery Rock, per J. Hanna,	- - - -	4 94
"	York, per Mr. Guthrie,	- - - -	13 76
May 27,	Wilmington, per J. Hunter,	- - - -	2 00
"	Monongahela, per J. Houston,	- - - -	6 09
"	Utica, per A. M'Farland,	- - - -	13 50
"	Jonathan's Creek,	- - - -	2 75
May 30,	St. Louis,	- - - -	6 00
June 1,	Miami,	- - - -	9 50

Total for Salary \$541 52

Seminary Debt for J. R. Willson.

1852, Feb. 16,	Fayetteville, per J. Kennedy,	- - - -	\$12 95
April 16,	Allegheny, per A. Bowden,	- - - -	16 08
July 20,	Cedar Lake, per J. French,	- - - -	4 00
Dec. 16,	Craftsbury,	- - - -	6 27
1853, May 19,	Craftsbury, per R. Z. Willson,	- - - -	5 00
May 26,	Slippery Rock, per T. Hannay,	- - - -	4 93
May 27,	Lisbon,	- - - -	5 00
"	Ryegate and Barnet, T. Miss. Soc., per J. M. Beattie,	- - - -	7 00
June 1,	Miami,	- - - -	50

Total for Dr. Willson* \$603 25

CR.

1851, Oct. 21,	paid J. R. Willson, per M. Duke,	\$25 00
1852, Jan. 24,	" " " -	25 00
Feb. 2,	" " Check,	40 00
" 21,	" " J. B. Williams,	8 00
March 1,	" " A. Stevenson,	36 00
April 22,	" " R. Z. Willson,	50 00
July 22,	" " J. M. Willson,	10 00
" 24,	" " " "	50 00
Nov. 5,	" " J. B. Williams,	30 00
Dec. 3,	" " " "	20 00
" 6,	" freight on packages from Cincinnati,	10 87
1853, Jan. 26,	paid J. R. Willson, per J. M. Willson,	18 57
Feb. 16,	" " Mail, Philadelphia,	60 00
" 18,	" " J. M. Willson,	22 54
March 4,	" " " "	35 00
May 25,	" " A. C. Todd,	5 00
" 26,	" " J. M. Willson,	108 91
" 30,	" " " "	38 36
June 1,	" " " "	10 00

Total sum \$603 25

* The following sums were collected and paid to Dr. Willson, but were not intimated to the treasurer in season to appear in the report.

Sept, 1852,	Greensburg and Clarksburgh,	- - - -	\$8 00
May 24, 1853,	" " " "	- - - -	10 50
"	James Neilly,	- - - -	2 50

Rev. T. Sproull, Liquidation Debt.

1852, Feb. 16, Fayetteville, per J. Kennedy,	-	-	\$ 8 27
“ May 25, “ “ T. Sproull,	-	-	11 50
1853, May 27, Monongahela, per J. Huston,	-	-	1 25
“ “ Wilkinsburgh,	-	-	1 00
			22 02
		CR.	
1852, Feb. 16, paid T. Sproull, cash	-	-	\$ 8 27
“ May 15, “ “	-	-	11 50
1853, May 30, “ “	-	-	2 25
			22 02

All which is respectfully submitted,

J. WIGGINS.

APPENDIX F.

Report of Committee on the Publication of the Testimony.

Your committee on the publication of the Testimony respectfully report :
That since our last report there have been copies disposed of viz.: in half calf 21, sheep 6, and 1 in Turkey morocco, leaving on hand at the present time 53 in half calf, 13 in sheep, and 200 still in sheets.

The pecuniary account stands as follows:

The whole expense of printing the Testimony, distributing, &c., as			
per last report,	-	-	\$623 37
Received previously to last meeting, as per do.,	-	-	585 66
			\$37 71
Leaving a balance due the Literary Fund of	-	-	
There has been received since the last meeting of Synod, as per Treasurers report,	-	-	\$78 45
From T. C. Loudon,	-	-	1 25
“ G. Spence,	-	-	1 12½
		Total,	\$80 82½
Leaving a balance in favor of the Testimony acc't at present time of			\$43 11½
All of which is respectfully submitted.		JAS. M. WILLSON, Ch'n.	

APPENDIX G.

A. Stevenson in account with R. P. Synod, Home Mission Fund.

To balance as per last report,	-	-	-	DR.	50 00
May 6, 1852, To cash, interest on bond,	-	-	-		75 00
May 2, 1853, To do do do	-	-	-		75 00
					\$200 00
Amount,	-	-	-	CR.	
July, 1851, By Synod's Treasurer,	-	-	-		\$50 00
June 25, 1852, By do do	-	-	-		75 00
May 27, 1853, By committee on Finance,	-	-	-		75 00
					\$200 00
Amount,	-	-	-		

P. S. At the disorganization of the Theological Seminary, a balance of thirty-two dollars, due to the Education Fund, remained in my hands. (See last report.) Shall this balance be paid over to the Home Mission fund? The words of the donor are: "And if at any time the theological seminary

shall be disorganized, the *donor* wills and *directs* that the principal and interest of the above bond be given to the Reformed Presbyterian Church for Home Missions."

<i>Theological Library Fund.</i>				DR.
To balance, as per last report,	-	-	-	\$111 68½
June 5, 1851, To cash received from Daniel Ewer,	-	-	-	40 00
April 6, 1852, Interest for two years,	-	-	-	12 00
Feb. 15, 1853, One year's interest,	-	-	-	6 00
Amount,	-	-	-	\$169 68½
				CR.
June 9, 1851, By cash paid for Calvin's Books,	-	-	-	\$26 00
Balance in treasury,	-	-	-	\$143 68½
ANDREW STEVENSON.				

THE NEW YORK PRESBYTERY.

This Presbytery met in Newburgh, N. Y., May 20th. The usual opening sermon was dispensed with. All the ministerial members present, except S. M. Willson, J. Henderson, and J. Douglas; and Ruling Elders, James Shaw, *Argyle*; Wm. M'Cracken, *Kortright*; Matthew Park, *Coldenham*; David T. Cavan, *Newburgh*; Jacob A. Long, *2d, N. Y.*; Hugh Glassford, *3d, N. Y.*; James Stevenson, *1st, Philada.*; Adam Lindsay, *3d Philada.*; Clark Brown, *Whitelake*.

Andrew Stevenson was appointed Moderator for the ensuing year; J. M. Willson was continued Clerk, and S. Carlisle was appointed Assistant Clerk.

J. R. Willson, D. D., was received as a member of Presbytery on certificate from the Presbytery of the Lakes; and J. Henderson was, at his own request, certified to the Rochester Presbytery.

Calls.—The call made on Rev. A. M. Milligan, of New Alexandria, by the 3d Congregation, Philadelphia, was sustained as a regular gospel call, and then referred to the Pittsburgh Presbytery, of which Mr. M. is a member.

Presbyterial Visitation.—The committees to visit the congregations of Conococheague, Coldenham, Craftsbury, Topsham, and Ryegate and Barnet, respectively, reported. These reports were, generally, satisfactory.

Commission to visit Baltimore Congregation.—This commission reported that they had issued the libel found at last meeting against C. B. M'Kee, and had judged it proved: that Mr. M. having made acknowledgments, had been admonished by the commission; and that the pastoral relation between him and the congregation had then, according to the direction of Presbytery, been dissolved, and the congregation declared vacant. The report was approved.

It was then stated to Presbytery that Mr. M'Kee had abandoned the Reformed Presbyterian Church, and had connected himself with the Baltimore Presbytery of the Old School Presbyterian Church, that the fact had been published in the newspapers of that body, and that he had addressed a communication to this Presbytery, through a member, de-

clining its authority.* The following preamble and resolution were then adopted:

Whereas, It is a matter *notour* that C. B. M'Kee has abandoned the Ref. Presb. Church, and connected himself with the Old School Presbyterian, and *whereas*, Mr. M. did address a communication to the Moderator of this court, declining its authority, therefore,

Resolved, That C. B. M'Kee, be and hereby is suspended from the exercise of the ministry among us, and from the enjoyment of the privileges of the church.

Students of Theology—Licensure.—Mr. JOHN CRAWFORD delivered a lecture before Presbytery on Rev. i. 4—6, which was unanimously sustained as a piece of trial for licensure. His exercise and additions were referred to a committee, who reported favourably upon them, and their report was adopted. Mr. C. having been examined upon Systematic and Polemic Theology, the Hebrew and Greek Languages, Church History and Government, the examination was sustained, and he was licensed, May 23d, to preach the everlasting gospel as a candidate for the holy ministry.

Mr. JOSEPH BEATTIE, student of the first year, delivered a discourse upon 1 'Thess. v. 10—"Who died for us"—which was unanimously sustained as a highly creditable specimen of his ability and diligence.

It was announced to Presbytery that Mr. WM. THOMPSON, whose trials for licensure were postponed last fall on account of ill health, had not long after the last meeting been removed by death. A committee was appointed, J. Chrystie, chairman, who brought in the following minute respecting this event:

"We have to record the death, since our last meeting, of one of our students of theology, WM. THOMPSON, much to the regret of this court. His disease, a consumption of the lungs, assumed a more violent form, and rapidly progressed until he expired on the 23d of January, 1853."

Fourth Congregation, Philadelphia.—A petition was presented by some members of the Cherry street Congregation for a new organization. Some reasons appearing in their paper reflecting upon the congregation, leave was given their commissioner, Mr. James Stevenson, to withdraw them, which he did, when the petition was granted, and a commission appointed—S. M. Willson, Joshua Kennedy, and Wm. O. Lindsay, of 3d, Philadelphia—to organize the new congregation on the 2d Wednesday of July, at 7½ P. M.

It was also Resolved, That in granting certificates to applicants for dismissal from the Cherry street congregation for the purpose of forming the new organization, the pastor and elders remaining in the congregation shall be regarded as the persons entitled to act. From this resolution S. O. Wylie, A. Stevenson, J. W. Shaw, and J. Kennedy, dissented.

Sessional Records.—The sessions for warding their records were those of Whitelake, Coldenham, Newburgh, Craftsbury, 1st, 2d, and 3d Congregations, New York, and 1st and 3d, Philadelphia. These were examined, and, with some minor exceptions, approved.

Treasurer's Report.—This is as follows, and shows an encouraging condition of the Presbyterial Mission Fund:

* This paper did not reach Presbytery, but the member through whom it was addressed certified to its contents. Ed. Cov.

To the Moderator and other members of the New York Presbytery, to meet in Newburgh May 20, 1853.

The Treasurer of Presbytery's Home Mission Fund would respectfully report:

Oct. 7, In treasury, as per last report, - - -	\$253 51
Ryegate and Barnet Female Missionary Society, per Rev. J. M. Beattie, - - -	12 55
Dec. 10, Topsham Cong. per Rev. N. R. Johnston, - - -	8 25
1853, April, Craftsbury Cong., per Rev. R. Z. Willson, - - -	6 84
May 9, Deacons 2d Cong. N. Y. - - -	87 00
" 10, John Long, Fayston, per N. R. Johnston, - - -	2 00
" 20, 1st Cong. Phila., per Jas. Stevenson, - - -	111 05
" " Ryegate and Barnet Female Missionary Society, - - -	5 59
	<hr/>
	\$486 79

All which is respectfully submitted.

JAMES WIGGINS, *Treasurer.*

Appointment of Supplies.—Few appointments were made by Presbytery, inasmuch as it could not be known until after the meeting of Synod what help would be at the command of Presbytery. The following only were arranged by the Presbytery,—an interim committee being appointed:

J. M. Willson, S. O. Wylie, and Adam Lindsay, of 3d Cong. Phila., to complete the list after Synod.*

The Committee on Supplies reported in part—

"1. S. O. Wylie to moderate in a call in Baltimore when requested to do so by the Session and Congregation, and that the Lord's Supper be dispensed there the 2d Sabbath of September, by S. O. Wylie, assisted by . Kennedy.

"2. J. Chrystie to moderate in a call in the 3d Congregation, N. Y., when requested by the Session and Congregation, and that the Lord's Supper be dispensed there on the 1st Sabbath of October, by J. W. Shaw, assisted by J. Chrystie.

"3. A. Stevenson to visit Boston, and ascertain the prospects there—to preach, if he have opportunity, at least two Sabbaths, and organize such members as may be found there into a fellowship meeting; and that the Interim Committee on Supplies be authorized to send supplies to Mr. S.'s pulpit those days—expenses to be borne out of the Mission Fund.

"4. That the sacrament of the Lord's Supper be dispensed in the 3d Congregation Philadelphia, on the 1st Sab. of Oct., by James M. Willson, with such assistance as he can procure."

This meeting of Presbytery was very harmonious and refreshing. The business was, mostly, issued unanimously; and though diversity of view existed on some points, there was no appearance of ill feeling.

JAMES M. WILLSON, *Clerk of Presbytery.*

Interim Committee of Supplies.

This committee makes the following appointments:

WM. MILROY, 1st Sab. July, *Albany*; 2d and 3d Sabs. July, *Argyle*; 4th and 5th Sabs. July, *Albany*; 1st, 2d, and 3d Sabs. Aug., *3d Congregation, N. Y.*; 4th Sab. Aug., and 1st Sab. Sept., *3d Congregation, Philadelphia*; 2d and 3d Sabs. Sept., *Baltimore*; 4th Sab. Sept., and 1st

* Their action is subjoined.

Sab. Oct., 3d *Congregation, Philadelphia*; 2d Sab. Oct., 4th *Congregation, Philadelphia*.

JOHN CRAWFORD, 3d and 4th Sabs. June, *Albany*; 1st and 2d Sabs. July, 3d *Congregation, N. Y.*; 4th and 5th Sabs. July, 3d *Congregation, Philadelphia*; 1st and 2d Sabs. Aug., *Baltimore*; 3d Sab. Aug., 3d *Congregation, Philadelphia*; 4th Sab. Aug., and 1st Sab. September, 4th *Congregation, Philadelphia*; 3d and 4th Sabs. September, 3d *Congregation, N. Y.*; 1st and 2d Sabs. Oct., *Albany*.

S. CARLISLE, 2d and 3d Sabs. Aug., *Argyle*; 2d Sab. Sept., 3d *Congregation, N. Y.*

J. B. WILLIAMS, 3d and 4th Sabs. Aug., *Albany*; 1st Sab. Sept., 3d *Congregation, N. Y.*

S. M. WILLSON, 4th Sab. July, 4th *Congregation, Philadelphia*.

A. STEVENSON, 2d Sab. July, *Albany*; 1st Sab. Aug., 4th *Congregation, Philadelphia*.

J. W. SHAW, 4th Sab. July, 3d *Congregation, N. Y.*; 1st and 2d Sabs. September, *Argyle*.

J. M. BEATTIE, 5th Sab. July, and 1st Sab. Aug., *Fayston*.

N. R. JOHNSTON, 4th Sab. Aug., *Fayston*; 1st and 2d Sabs. October, *Boston*.

R. Z. WILLSON, 4th Sab. Aug., and 1st Sab. Sept., *Boston*; 2d Sab. Oct., *Argyle*.

JOSHUA KENNEDY, 2d Sab. Aug., 4th *Congregation, Philadelphia*; 4th Sab. Aug., *Baltimore*.

S. O. WYLIE, 3d Sab. July, 3d *Congregation, N. Y.*

J. M. WILLSON, 3d Sab. June, 3d *Congregation, Philadelphia*.

J. CHRYSTIE, 2d and 3d Sabs. July, 3d *Congregation, Philadelphia*.

JAMES M. WILLSON, *Chairman*.

THE LATE SESSIONS OF SYNOD.

Our readers have the minutes of Synod before them; but it may not be regarded as superfluous to comment briefly upon its doings, inasmuch as the record is necessarily very concise, being limited to the bare facts. And—

1. The meeting was a large one. There were eighty members—forty-six ministers, and thirty-four ruling elders; and this, notwithstanding the western sessions were far from fully represented. A full delegation would give considerably over one hundred members.

2. One of the first matters that engaged the attention of Synod was the report of the commissioners to organize the 2d Miami Congregation. This occupied two days; the greater part of the time being taken up by the parties, viz.: the commissioners from the elders and deacons and congregation of Miami, the commission of the new organization, and the ministerial members of the commission. The organization itself was sustained by nearly, if not quite, a unanimous vote. The manner in which it was done, however, was condemned in two particulars—the admission of members without certificates, either had or asked for, and the reception of persons under censure without removing the censure. This action of Synod we regard as highly important. The members, generally, expressed themselves unfavourably as it regards the organization, hereafter, of congregations by synodical commissions. We think that this is at an end. It will be left, in future, where it belongs—to Presbyteries. And

even should Synod, in any case, decree a new organization, it will scarcely go farther than to direct the Presbytery concerned to attend to the details. This is a great step in the right direction. It will tend to keep the table of Synod from being burdened, as it has so often been of late years, with papers of an offensive character connected with the business of new organizations. And, what is hardly less important, this action of Synod will furnish a guide to all who may be employed in making new congregations: it will teach them that they are not at liberty to receive, as members, the uncertified, or such as have not equivalent evidence of their right to church privileges. We hope that the doctrine that by the grant itself of a petition for a new organization, the persons whose names are appended to it are to be regarded as regular members, is now "exploded" in the Reformed Presbyterian Church, and that all who are received into such congregations will be held bound to *show* that they are entitled to the privileges of the church.

We would have been still better pleased, however, had Synod required the 2d Miami congregation to erect their house of worship at a reasonable distance from the house occupied by the old congregation, and not within nearly speaking distance, as they have done. It would have been no interference with the rights of congregations in this matter. For *all*—in the State as well as in the Church—are bound, and may be required, so to exercise their rights as not to encroach upon their neighbours, or endanger the peace.

Our readers will examine the reasons of dissent in this case, with the answers.

3. The congregation of Rochester was directed to elect deacons. The grounds of Synod's action in this matter are contained in the preamble to the resolution itself. In giving this direction, Synod has proceeded in consistency with its previous doings in reference to the office of the deacon,—and, what is more to the purpose, in accordance with Scriptural example. The apostles said to the church in Jerusalem, "Look ye out," &c. In most cases, it will, undoubtedly, be found best to leave matters of this kind to the action of congregations and sessions; for it is eminently desirable that whatever is done in affairs of church administration should be done, not only intelligently, but harmoniously. Still, cases of this kind may be brought, just like other matters of public interest, to the higher courts. On this principle those in Rochester who wished for the introduction of deacons, acted, when, some time ago, they took their case before the Rochester Presbytery, which unanimously advised the congregation to get deacons. This advice was not responded to; and now they come to Synod, having the additional advantage, this time, of a majority of the congregation as lately brought together in congregational meeting.

We do sincerely hope that the action of Synod will be effectual in restoring peace, and thus opening the way to a season of prosperity, and to the enjoyment of mutual comfort, both as it respects the people with each other, and all with their pastor.

4. The petition for a new organization from Old Bethel, Illinois, was dismissed by a *unanimous* and hearty vote. They had their commissioner present, who made, no doubt, the best of their case; but this best was very little worth in the estimation of the Synod. We never saw a more decided expression of opinion on any matter before a church court. Not much was said. But one voice rose from all quarters. No cause had been shown—not the least—for a new organization. Documents

were brought forward by the pastor of the congregation, which furnished a connected narrative of the difficulties existing there, demonstrating that all had arisen from the slimmest pretexts, and that concessions had only made matters worse. The pastor was fully vindicated.

We feel satisfied that this action of Synod will be followed by salutary effects. The day of elective affinity organizations is about over. Disaffected persons attempting any such thing must now stand prepared to meet a spirit utterly opposed to these schismatic proceedings. If they have any fault to find, they must take the regular steps. Failing in this, Synod will show them no favour.

As to these petitioners, there are but two lawful courses now open to them. Get an organization they cannot. They may either obtain a regular and orderly dismission to some other congregation, or they may return, submit to the session, and become useful and edified members of Old Bethel. We are sure that this is the desire of those who have acted in their case as it has appeared before the church courts.

5. The Theological Seminary has not been resuscitated. The report on this subject was not, indeed, passed unanimously; but it appeared to meet the very general concurrence of Synod. It will be seen, however, that steps have been taken towards this object. The impression is very strong that, when revived, the Seminary must be put upon a more substantial basis than heretofore; that a suitable location must be fixed upon, and an endowment, to some extent, secured. Without this it is next to impossible to establish an institution that will hold out the promise of permanence. There is ability among us to do this; and we are much mistaken if the call of Synod on this subject does not meet with an encouraging response from the whole church, sufficiently so to encourage the next Synod to proceed in the work. We add, that while it is possible that the expectations of some, both students and others, may have been disappointed in this matter, it is surely better to submit to some present privations, rather than attempt so great a work prematurely: particularly, when the prospect of meeting the wants of the church in reference to this subject, in a satisfactory manner, two years hence, is so good.

6. The doings of this Synod, considered in their general aspects, have some highly favourable features. (1.) There was an unusual degree of kindly feeling among the members. We never knew the sessions of Synod to close with so much of this. There was little to mar the quiet transaction of business throughout. (2.) The table of Synod has rarely been so completely cleared of the business brought before it. The last two sessions left all the unfinished business unattended to. This Synod disposed of all these items, leaving little of any moment to be acted upon by a subsequent sessions which should have been attended to now. Hence, (3.) The prospect is fair that the sessions of 1855 will have leisure and disposition to attend mainly to matters of public and general concern: Covenanting, the Argumentative Testimony, the Seminary, Missions, &c.

7. The reports of Presbytery show, on the one hand, that there has never been a period when the fields around us were so "white to the harvest;" and, on the other, that we are sadly deficient in ministerial help. This last is among the most unfavourable features of our present state, and furnishes a loud call to regard the command of Christ to "pray the Lord of the harvest to send forth labourers into his harvest."

ANTI-SLAVERY RESOLUTIONS.

The following were drawn up to be offered in the Synod of the Reformed Presbyterian church, but, owing to the pressure of business towards the close of the session, were not presented. They are here published as containing the views of the writer and others. Had they been offered they would, undoubtedly, have passed at once. Indeed, the same sentiments are substantially found in the causes of fasting:

The Reformed Presbyterian church cannot close her Synodical sessions until she heave a sigh of social sympathy over this sinning land, and over the three millions of sable citizens robbed of all natural rights and civil privileges.

The slaves of our land are plundered of all right to their wives, their children and themselves. The ninth part of the population of this land of the free carry shackles, wear chains, are chattels personal to their irresponsible and capricious masters. Their hands are tied from doing any thing for themselves, their wives or their children. They must do all they can for their masters. Their feet are tied, they may not run away from the scourge and the burden. Their tongues are tied, their mouths gagged, they may not complain or remonstrate. Christian compassion is restrained, popular churches have no balm for their souls, no healing unguent for their wounds.

The priest, the Levite pass by this class, fallen among thieves; none may sympathize lest they lose their caste, their citizenship, and become obnoxious to a degradation little superior to slaves, and become liable to suffer loss of goods, liberty and life. Therefore,

1. Over this great national sin and evil we would mourn, and lift up a renewed testimony. An evil of this magnitude will bring judgments heavy; judgments not only on all the primary perpetrators and accessories, but also on all who do not sigh and cry for this abomination done in the land.

2. For the suffering and the dumb, we should open our mouth in the cause of all such as are appointed to destruction. Power in this case is on the side of the oppressor, and the oppressed have no helper, no advocate provided by law. No, they are condemned, in infancy, to servitude, without any trial, any advocate, any charge, and in a land professing to be free and to be the asylum of the oppressed.

3. The circumstance that we are few and feeble is no valid objection against our action in favour of suffering humanity and liberty; God is able to save by few as well as by many; he chooses the weak to confound the mighty, and the things that are not to bring to naught the things that are; he can save a great city by a poor man. Encouraged by these principles, animated by a social and religious sympathy for the creatures of God and the ransomed of Jesus Christ, let us labour in the field of freedom, striving to give Bible direction to the mighty appliances now directed for working deliverance to the poor slave. God will make the instrumentality which his word prescribes effectual. For the sighing of the poor, for the crying of the needy, will I rise, saith God, and set him free. God executes just judgment for all oppressed; he gave law to Moses.

4. As we were the first who took a decided stand in testifying against

the rise of slavery, and made opposition to this an element of qualification for membership in our church, we must not now relax or grow weary in well doing, but strive to drink deeply into the Spirit of the Great Redeemer, who proclaims liberty to the captive and the opening of the prison to them that are bound. We should cherish a compassionate remembrance of those that are bound as bound with them, and them that suffer affliction as being ourselves also in the body. Patriotism, philanthropy and consistent Christianity, all prompt to energy, untired energy in striving to break the heavy yoke of oppression from the neck of the coloured inhabitants of our land.

5. We ought to bear a public testimony against this great evil, not only to be, and appear to be consistent, but also that we may provoke other and larger bodies of Christians to mount the rostrum and display the banner of truth against this crying evil and great national sin: some small bodies have already moved, large bodies are slow—there appear still some symptoms even among them. The doings of the New School Presbyterian Assembly have so far provoked the South, that it has entered a protest against the resolutions of that body on the subject of slavery.

6. There are two great evils which must be removed from the world before the state of society can be healthy: Popery, which directly enslaves the soul and indirectly the body; Slavery, which directly enslaves the body and indirectly the soul. We cannot, consistently, claim the character of Reformers if we do not untiringly employ the armour of light on the right and left against these great, and alas! yet growing evils in our land. We may incur some temporary odium, and, perhaps, not only be reproached, but persecuted on this account; but, assuredly, the advocates of impartial liberty for the souls and bodies of men will prevail, and their memories be savory if they die in the field of contest; and their persons will be honoured if they survive the strife. Great is truth, and will prevail; God will plead with those that plead for truth, and he will fight with those that fight for righteousness and for freedom.

AFFAIRS ABROAD.

China.—The “rebellion” against the existing Tartar dynasty promises to be successful. The movement began in 1849, and has now grown, particularly within the last year, formidable enough thoroughly to alarm the imperial authorities, and to awaken the liveliest attention abroad. A remarkable feature of the movement is, that it is *anti-idolatrous*. A. P. Happer, a correspondent of the Presbyterian, states:

“The reports are still current, both here and at Shanghai, that they destroy all the temples, or at least cast out all the idols, and a proclamation, professing to have been issued by them, has been circulated at Shanghai, exhorting all men to cease worshipping idols, and worship Shangti only, by which term they probably designate Jehovah. Their object, as now stated, is to drive out the Manchu dynasty, and establish a race of monarchs of Chinese origin. They have chosen for their prospective dynasty a most distinctive Chinese title, *i. e.*, the Hân dynasty. The previous Hân dynasty existed from B. C. 207 to A. D. 263. The Chinese often designate themselves as the men of Hân. Some reports state their design is to take Nanking, and make it their capital, and

then take the twelve southern provinces, leaving Hien Hung, for the present, the six northern ones. These twelve contain the districts that produce the great staples of foreign commerce."

We quote a few paragraphs of the proclamation alluded to :

"Yang, entitled the Eastern King, and General-in-chief, with Seou, entitled Western King, and General-in-chief of Thae ping, by divine appointment Emperor of T'hen-kwo, the celestial dynasty, unitedly issue this proclamation, to announce that they have received the commands of Heaven to slaughter the imps and save the people. According to the Old Testament, the Great God (Shangti) our Heavenly Father, in six days created the heavens and earth, the land and sea, men and things. The Great God is a spiritual Father, a ghostly Father, omniscient, omnipotent, and omnipresent; all nations under heaven are acquainted with his great power. In tracing up the records of bygone ages, we find that since the time of the creation of the world the Great God has frequently manifested his displeasure, and how can it be that you people of the world are still ignorant of it? The Great God in the first instance displayed his anger, and sent down a great rain, during forty days and forty nights, by which means the flood was produced."

"On a second occasion the Great God manifested his displeasure, and came down to save Israel out of the land of Egypt. On a third occasion he displayed his awful majesty when the Saviour of the world, the Lord Jesus, became incarnate in the land of Judea, and suffered for the redemption of mankind."

"And how, we would ask, can the Great God fail to be displeased with men for worshipping corrupt spirits and performing corrupt actions, by which means they grievously offend against the commands of Heaven? Why do not you inhabitants of the world awake? Having been born in the present day, when you are permitted to witness the glory of God, how fortunate may you esteem yourselves! Happening upon such a time as this, when you experienced the great tranquillity of the days of Heaven, it is time for you to awake and arouse. Those who comply with the will of Heaven will be saved, and those who disobey the celestial dictates will be destroyed."

Dr. Medhurst says, "One thing is certain; the movement has shaken not only the empire, but idolatry to the very base, and may be the prelude to the thorough opening of the whole country to the messengers of the gospel." He adds, "There are throughout evident traces of the writer (of the proclamation) having been a member of Gutzlaff's Christian Union, in conformity with whose practice he has, throughout, employed Shang-ti for God, by way of eminence, and the word Shin when speaking of the true God in opposition to false ones."

The latest intelligence is that the insurgents have taken Nanking. If this be true, there remains little doubt of their ultimate success. The report, however, needs confirmation.

Turkey.—The late news from Turkey is full of interest. The London correspondent of a leading journal of this city thus describes the state of things there a short time previously :

"Affairs in the East (25th) have assumed a grave form. Prince Menschikoff, as stated in my last, had presented his ultimatum; the consequence had been an immediate change in the ministry. Mustapha Pacha, late President of the Council, and formerly the Governor-general of Candia, was named the Grand Vizier; Mehemet Ali Pacha is named Seraskier (Minister of War;) Refaat Pacha, ex-Minister of Foreign Affairs, is named President of the Council of State; Reschid Pacha is named Minister of Foreign Affairs; Tethi Pa-

sha, Minister of Commerce, Grand Master of the Artillery, (Tophana,) and Ramik Pacha Minister of Commerce. The formation of this cabinet implied a determination not to accept the ultimatum of Prince Menschikoff. Russia is reproached with having deceived not merely Turkey, but the European cabinets. The Russian government instructed its ministers at foreign courts to declare that the only question at issue was that of the holy shrines; indeed, Lord Clarendon stated thus much in the House of Lords. The ultimatum of Prince Menschikoff proves the contrary of this; and Turkey, which feels, and indeed declares, that, without sacrificing its independence, it cannot consent to the terms imposed upon it by Russia, repeats that, *at all risks*, it will resist the pretensions of the latter power. The intelligence by electric telegraph to-day gives news from Constantinople, dated the 19th. It announces that political relations have ceased between the Turkish government and Prince Menschikoff. It is also stated that Prince Menschikoff has quitted Constantinople in the Bessarabia, and that M. de la Mour has despatched a courier to the French admiral at Salamis, with orders to bring the French fleet into the Dardanelles. Admiral Dundas, who is with the British fleet at Malta, has received despatches from London, announcing that a re-enforcement would reach him about the 25th."

Later accounts are still more warlike. Menschikoff has arrived at Odessa. Russia has placed 100,000 men on the Pruth, a river which separates Turkey from Russia. All the western powers—England, France, Prussia, and even Austria—are opposed to the warlike movements of Russia; and for the present this opposition may avert further advances, but the day is merely postponed.

Rome.—We have frequently quoted the remarks of different writers upon the state of things in the Roman states. To previous quotations, we add the following from the letter of "H. W. G." the correspondent of the Independent Freeman of this city:

"There is much more protestantism in Italy (I use the word protestantism in its original signification, not as referring to any of our sects,) than is generally supposed in the United States. I have conversed upon the subject with a great many Italians, principally of the more intelligent class, and have scarcely met with one (with the exception of a priest or two,) who did not express the utmost contempt for the authority of the pope and the church. So strict, however, is the *surveillance* of the church and government, and so severe is the punishment which follows any protestation against that authority, that an open renunciation of catholicism is extremely rare. How the Roman church can exist much longer I cannot conceive. Botta has said that it would have fallen ere now, but for the Jesuits. The worst of all is that its shameless corruptions have not only destroyed all confidence in the church itself, but almost entirely annihilated the religious sentiment. It is lamentable to see the gross materialism to which the more generous and liberal minds have been reduced. The influence of the church here has operated precisely, as the palliation and support of slavery by the protestant church in the United States has operated there.

Switzerland.—In this quarter, also, there are rumours of wars. Diplomatic relations have ceased between Austria and the Swiss cantons, and the issue may be war. The latter have called out their war contingents. Of religious affairs, we find no important notices in the public papers.

England.—The present government has a strong parliamentary majority. Leave has been given, though it was opposed by Lord John Russell, to introduce a bill for the regulation of nunneries, and an

appropriation for repairs at Maynooth has been defeated—both in the lower house. The House of Lords has again rejected the Jewish disabilities bill. The subject of education occupies a considerable share of attention in parliament and out of it. It is time. The ignorance of a large part of the English people is nearly incredible. Dickens is the writer:

“It has been calculated that there are in England and Wales 6,000,000 persons who can neither read nor write—that is to say, about one-third of the population, including, of course, infants; but of all the children between five and fourteen, more than one half attend no place of instruction. These statements—compiled by Mr. Kay from official and other authentic sources, for his work on the social condition and education of the poor in England and Europe—would be hard to believe, if we had not to encounter in our every day life, degrees of illiteracy which would be startling if we were not thoroughly used to it. Wherever we turn, ignorance, not always allied to poverty, stares us in the face. If we look in the Gazette at the list of partnerships dissolved, not a month passes but some unhappy man, rolling, perhaps in wealth, but wallowing in ignorance, is put to the *experimentum crucis* of “his mark.” The number of petit jurors—in rural districts especially—who can only sign with a cross is enormous. It is not unusual to see parish documents of great local importance defaced with the humiliating symbol by persons whose office not only shows them to be “men of mark,” but men of substance. We have printed, already, specimens of the partial ignorance which passes under the pen of the Post-office authorities, and we may venture to assert that such specimens of penmanship and orthography are not to be matched in any other country in Europe. A house-wife in humble life need only turn to the file of her husband’s bills to discover hieroglyphics which render them so many arithmetical puzzles. In short, the practical evidences of the low ebb to which the plainest rudiments of education in this country have fallen, are too common to bear repetition. We cannot pass through the streets, we cannot enter a place of public assembly, or ramble in the fields, without the gloomy shadow of ignorance sweeping over us. The rural population is indeed in a worse plight than the other classes.”

Scotland—The Assemblies.—We have received a copy of the Scottish Guardian, giving an extended account of a portion of the doings of the Free Church Assembly, and some of the proceedings of the Assembly of the Established Church. The former were much occupied, as usual, with their mission schemes, their colleges, and their manse and sustentation funds. The latter yielded to each minister for the year £121, or about \$600. Some changes were made in the arrangements regarding this fund, which the authors hope will add to its efficiency. The Established Assembly deposed some ministers—three in that part of the proceedings which we have read. The subject of temperance was up in each assembly, and some very good things were said against drunkenness, but the general tone was adverse to teetotalism. Still, the cause appears to be gaining. It is treated with respect in the high places of ecclesiastical influence.

The Original Secession.—It is stated in the Scottish Guardian that the covenants were to be renewed by the ministers, elders, probationers, and students of that church, at the meeting of synod, which was to be held during the latter part of May.

Ireland.—The physical condition of Ireland is improving. Emigration, indeed, continues, but not now so much owing to actual ne-

cessity as through the hope of much improving their condition. The Irish correspondent of a public press here, says:

“The transference of land properties, so encumbered as to be of little worth to the possessors, and incapable of supporting the tenantry, is going on, notwithstanding the immense quantities already sold by the Encumbered Estates court, to the amount of many millions sterling; and the emigration from every port is continuing to such an extent, after the almost incredible numbers that have already left the country, that every one now sees that a change, in regard both to the land and the people, was indispensable; and that however awful was the visitation that led to it, nothing but some such catastrophe could have effected it, and so prepared the country for a new career. Now, the whole aspect of those regions that suffered is undergoing a change. The lands are in the hands of men who either cultivate them themselves, or let them to others in such quantity and on such terms as admit of a right of cultivation. Flax cultivation and stock feeding are supplanting potato patches; and those who remain in the country are much better off as farm labourers, well fed, decently clad, and comfortably housed, than in the mud cabin, with the pig, in rags, and fed on “potatoes and point.”

AFFAIRS AT HOME.

General Assembly, (O. S.) This body met in Philadelphia, and was very largely attended. The subject of a Theological Seminary for the Western States, was one of the most prominent items of business before the Assembly. The Seminaries in the remoter West had placed themselves at the disposal of the Assembly, for the purpose of establishing one large and well sustained institution. By a large majority, it was located at Danville, Kentucky. R. J. Breckenridge was chosen Professor of Didactic Theology. Other Professors were chosen to other seminaries, among them Dr. Boardman, as Professor of Pastoral Theology at Princeton.

The Boards of the Assembly have been generally well sustained during the year. Dr. Smyth of Charleston, introduced a resolution “on the propriety of raising a committee to prepare a book of psalms and hymns, embracing a selection from Rouse’s version, in addition to the psalms now in our book, together with a certain number of hymns.” This was referred to the next Assembly. The move is a sagacious one. Their present psalm book has two psalms—the 23d and 100th—taken from the Scottish version. Some Bible psalm singing ministers have found this circumstance very convenient in preaching in Presbyterian churches. It is only picking up the presbyterian book and singing one of these psalms, the only difficulty being, that the great majority, probably, of their hearers will suppose them to be imitation-psalm singers! Seeing how this thing has wrought, the Presbyterians are about trying a little more of it.

General Assembly, (N. S.) This body met at Buffalo. The only matter of public interest before them, was the slavery question. It came up by memorials from nine Synods, including one from Kentucky. The report of a committee to which the memorials had been referred, was long and earnestly debated—modified—rejected—reconsidered, for the Western members said freely, that unless something was done, there would be extensive secession: it was then

passed by some 86 votes to 38; some Southern members and their Northern allies protesting. The resolutions adopted are as follows:

1. That this body shall reaffirm the doctrine of the second resolution adopted by the General Assembly convened in Detroit, in 1850, and,

2. That with an express disavowal of any intention to be impertinently inquisitorial, and for the sole purpose of arriving at the truth, so as to correct misapprehensions and allay all causeless irritation, a committee be appointed of one from each of the Synods of Kentucky, Tennessee, Missouri, and Virginia, who shall be requested to report to the next General Assembly on the following points:—

1. The number of slave-holders in connexion with the churches, and the number of slaves held by them.

2. The extent to which slaves are held from an unavoidable necessity imposed by the laws of the States, the obligations of guardianship and the demands of humanity.

3. Whether the Southern churches regard the sacredness of the marriage relation as it exists among the slaves; whether baptism is duly administered to the children of the slaves professing Christianity, and, in general, to what extent and in what manner provision is made for the religious well being of the enslaved.

Your committee recommend,

4. That this Assembly do earnestly exhort and beseech all those in our Church who are happily relieved from any personal connexion with the institution of slavery, to exercise due patience and forbearance toward their brethren less fortunate than themselves, remembering the embarrassments of their peculiar position, and to cherish for them that fraternal confidence and love to which, as Christian brethren, they are entitled, and which they the more need in consequence of the peculiar trials by which they are surrounded.

The resolution adopted at Detroit, referred to in the above report, is as follows:—

“*Resolved*, That the holding of our fellow-men in the condition of slavery except in those cases where it is unavoidable by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offence in the proper import of that term as used in the Book of Discipline, chap. 1. sec. 3, and should be regarded and treated in the same manner as other offences.”

This seems to be doing something, but it is really doing nothing; for it is only a request—and who imagines the Presbyteries in the South will attempt honestly any such inquiries? The whole amounts to no more than a sop thrown out to the anti-slavery men, to keep them quiet for the time.

NOTICES OF BOOKS.

THE REFORMED PRESBYTERIAN CATECHISM. By Wm. L. Roberts, D. D., pastor of the Reformed Presbyterian Congregation, Sterling, Cayuga County, New York, 12mo. pp. 188. New York, 1853.

This work will go far to supply what has been a want long felt among us—that of a volume giving a sketch of the peculiar principles of the Church, and some of the leading arguments by which they are sustained. As to the manner in which the author has executed the task which he had assigned himself, our readers have already had an opportunity of judging, in as much as we have published some extracts from the work while in manuscript. We need only say, that it will be found a valuable help in the domestic circle, and in pas-

toral examinations, it will, moreover, furnish very instructive reading to all. The style of the work is lively and flowing. It may be had of James Wiggins, or Jacob A. Long, N. York; of James M. Willson, or W. Bradford, Philadelphia.

CIVIL GOVERNMENT: an Exposition of Romans XIII. 1—7, 18mo. pp. 162. By James M. Willson, A. M. Wm. S. Young, Philadelphia, 1853.

This small volume, we, of course, desire merely to mention. It is intended to furnish a consistent view of this much litigated passage; taking up each clause in its order, and investigating its meaning. The topics discussed are, the duty in general of obedience to civil authority—considerations enforcing this duty—the design of the appointment of rulers, and of the institution of civil government—the application of these principles to the case both of good and of bad citizens—the principle of obedience, to civil rule, and specific duties owing to civil government. Objections are then answered. Such analysis, it appeared to the writer, was deemed necessary to show that this passage gives no sanction to immoral authority. Whether he judged correctly or not, the reader of this work will with candour decide for himself. This work may be had of James Wiggins, or J. A. Long, New York; of James M. Willson, Philadelphia; and supplies will be sent to Pittsburgh, and to St. Louis.

POPERY AGAINST COMMON SCHOOL EDUCATION; in four Letters to Bishop O'Conner and Gov. Bigler, by M. W. Jacobus, D. D., 18mo. pp. 88. *Presbyteria Board of Publication.* Philadelphia.

The *Christian friends* of the common school system of education are somewhat in a strait. The time has passed when enlightened men could advocate a course of even secular instruction which ignored religion, and admit that education should be religious. But how is this reconcilable with the fact that religion is so largely excluded from the school system, of most of the states—of this state, certainly? Here lies the difficulty in contending with the Papists on this subject. They say truly that education should be Christian, and if Popery were Christianity, they would be in the right. How are they to be met? We know no other way in which a *Christian* ought to meet them, than by endeavouring to get a suitable infusion of the religious element into the system—particularly giving the Bible a prominent place. Here we think Dr. Jacobus fails, and every one must fail, who takes the same ground. It is a most unhappy circumstance, arising out of the professedly neutral character of the civil institutions of the country, that the Papists are left in possession of so true and so influential a ground-work of argument—viz: the principle that children should be religiously taught, during the whole of the six days of the week. Occupying the ground he does, however, Dr. Jacobus makes a good defence, and states facts that render his tract well worth the reading.

We have received the first number of the second volume of the Philadelphia Journal of Homœopathy, edited by Mr. A. Gardiner, M. D., Professor of Anatomy in the Homœopathic Medical College of Pennsylvania, assisted by a large list of contributors. This Journal—a monthly of 64 pages—presents a very neat appearance, and has received so much encouragement as to warrant its continuance and

additional efforts to make it a fair exponent of the system of practice which it advocates. The style of the papers shows that they are the production of intelligent and cultivated minds. The friends of this mode of treating disease, and such as look for information respecting it, will find in this Journal much that is of interest; nor will its pages be uninteresting even to those who do not receive the Homœopathic doctrines.

TO THE READERS OF THE COVENANTER.

This number closes the eighth year of our editorial labours. The period has been eventful. Great changes have occurred. There have been revolutions and counter revolutions, discoveries and inventions—each making their mark upon society in its political, physical, commercial, and social condition. Of all these, we have sought to present our readers a daguerreotype picture. In some respects the religious movements have not been less decided. Error and truth have both found more earnest advocates. And these years have witnessed especially the growing intermixture of the religious element with the forces that are operating in the production of changes in government and in law. In regard to moral reforms, anti-slavery, and temperance particularly, we have uttered no uncertain sound; we have sought to be in the advance, though, from the breadth of our field, and consequent multiplicity of objects before us, we have not had it in our power to dwell so fully upon any one object as we would wish.

We have deemed it right, and called for, to discuss occasionally some matters in controversy within our own limits. For this, notwithstanding it has been, in a few instances, objected to, we have no apology to offer. It must be remembered that to make the contents of a periodical that circulates throughout nearly the extent of this great country, equally appropriate to the condition of things in every section, is utterly unattainable. We claim to be the judge for ourselves how far this is to be attempted, and what are the exceptions.

We enter upon the ninth volume with some advantages of leisure and means of information which we have not had for some time past; and with encouragement, moreover, from the doings of the late meeting of Synod; and again promise our best to render "The Covenanter" no misnomer—to make it worthy of the name which it bears, that, by the blessing of the Most High, it may be, in its place, instrumental in sustaining and diffusing covenanted truth, and in laying useful knowledge, particularly of the times, before those who read its pages.

ED. COV.


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\$107.

WILLIAM BROWN,
Treasurer of Domestic Missions of Ref. Pres. Synod.

* * * Reformed Presbyterian, please copy.

 Some articles in type, and some obituaries are omitted for want of room.

