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VOL. IX.

AUGUST, 1853.

No. 1.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

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

VOL. IX.

PHILADELPHIA:

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

1853-54.

In press and shortly to be issued.

ALGER'S PRONOUNCING BIBLE.

Published by W. S. Young.

RECOMMENDATIONS.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis Street, Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions: it finds its way into our school-houses, and even intrudes itself into too many of our pulpits; producing in the church a diversity of tongues, that is a proof of any thing but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the holy scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the publick will be furnished with as correct an edition of the work which you have in hand, as could reasonably be expected from any man; and I most heartily wish you success in your laudable enterprise.

Yours respectfully,
JOHN PIERPONT.

From Mr. Bailey, Principal of the Franklin English Grammar School in Nassau Street.

Messrs. Lincoln & Edmands.

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnishing school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and, especially, to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c.
EBENEZER BAILEY.

From Rev. J. L. Blake, Rector of St Matthew's Church, and Preceptor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the *Pronouncing Testament*. If the critical accentuation of school books generally would be objectionable,

from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in Schools, are used chiefly, not as class-books, but in connection with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed, that if each of the younger members of a family should be furnished with a Bible on the plan of the *Pronouncing Testament*, and should write daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might find a benefit in like manner from the habitual use of such a Bible. The *Pronouncing Testament* will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and, those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible, will be throughout what it should be.

Very respectfully yours,
J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School in Boston.

Messrs. Lincoln & Edmands,

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

Recommendation to the Testament from the Associated Instructors of Youth in the city of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The *Pronouncing Testament*," have attended to the service assigned them; and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS FAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read and accepted.

A true copy.
Attest, JAMES ROBINSON, Sec'y A. I. Y.

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1853.

THE
COVENANTER.

AUGUST, 1853.

REFORMATION PRINCIPLES EXHIBITED BY THE REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. 12mo. pp. 211. New York: G. & H. Miller, 645 Broadway. 1852.

Generally, the title page of a book, unless a merely figurative one, informs us what the work is. Not always, however; for how could the reader learn from the above,—and it is the entire title page,—that this is merely one part of Reformation Principles exhibited,—the historical part? And, more, that it is this part as modified and added to by the New-Light Synod. Hence, it needs to be stated in the outset that the book which we propose to notice, is an edition, modified and curtailed, of the above history, with a new chapter annexed, written by Gilbert M'Master, D. D., and the whole published with the sanction of a synod which always speaks of itself as if it were the "Reformed Presbyterian."

There are few good historians. Few men have the requisite qualifications, particularly that one, of the want of which we are constantly reminded in reading the last chapter of this work,—a spirit of integrity and impartiality,—a spirit that disdains to suppress facts, or pervert them for personal or party ends. True, the writer had undertaken a hard task. He had to shape his history so as to make it as plausible as possible,—to appear as like the truth as it could be made, and yet maintain the Synod whose organ he was, to be the same body, and his fellow professors to be the same people, with those whose well-defined and cherished position in relation to the government of the United States, they had openly abandoned and furiously assailed. In other words, he had to show, if he could, that they are the same community with those who first issued this history, while they have made an entire change in the position which that Testimony was intended to mark out, as constituting the proper improvement and genuine result of their principles. He had also to show, and of course let the facts be as they might, the thing must be done, that the defectors, when discovered and arrested in their attempts to take the church with them, and thus made subjects of discipline, were not regularly and justly dealt with. To accomplish all this, certainly required some extraordinary qualifications, and none more than an ability to omit, shuffle, and make facts, as the exigency might demand. Still, hard as the task was, and peculiar the talent required, the writer was not discouraged. He knew, undoubtedly, the advantage of twenty

years' delay—to be exact, nineteen years: that many of the actors in certain events, and eye witnesses of them, would, likely, be removed, and that a young generation had sprung up comparatively ignorant of the facts, thus lessening very much the chances of the real state of things being found out.

Style might also be made to yield some assistance. At any rate, the style of this work is not badly adapted to promote the general design, as we have already described it. It is stately, involved, vague, and obscured; a style made as much as possible like the late Dr. M'Leod's, *except its clearness*. We have such sentences as the following: "Their own historical relations with the past they understood; and with the future by a living faith in the infallible truth of God's promise, and in the verity of the sure word of prophecy, their minds and hearts were connected." "According to their minds, in their contributions, the people were liberal." "In neither of their Synods, when constituted, without great inconvenience, incorporated under the existing circumstances," &c. "Furnish ample proof that they in their principles were not mistaken." The writer of sentences like these had need to "mind his stops;" for they are the indispensable key to their meaning.*

A large proportion of the new chapter is occupied with the topics to which we have before adverted,—the civil relations of the church, and the discipline to which the writer and some others were subjected; but before we engage in examining them, we may give a few words to some other matters. And, 1st. We find in the old edition of the Testimony, published in 1806, the following sentence:

"But they cannot extend to any one the right of fellowship in the visible church, upon any other principles than those contained in their Declaration and Testimony, nor can they consistently join, either statedly 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."—P. 132.

This was retained in the edition of 1824, (for a *second* edition was published in that year,) but the *new* one thus significantly modifies it:

"But they cannot extend to any one the right hand of fellowship in the church, upon any other principles than those contained in their Declaration and Testimony, nor can they consistently join, *ecclesiastically*, in the communion of other churches, while they continue opposed to these declared sentiments."—P. 136.

That is, it leaves out the clause "join, either statedly or occasionally, by waiting upon its ministry, either in word or sacrament," and covers the thing up by the word "*ecclesiastically*." They thus make their book correspond with their practice; and, so far, they are consistent; but how do they still claim to be the same people with those who could not, either statedly or occasionally, wait upon the ministry even in word, of such as are "opposed to the declared sentiments" of the Reformed Presbyterian Church?

2. This new history publishes in full and comments upon a plan of

* We throw into a note such expressions as the following: "An immediate, very extensive impression," "a short-lived interruption." What sort of a living thing is an "interruption?"

correspondence with the General Assembly of the Presbyterian Church, which was proposed in 1825, adopted by the Assembly in 1826, and in 1827 *rejected* by our Synod. Of this, it is said:

“The plan was not, as some alleged, one of ecclesiastical union, though calculated, in order to their removal, to ascertain the true causes of existing divisions.”—P. 157.

To ascertain the true causes of existing divisions! Were these not well enough known? Did these bodies not know why they could not coalesce? Must we enter, some way or other, the ranks of neighbouring churches, and they ours, before the causes of divisions can be known? So we are standing aloof from other churches without knowing the reason why? What folly! Was there ever a more stupid reason assigned for any measure? Both churches repudiate such apologies and such arguments.

The history adds:

“Its object was a well-regulated intercourse of two ecclesiastical bodies, which, from circumstances *produced by neither of them*, could not organically be one.”—P. 158.

The existing separation between us and the General Assembly “produced by neither of them!” Of course, there is no guilt on account of it, in either party. This is news to us. It is worth while to write histories, and to wait even twenty years for them to get valuable and heart-cheering facts like this. We think, however, we can’t believe it. We always supposed that the party making defection, and introducing unwarranted changes in doctrine, in worship, &c., was the party “producing division.” This “history” thinks otherwise. True, the General Assembly had altered the Confession of Faith, they had allowed and sanctioned Hymns and Imitation Psalms; they had ignored the Covenants of our fathers, while professing to be the descendants of the Reformers of Britain; they had put to their shoulders, with others, to uphold the immoral civil institutions of the country, and had in other matters, made or countenanced improper changes; but still they had not “produced the circumstances” which forbid organic union with them! If they had not produced them, who did? It must have been some invisible power. The Most High we are sure did not. There remains, of course, but one power to which they can be ascribed. This whole paragraph is a sop thrown out to the General Assembly.

3. On page 101 we find a paragraph very like the above. Referring to the Associate Church, it is said,

“On both sides, it is not improbable, that a candid consideration of some *unguarded*, though *established* forms of expression, would bring them nearer to a oneness in their public testimony.”—P. 161.

This is another sop thrown out to another body. But what are we to think of a public document, which is professedly a statement and vindication of a testimony, which thus covertly assails the “established” terms in which that testimony has been exhibited and taught? The least that could have been expected, when certain “established” expressions are denominated “unguarded,” is, that some specification should be given. As it stands, it is calculated,—we fear it is designed—by shaking the confidence which some members of the New

Light body may still have in certain forms of expression, as correct statements of scripture doctrine, on disputed topics, for such an alteration of them as will smooth the way for ulterior measures. And, we add, that the general complexion of this new chapter is adverse to fidelity in adhering to the truth, and indicates a very considerable tendency towards some *large* union.

We now come to the main topic of this new history, the justification of the New Light defection from the stand taken at the earliest period by the Reformed Presbyterian Church in regard to civil relations with the government of the United States. And a first and very significant fact here is, the Jesuistical manner in which the real state of things as presented in the Testimony of 1806, is slurred over. Would it not be supposed, that one, conscious of being in the right, would, in giving a history of certain changes, at least state distinctly what the changes had been made *from*? This, the writer of the chapter before us has studiously avoided. True, he does admit, but with evident reluctance, that the New Lights have now a closer connexion with the government than was allowed at the beginning of this century. This is something. It confutes, if so manifest a falsehood needed any confutation, the statement of another New Light writer, that the civil relations of the members of this church had never been fixed at all. Still, see how gingerly the new history walks over this part of the ground.

“In the laws of the states, and of the United States, evils had been found. The chief political wrong was that of African slavery. The African slave trade was protected by law; and at the period of which we treat, slavery existed, with a single exception, in every state of the union. Every citizen was liable, in a given case, to be called upon, judicially, to pass between the master and the slave, and legally, to recognise the right of the master to reduce the moral man from the rank of a free man, and to hold him and his posterity in perpetuity as his chattels. To meet this condition of things, ecclesiastical regulations were called for, and enactments were made, prohibitory of a participation in the doing of this wrong. These enactments were of a precautionary and provisional character, and would be of authority no longer than the existence of the evils against which they were intended to guard the morals of the members of the church.”—P. 165.

“Slavery!”—Slavery only! And this in the “laws,”—the laws of “the states,” and “of the United States,” and, hence, some temporary and “provisional enactments.” This is all. But why not give the reader the benefit of knowing just what the Presbytery did say and do? Ah! That would not have answered the purpose. It would have spoiled a good deal of laboured and stilted writing in the subsequent pages. The reader might then have found it out, 1st. That the Presbytery in 1806 said little about “laws;” that it was the *constitution* that was charged with “evils.” 2d. That it said little about the “laws” of the States; that it charged the “evils” upon the United States *Constitution*, particularly. 3d. That, while slavery was mentioned as an evil, it was only one of a list; and, bad as it is, by no means the worst; that the Presbytery based their “dissent from the whole system,” upon other grounds also, such as the fact that the Constitution contains “no acknowledgment of the being of God.” 4th. It might have been discovered that these enactments

were the farthest possible from being merely “temporary and provisional,”—that they were the *formal* declaration of a *uniform* practice, coeval with the Constitution itself, and that they were expressed in strong and uncompromising language. In short, the reader might have learned from a *fair* statement, that the greater part of the above is either false, or so stated as to make a false impression; and being made by one of the oldest members of the New Light Synod, must have been made with the knowledge that this was their character. These are strong statements. To vindicate them, we quote what the old Testimony says. To many of our readers this is a familiar passage; but some may see our pages that have never seen the published Testimony. We ask attention to the phrases and terms that we have italicized.

“In the course of this session, (May, 1806,) two acts were passed by the presbytery, which are important, as containing practical directions for the conduct of individual members of the church—an act respecting giving oath when summoned before the constituted authorities of the nation—and an act respecting serving as jurors in courts of justice.

“The Reformed Presbyterian church approve of some of the leading features of the constitution of government in the United States. It is happily calculated to preserve the civil liberty of the inhabitants, and to protect their persons and their property. A *definite constitution* upon the *representative system*, reduced to writing, and rendered the bond of union among all the members of the civil association, is a righteous measure, which should be adopted by every nation under heaven. Such a constitution must, however, be founded upon the principles of morality, and must in every article be moral, before it can be recognised by the conscientious Christian as an ordinance of God. Were every article which it contains, and every principle which it involves, perfectly just, except in a single instance, in which it was found to violate the law of God, Christians cannot consistently adopt it. When immorality and impiety are rendered essential to any system, the whole system must be rejected. Presbyterian Covenanters *perceiving immorality interwoven with the general and the states’ constitutions* of government in America, have *uniformly* dissented from the civil establishments. Much as they loved liberty, they loved religion more. Anxious as they were for the good of the country, they were more anxious for the prosperity of Zion. Their opposition, however, has been the opposition of reason and of piety. The weapons of their warfare are arguments and prayers.

“The act of Presbytery respecting serving on juries, is absolutely prohibitory.

“There are moral evils *essential* to the constitution of the United States, which render it necessary to refuse allegiance to the *whole system*. In this remarkable instrument, there is contained no acknowledgment of the being or authority of God—there is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah. It gives support to the enemies of the Redeemer, and admits to its honours and emoluments Jews, Mahometans, Deists and Atheists.—It establishes that system of robbery, by which men are held in slavery, despoiled of liberty, and property, and protection. It violates the principles of representation, by bestowing upon the domestic tyrant who holds hundreds of his fellow creatures in bondage, an influence in making laws for freemen proportioned to the number of his own slaves. This constitution is, notwithstanding its numerous excellencies, in many instances inconsistent, *oppressive* and *impious*.

“Since the adoption of the constitution in the year 1789, the members of the Reformed Presbyterian Church have maintained a *constant testimony*

against these evils. They have refused to serve in any office which implies an approbation of the constitution, or which is placed under the direction of an immoral law. They have abstained from giving their votes at elections for legislators or officers who must be qualified to act by an oath of allegiance to this immoral system. They could not themselves consistently swear allegiance to that government, in the constitution of which there is contained so much immorality. In all these instances their practice has been uniform.

"Some persons, however, who in other things profess an attachment to reformation principles, have considered serving on juries as consistent with their Testimony. In order to expose the inconsistency of this practice, the Presbytery have determined, at a convenient time, to publish a warning against it; and in the mean time they deemed it expedient to pass a prohibitory act.

"Jurors are executive officers created by the constitution, and deriving from it all their power. They sit upon the bench of justice, as the ultimate tribunal, from whose verdict there is, in many instances, no appeal. They mingle together—the virtuous and the vicious, Christians and infidels, the pious and the profane, in one sworn association. They incorporate with the national society, and in finding a verdict, represent the nation. They serve under the direction of constituted courts, and are the constitutional judges of what is laid before them. The constitution itself is, in criminal cases, the supreme law, which they are bound upon oath to apply; and in civil cases the *bench* determines the law by which the *jury* is to be directed. The juror voluntarily places himself upon oath, under the direction of a law which is immoral. The Reformed Presbytery declare this practice inconsistent with their Testimony, and warn church members against serving on juries under the direction of the constituted courts of law.

"Presbyterian Covenanters, in consequence of these two acts, have no remaining difficulty about the proper application of the principles of their Testimony."—P. 121, 122, 124, 125, 126.

Have we not confirmed every assertion, and convicted this new history of criminal misrepresentation? The "evils" are constitutional—especially chargeable upon the constitution of the United States—they are many—they are interwoven with the whole system—they are such as; no acknowledgment of the being or authority of God, or of the Christian religion,—no profession of submission to the kingdom of Messiah,—giving support to the enemies of the Redeemer,—admitting Jews, Mahommedans, Deists, and others, to its honours and emoluments,—all these, *and* slavery. As to the act on Juries, it is "absolutely prohibitory,"—the reasons making no direct reference to slave laws at all. They are such as these,—the jurors mingle together, virtuous and vicious, Christians and infidels, &c.; they incorporate with the national society,—the Constitution is the supreme law, &c. Read them. And, yet, this history so states the case, as to lead the unsuspecting reader to believe that no evil was thought of but slavery! It says, the Jury act "prohibited a participation in the doing of *this wrong*," meaning slavery only.

Now, in the light of truth,—the facts of the case,—was there ever a grosser misrepresentation? No wonder the doings of the church in 1806, as we have quoted them, were left out of this new history. But, if the suppression of important truth is lying, what are we to call the statements of this so called history? The very first step is enough to undermine the whole. It was afraid to begin in the light, and, hence, it "walks on in darkness," and so will the reader who knows nothing but what he can gather from its pages.

But have there not been some changes in the constitutions, general and state, and in the laws, that will still form some apology for the New Lights? The "history" tries to maintain the affirmative. It says:

"Years, as they passed, produced their changes. The African slave trade was abolished, declared to be piracy, a capital crime, and the citizen engaged in it, when convicted, legally consigned to the gallows. In half of the old slave-holding states, slave laws and slavery were disannulled; and new states, the place of residence of many of our people, were almost annually organized, and, as free commonwealths, constitutionally prohibited the existence of slavery within their bounds. On other subjects connected with sound morals, either in the course of legislation, or by the decision of courts settling on the side of righteousness what had been held as doubtful, other grounds of objection to the civil order of the state were taken out of the way of conscientious men. Discussions of the principles of constitutional law were of frequent occurrence, and shed a light upon the character of state and federal relations and institutions, giving a more comprehensive and discriminating understanding of their complex nature, than was possible to be had at an earlier period of their existence. 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."—P. 166.

And again:

"The peculiar organization of the federal government, too, gave occasion to misapprehensions and consequent objections. A distinct and limited sovereignty, in connexion with reserved and sovereign rights of states with which the federal power has no right to interfere, while in principle very simple, and capable, in application, of combining all the nations of the earth in one great confederacy, was, and in many localities still is, imperfectly understood. The idea of a central power of universal bearing, supposed to be necessary to every government, has given occasion to perplexity in reference to that of the United States."—P. 167.

That the *African* slave trade was abolished in 1808, is true; but, it is also true, that the slave trade is still carried on under the United States flag. We mean the inter-state slave trade, which constitutes a regular department of traffic between the northern slave states and the southern; a traffic as inhuman and detestable, in most respects, as that which has been abolished and declared piratical; for, while it does not reduce the free to a state of slavery, it is carried on at the expense of ruptured family ties; husbands and wives, (as these may be among slaves,) parents and children, are for ever separated; and, besides, it consigns its victims to a lower depth of misery,—subjecting them to the unutterable severities of cotton and sugar plantations, in the hands of not a few Legrees. The stars and the stripes wave over the cargo of the slave ship as it bears its living, heart-broken load of imprisoned and tortured human beings, to a returnless captivity, far from home, and friends, and early associations. Is it a Christian constitution which permits such iniquity? And how much is the government the better for abolishing the foreign slave trade, while it protects the domestic?

As to the formation of new states, how dexterously this "history" gives one side only. Free states have been formed, and admitted to the Union. No one, so far as we know, ever imagined that the constitution *required* the states to be slave states. But what are the

facts? Why, as every one is well aware, *slave* states have also been admitted, and "constitutionally," into the Union: *nine* of them, against *eight* free. If this matter of making states is an argument on either side, it is with us, and against this history. Had but one slave state been admitted, this would have been enough to show that the constitution, to say the very least, took no interest in the fate of the unhappy slave—that it is recreant to the principles of human liberty.

But another question arises. Can the removal of slavery from some of the original thirteen, or the formation of new free states, be called "changes," that is, changes of such sort as may give plausibility even, to the statement, that things put on now a different aspect from what they did in 1806? Not at all. The greater number of these have grown up within the limit of the old North-Western Territory,—a Territory from which slavery was excluded by the ordinance of 1787,—an ordinance, of course, well known to the framers of the Testimony of 1806, and even to the preceding generation. Still, they declared their dissent from the whole system. They did not regard the ordinance of 1787, important as it was in other aspects, as even weakening the force of their objections against the Constitution of the United States. And, of course, if we follow their example, we need not. If there have been any "changes" within that region, they have only been changes from the territorial to the state form of government; there have been none that affect the subject of slavery.*

But some slave states have emancipated their slaves. True; but as usual the truth is much obscured and abused in this history. Let us remind the reader, that the design of the "history" is to show an altered condition of things since 1806—so altered as to warrant, in consistency with the position then taken, "a nearer approximation to the government." Now, when did emancipation take place in the now free states? In most of them which are free now, it either actually took place before 1806, or steps had been taken which would soon issue in freeing their slaves. Pennsylvania passed her emancipation act in 1780. In Massachusetts, no act was passed, but slavery was abolished at a very early period by a judicial decision. But, why specify? The fact is, as every one is aware, when the Constitution was framed, and for some time after, emancipation was soon expected, not only in the north, but even in Delaware, Virginia, Maryland, and even further south. It was supposed that slavery would diminish, instead of increasing.

Now, in view of these facts, we assert most confidently, that this "history" fails entirely in its attempt to support the New Light cause. The Testimony of 1806 makes no allusion to these, then already contemplated changes in the states; for the plain reason that the grand objections of its authors to the civil arrangements of this country, were against the *Constitution itself*. Their dissent was based, not so much—scarcely at all—upon mere enactments, but upon "evils" existing in the Constitution, or fundamental law. This we have already demonstrated by our quotation from the Testimony:

* Unless for the worse. Illinois and Indiana, and until lately, Ohio, have had "Black Laws," that had no place in the North-Western Territory.

there is no disputing it. If the reader has the shadow of a doubt, let him read again what they did say. And, hence, we add, what if there had been "changes," entirely new and unexpected, in the state laws, could it make any difference as to the grounds of dissent from the government? Not a perceptible atom. *The Constitution of the United States is now just what it was then.* There has been no amendment—no change. Word for word, and letter for letter, the constitution is now what it was in 1806. There is yet "no acknowledgment of God, or of the Christian religion, or of Christ." It still "admits the enemies of the Redeemer to its offices and honours." It embraces to this day, the "three-fifths principle," as it has been termed. It is in 1853, just as "inconsistent, oppressive, and impious," as when it was declared to be so by the then highest judicatory of the church,—a judgment, concurred in, moreover, *by the sister churches in Scotland and in Ireland.* How preposterous to cite some changes in *state* laws, as if these had any thing material to do with the matter. Were it even granted that the *state* constitutions and laws were unexceptionable, how would that remove the difficulty in regard to swearing to the constitution of the United States? The fact is, this "history" dared not look this great question in the face, as a question relating, in its leading aspects, to the general government: and, hence, this raising a dust about "making free states," and "old states emancipating," &c., things that have no more sense, than if you were to assert, that, because, of two toppers, A. had reformed, therefore B. did not drink any more!

But, to return a little. Is it safe, even as it regards the sin of slavery, to act as jurors? Is it any safer now than it was in 1806? Not at all. Jurors are still liable to be called in cases involving slavery. There is such a law as the Fugitive Slave Law, and not a few jury trials have been had in our northern cities—in Boston, New York, Phila., &c.—in cases under that law.

Still, we are told there have been decisions on certain points "on the side of righteousness." We ask, where? When? In what cases? This "history" takes good care not to answer, or to furnish any clue to an answer to these inquiries. We may guess, however, that the allusion is to some "decisions" in the state of New York, on which the writer insisted so much in 1833. Perhaps, also, there may be a reference to other *state* action,—though we know of none that would help the matter; but what has all this really to do with the case? Give us something from a United States' Court. This cannot be done, for there is no such "decision." And even if there was, could one decision remove the "evils interwoven" with the United States' Constitution. Just one other point, and we have done with this part of the "history." We allude now to the assertion that the true nature of this government as a mere confederacy is better understood; that it is now known, so this book intimates, to be not a proper, national government at all. Suppose it were so, what difference? Is not the three-fifths' principle there? Is not the provision there for the surrender of fugitives? Does it not admit Christ's enemies to its honours? And are not these things as objectionable in a federal compact as in a proper government? And, more, as to acknowledging God, &c., the United States government certainly possesses a *por-*

tion of national sovereignty. It can make war and peace, coin money, regulate foreign commerce, make treaties, &c., &c.; and it *alone* can do these things. These are acts of sovereignty. Now, will the principle be maintained, that because a government may be limited in the range of its powers, that within that portion which is conferred upon it it need not acknowledge God, nor His Bible, nor His Son? If the state, in its *little* sphere—for it is small compared with that of the general government—ought to know God, surely the larger power, in its wider sphere, ought to know him also. Is it possible, that men can get rid of their obligations to the Most High, in *any department of social or political action*, by some hocus pocus of civil arrangement! Who will say so? Does it need any argument to prove that a government should acknowledge God and his law, as much, in managing foreign relations, and in dispensing justice between citizens of different states, as the state in conducting its own domestic concerns, and in its courts of law?

But have these “discussions” made out any such thing as this “history” says? Just the reverse. Except the New Lights and the Southern “fire-eating” nullifiers, the whole country has come to understand that the government of the United States is a government. The Virginia resolutions of '98 are a dead letter, and Virginia “abstractions” are a by-word among politicians. In the great debate between Webster and Hayne, in 1830, the victory was, by nearly universal consent, with the former. And finally, the whole subject was disposed of, to the hearty satisfaction of the country, by Gen. Jackson's anti-nullifying proclamation.

How blind these New Lights are! The light that is in them is darkness. They grope at noon-day. We pity them. They have a hard task to defend the constitution and the government of the United States from the charge of sustaining slavery in the age of the Fugitive Slave Law, and when the slave power has almost succeeded in trampling out the last spark of liberty from the great parties of the country. Have we not made good all our assertions regarding the fallaciousness of this “history?” It omits the prime document—the very acts of presbytery on which it comments—it imagines changes, it perverts facts, it keeps studiously out of view the grand point of difficulty, the United States Constitution—it misrepresents the public sentiment in reference to the political character of the government—and last, and not least, it seeks to leave the impression upon the mind of the reader that the framers of the Testimony of 1806 had really no more than one great objection to the Constitution. In a subsequent number we will try to follow its tortuous course in *making* history since 1806 to 1833.

[To be continued.]

THE WALDENSES.

The visit of Rev. Mr. Revel, and particularly the condition of things in the southern part of Europe, are calling attention again to this interesting people; and our readers will be gratified to learn something of their locality, history, and present state. This is furnished in the following article, which is styled in the Preacher, from whose columns we take it, “A Plea on Behalf of the Mission of the Rev. J. P. Revel.” We endeavoured to abridge it, as it is rather long for our pages—but could not without doing it injury.—ED. COV.

This ancient and interesting people inhabit a small country in Piedmont, in the eastern side of the Alps, south-west from Turin, and about thirty miles distant from that city. Their territory is about eighteen miles long, by fourteen wide. It embraces, on the south side, the Valley of Lucerne, through which the small river of Pelice and its confluent, (all of which are mountain streams, the most important being the Angrogna,) flow to the eastward, and fall into the Po. The north side of their country embraces the southern bank of the Clusone, and the entire valley of its chief confluent, the Germanesca, and is commonly called the Valley of St. Martin. In the lower portions of both these valleys there are some good alluvial lands—narrow strips, which are well cultivated, and densely populated. In the upper portions of both valleys connected with them, the only parts that can be cultivated are patches of land on the lower mountain sides, often formed, by the aid of stone walls, into terraces.

In the upper valleys the people live in small, low, and most uncomfortable stone houses, generally grouped in villages and hamlets; in the lower valleys the villages are larger, and the houses are sometimes made of wood, and tolerably comfortable. The people are industrious, temperate, and frugal, but with few exceptions, very poor. They raise some wheat, more rye, potatoes, turnips, and other vegetables. They have some small vineyards in the lower valleys, and the fruit of the chestnut tree furnishes no inconsiderable portion of their food in the upper. The greater part of their cattle, sheep, and goats, are driven up the sides of their stupendous mountains in the summer, and kept there during three months, on account of the pasturage which is found there amid the rocks. Their highest mountains are generally covered with snow from September till June. The people handle comparatively little money, especially those in the upper valleys, and resort to the fairs held in the chief villages of the plain country below for the purpose of bartering such products as they can spare for articles of foreign manufacture. They live with great simplicity and frugality, are plainly dressed—though ever polite and pleasant in their intercourse with each other and with strangers.

The Waldenses are Italians, and not to be confounded (because called *Vaudois* in French) with the inhabitants of the Canton of Vaud in Switzerland, who are also called *Vaudois*. They can all speak French, and nearly all Italian, more or less purely; but among themselves the masses enjoy a *patois*, or dialect, the same as that of the *Troubadours* of South-eastern France in the middle ages. It is their own belief that they are descended from the primitive Italian Christians, who took refuge in the valleys to escape persecution from the Roman emperors, in the second and third centuries of the Christian era. In the thirteenth century many of the Albigenses of South-eastern France fled to the mountain-home of the Waldenses, thus escaping from the sons of St. Dominic and the sword of Simon de Montfort. At that period the Waldenses were very numerous, and occupied an extensive territory on both the eastern and western sides of the Alps—which has been reduced from time to time to its present limits.* Their name in Latin was *Vallenses*, or the *inhabitants of*

* In the sixteenth and seventeenth centuries many Waldenses were compelled by these causes to emigrate to Switzerland and Germany, and in the latter country there were churches of them for a long time. There came several hundreds to New York, when it was a Dutch colony; and settled on Staten Island and various places in the colony.

the valleys. The French word *Vaudois* means the same thing. The English name for them seems to have been given to them under the erroneous impression that they are descended from the followers of *Peter Waldo of Lyons*, who were dispersed by persecution in the thirteenth century. On the contrary, we have reason to believe that this Peter Waldo, the pious merchant of Lyons, was a native of their valleys, and thence derived his name of Waldo.

In the earlier ages they lived undisturbed, and doubtless had most intimate intercourse with the neighbouring Christian churches in North-western Italy and South-eastern France. But in the eleventh century all these had become subject to the claims of the Bishops of Rome, or the Popes, as they have been commonly called; and because they would not abandon their simple, primitive, and scriptural faith for the corrupted doctrines and gross superstitions of the Roman See, persecutions of the Waldenses commenced. In the twelfth and thirteenth and fourteenth centuries these persecutions were of the nature of vexations and oppressions, individual arrests, imprisonments and persecutions, when they ventured to quit their mountains. This was often the fate of their pastors, or *barbes*, (*uncles*,) as they called their spiritual teachers and guides. But in the fifteenth, sixteenth, and seventeenth centuries, they were called to endure dreadful wars with the Dukes of Savoy, the ancestors of the present Sardinian royal house. From first to last they sustained no less than thirty-four or *thirty-five* distinct wars, some of them of several years' duration. *Twelve* of these wars were waged with the avowed purpose of exterminating them. One of the worst was in 1655, when Cromwell interfered with so much energy and success in their behalf—sending Sir Samuel Morland to remonstrate* with the Duke of Savoy for his inhuman and infamous conduct, and compelling France to use her influence for the same purpose. If it were not that Sir Samuel Morland remained for months in the "Valleys," and took the testimony of many respectable people, *under oath*, it would not be possible to believe that such horrible, such diabolical atrocities could have been perpetrated by human beings, as were done in that war by the Savoyards. It was on that occasion that Milton, Cromwell's Secretary, wrote that immortal ode—

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

* The following is the conclusion of Sir Samuel's address to the Duke of Savoy: "In the mean time angels are seized with horror! men are amazed! Heaven itself is astonished with the cries of dying men! The earth blushes, being discoloured with the blood of so many innocent persons. Do not Thou, O Most High God! do not Thou take that revenge which is due to such aggravated wickedness and horrible villany. Let thy blood, O Christ, wash away the stain of this blood."

Cromwell himself gave £2000, and ordered a collection to be made in every church in Great Britain and Ireland, in behalf of the wretched inhabitants who had escaped the horrible butchery, which amounted in all to £38,241 10s. 6d., of which £21,908 3d. were remitted in the course of the two following years and a half; and the remainder, more than £16,000, was invested in the funds of the English government, and the interest consecrated to the support of the poor Waldensian pastors. Alas, some years afterwards, Charles II. spent this sum on his mistresses and favourites!* A dreadful war was suffered by these poor people in his worthless reign.

But the worst of their wars, and, happily, the last, occurred in the year 1688. It was commenced by Louis the XIVth, who compelled Victor Amadeus II., the young Duke of Savoy, to join him in his attempt to exterminate this people. And well nigh did they succeed. Before their combined forces the Waldenses were, for the first time, panic struck, and yielded! More than 14,000 persons were thrown into thirteen prisons in Piedmont, where they almost all soon died. Only 3000 persons, men, women, and children, escaped death, and were allowed to retire to Switzerland, where they received a hearty welcome—the people of Geneva receiving them into their houses and entertaining them the first winter. The next three years they spent in what is now called the *Canton of Vaud*, but then belonged to the *Canton of Berne*. Some of them, however, despairing of ever seeing their own country again, went into the Canton of the Grisons, some into Germany, and some into Holland. At length the celebrated *Henry Arnaud*, who had been educated for the ministry, and had been a pastor at La Tour, was encouraged and aided (in 1689) by the Prince of Orange, then become King of England, under the name of William III., to undertake to conduct these exiles back to their valleys. Raising a force of 800 men among them, with the help of more than 200 French Protestants, he crossed the Lake of Geneva, and led them a march of many days through Savoy and France—fighting a hard battle at the bridge of Salabertran, where he defeated 2,500 French, under the Marquis de Larry—into their native land, where in the winter of 1689—90, they suffered greatly, and came nigh being taken prisoners on the Rock of Balsi, where they were attacked by two large armies of French and Savoyards. But they escaped; and soon after the Duke of Savoy, quarrelling with his former ally, the King of France, offered them favourable terms of peace, which they accepted. Since that day they have not been called to endure the horrors of war for the maintenance of their existence. During the period of 157 years—from 1691 to 1848—they suffered great injustice† at the hands of the

* Queen Anne restored a portion of this squandered fund, or rather gave £500 annually from the treasury. This continued till the conquest of the country by Bonaparte. The sum which the British government now gives annually, and has done since 1827, is £277, which would be something more than £21. (or 578 francs,) for each of thirteen pastors. In the reign of Mary, the consort of William III., the sum given was £425, as an annual pension from her royal bounty.

† For instance:—They could own no lands beyond the narrow limits assigned them—their taxes were one-third part greater than those of their neighbours—death was pronounced for every attempt to proselyte a Roman Catholic; and yet the Romish priests might go into their houses, and endeavour to convert their children, if the boys had reached twelve, and the girls ten years of age. They could practise neither medicine nor law—could not rise to a higher rank than that of a serjeant in the army, which the conscription compelled forty of their young men to enter every year.

Sardinian government, but they were comparatively happy. They increased from less than 3000 up to 23,000, which is their present number. Bonaparte was a great friend to them whilst they were under his government, which was more than sixteen years.

In 1848 the late king of Sardinia, who was ever as much a friend to these people as he dared to be, gave his subjects a Constitution, which wonderfully changed the circumstances of the Waldenses. Their religious liberty may be said to be complete. Their burdens have been taken off; they may live where they please, in all the kingdom of Sardinia, and many are availing themselves of this liberty to better their temporal fortunes in such places as offer them proper inducements. There is no restriction upon their attempts to promote education among themselves. They may have as many professors in their college (at La Tour, their chief town, near the eastern verge of their country) as they choose, and admit as many pupils—instead of having one or two professors, and twenty or twenty-five students, as was the case formerly. They may now have a printing-press, and print books, newspapers, &c., which they never were allowed to do before 1848, being compelled to get their books from France and Switzerland, at great expense and trouble. They may not only spread the truth in their valleys, among the Romanists, of whom there are four thousand, and thirty-nine priests and monks, but also carry the gospel throughout Piedmont. Verily the change is a great one. The Lord has turned their captivity into freedom and rejoicing.

Their former Missionary Character.—Nothing that concerns this wonderful people is more interesting than the missionary spirit which for ages pervaded their community. Their Church was emphatically a *Missionary Church*. It is a matter of historical record—as their authors, Gillies, Leger, Peyrani, and others have shown—that in the thirteenth, fourteenth, and fifteenth centuries, when “gross darkness” covered all Christendom, they had flourishing churches in Calabria,* in the southern end of Italy, and little congregations in every principal city in that country, as well as in many places in France, Holland, Germany, and even in Bulgaria, and in Philadelphia, in Asia Minor! They sent out missionaries, two by two, who went on foot, on long tours, spending almost every night in some countries—so numerous were their little stations—amid their friends, holding little meetings with great secrecy, exhorting and praying, and in every way possible striving to keep alive the little piety that was left in Southern Europe. Their peddlars carried in their bosoms, or in their baskets beneath their silks and other articles of merchandise, portions of the Word of God, or tracts, like their “Noble Lesson,” which is the oldest of all their writings extant, and dates from the eleventh century.

The work which they are called to do is manifestly to spread the gospel throughout Italy. For this they have been preserved through ages of persecution—like the bush which Moses saw on Horeb, *burning, but not consumed!* They are Italians; they can speak the Italian well with but little training. They are not Protestants in the ordinary sense of the word, but evangelical Christians, who were never Roman Catholics, or rather they were Protestants for ages before the Reformation, always protest-

* These churches were broken up, and the whole body of Christians who constituted them were utterly extirpated by bloody persecution about the middle of the sixteenth century.

ing against the errors of Rome, and they are becoming a missionary church again. Even now they are prosecuting the work with vigour.*

Through the efforts of the Rev. Dr. Gilly, Gen. Beckwith, and other English Christians, much has been done since 1822 in behalf of this people. There is now a school held in the winter in almost every hamlet in their valleys; they have several large girls' schools, a school, a normal school for teachers, a grammar school, and a college, (at La Tour,) with seventy-five pupils, and seven or eight professors. There are more than four thousand six hundred children and youth in their schools during the whole or a portion of the year. They have now libraries in all their fifteen parishes. They have received aid from England, Holland, Prussia, Switzerland, and the United States, in the prosecution of these excellent plans.

They have a Synod, which now meets every three years, consisting of fifteen pastors and seven missionaries, and two elders from each church, together with seven professors from their college, and one of their ministers, who is chaplain to the Protestant ambassadors at Turin. In the intervals between the meetings of the Synod, the *Table*, (which is a committee *ad interim*, consisting of the Moderator, Assistant Moderator, Secretary, and two elders,) have the power to perform all the ordinary functions of that body, such as ordinations, installations, etc.

Their churches shared in the decline of vital piety which prevailed so generally in the Protestant churches on the Continent in the latter part of the last century and the first part of the present. But there has been a blessed resuscitation of true piety and zeal among both ministers and people within the last twenty years, and this good work is advancing. The Rev. Dr. Henderson, of London, who visited them about ten years ago, speaks in decided terms of the soundness of the pastors in the faith, and their general fidelity in the performance of their duties. The same testimony the writer of these pages can most conscientiously bear. He has seen most cheering evidences of great progress in the piety and zeal of the ministers, and a great increase in the number of serious-minded and pious young men.

Finally, their need of help from our American Churches.—Unable to meet the demands of the great work to which the "Lord of the harvest" is calling them, they have sent over their Moderator, the Rev. J. P. Revel, to lay their case before the churches of this country. They need greatly our help:—1. To enable them to complete a large and suitable church edifice in Turin, in which the gospel will be preached in French and Italian at different hours every Sabbath. 2. To build a place of worship at Pingnerol, a city of 15,000 inhabitants, near to their country, where in times past lived their greatest enemy—the Bishop of that city! Now, the government of that city is desirous of seeing them have a church there. 3. To enable them to build, or rather fit up, chapels in private houses, (taking a lease of the same,) in Casale, Nice, Genoa, and many other places where the people desire them to establish public worship. 4. To enable them to employ more missionaries. 5. Lastly, and most of all, do they desire our help to enable them to establish a Theological Seminary in connexion with their College at La Tour,

* In 1849 and '50, six young men were down in Tuscany making known the gospel; and two of them preached for months in Florence, in the Italian language. The Madiai attended their services. These young men are all labouring now in Piedmont.

in order that their Levites may be educated hereafter *at home*, and through the *medium of the Italian language*—the language which they will need in their work in Italy—instead of being compelled to go to Geneva and Lausanne in Switzerland, (as they have done for three centuries,) where they cannot learn theology through that medium.

Reader! When you recall to mind what this noble church has suffered for Christ when our ancestors were bowing their necks to Rome, and how they kept alive the truth not only for themselves, but for the world, do you not think that our American churches ought to help them liberally? The sum of fifty thousand dollars would do wonders for them, (a less sum than many a church costs with us.) Even twenty thousand dollars will suffice to endow their Theological Seminary with its three professors—a sum which would scarcely endow one professorship in this country! Ought not our churches to give them promptly at least \$50,000? Ought not every Christian among us to esteem it a *privilege*, an *honour* even, to have the opportunity of aiding this great enterprise, which may, with God's blessing, accomplish so much for the salvation of Italy?

TENDERNESS IN THE PULPIT.

A young man, on applying for admission to an Evangelical Church, was asked what was the first circumstance which arrested his attention and led him to seek the salvation of his soul. He replied that he had been induced on a certain occasion, either by curiosity or some worse motive, to attend a church where a series of religious meetings was in progress. What was said he heard without interest or emotion until he was, as it were, accidentally led to observe the speaker's manner, when he was greatly impressed by the love which was expressed in his countenance, his tones and his whole deportment. He could not resist the conviction that the preacher was in earnest, and that his earnestness was caused by a profound and tender concern for the welfare of those whom he was addressing. As the service proceeded, this conviction deepened, and the young man found his attention insensibly drawn from the preacher's feelings and manner to his matter, until his whole soul became awakened to the value and importance of eternal things. From this time he gave himself to seek the Lord, and never rested until he had found peace in believing.

This narrative is eminently suggestive. Ministers have different temperaments and gifts. Some are sons of thunder, and others sons of consolation; some are profound reasoners, others excel in hortatory address, and others are winningly persuasive; one class is most powerful in exhibiting the law, another in unfolding the provisions of the gospel. And it is in vain to think that any one man will be equally gifted in all the various forms of homiletical address. Yet there is one feeling which should pervade every service of an ambassador for Christ, and this is love—a genuine, hearty, Christlike love for the souls of men. And if ever this is pre-eminently called for, it is when the wages of sin, the doom of transgressors, the terror of the Lord is the theme. The truth is to be fully and plainly spoken, but "spoken in love." It may seem to be an easy matter to do this, but common observation proves the contrary. It is not done by loud and frequent professions of regard; by the multiplication of oh's and alas's;

by the excessive manipulation of that part of the body where the heart is supposed to be; nor yet by a copious stream of tears set running at judicious intervals. All these things sometimes occur in such a way as to show, not the existence of feeling and affection, but the lack of it. Like a premature and uncalled-for excuse, they display the fault they are intended to hide; and then the result is beyond expression bad. The intelligent hearer, seeing through the mock pantomime, is apt to attribute to what is said the same unreal and artificial character which, as he is convinced, belongs to the way in which it is uttered. All grimace, snuffing, epithets of amatory endearment, and the like, a wise man will therefore sedulously avoid, because they almost invariably suggest the idea of having been manufactured for the purpose, and hence repel rather than attract the sensible portion of a congregation.

Still, tenderness is a prime requisite of pulpit ministrations. One of the main reasons why men and not angels are employed to preach the gospel is acknowledged to be the fact that the former, by virtue of their common nature, can feel and show an affectionate sympathy with their hearers which the latter never could; and it would be alike sinful and foolish to forego the advantages of this fact. But how is it to be gained? Manifestly not by being sought after directly and for its own sake. This is sure to overdo the matter. The speaker lapses into some ridiculous exaggeration of feature, tone, or gesture, and the pathos becomes bathos. It may be questioned whether any man ever started on the set design of being very pathetic and touching without an ignominious failure in the end. No, there is an indirect, but sure, excellent, scriptural way of reaching this important object. Let a minister have his heart right with God; let him feel the truth and magnitude of the message he bears; let him lay to heart the worth of the souls to whom he must be a savour of life unto life or of death unto death; above all, let him have a vivid sense of the coming eternity, and he must be tender and affectionate in his address. The mellowing influence of the Holy Spirit on his own heart will transfuse itself through the form and substance of his utterances, and will often, without any consciousness of the fact on his part, reveal itself to the least perspicacious of his auditors. This feeling, if counterfeited, is, as we have said, sure to be detected; and, on the other hand, if genuine, is equally sure to leave its mark. It cannot convert and save—that only a Divine hand can accomplish. But it will do what, without it, logical force, richness of imagination, originality, and oratorical skill often all alike fail to perform, and that is, enlist attention, conciliate favourable regard, and put, at least, on the way to the cross. The young man's case cited in the commencement of this article is not a solitary one. Multitudes have been and multitudes are yet to be attracted in the same way. May the profound but real and unaffected tenderness of Paul and of Paul's Master be the heritage of every herald of the cross!

One of the most admired preachers in the Church of England, two centuries ago, ended a sermon on the first clause of Rom. vi. 23, thus: "I have endeavoured to show what sin is, and what death, its inevitable wages, is; and so have only this short advice to add and to conclude with: *he who likes the wages, let him go about the work.*" Now,

there is no denying the pith and point of this sententious advice; but how unfeeling it is! Who that has the mind of Christ, that estimates the worth of the soul, or that has even a faint conception of the awful wrath to come, could speak so slightly of such tremendous issues? Smartness may we well enough in its place, but it is a poor substitute for the genuine tenderness of an evangelical pastor.

ISRAELITISH RELIC.

The following letter is confirmatory of our theory, published in the *Covenanter* some time ago, respecting the ten tribes in America:

ARGYLE, May 13, 1853.

VERY DEAR FATHER,—I have read with interest an article in the *May No.* of the *Covenanter*, on "Hebrew Antiquities," over your signature; and having in my possession a very curious relic, or fac simile of a relic, of that ancient nation, I take the liberty of addressing you in reference to it, in order that I and others, through the *Covenanter*, may have the benefit of your opinion concerning it.

That to which I refer is the fac simile in block tin of a silver coin found last summer in Michigan, about twenty miles from Detroit, two feet under the surface of the earth. The coin is about the size of an American half dollar, not so great in circumference, but thicker. On one side is represented a censer with smoking incense, with the inscription, שְׁקֵלֵי־זָהָב; on the other, חֲקִיָּה יְרוּשָׁלַיִם, with a representation of an olive tree, or perhaps palm tree. The original piece found is in the possession of Dr. Duffield, Detroit. Is it not more than possible that this shekel of Israel was lost by Indians? and is it not another evidence that they are descendants of the "Ten Tribes?"

Very affectionately,

JAMES S. MILLIGAN.

This relic is plainly Israelitish. The fac simile represents accurately the silver shekel of Israel. It was worth fifty cents of our money. Our silver half dollar is nearly a half ounce, avoirdupois. The shekel of Israel was known in Persia, and was called the σιγλος. It is mentioned in Xenophon's *Anabasis*. This relic, having been discovered in Michigan twenty miles west of Detroit, two feet under ground, must have been left there before the discovery of America by Columbus. Who could have dropped it there but one of the Ten Tribes? If that be true, as Dr. Duffield supposes, it disproves the theory of some learned men respecting the Hebrew alphabet, that it is Babylonian, brought back at the return of the captives under Cyrus, and that the letters are not those given by God to Moses at Horeb. It is the theory, however, of most modern Hebrew critics, as may be seen in the *Grammar of Gesenius*, from whom Professor Stuart, of Andover Seminary, derives it, and gives it in his *Hebrew Grammar*. Those critics maintain that the ancient Hebrew alphabet is now found in the Samaritan. I have long maintained that that is a false theory. The Hebrew letters found engraven in the trap rock at Ticonderoga, mentioned in the article on *Hebrew Antiquities*, the sheens found in Georgia, and the inscription on this shekel, are evidences that those who were taken by Shalmanezzer, in the reign of Hoshea, at least 721 years before Christ, and of course before the carrying away into Babylon, before the reign of Jechonias, used the present form of the Hebrew letter.

Robert J. Dodds, pastor of a congregation in western Pennsylvania, and who takes an intense interest in the Hebrew language, tells me that there are inscriptions in the ruins of the city of Palenque, in Central America, that seem to confirm Dr. Boudinot's theory taught in his "Star of the West."

W.

FUNERAL ADDRESSES.

This article we take from the editorial columns of the Presbyterian of this city. We agree with it all, except the last sentence. We would have the dead committed to the last resting place of the body, without any funeral ceremony. It is worthy of notice that, as this article shows, some of the best informed and experienced minds in the churches around us, have become convinced that the ceremonies at the burial of the dead ought to be omitted, and this at the very time when a few among ourselves appear to have a hankering after them. Let such learn a lesson.—Ed.

In some parts of the United States it is the custom to call on the clergyman for a funeral sermon, whenever a member of his congregation, old or young, may depart this life; and in others it is usual for the officiating clergyman to deliver an address at the time of the funeral, either at the house of the deceased, or at the place of burial. It has become a serious question with many, whether these customs should not be more honoured in the breach than in the observance. Whatever may be plausibly said of the peculiar fitness of such occasions, for awakening addresses to the living on the subject of their mortality, and the necessity of preparation, it may well be considered whether the impressiveness of the effect is not, in a great measure, neutralized by a general knowledge of the fact that the address is a mere matter of custom, to be expected on all such occasions, whether there be any circumstances to render it peculiar or not. Solemn as the event of death must ever appear to the reflecting, it is well known that the irreligious accustom themselves to regard it as an ordinary occurrence, in which they have no very immediate interest. With a species of cold philosophy they say, "All men must pay the debt of nature;" flattering themselves, at the time, that in their case this payment will be indefinitely postponed. Funeral addresses they regard rather as a tribute to the dead, than as an appeal to the living; and hence we see the crowd, which formed the procession to the grave, dispersing with a feeling of indifference, as if, having performed their duty to the dead, they might now dismiss the thoughts of death, and engage in their worldly business, as if nothing peculiar had occurred. We have heard more than one aged clergyman remark, that in their long experience, they had never known any decided religious impressions to have been produced by funeral addresses. We believe their experience would be corroborated by that of clergymen in general, though there may be occasional exceptions. The immediate friends of the deceased, under the stunning effects of sore bereavement, and often beset with the intrusive thoughts about the probable effects the breach may have on their future worldly situation, are not, for the most part, in the best mood to receive instruction, which would come more appropriately when their feelings are more calm and subdued.

Neither are mere spectators, amidst the disturbing circumstances attending such occasions, in a much better condition to have their attention arrested. If it were left to the option of clergymen when to speak, and when to keep silence, the objection to funeral addresses would be materially obviated. This, however, would be an exceedingly invidious distinction, which no clergyman would venture to make; for there is no offence so grievous and unpardonable as that which arises from a supposed slight of our departed friends. Hence, what is done must apply to all alike—good and bad, young and old, saint and sinner, and the good effect of it, of course, be proportionately diminished.

In another point of view, the practice of funeral addresses, besides being a great draft on a minister's time, demanding an undue portion of it to be devoted to a doubtful service, and often, in inclement seasons, exposing his health and the health of others to jeopardy, has become objectionable from the actual abuse to which it is subject, and into which it has fallen. Instead of being impressive admonitions to the living, how frequently are they eulogistic of the dead! Nay, so common has this become, that the *family pride* of the deceased is deeply wounded, if their departed friends are not invested with virtues, of the possession of which they would not have been suspected while living. Flattery is always fulsome, but at the grave it is shockingly misplaced. Few men deserve to be eulogized; and the very best of men, who are presumed to know themselves most intimately, shrink from it instinctively. They have been accustomed to try themselves by a high standard, and to review their character by the light of the judgment and eternity; and it is not by a feigned humility that they come to the conclusion that, in their relations to God, they are of sinners the chief. As such men, as they do not need, so, we may presume, they would not desire, the adulation of a fellow-worm. In the case of others, it should be withheld, because in no sense deserved. Many, through the ignorance, misapprehension, or soft compliance of ministers, are eulogized at their graves far beyond their real merits; auditors are often surprised to hear virtues ascribed to them which they know they never possessed, and which knowledge they derived from daily secular intercourse, the best method of ascertaining a man's real character; and their conclusion is, that if religion condescends to such flattery, they have been mistaken in its nature, and that, after all, it is no very hard matter to pass muster, and obtain a passport for heaven. In such cases, who does not see that funeral addresses are positively mischievous? To minister to the pride of the bereaved, and to inspire sinners with a good opinion of themselves, is a responsibility which no minister of the truth should be willing to assume.

It becomes a question, then, whether, if the practice is fruitless of good results in most cases, and productive of evil in many, it should not be abandoned! It has often appeared to us that funeral exercises composed entirely of aptly selected and appropriate passages of Scripture relating to man's fall, his consequent mortality, the hopes of redemption, and the resurrection to judgment, would be in all respects most suitable, most impressive, the least exceptionable, and free from all danger of abuse.

PRESBYTERY OF THE LAKES.

Utica, May 11, 1853.

The Presbytery of the Lakes met according to adjournment, and was constituted with prayer by the Moderator, Rev. A. M'Farland. Members present—Rev. A. M'Farland, R. Hutcheson, J. C. Boyd, J. Dodds, and J. B. Johnston; Elders—M. S. Glasgow, Henry George, and Peter Kirkpatrick. Absent—Rev. J. Neill and J. French. Rev. A. M'Farland was continued Moderator, and J. B. Johnston Clerk.

W. M'Gee, elder from Madison, duly certified, took his seat.

Minutes read and sustained. Papers called for. The following were tabled, read, and referred:

No. 1. Petition for supplies from Southfield, with protest and appeal.

No. 2. Petition for supplies from Bloomfield. Rev. R. Hutcheson, Dodds, and Glasgow, are a Standing Committee on Supplies, to whom petitions for supplies are to be referred. Nos. 1 and 2 are referred, except part of No. 1, which does not refer to supplies, laid on the table. J. Dodds appointed Assistant Clerk.

No. 3. Petition for supplies, &c., from Lake Eliza, referred to Committee on Supplies.

No. 4. Petition for supplies, &c., from Cincinnati, laid on the table.

No. 5. Call from Cincinnati, received, read, and laid on the table.

No. 6. Petition from Cincinnati for supplement to their call, laid on the table.

No. 7. Report of Committee on re-organization of Cincinnati Congregation, Moderation of a Call, &c. The report was accepted and adopted, as follows:

“The undersigned would respectfully report—That he preached and dispensed the sacrament of the Supper at Cincinnati at the time appointed, assisted by the Rev. R. Hutcheson; and on the 19th of February an election of officers was held, which resulted in the choice of James Brown and Alexander Bovard, by a nearly unanimous vote, to the office of Ruling Elders, who were subsequently examined on the doctrines, worship, discipline, and government of the church; and their examination being sustained, they were, in due time and form, ordained to the office of Ruling Elder by prayer and fasting, and by imposition of hands, and installed to rule over the Cincinnati congregation. The congregation is now re-organized with three Ruling Elders—John Gray, James Brown, and Alexander Bovard—and twenty-one members.

“Also, on Monday, 28th February, a call was moderated, which resulted in the choice of Mr. James R. Thompson. J. DODDS.”

No. 8. A petition from some members of Utica Congregation, not received.

A committee was appointed to frame a minute stating the grounds on which the petition was not received. Johnston, Boyd, and George, are that committee. “The committee report the following grounds:—1. Because the paper contained libellous matter against Rev. A. M'Farland, a member of Presbytery. 2. Because the paper implicated the Presbytery itself.”

No. 9. Petition from Macedon, asking Presbytery to proceed to the immediate ordination of W. F. George, accepted, and the petition granted.

No. 10. Petition from some members of Utica Congregation, accepted, and laid on the table for the present.

Hearing trials for ordination was made the order of the day for this afternoon, 3 o'clock. Remonstrance and complaint of Elders and Dea-

cons of Miami Congregation, transferred. Recess, on motion, for one hour.

Recess having expired, Presbytery came to order.

Remonstrance and petition from Miami Congregation transferred.

No. 11. Petition for supplies from Detroit. Referred to Committee on Supplies.

Unfinished business taken up. Commission to ordain W. F. George reported—That the ordination was not effected, because a quorum did not meet as appointed. J. B. Johnston and J. C. Boyd offered excuses for failure, which were sustained. Commission to report on petition of W. F. George reported. The report accepted, and laid on the table. J. B. Johnston reported that he, as appointed, gave pieces of trial to theological students. R. Reed reported in regard to fulfilment of appointments. Accepted and approved. J. R. W. Sloane not present, but from statements of members it appeared his appointments were fulfilled. Rev. J. Neill not present, but from statements of members of court it appeared that his appointments were fulfilled.

Rev. A. M'Farland reported that he dispensed the sacrament of the Supper at Southfield, but the remainder of his appointments were not fulfilled. In so far as regarded Southfield, the people thought it not prudent to attend farther. In Canada the appointment was fulfilled by Mr. Boyd. Accepted and approved. Glasgow and George were appointed a Financial Committee. J. C. Boyd reported missionary labour and claim on finance. Referred to Committee on Finance.

Commission to ordain Mr. J. K. Milligan reported, not fulfilled. Reasons for not fulfilling sustained.

W. F. George reported fulfilment of appointments.

No. 4 taken up and referred to Committee on Supplies.

No. 10 taken up, when, on motion, the petition was laid on the table till next meeting of Presbytery. Against this decision J. M'Daniel protested, and appealed to Synod.

The order of the day was called for. W. F. George delivered a lecture from Rom. x. 1—4, and a popular sermon from 2 Cor. iv. 5. Sustained as trials for ordination. J. K. Milligan being called on to give trials for ordination, delivered a lecture from Isa. vi. 1—4, and sermon from Ps. xcvi. 1. Sustained as trials for ordination. The ordination of candidates was made the order of the day for to-morrow, 9 o'clock, A. M.

Henry George, jr., was taken under the care of Presbytery as a student of theology. P. Wylie and Henry George delivered discourses from Mark xvi. 15, and John xvii. 21. These were sustained as specimens of improvement.

On motion, adjourned with prayer, to meet here to-morrow, at 8 A. M.

Same place, May 12th, 8 o'clock, A. M.

Court met, and was constituted with prayer by the Moderator. Boyd absent. Minutes read and approved.

Rev. A. M'Farland petitioned in behalf of people on the Rocky Fork of Licking to have them organized into a congregation. Granted. And Rev. A. M'Farland, and Elders P. Kirkpatrick and John Day, are a committee to organize a congregation there as soon as the people are in readiness. Boyd appeared.

Resolved, That R. Reed receive remuneration for his labours in our bounds for the time he had no regular appointments.

R. Hutcheson reported that he had a sum of money in his hands for the purchase of books. Presbytery directed that he collect in addition, and procure a copy of Longman's Hebrew Concordance.

Court proceeded to the ordination of the candidates for the ministry, Messrs. George and Milligan. The ordination sermon was preached by Rev. J. C. Boyd. Formula of Queries read and put to the candidates, and the ordaining prayer offered up by J. B. Johnston; when, by Presbytery, they were ordained by prayer and imposition of hands to the office of the holy ministry. Rev. R. Hutcheson gave the charge to the candidates, who then took their seats as constituent members of the court, and their names were entered upon the roll of members.

On motion, Rev. J. C. Boyd, with Samuel Jameson, Elder, or any other available, were appointed a committee to instal Rev. J. K. Milligan; and Rev. J. Dodds, with Isaac Faris, Elder, or any other available, were appointed a committee to instal Rev. W. F. George as soon as may be convenient to the parties.

The call from Cincinnati was taken up, and paper No. 8 taken up in connexion therewith. The call was sustained as a regular gospel call. On motion, the call was transferred to Synod, and Presbytery grant fifty dollars supplementary for three years, and as much more as the state of the finances will warrant. Hearing students of theology the order of the day for 3 o'clock, P. M.

Recess for one hour. Time of recess expired. Court came to order.

Committee on Finance reported. Report accepted, and as amended was adopted, and is as follows:

"The Committee of Finance would respectfully report, that we have examined the reports of missionaries, and find that the following sums are due for missionary services:—To Rev. J. C. Boyd, \$15.50; to Mr. R. Reed, \$32; to Rev. W. F. George, one-half of supplement to Macedon Congregation, \$50; to do. for missionary services, \$7; to Rev. J. Neill, half of supplement to Morpeth, \$25. For all of which we recommend an order on Presbytery's Treasurer—\$147.50.

"Respectfully submitted, May 12th, 1853."

Petition from Macedon transferred. Presbyterial report to Synod read, accepted, and, as amended, was adopted.

Mr. James Thompson, a graduate of Muskingum College, was received under the care of Presbytery as a student of theology.

Treasurer reported. Report accepted and adopted, as follows:

"*Treasurer's Report.*—Since last semi-annual meeting I reported to Synod's Treasurer for Domestic Missions the sum of sixty dollars. The account now stands as follows:—On hand, as per last report, \$9.14; Oct. 25, 1852, received from Cincinnati, per John Gray, \$13.30; Dec. 2, 1852, Synod's Treasurer for Domestic Missions, Wm. Brown, \$50; April 16, Beech Woods, \$1; do. 30, Garrison, \$15.35; May 7, Cincinnati, per J. Gray, \$7.64; May 12, Brush Creek, per R. Hutcheson, \$15.75; Macedon, per W. F. George, \$8; Mrs. Parks, Delaware, per J. B. Johnston, \$1; Sandusky, per J. C. Boyd, \$11.26—\$132.44. The following sums have been paid out, May 12, 1853:—To Rev. J. C. Boyd, \$15.50; to Rev. W. F. George, \$57; to R. Reed, \$32—\$104.50. Balance in treasury, \$27.94.
J. DODDS."

The Treasurer was directed to ask from Synod's Fund two hundred dollars for the coming year.

R. Hutcheson's report on petition of W. F. George was read, considered, and adopted, as follows:

Answer to the petition of W. F. George.—The petition calls the attention of Presbytery to the case of baptized youth removing from one congregation to another; and the liability of such to forget or disregard their obligations to the church. The following considerations are suggested in reply to the petition:

"1. It is the duty of ministers and elders on such occasions to remind baptized youth of their obligations; warn them of danger; and furnish them with a certificate of their relation to the church, and of their moral character; recommending them to the care of church officers and members in the place to which they remove. 'Feed my lambs.'

"2. It is the duty of the minister or superintendent to report them to the brethren in whose vicinity they may reside, that attention may be paid to them, and they assisted and encouraged to fulfil their baptismal engagements. 'He carrieth the lambs in his arms.' 'Take heed that ye despise not one of these little ones.'

"3. If they neglect public or social ordinances, diligent efforts should be promptly made to reclaim them by those to whom they have been recommended. 'It is not the will of your Father who is in heaven that one of these little ones should perish.'

"4. When those who are in full communion remove to a distance without certificates, it is the duty of the Session to ascertain their location, and seek to gain them to their duty. 'If a man have a hundred sheep, and one of them go astray, doth he not leave the ninety and nine, and go into the mountains to seek that which is gone astray?'

"5. Persons intending to make only a transient stay in another part of the church should carry with them a certificate of their standing, that they may be ready to enjoy fellowship in social or sealing ordinances, as opportunity may offer. 'For I trust to see you in my journey, . . . be somewhat filled with your company.' "Respectfully submitted, R. HUTCHESON."

The protest and appeal of David Torrence, from Southfield, transmitted to Presbytery by the Clerk of Session No. 1, was, on motion, ordered to be returned. The order of the day was called for, viz., hearing students of theology. M. Wilkin delivered a discourse from Matt. ix. 37, 38, which was sustained as a specimen of improvement. The Moderator was appointed to assign pieces of trial to theological students. The committee to answer reasons of protest of J. Young reported. Report accepted and adopted, as follows.*

The Moderator was appointed to direct the studies of Mr. J. Thompson, student of theology, till next meeting of Presbytery. The court being informed of some disorder in a member of the congregation of Lake Eliza, Rev. J. French, or whichever constituent member of the Presbytery may be there first, is appointed to constitute a session, and settle said matter according to the law of the house.

W. F. George was appointed to dispense the Supper at Southfield, and preach a Sabbath at Bloomfield, and one at Detroit, beginning in the month of June; J. B. Johnston, his assistant, and to moderate a session in Bloomfield. Farther: any ordained minister of the Presbytery is authorized to moderate a call at Southfield and Bloomfield, when requested by the people. J. French is appointed to dispense the Supper, and moderate a call at Lake Eliza, at such time as may suit him and the congregation.

Adjourned, with prayer, to meet in Miami, 1st Wednesday Oct., 10 o'clock, A. M.
J. B. JOHNSTON, *Pres. Clerk.*

* Mislaidd.

AFFAIRS ABROAD.

Russia and Turkey.—The relations between these two powers—peace or war—is the great political topic of the day, and we devote to it a large proportion of the small space left for our “Affairs Abroad.” The accounts have become more and more warlike; the last is decidedly so. The Russian armies are entering the Turkish provinces of Wallachia and Moldavia. They have crossed the Pruth—a river which forms the boundary between the two empires—and are, therefore, already on Turkish ground. Nicholas has issued a proclamation, affirming that this is not a war measure, but only designed to compel Turkey to negotiate more sincerely; that he wishes peace; that the war, if begun, will be a religious war, undertaken to protect the Greek faith. All now depends upon the course of Turkey. Should she regard the invasion of her territory as a war measure—and it is difficult to see how she can regard it as any thing else—her armies will soon be in collision with their invaders. The spirit of the Turks, and of the whole empire, even into the depths of Arabia, is fairly aroused. They have 250,000 disposable troops, principally officered by French and English; and the provinces are coming forward with large offers of aid. The Prince of Servia tenders 45,000 troops, and the leader of the Albanians, 200,000. The Turkish fleet in the Black Sea carries 1000 guns; the Russian 1500. England, France, and Austria, stand pledged to aid Turkey. A few weeks, perhaps days, will bring matters to an issue. The demands of Russia are thus stated by a resident of Constantinople:

Russia demands that the Porte guaranties all the immunities and privileges accorded by the predecessors of the actual Sultan to the Greek church in the Ottoman empire, and that any favour or privilege granted to any other Christian church or community, shall also be accorded to the Greek church. That the patriarchs of Constantinople, Antioch, Alexandria and Jerusalem, and the archbishops and bishops of the Greek church, be not deposed for the future, except for a legitimate motive, and that the berats or diplomas of investiture be no longer dead letters, but receive a full and entire application in all the clauses. That the ambassador of Russia at Constantinople, and the consuls and agents of Russia elsewhere, shall have the right to protect the Greek church against all kinds of persecution and oppression on the part of the Turkish authorities. That the cupola of the church of the holy sepulchre be rebuilt under the inspection of the Greek patriarch, and the priority of the tomb of the church of the Virgin be assured to the Greeks. That the sanctuaries be confirmed perpetually and for ever in the hands of their present possessors. That a church and monastery be constructed at Jerusalem, in which Russian monks shall officiate.

In this connexion, the following, from the North British Review, is of interest:

“Since the accession of Peter the Great, she (Russia) has extended her frontier 700 miles towards Berlin and Paris, 630 towards Stockholm, 500 towards Constantinople, and 1000 towards the capital of Persia and towards our *Indian possessions*.* In this latter direction she has extended the influence of her

* See “Progress and Present Position of Russia in the East,” where her acquisitions are thus summed up:—

“Her acquisitions from Sweden are greater than what remains of that kingdom.

“Her acquisitions from Poland are nearly equal to the Austrian empire.

diplomacy much further even than her frontier. She is well aware that if she can either directly or through the medium of Persia, approach near enough to the boundaries of our Eastern Empire to excite intrigues among our subjects and hostility among our warlike neighbours there, she will be able so to distract our attention, and weaken our power of meeting, checking, and counteracting her in Europe, in case our mutual policy should bring us into collision, or in case she should have schemes which we must watch and counterwork.

At present we have, in colloquial phrase, 'the whip and of her.' We can bridle her effectually, in case she should intrigue against us on the frontiers of Hindoostan, by sending a fleet to the Sound. She has only one European access by sea—through the Baltic; and only one great port—St. Petersburg. Ice blocks this up during the winter, and a few line-of-battle ships stationed in the narrow seas of Denmark, would suffice to blockade it the rest of the year. We can now shut up the communication of Russia with the western world; but if she had possession of Constantinople and Roumelia, the relative position of the two countries would be entirely changed. She would have nearly the finest port in the world, and many smaller ones, always open. She would be nearer to the Mediterranean than we are; and, unless we maintained a vast fleet there, would have the entire command of the Levant."

Saxony.—"The Saxon government has issued a rescript to all whom it may concern, respecting the more strict observance of the Sabbath. Among other infractions forbidden, are the marching of troops with military music and singing during divine service; the movement of troops under any circumstances on Sundays or church festivals; the ball-cartridge practice of communal guards and sharp-shooter companies at Leipsic and elsewhere; sporting on Sundays, at all events before afternoon divine service, and so forth. Infractions are to be reported to the Minister for ecclesiastical affairs, and the offenders prosecuted. The fact is, that not only in Saxony, but in almost all the states in Germany, the violation of the Sabbath, in so far as regards shooting parties, working at sundry trades, and keeping open shops after morning service, is carried to most unseemly extremes. At Berlin, it is but justice to say, all shops are strictly closed, except those where refreshments are sold."

The above is from the "Guardian," and is one of the indications of a better spirit at work, even in Germany, so long overrun with deadly heresies.

England.—The controversy between the High and the Low Church parties, in the English Establishment, is waxing very warm. The latter have formed an association by themselves, for the promotion of education; and, it is thought, with some design to go on and make a complete rupture. Parliament refused to pass the Nunneries bill—a popish and unexpected triumph—the more unexpected, inasmuch as Lord John Russell had spoken very decidedly, a short time before, against allowing the popish priesthood any more influence than what

"Her acquisitions from Turkey in Europe are of greater extent than the Prussian dominions, exclusive of the Rhenish provinces.

"Her acquisitions from Asiatic Turkey are nearly equal to the whole of the smaller states of Germany.

"Her acquisitions from Persia are equal in extent to England.

"Her acquisitions in Tartary have an area not inferior to that of Turkey in Europe, Greece, Italy, and Spain.

"The acquisitions she has made in the last sixty-four years (up to 1835) are equal in extent and importance to the whole empire she had in Europe before that time."

they now have, on the ground that it would endanger the public liberties.

Europe.—The state of Europe is significant of great events, and near at hand. The Liberals are awaiting the progress of events; the governments are evidently uneasy, both in their relations to each other, and to the people. The day of the Lord is coming. Blessed is he whose confidence is stayed upon God.

AFFAIRS AT HOME.

The Associate Synod.—This body met, May 18th, in the city of Pittsburgh. The attendance was large—about one hundred and fifty in all. The principal matter of public interest before them was the project of union. The Associate Reformed Synod met at the same time and place. Some negotiations passed between them, and the result was, that the basis was not agreed to, nor the union consummated. Committees were appointed by both the Synods to consider the subject during the interval, but we presume the union is, for the present, at an end. The points on which the Synod could not come to any agreement—or at least—could not mutually agree to in other than terms of church fellowship, will be seen in the following extract from a communication addressed by the Associate Reformed to the Associate.

“As stated in our former communication, we cannot agree that the articles on ‘Covenanting,’ and on the ‘purchase of common benefits’ should occupy a place among the terms of communion. To the general doctrine on the subject of covenanting laid down in the basis, we raise no particular objection. But we regard it as a subject in relation to which honest inquirers after truth may entertain different opinions; and, therefore, we would not burden the consciences of men by requiring them to subscribe to a doctrine, which perhaps few of the members of the church can understand. And in relation to the ‘purchase of common benefits,’ we would observe, that we regard the principle involved as of a speculative, rather than of a practical character. Whatever difference of opinion may exist among us in relation to those things, it is not of such a nature as to exert an injurious influence upon the Christian life, or the purity of the church; and therefore with regard to them we would say, let every one be fully persuaded in his own mind!

“There are other things in the basis which we would class under the head of doubtful disputation. Under this head we would place the articles on the use of ‘intoxicating drinks,’ and on ‘secret societies.’ To the use of intoxicating drinks as a beverage, we are as decidedly opposed as our brethren can be. But we are unwilling to make an opinion on this subject a matter of faith, which must be believed, and held as a term of communion in the church. The same general remark will apply to the article on secret societies. To all such associations we are determinately opposed. And we warn all men to abstain from the use of intoxicating drinks as of hurtful tendency, and we exhort all men to withdraw from all secret associations as insnaring, and inconsistent with the spirit and genius of Christianity. But we think that these evils can be opposed more successfully by enlightening the consciences of men, than by the exhibition of abstract principles in a testimony condemning them.”

In regard to a testimony, they say:—

“To be more explicit, let our testimony embrace a brief summary statement of our principles on the subject of Psalmody, of Communion, of Slavery, and oath-bound, secret associations; and on any other subject of importance, on which the Confession of Faith and Catechisms are either silent, or have no clear and distinct deliverance; which exhibition of our principles shall be regarded as a term of Communion, just as the articles which are contained in our Confession of Faith. But in this exhibition of truth, in our testimony, let it be stated in a plain, declarative manner, and not in an argumentative form.

"And in connexion with such a fixed testimony, we would still adhere to the resolution exhibited in the adopting act of our constitution, and in accordance with which we have acted from the beginning, on which we declare our purpose to omit occasional testimonies, in particular acts against errors and delusions which may arise, thus maintaining and defending the principles embraced in our Confession of Faith."

To this the Associate Synod replied, among other things:—

"You will consent to no testimony embracing public, social, covenanting as a term of communion; we cannot consent to its omission.

"You appear to be opposed to excluding from the communion of the church members of secret societies when claiming not to be bound by oath, such as Sons of Temperance, and others of a kindred character; we regard it as our duty to exclude such, whether bound by oath or solemn pledge.

"You will not allow the testimony to reduplicate on the Confession of Faith, 'by a re-exhibition of truth, already plainly and explicitly declared in our Confession of Faith;' we hold the necessity, even in some such cases, of vindicating the doctrines of the Confession, which are perverted or discarded by those who profess to receive it as their Confession, and to maintain them in their true sense according to the word of God, even though a reduplication, in some sense, or rather a recognition of them be necessary to such a vindication."

We should have said, that the Associate Synod rejected unanimously the Oregon basis—or one substantially the same, which had been proposed by the Associate Reformed brethren.

This Synod is about to resume the work of foreign missions, having selected Hindostan as their field of effort.

OBITUARIES.

DIED, May 17th, after about four weeks' severe sickness, at the age of eighteen, JUDITH, oldest daughter of ROBERT M'NIECE, Topsham, Vermont. The deceased was endowed with a remarkably amiable disposition, and in early youth gave evidences of true piety. At the age of fourteen she desired to make a public profession of religion, and to commemorate the Lord's death in the sacrament of the supper, but was discouraged by a parent who thought she was too young, or not fully prepared. For several years previous to her last sickness, she had been the child of affliction, yet had a healthful organization—indeed, was the very picture of health. It would seem, though, that she had a kind of premonition of her approaching death before her last illness. She gave evidence of this in her conversation with associates in study; and the last essay she read in her class, on the eve of her sickness, was on "*The Grave*." Death had marked her for his victim, or, rather, the Good Shepherd had determined to take this lovely lamb to his fold in heaven.

From her first attack she was impressed with the belief that she would not survive. During her sickness the writer observed a gradual change in the state of her mind. At first, she was in great trouble, and expressed a want of freedom in prayer, assigning, afterwards as a reason, that she had for some time too much neglected the duty. For a time she laboured in darkness and had little manifestation of the pardon of her sins. She seemed to be much engaged in prayer. In a few days she gave evidence of having more peace of mind, and at every interview the writer had with her he could discover that she was being prepared rapidly for the trial before her, and for entering into the presence of the Lamb. She never uttered a complaint, but bore her sickness, and at times very severe struggles, with Christian fortitude. As she neared her last she became very free in conversation, exhorting her young brother and sister to duty, and gave to those who heard her the strongest evidences that she was an heir of heaven, about to enter upon the glorious inheritance.

On the morning of her departure she called her friends to her bedside, one by one, and gave them advice and a final farewell. She seemed anxious to speak to those at her bedside, and one, unobserved, noted down some of her dying words, a few of which are given in the following quotations. She asked for a Psalm book, and read and marked a portion, afterwards quoting the text, "Therefore, be ye also ready, for in such an hour as ye think not the Son of man cometh!" and de-

sired her friends to request her pastor to preach from it after his return home. To a school mate she said, "Mary, I am about to die—I go to heaven—make ready to meet me there," and then exhorted her to duty. To Mrs. W., who had been a very kind nurse, she said, "I am thankful to you for your kindness to me; may the Lord reward you." To a friend she said: "Tell Mr. J—— that my sins are all forgiven;* tell him that I have been greatly benefited by his wise and holy instructions." Afterwards she said, "Jesus is the great physician—God only can save." Then she repeated several passages of scripture, such as, "Hear me when I call, O God of my righteousness, thou hast enlarged me when I was in distress." "All things work together for good, to them that love God." "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." "My beloved is mine, and I am his—he is the chiefest among ten thousand—he is altogether lovely." Then she said, "I see the Lord Jesus coming—I am going through the dark valley of the shadow of death, but I fear no evil." To a friend that stood by her bedside weeping, she said, "Do not weep for me—my troubles will soon be over—I shall be happy." And soon indeed she passed, as we have good reason to believe, to the happy land.

The bereavement is a sore trial to the mourning parents. They had had their affections entwined around that most beloved daughter, as she had been snatched apparently from the grave, not long since, when three other beloved children were all carried to the tomb within a few days. But they do not mourn as those who have no hope. Our Jesus does not break the bruised reed. [Communicated.]

CHARLES TONER was born in Antrim county, Ireland. His parents were members of the Church of England, in which he, too, was brought up. In the twenty-fourth year of his age he emigrated to America, and settled in Chester county, Pennsylvania. Attracted by the truths of a covenanted reformation, he naturally became disgusted with the lifeless forms and ceremonies of the Episcopal Church, and was thus led to seek connexion with a church in which he could enjoy the privileges of the gospel in simplicity and purity. To him the Reformed Presbyterian Church seemed nearest the truth in every particular. Accordingly he united with societies at Canonsburg. Here he was ordained to the office of Ruling Elder. The duties of this office he always performed with prudence, faithfulness, and dignity. In 1824 he removed to Ohio, and settled in the bounds of Salt Creek Congregation, under the pastoral care of Rev. Robert Wallace. Here, as well as in every other place in which his lot was cast, he proved eminently useful in promoting the interests of the Church. In 1847 he removed with his family to Iowa, and on the 8th of January, 1853, after a short illness, he "gave up the ghost, and died in a good old age—an old man and full of years—and was gathered to his people." He had served his generation. His end was peace.

J. M. M'D.

†DIED, at her residence near Utica, Ohio, August 9th, 1852, aged fifty-two years, MRS. MARY ANN M'DANIEL, wife of John M'Daniel, a Ruling Elder of the Utica Congregation of the R. P. Church.

Mrs. M'Daniel was the eldest daughter of the late Mr. Dunlap, who was a Ruling Elder in the same congregation from its first organization until his death.

In early life, when under the ministry of the late Rev. Robert Wallace, she made a public profession of her faith in the Lord Jesus Christ. She remained a consistent and exemplary member of the church until her death. She was well acquainted with the distinctive principles of the church to which she belonged, and had a clear and correct knowledge of the plan of redemption, through the atoning blood and meritorious righteousness of the Lord Jesus Christ.

She was naturally of a kind, cheerful, and friendly disposition, which was manifested in acts of kindness to her neighbours and acquaintances in time of need.

She was very attentive to Christian duties, seldom absent from her seat in the house of God, until prevented by the disease which terminated her earthly career.

About the 1st of April, 1852, she was attacked with general dropsy, connected with organic disease of the heart, which caused a long and protracted state of suffering, which she bore with Christian patience, without a word of complaint.

* This referred to the conversation she had had with him before he left home, in which she expressed great fears that her sins were not pardoned.

† This would have appeared sooner, but the manuscript first sent was mislaid.—Ed. Cov.

thus manifesting an humble submission to the will of her heavenly Father. From the time she was first attacked; she had but little hope of recovery, and frequently, in conversation with her husband, expressed her faith in the Lord Jesus Christ as a divine and almighty sovereign, able and willing to save all that put their trust in him, but was somewhat in the dark with regard to her personal interest in Christ. Before her last, however, this darkness was entirely dispelled, and she could say that death to her had no terrors.

A short time before her death, she called her children around her bed, to receive her last and parting advice, admonishing those of them who had not made a public profession of their faith in Christ, not to delay that duty, and to be attentive to all Christian duties, especially secret prayer. Immediately before her dissolution, one of her sisters asked her if she did not think that she was near her last. She answered, *Yes*. Her husband asked her if she felt perfectly happy and comfortable in the immediate prospect of death. She answered, *Yes*, and in a short time, without a struggle, fell asleep in Jesus, leaving her family and a large circle of friends to mourn her loss; but they mourn not as those who have no hope. "Blessed are the dead that die in the Lord."

[Communicated.]

Cincinnati, Jan. 1, 1833.

This day, a year ago, our dear daughter, ANNA M. GLASGOW, was one of our number, and though not in good health, enjoying the company of her relations and friends. No serious results were, then, apprehended from her disease. But, notwithstanding the timely and careful exertions of her skilful family physician, her disease continued to increase until the 23d of June, when she departed this life; in the seventeenth year of her age.

Of her we may truly say her "latter end was peace." Through all her sickness she was never heard to complain, or to charge God foolishly: Her hope was firm to the end, and, when told that she was not expected to recover, she calmly replied, that she did not herself look for it, but was resigned to the will of God.

In her removal, we see the hand of our heavenly Father, and we aim to be reconciled to His dispensations, knowing that when the mystery of Providence shall be fully revealed, we shall be satisfied, notwithstanding, we feel our bereavement to be severe.

She was affectionate, confiding, and obedient; possessing great strength of mind for one of her years. She was esteemed by all her acquaintances, but especially by her young friends, to whom she had endeared herself by her exemplary conduct and her chaste conversation. In fine, she seemed qualified to be useful in the world, and to be an ornament to the church. Those who visited her on her death-bed, admired her resignation and composure. We desire to be thankful that we are not left to mourn as those that have no hope.

HUGH AND ISABELLA GLASGOW.

THE MINUTES OF SYNOD.

The Philadelphia Presbytery is to be constituted in the city of Philadelphia on the 2d Friday of October next, at ten o'clock A. M. This was omitted in making up the minutes.

There is also a mistake in the heading of the report of the Treasurer of Domestic Missions. It is not important enough to correct it by republication; but we state, that whatever is unbusinesslike in its form, is not owing to the Treasurer.

JAS. M. WELLSON.

ACKNOWLEDGMENTS.

Cattskill, N. Y., John Wood, vol. 8, \$1,00; Charlestown, Mass., Wm. Warnock, sen., Wm. Warnock, jr., Wm. Warnock, each \$1,00 for vol. 9; Elizabeth, Pa., Miss Margaret Easton, \$1,00 for vol. 9; Jamestown, Pa., Wm. Cochran, \$2,00 for vols. 7 and 8; Thomas McPheters, \$1,00 for vol. 8; Kortright, N. Y., J. C. McLaughry, vol. 9, \$1,00; New York, N. Y., Dr. Edwards, vol. 8, \$1,00; Philadelphia, Pa., Wm. McIlhattan, vol. 9, \$1,00; John Cunningham, vol. 8, \$1,00; John Lyons, vols. 5 to 8, inclusive, \$4,00; Saml. Leek, vols. 5 to 8, inclusive, \$4,00; Wm. Young, vols. 3 to 8, inclusive, \$6,00; John Patterson, vol. 8, \$1,00; Pomeroy, O., Wm. Highland, vol. 9, \$1,00; Rutland, Vt., Z. V. K. Willson, vol. 9, \$1,00; Sparta, Ill., Wm. Marvin, vols. 6 to 9, inclusive, \$4,00; Rev. James Wallace, vols. 8 and 9, \$2,00; James Newell, vol. 7, James Matthews, vol. 6; Robt. Wright, vol. 9, James Martin, vol. 9, each \$1,00; Wallaceville, Pa., R. J. Brown, vol. 9, \$1,00; Waverly, O., Wm. Gladstone, vol. 9, \$1,00; West Elizabeth, Pa., Wm. McConnell, vol. 9, \$1,00; West Granville, Pa., Alex. Hamilton, James Jack, Robt. Edgar, each vol. 8, \$1,00.

JUST PUBLISHED.

CIVIL GOVERNMENT; An Exposition of Rom. xiii. 1—7. By JAMES M. WILLSON, A. M. Philadelphia: Wm. S. Young, 173 Race Street. 1853. 162 pages, 18mo. Four copies, \$1 00. Per dozen, \$2.50.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON. By JOSEPH T. COOPER, Pastor of the Second Associate Presbyterian Church, Philadelphia. Wm. S. Young, 173 Race Street, Philadelphia. 1853. 252 pages, 18mo. Price 38 cents, muslin; or three copies for \$1.00. Four copies, (paper cover,) will be sent by mail for \$1 00.

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Extraordinary Discourse on the Rise and Fall of Papacy, or the pouring out of the Vials, in the Revelation of John, chap. xvi.; containing Predictions respecting the Revolutions of France; the Fate of its Monarch; the Decline of her Power, together with the Fate of the surrounding Nations; the Destruction of Mohammedanism; the calling in of the Jews; the Restoration and Consummation of all things, &c. &c. By Robert Fleming, V. D. M. Printed from the original, published in the year 1701. A new Edition. To which is now added, an Appendix, containing Extracts from various Authors, chiefly respecting the French Revolution, the Fall of Popery, &c. &c. By Archbishop Usher, Dr. Owen, Jurieu, Goodwin, Willison, Dr. Gill, Newton, Simpson, Bicheno, &c. &c. Philadelphia: Wm. S. Young, 173 Race Street, or 50 N. Sixth Street. New York: Robert Carter, 58 Canal Street. 1848. [Price 20 cents, paper cover, and will be post-paid to those ordering at a distance.]

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JOS. H. JONES, D. D., Sec.

A. W. MITCHELL, M. D., Pres.

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THE COVENANTER

Is published monthly, at ONE DOLLAR *per annum*, IN ADVANCE.
Five Dollars, in advance, will pay for six copies sent to one address.

✂ All communications for the COVENANTER to be addressed to James M. Willson, Philadelphia.

✂ We hope our subscribers will not be backward in sending us their remittances. Publishing requires money.

INTERIM COMMITTEE OF SUPPLIES.

The following appointments have been made for Boston: J. Christie, 5th Sabbath of July and 1st of August. J. M. Willson, 2d and 3d Sabbaths of August. J. M. Willson, 2d and 3d Sabbaths of September. N. Stevenson, 4th Sabbath of September. R. Z. Willson was appointed by Presbytery for the 4th Sabbath of August and 1st of September; and N. R. Johnston, the 1st and 2d Sabbaths of October. This gives a full supply until Presbytery meets.

JAMES M. WILLSON, *Chairman.*

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|--|---|
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Stephen Babcock, Craftsbury, Vermont.
Josiah Divoll, East Topsham, Vermont.
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VOL. IX.

SEPTEMBER, 1853.

No. 2.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

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

VOL. IX.

PHILADELPHIA:

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

1853-54.

Just Published by W. S. Young.

ALGER'S PRONOUNCING BIBLE

932 Pages, Octavo. Price reduced to \$1 25. With Psalms, \$1 31.

RECOMMENDATIONS.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis Street, Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into too many of our pulpits; producing in the church a diversity of tongues, that is a proof of any thing but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the holy scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the publick will be furnished with as correct an edition of the work which you have in hand, as could reasonably be expected from any man; and I most heartily wish you success in your laudable enterprise.

Yours respectfully,
JOHN PIERPONT.

From Mr. Bailey, Principal of the Franklin English Grammar School in Nassau Street.

Messrs. Lincoln & Edmands.

Having examined attentively and with much satisfaction, the Pronouncing Introduction, Reader and Testament, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnishing school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and, especially, to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c.
EBENEZER BAILEY.

From Rev. J. L. Blake, Rector of St Matthew's Church, and Preceptor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." If the critical accentuation of school books generally would be objectionable,

from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in Schools, are used chiefly, not as class-books, but in connection with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed, that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament, and should unite daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and, those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible, will be throughout what it should be.

Very respectfully yours,
J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School in Boston.

Messrs. Lincoln & Edmands,

We received notice of your intended edition of the Bible; and are very glad that you have undertaken an edition for common use, with the pronunciation of proper names and of difficult English words correctly indicated. This has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the correct pronunciation of the Hebrew names can be acquired only by a reference to dictionaries; which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

Recommendation to the Testament from the Associated Instructors of Youth in the city of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them; and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read and accepted.

A true copy.
Attest, JAMES ROBINSON, Sec'y A. I. Y.

THE
COVENANTER.

SEPTEMBER, 1853.

REFORMATION PRINCIPLES EXHIBITED BY THE REFORMED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA. 12mo. pp. 211. New York: G. & H. Miller, 645 Broadway. 1852.

[Continued from page 12.]

We resume our notice of this history; not merely for the purpose of detecting its omissions and fallacies, but also that we may furnish a reliable sketch of the doings of the Reformed Presbyterian Church on the subject of the relations of its members to the civil institutions of the country. That those were *fixed*, by positive enactments, we have already seen. The Testimony of 1806 determines this point beyond contradiction; and also exhibits most distinctly the fact, that in assuming the position of dissent from the national organization, the church regarded mainly, almost exclusively, the "moral evils interwoven" with the Constitution of the United States. And hence the inevitable conclusion, that no change in the State Constitutions, no decisions by State judicial authorities, can affect, materially, the grounds of that dissent. So long as the Constitution of the Federal Government remains what it is, and what it was in 1806—so long the basis on which the enactments of 1806 rested—abides in its strength; and, consequently, as no changes have been made since that date, in this fundamental law, it can only be, by "new light," that attempts are made to bring the church into closer connexion with the government.

So far, we think, all is clear. But it may be asked, did not the church, from an early period, shape her course towards a recognition of the government? The author asserts this. We emphatically deny any such statements. We do so on impregnable grounds.

1st. It is an indisputable fact, that up nearly to the time when these New Light movements commenced, viz., 1831, discipline continued to be exercised upon all transgressors of the enactments of 1806. A highly respectable member of the congregation of Pittsburgh had been, at that time, under suspension for some years, for accepting office; and was, in fact, out of privilege on that ground, during the controversy. Even in Philadelphia, and but a year or two before the open announcement of the new doctrines, four men were received as members from a Presbyterian church, with the explicit and repeated declaration on the part of the Moderator of the session, that this church did not allow its members to unite with the government. So every where. And who does not know that this very fact, that Covenanters did not vote, was regarded by all the churches around

us as the most striking difference between us and them? A Covenanter and a non-voter were then synonymous terms. How is all this consistent with the assertion, if it is meant to apply, as it seems to, to any early period, that,

“Under all these circumstances, ministers and people extensively became satisfied that, at least in many of the States, there might, with safety to every moral interest, be a nearer approximation, by church members, to the government of the country, than was once allowable.”

But, 2d. A periodical, “The Evangelical Witness,” was commenced in 1822, and published for four years, circulating extensively throughout the church. Its doctrines on this subject were those of the old Testimony. It gave no “uncertain sound.” Was this periodical ever accused of misrepresenting the church in this matter? That the leaven of new light had begun to work in the mind of the writer of this history, we are now prepared to admit; but he *dared* not bring it out. Had it been permitted to shine *then*, it would have been more rapidly dealt with than in 1832. But,

3d. And still more; no steps had ever been taken, as late as 1823, towards the remodelling of the enactments of 1806; no steps that the church so understood; nor were any taken then. In that year a second edition of the Testimony was ordered to be published. It was printed in 1824. Now it is true that these acts were omitted in this edition. But were they omitted as a “dead letter?” or so as in any way to impair their authority? Not at all. If they were at all set aside at that time, then was the act excluding slave-holders from the communion of the church also modified; for it was omitted with the rest. But even the penman of this “history” will not assert this. But more, much more. The following note was appended, by order of Synod:

“It is deemed proper by Synod, in this edition, to omit the insertion of these acts,* and to reserve them, together with the act abolishing slavery in the church, and other acts since passed, for publication in a statute-book hereafter to be prepared.”

Does this look like nullifying these acts? Does it not expressly recognise them as still obligatory? Does it not, in short, reiterate the judgment of Synod—and remember, this was in 1823—that these acts were a fair exponent of the church’s standing and position in regard to the institutions of the country? They are put on the same level with other acts since passed. But still more. This omission, and note together, expressly take these acts out of the rank of *mere history*, and declare them to be suitable matter for “*a statute-book.*” This is worth notice; for it cuts up by the roots the subterfuge sometimes made use of by the ignorant and stupid, “that they are to be considered *only* as history,” because, forsooth, they are recorded in the historical part of the Testimony!

We do not say that the leaven of New Light was not then working. Nor do we say that it was not designed by some to place these acts in the back-ground, by getting them for awhile out of sight of the peo-

* “An act respecting giving oath when summoned before the constituted authorities of the nation; and an act respecting serving as jurors in courts of justice.” (See Testimony, Ed. 1844, p. 125.)

ple, and particularly of new members. Subsequent events, coupled with the neglect to prepare a "statute-book," furnish pretty good evidence that something of this sort may have been meant. But none dared then to say this. None did say it, nor even *hint* it. Now, at that date, all the States that have yet abolished slavery, had either done so, or had taken action that necessarily led to it. Free States had been admitted to the Union; and time enough had certainly been given for the careful examination of the institutions of the country. But still the church was on the old ground, without any change. Whatever plans were on foot to bring about a change, they were yet kept secret.

But here we must go back a few years. There was a series of resolutions passed by Synod, in 1812, out of which this "history" attempts to make capital. That these resolutions should either have altered, or been intended to alter the relation of church members to the institutions of the country, is impossible. The facts above stated demonstrate this. If Covenanters, from that date, were at liberty to "approach nearer" to them; if their civil relations were "modified," how did it come that none were allowed, without censure, to incorporate with the government? And how happened it, that in 1823, Synod recognised the "prohibitory" jury act as still in force? Whatever those resolutions amounted to, they were no oath of allegiance. The history—pursuing its usual policy of keeping back what it would not answer to publish—gives a part of these resolutions. We quote the whole, as follows:

"1. That this Synod, in the name of its constituent members, and of the whole church which they represent, declare, that they approve of the Republican form of the Civil Order of the United States, and the several States; that they prefer this nation and its government, to any other nation and government; that they will support to the utmost the independence of the United States, and the several States, against all foreign aggressions, and domestic factions, and disclaim all allegiance to any foreign jurisdiction whatever.

"2. That believing it to be the duty of nations, formally to recognise the sovereignty of Messiah over all persons and things, and to construct their system of government upon principles which publicly recognise the authority of that Divine Revelation which is contained in the Scriptures as the Supreme law, their disapprobation of the presently existing Constitutions is with them a matter of conscience, and wholly founded upon the omission of their duty.

"3. That emigrants from foreign nations, lest they should be esteemed alien enemies, be instructed to give to the proper organ of this government the following assurance of their allegiance to this empire, each for himself, when required:—'I, A. B., do solemnly declare, in the name of the Most High God, the searcher of hearts, that I abjure all foreign allegiance whatsoever, and hold that these States, and the United States, are, and ought to be sovereign and independent of all other nations and governments, and that I will promote the best interests of this empire, maintain its independence, preserve its peace, and support the integrity of the Union, to the best of my power.'

"4. That a delegation be appointed to proceed, so soon as they shall deem it eligible, to the seat of government, and confer with the government of these States upon this subject, with a view to obtain the protection of the laws, in maintaining their present Testimony."

Now we are not prepared to defend every expression employed in this document. The members of Synod were unnecessarily alarmed.

But to convert this action into proof of a change of view in regard to the civil institutions of the country, is highly ridiculous. If Covenanters had then discovered that the Constitution was not so bad but that they might swear to support it, that course was open to them. They were not forbidden by the civil law from taking the oath of allegiance. Why did not they do it? Plainly because they could not, conscientiously. And, hence, that they might not be regarded as enemies of the nation, they *asserted that they were not*, and made provision to have their position distinctly defined to the government itself. This is all. There is no more. They carefully excluded mention of the *Constitution*. They make no provision to support it; but explicitly say, that they ask the "protection of the laws in maintaining their *present Testimony*." What testimony? Why, as every body sees, their testimony against the immoral Constitution of government. Their disapprobation of this, moreover, they as expressly affirm—meaning such a disapprobation as prevented the swearing of the oaths of office, or of allegiance; and, finally, this matter was never completed. No one ever went to the seat of government. These doings of Synod were not published. The church never heard of them until they were disinterred by the writer of this history, during the New Light controversy.

But we have not done with this topic. Having stated, with an unheard-of effrontery, that this "solemn pledge embraced all the essential provisions of the oath of allegiance prescribed by Congress, and more emphatically than it does," the history goes on to say—bearing falsehood on its very face—

"The conviction of this prevented the committee of Synod, appointed to bring the case before Congress, from troubling that body or themselves with the matter."

Now, what is the meaning of all this? Certainly that Synod found, in 1812, that the oath of allegiance might be sworn. This is what the writer of this history would have the reader believe, while we unhesitatingly assert that he knows better. He knows that the members of the church did not then swear this oath—not even while threats hung over them. He knows that, in the few cases in which, during a course of years, this oath was sworn, the offenders were visited with discipline. He knows that in 1823 Synod recognised the acts forbidding the swearing of allegiance. And yet he would have the unwary reader to suppose that this deed of 1812 really changed the whole position of the church on the subject of civil relations! That the church thought better of the government than she had just solemnly declared she did in her testimony! If the view of this transaction presented in this "history" were the true one, it would avail nothing but to hold up the actors in it to execration, as the most unprincipled Jesuits ever found without the ranks of Loyola.

And here let us mark the tenour of the language of this history, when speaking of these pretended changes in the church's views. It says: "The relations of our people, with reference to them, (the institutions of the country,) were *qualified?*" "a nearer *approximation* than was once allowable;" "*Qualification* of our relations," &c. Even Dr. M. does not venture directly to state—he only insinuates—that it came to be regarded as right for Covenanters to swear this

oath of allegiance, hold office, &c.; and yet this is the point to which he wishes to lead his readers. And particularly he wishes them to understand that there was from an early date a gradual drawing up towards the Government. Now what does all this amount to? It is either right or wrong to become incorporated with the constitution. We must either go clear in, by holding office, &c., or stay completely out. The line between participants and dissenters must, from the nature of the case, be a distinct and well-defined boundary. A man cannot be partly a voter and partly not. He must be either the one or the other. Hence all this smooth talk, guarded as it is, means nothing, or it means that the church laid down her dissent, and permitted active citizens to enjoy her privileges. The history dared not say this openly, but resorts to the covert of fine words to insinuate it, and then proceeds to pervert certain doings of the Synod, to give, if possible, some plausibility to its dark hints.

Now we have already presented a sufficient reply to all these sophistries. In 1824 the church recognised the whole body of the acts of 1806 as still defining the standing and position of the Reformed Presbyterian Church; and what does it matter that in 1821 the Synod decided "that no connexion with the laws, officers, or the order of the State was prohibited by the church, except that which truly involved criminality?" Of course not. But the church had distinctly affirmed in her "standing testimony" that no oath could be sworn to the constitution; no office held requiring a vote; and that none could sit on a jury in a court of law; while the members of the church might, in many other ways, have to do with the "laws, officers, and order of the State," when no acknowledgment or approbation of an immoral constitution or law was involved.

We have already admitted that new light views may have been entertained by some minds for years before they came to the light. But surely it is no new thing for traitors to be found in a camp. They may even be so high in place as to influence now and then, unawares, some of the movements of the faithful battalions. In this way we account for the action of 1823, to which, respecting the serving on juries, this history refers. It describes it as

"An inquiry to be made as to the morality or immorality of the code of law that governed the courts where they might be called to act."

The Synod had been taken napping, but the church was not to be so insnared or pushed off its established foundations. The next meeting of Synod virtually rescinded this act of 1827. It said

"That this Synod never understood any act of theirs, relative to their members sitting on juries, as contravening the old *common law* of the church on that subject."

In this resolution we have contemporary evidence in saying the writer of this "history" took a decided part. The time had not yet come to open the fountains of "New Light." We have now gone over the whole ground. We have found the church, with her "fixed testimony," standing before the world as in an avowed state of dissent from the immoral constitutions of the country—this dissent unaltered, living, and practical. Her ministers and her members *professionally* united in it as late, at least, as 1825. The "cautious" proceed-

ings of some of her ministers, who, if we believe this history, were after all false at heart, had effected no change in her position; nor were they likely to. Hence the tactics were altered. What could not be effected by underhand and Jesuitical movements, was sought to be accomplished in a somewhat different form. Thus came in the controversy of 1832-3, which resulted so disastrously to the authors and promoters of the New Light views. And hence the occasion for the laboured effort in the volume before us to save the party which has issued this history from the weight of that ecclesiastical discipline which thereby overtook them in their backsliding career.

We shall not attempt to follow up the misstatements, to meet the charges, to detect the sophistries of this part of the "history." Its own pages furnish matter enough for its condemnation. It admits that for years attempts were making secretly, or, to use its own language, "cautiously," to carry the church away from her well-fixed and scriptural position as defined in her act and testimony. These attempts became quite manifest in 1831; but in 1832, for the first time, they took on a tangible shape. The new views were published to the world in the notorious "Pastoral Address," issued over their own signatures, by the minority of the Subordinate Synod, in the summer of 1832. The church was aroused, and proceeded to inflict deserved censure. The actors in this nefarious project, ministers and elders, were deliberately, but promptly, suspended from office, and from the privileges of church fellowship.

This is the essence of the whole matter, and, we repeat, this "history" contains ample evidence that the censures inflicted were just and reasonable. What else could be done? Was the church to permit, either through indifference or cowardice, her living, established, acknowledged, and sworn dissent from a constitution which she had pronounced "inconsistent, impious, and oppressive" to be assailed and transmuted into an allegiance to this same *unaltered* constitution, without an effort to bind the hands that thus sought to rob her of her testimony? Surely not. And, we add, the more prominent and influential the agents in this work, the more imperative the duty of acting with promptitude and energy in arresting their schemes.

It is in this light that a faithful posterity will view these transactions—in this light that our intelligent contemporaries have always regarded it. The claim of the authors of this "history" to be the Reformed Presbyterian Church, is simply ridiculous in the eyes of the well-informed in the Secession and Presbyterian churches around us. These may approve the present views of Dr. M'Master and his associates—for in the main they accord with their own; but none the less do they regard them as only pretenders to the name of Reformed Presbyterians.

But even as to the manner of their exclusion from our communion, we assert that it had every feature of regularity:—that it will bear, after the lapse of twenty years, the closest and most jealous scrutiny. True, the libel was found in a *pro re nata* meeting of the Eastern sub-Synod in the fall of 1832. But what Presbyterian denies the validity of such a meeting when regularly called? And if there ever was one regularly called, this was. It was called by the Moderator at the request of two Presbyteries. Judging by their writings on this sub-

ject, in which the word *pro-re-nata* figures so conspicuously, it would be supposed that such meetings were some monster in Presbyterianism!—that they were an unheard-of procedure, instead of being, as they really are, among the most common things in ecclesiastical procedure. True, again, these very orderly ecclesiastics sent written protests, or protested verbally, against the meeting. But they were the minority, and, in one sense, no wonder they protested. *They saw that they were caught.* The case was desperate, and there might be some hope in a desperate measure: there was none in standing their ground before the tribunal to which they were amenable. They were libelled. The subsequent spring, the same Synod convened in its regular meeting. This Synod they fled from, literally and bodily, when they discovered, which they soon did, after some attempts at brow-beating, that they were in the minority. They left behind them the majority, the Moderator, and the Clerk—the appointment of the latter, notwithstanding their efforts to prevent it, having revealed their weakness. Synod then proceeded, after the regular citations, to suspend the libelled. This censure has never been removed; and if there be any such thing as church censure—if there are any persons suspended any where, these men are, and justly suspended, as they were caught in the act of leading the church off into an adulterous connexion with an immoral civil power.

We have entered into few details. If necessary we may do so hereafter. We fear no investigation. The truth fears none. It is such fabulous histories as the one before us—we refer to its concluding chapter—that cannot bear the mattock and the pick. But how great the responsibility that lies upon those who have sanctioned its misrepresentations! No doubt some will be deceived. Many of its readers will never hear its misstatements contradicted. They will imagine that no body of men would put before the world such a tissue of false statements and sophistry. They will be seduced, perhaps, into the communion of backsliden Covenanters and suspended men. On the heads of the writer and of those who have affixed their sanction to this work rests the responsibility.

In conclusion, some may suppose that we have dealt too severely—that we have written in too great heat of spirit. That we are indignant, we confess; but that we have used undue severity, we do not admit. Church history, issued by the church herself, ought to be true—it ought to contain all the truth necessary for the right understanding of the subject referred to in the narrative. If it embrace reasonings, these ought to be fair, candid, Christian. In all these particulars the history before us is a lamentable and disreputable failure. It omits, slurs over, misrepresents, and darkens by words, just as the exigencies of the case may require, and leaves the unwary reader worse than ignorant—deluded and beguiled. Is there not truth and honesty enough among that people to institute a rigid and impartial examination of their own history, and give the results to the world?

[For the Covenanter.]

ELIJAH'S OFFERING BY FIRE.—1 *Kings* 18th *Chap.*

The Israelites had at this period greatly fallen and gone backward. The rulers, the prophets, and the people were alike immersed in disregard of the God of Israel, and devotion to a corrupt, cruel, and degrading idolatry. Every thing in their condition gave too much countenance to the complaint of the well nigh broken-hearted prophet, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I, even I, only am left; and they seek my life to take it away." 1 *Kings* xix. 10. Their separation from the tribe of Judah and from Jerusalem, about three quarters of a century before, was very inauspicious. The leader in that schism was distinguished only for his valour in war, and his address and industry in secular matters. 1 *Kings* xi. 25. Of the fear of God he knew nothing. And the whole movement, as a national concern, sought no more than a relief from political wrongs, 1 *Kings*, xii. 1-16: the manifest corruptions in the worship of God, introduced and entailed by the backsliding Solomon, and not reformed by his personal repentance, gave them no concern. Rehoboam's rashness and violence alone, as a civil ruler, provoked the dreadful sin of rending their covenant with their brethren, and prompted the awfully prophetic cry, "What portion have we in David? neither have we inheritance in the son of Jesse"—too plainly fulfilled by their posterity in a later age, when they openly rejected the Son of David, and David's Lord, and chose Cæsar for their king. John xix. 15. Reforms that regard not God, and only contemplate political and secular advantage, have a blight; and though for a time they may greatly advance the national prosperity and power, as in the case of ancient Greece and Rome, and of modern times, they hasten corruption in the same degree; and if there be no arrest of Divine mercy and power, prepare for judgment and ruin. So was it with Israel of old. At an early period of his reign, the ambitious and impious Jeroboam set up golden calves to cut off all return to Jerusalem and the throne of David, 1 *Kings* xii. 26-29; and then they went forward in idolatry, sanguinary revolutions, and wide-spread immorality, waxing worse and worse till the period of Elijah, when "Ahab, who did evil above all that were before him," occupied, with his wicked Queen Jezebel, the throne of Israel.

Yet God had a remnant in Israel of "seven thousand who had not bowed the knee to Baal;" nor were all his prophets slain. The pious Obadiah, a miracle of grace in that impious court, had hidden numbers from the sword of Ahab and Jezebel, and even in the sore straits of drought and famine had provided them with bread and water. They had, as a people, forsaken their covenant with God; but he had not forsaken his covenant with them. They had cast down his altars visible on earth, but there was an altar and a sacrifice, which his eye saw, yet to be revealed, which no violence on earth could destroy or time impair; and a remnant, not to be wasted from his hand, whom he would recover from this all-devouring deep of apostacy and ruin. Ps. xviii. 16; lxxviii. 22. Therefore was God yet a reprover in Israel through his great, faithful, and honoured Elijah.

The drought and famine of more than three years must have made the prophet's name famous throughout Israel. Hunger and thirst wonderfully quicken the attention, and awaken thought and inquiry. "And Elijah the Tishbite said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but at my word." With what authority, and even beams of Divine majesty, does God sometimes clothe his servants! So Stephen's countenance was covered with a supernatural awfulness; and Christ gives his servants "a mouth and wisdom which all their adversaries shall not gainsay nor resist." Luke xxi. 15. This proclamation in the court of the monarch must have gone down to the humblest cottage of the poor. All felt the trouble it too truly foretold; and the popular cognomen of the prophet seems, therefore, to have been far and wide, "He that troubleth Israel." But this long continued judgment was designed in mercy too, and prepared them for a blessing, which was in store, too great for them then to understand. It is the manner of God ever to let his people become very dry before he gives them a drink. Num. xx. 2-11.

After a long but fruitless search with cruel intent, Ahab meets with Elijah, purposely coming in his way. We never find what we seek till God sets it before us. His greeting betrayed his eager hate of reproof and reprove: "Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Idolatry and idolaters are the greatest trouble of a nation. Graven images and molten images, an evil not thought of in this blinded generation, are every where and always an eye-sore to the Lord of heaven and earth, provoking his anger to constant plagues or judicial blindness. And that ye may see that I trouble not Israel, continued the prophet, but that he whom I serve is Israel's God, the Lord of hosts indeed, and the covenant God of our fathers Abraham, Isaac, and Jacob, and that I am in truth his servant, "send and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table."

Elijah's interest in Israel makes the reason of their call plain enough; but why he invites into his august and holy presence, in such numbers, the prophets of Baal and of the groves, whom he abhorred, is not so clear at first. Was it merely to give them all one more last call to repentance, or was it only to secure the public conviction and the final execution of them all, clearly just and inevitably certain? They "ate at Jezebel's table." How different the fare of the true prophets, whom Obadiah hid by fifties in a cave, and fed with bread and water, while these lordly ministers of a religion that the great approved, walk at large in the king's palace, and enjoy the royal bounty and approving smiles of a queen. Has the distinction yet ceased? or must we yet see in the church, piety and faithfulness hidden and poor—the worldly minded sleek with good provender, and plenty of it, under the countenance of the great and rich?

And now a vast assembly is gathered on Mount Carmel, chosen, perhaps, for its beauty and retirement, which were proverbial. Its height and position furnished a magnificent panorama of the land of

Israel on the east, and of "the great sea" on the west, of which it formed a commanding promontory—glorious type, as the eye rested on the scene, of His dominion whose "hand is in the sea, and whose right hand is in the rivers." Ps. lxxxix. 25. A solemn trial is proposed to determine the claims of the God of Israel and of Baal to the homage of Israel. What condescension in the Majesty of heaven and earth! how intense the love of the Most High, which brings him, glorious in holiness, into competition with so beastly a deity as Baal, for the devotion and hearts of his people! But only the shadow of that expression of his love, when he veiled his infinite glory "in the likeness of sinful flesh," and living, teaching, suffering, and dying, in all "numbered with transgressors," he puts himself in competition with the god of this world as a rival for the souls of his chosen. Two bullocks, as victims for sacrifice, are to be provided by the prophets of Baal themselves, and, confessing himself to be far in the minority, Elijah also gives them the preference of the first offering. "I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men. Let them, therefore, give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under: dress it first, for ye are many, (v. 25,) and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the names of your gods, and I will call on the name of the Lord; and the God that answereth by fire let him be God. And all the people answered and said, It is well spoken." V. 22-25.

Most unexpected and unwelcome must this have been to the prophets of Baal; but there was no escape. The proposal was fair and equal. The avowed approbation of the people present in great numbers—the presence of Ahab, whose silence intimated assent—put it out of their power to refuse. The wicked and the righteous must at last be brought to a trial which will determine, with infallible precision, the respective character of each. And the prophets of Baal, however their guilty consciences must have foreboded defeat and shame, are constrained to submit. Early in the morning they begin. "They took the bullock which was given them, and they dressed it, and called on the name of Baal from morning till noon, saying, Oh, Baal hear us. But there was no voice nor any that answered. And they leaped upon the altar which was made." Their preposterous gesticulations and cruel self-inflictions, afterward mentioned, the strong marks of modern Antichrist, will serve at least to persuade others of their devotion, for "all their works they do to be seen of men," Matt. xxiii. 5; and so far from concealing, it makes more clear the dishonour and worthlessness of their god. As the time advances towards noon, and noon passes by, their disgrace thickens; they see the suspicious looks of the people and Ahab's countenance lowering with shame and wrath as Baal's vanity becomes apparent. Elijah, long silent, perhaps in prayer that God would hinder Satan, and hold back his accursed delusions, now speaks in words like iron in their souls, as he "mocked them and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey; or peradventure he sleepeth, and must be awaked."

They are goaded to louder cries and bloody lacerations; "but there

was neither voice, nor any to answer, nor any that regarded." How fearful to call upon a god that cannot or will not hear! All now secretly surmise or are thoroughly convinced that Baal is no god. He had been allowed to plead for himself, and was cast. Jud. vi. 31. Himself and his prophets and worshippers are their witnesses to their own confusion. Their slaughtered victim still lay upon the altar, drying under the scorching rays of the sun, to which it had been exposed for many hours—a sacrifice disregarded and worthless, soon to be vile—a loathsome type of false religions of every form, and a symbol of false prophets, abandoned of God, to "perish utterly in their own corruption." 2 Pet. ii. 12.

When midday was well passed, and the time of the offering of the evening sacrifice drew near, Elijah, solemnly inviting the attention and assistance of the people, "took twelve stones, according to the number of the tribes of the sons of Jacob," giving thus an authentic testimony that God yet recognised all the twelve tribes as his people, and would bring them together at one altar; for with these stones Elijah "built an altar in the name of the Lord." He then laid the wood on the altar, and cut the bullock in pieces, and laid them on the wood; and to preclude all suspicion of craft or imposture, a trench is dug round the altar, and water is poured on the altar, wood, and sacrifice, four barrels, three successive times, bringing the number twelve again before the spectators. These things are variously instructive. Beside other matters, the stones well represent the stony heart of all the Israel of God by nature; the slaughtered victim, a body of sin and death; the wood between the two, the means of grace, capable only when kindled by fire from heaven of breaking the stony heart to crumbled fragments, and consuming the body of sin and death, and making beautiful and glorious an offering in holiness to the Lord. The water, poured so profusely as to run around the altar and fill the trench, signified the sad state of Israel, in that the very means of grace were deadened by the corruptions of the times in all the twelve tribes, now past all hope except in power Divine and from on high.

All was prepared with an unostentatious decorum and solemnity, ever the characteristics of true religion, as is beautifully indicated by the simple narrative, and was divinely directed in every particular. And now this vast assembly of the people, the priests of Baal and the groves, spent with toil, and stung with their conscious defeat, Ahab and his courtiers, all look on with curious and breathless expectation. A silence almost oppressive reigns, and every eye is intent upon the altar and the prophet, standing alone, the poor and afflicted witness and servant of Israel's God. He is seen at first at a distance, his soul in deep and earnest wrestlings. The devotions of Baal's ministers begin in public; of God's servant, in secret. Elijah comes forth, and as he looks round on that vast concourse, does he see one eye that sends a kind and encouraging greeting? No, not one. Ps. lxxix. 20. All has the gloom of doubt, or suspicion, or hate. But he endures, as seeing him who is invisible, and like Micaiah of a later time, before this same Ahab, "he saw the Lord sitting on his throne, and all the host of heaven by him, on his right hand and on his left;" a throne infinitely more glorious, and an assembly inconceivably more numerous and august than the one before his eyes on earth; and, conscious of the

power by which he is sustained, he pours forth his soul in prayer, with a voice loud and clear, to reach and penetrate every ear, and reach and penetrate to the high court and throne of God. "And it came to pass at the time of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and Jacob, let it be known this day that thou art God in Israel, and that I am thy servant; and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may see and know that thou art the Lord God, and that thou hast turned their heart back again."

Oh, how surely must that prayer have penetrated and carried heavenward some souls, at least, that heard it. God does not kindle such high, public devotion for that heart alone in which it burns, but bestows it to spread its sacred power, that out of many there may be one offering coming up before him. "Hear me, O Lord, hear me," was the utterance of many hearts besides Elijah's. "And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." Is. lxxv. 21. Ere the last sounds of the prophet's voice have died away on the ears of the distant multitude, every eye is suddenly attracted in amazement at a wondrous and awful light, high in heaven. Down, down it rushes with terrific speed, but ravishing beauty; its glorious light eclipses the rays of the declining sun, and spreads on all around a preternatural lustre. Before doubt or question of its nature and intent can arise in the astonished multitude, its course is direct to the altar and the sacrifice, harmless to all else, there it rests; and in an instant of time the wet wood feels its power, the flame from the altar mingles with the fire from heaven, (John xvii. 23;) and a work is done and finished, which tells at once its author and its end. "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench." A sight so awful, and a work so perfect, must have overpowered with awe and admiration, and gives note of the day of which the Lord hath said, "Unto me every knee shall bow, and every tongue confess." "And when all the people saw it, they fell on their faces, and said, The Lord he is God, the Lord he is God." Their faces were rightly in the dust before that august presence of love and majesty divine.

"The people" felt and owned the majesty of the God of Israel. Ahab and his courtiers are unmoved; himself too proud to be convinced, may have trembled, like Felix of a later time; but, O God, how rarely does thy grace reach the hearts of kings and rulers! Ahab's after life, and fearful end, give proof that he lived and died impenitent and unforgiven. The haggard countenances of the prophets of Baal and the groves, show that this awful work of power and mercy had wrought no change, but to deepen guilt and awaken horror. 2 Cor. ii. 16. They recoil in terror, seeming to anticipate, and desiring to escape their coming doom. Heb. x. 26, 27. But hardly have the people recovered from their amazement, awe, and humiliation before the God of Israel, when Elijah's voice is heard again, not now in prayer to God, but in judgment on his enemies: "Take the prophets of Baal, let not one escape." Ahab hears and feels "a higher power" than his own, as all ungodly rulers will. However willing to arrest, in modern style, such manifest persecution for the sake of religion, he

dare not; and, pale with dread, beholds the rushing multitude surround, seize, and bear away his miscreant prophets. Popular tumults are always fearful; "Floods of ungodly men made me afraid." But how fearful this multitude, directed by the prophet of the Most High, moved only by the power of the Most High, to execute his law, (Deut. xiii. 2,) and inflict just and merited vengeance on his enemies. "And they took them, and Elijah brought them down to the brook Kishon, and slew them there." "The river of Kishon swept them away, that ancient river, the river Kishon," memorable for bearing away the slaughtered hosts of Sisera, (Jud. v. 21,) carries from the land the bodies of these wicked men. Modern times are more tender of false prophets. But if the murderer of the body be appointed of God to death, what must be the doom of them who murder souls? New Testament inspiration tells us that "their judgment lingereth not, and their damnation slumbereth not." 2 Pet. ii. 3. Such records may well constrain us to say, in heart, "O God, my flesh trembleth for fear of thee, and I am afraid of thy judgments." Ps. cxix. 120.

And now that the land is greatly purged, and a sacrifice, wondrous in all its forms, offered and accepted of God, "a sound of abundance of rain is heard." Elijah, assured of the promise so sealed from on high, still sees that prayer must be heard. Deep and persevering are his devotions; while Ahab "went up to eat and drink," "Elijah went up to the top of Carmel" to pray. 1 Kings xviii. 42. Men's employments are ever significant of their character, and their character determines their employments. Soon the "little cloud, like a man's hand," (v. 45,) spreads, and covers the heavens with darkness; the rain is poured in torrents all over Israel's grateful land, and the saturated fields and swelling brooks tell its abundance. How gladdened all Israel, how moved the hearts of the pious! Their God is appeased, drought and famine are at an end, and the hills and vales are soon to rejoice on every side, for God has made them glad. How significant of God's greater work in the souls of his redeemed, when, by light sent down from heaven, the atonement of Christ is revealed, and his Holy Spirit fills their inmost hearts with joy and gladness! "unspeakable and full of glory."

A mystic connexion subsists between this offering of Elijah and the rains which followed. Christ's great atoning sacrifice on earth was followed by the effusion of the Holy Spirit on the day of Pentecost. And when the judgments of the Most High shall be finished on Antichrist and the wicked nations, and Christ's throne have the acknowledgment it claims, rains from heaven, wide-spread and abundant all over the world, shall refresh and reanimate the parched and arid earth, and make the wilderness blossom as the rose. Ps. lxxii. 6, Is. lii. 9, 10.

But nothing stands forth more prominent, than the glory of the true God, and the distinctive character of the true religion, which this memorable offering reveals. He is known by the expiation of guilt by sacrifice, and the forgiveness of sin its fruit. Thereby was he known in Elijah's offering, and thereby has he been made known in the offering of a greater than Elijah, even Elijah's God and Saviour. John xiv. 6. And it is equally characteristic of every false religion, that it has no divinely appointed and acknowledged provision for for-

giveness, or power to confer it. Baal's altars, every where and always, remain untouched of Heaven, and unavailing to man. At them no cry reaches Heaven, nor is there any to answer, or that regards.

The whole history, moreover, characteristic of the history and condition of the church for ages past, and in our own evil days, furnishes to the witnesses, in every condition, throughout the visible church, the most elevating encouragement still to wait for God. The day must come when it shall appear, "that he is God in Israel, that they are his servants and have done all these things at his word." Happy, inconceivably happy, they who shall be found faithful before God. Math. xxv. 23. There is even now a remnant to be gathered, as the fruit and recompense of their toils. They occupy an honoured place in the train of light and truth; small now, but destined to spread all over the world, when "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;" the harbinger to them of "reigning for ever and ever in the kingdom of heaven." C.

A CALL TO THE MINISTRY.

A proper call to the ministry includes three things: 1. A warm and earnest desire to be employed in this service. I apprehend the man who is once moved by the Spirit of God to this work, will prefer it, if attainable, to thousands of gold and silver; so that, though he is at times intimidated by a sense of its importance and difficulty, compared with his own great insufficiency, (for it is to be presumed a call of this sort, if indeed from God, will be accompanied with humility and self-abasement,) yet he cannot give it up. I hold it a good rule to inquire in this point whether the desire to preach is most fervent in our most lively and spiritual frames, and when we are most laid in the dust before the Lord? If so, it is a good sign. But if, as is sometimes the case, a person is very earnest to be a preacher to others, when he finds but little hungerings and thirstings after grace in his own soul, it is then to be feared his zeal springs rather from a selfish principle than from the Spirit of God. 2. Besides this affectionate desire and readiness to preach, there must, in due season, appear some competent sufficiency as to gifts, knowledge, and utterance. Surely, if the Lord sends a man to teach others, he will furnish him with the means. I believe many have intended well in setting up for preachers who yet went beyond or before their call in so doing. The main difference between a minister and a private Christian, seems to consist in these ministerial gifts, which are imparted to them, not for their own sake, but for the edification of others. But then I say, these are to appear in due season; they are not to be expected instantaneously, but gradually, in the use of proper means; they are necessary for the discharge of the ministry, but not necessary as prerequisites to warrant our desires after it. 3. That which finally evidences a proper call, is a correspondent opening in providence, by a gradual train of circumstances, pointing out the means, the time, the place of actually entering upon the work; and till this coincidence arrives, you must not expect to be always clear from hesitation in your own mind.—*John Newton.*

BE CAREFUL OF YOUR PASTOR'S GOOD NAME.

No doubt he brought to you a good name; you cannot prize it too highly. It is every thing to him. Let the breath of calumny or of detraction blow on it, and what can he be to you? There is not, however, much to be apprehended by him from gross slander. You are not merely to guard against the attaching to him of an evil name, but against all those diminishing processes by which the influence of ministers is often most unrighteously curtailed. The same man may labour for years in one field totally unappreciated, who, transferred to another, speedily becomes a man of mark, and sways a wide influence. There are churches in which a Paul could not keep his head above water; and there are others whose judicious indulgence, and encouragement, and ready supply of all the facilities to ministerial success would convert mediocrity, yea, inferiority, into respectability.

Some things must be taken for granted, and the pastor thought none the less of on account of them. It is to be taken for granted that if he deals faithfully with his hearers he will sometimes give offence. It is to be taken for granted that he will not preach great sermons every Sabbath. It is to be taken for granted that now and then an individual will change his place of worship—perhaps abandon attendance on Divine service altogether. Some also will lose their interest when the charm of novelty is fled; some will be carried about with every wind of doctrine; from some the hand of fellowship must be withdrawn. It is to be expected that uncomfortable spirits will here and there be found among the people, who will seize every opportunity to infect others with the acrimony of their own tempers.

It always was and always will be true, that when a *brother gets crooked, he is much inclined to charge crookedness on every body else that does not fit into his curves and angles.* Not unlikely you will sometimes hear from other preachers sermons more interesting to you than your pastor's ordinarily are. It should console you to reflect that the same may be thought of your pastor's efforts when he preaches away from home the best of his five or ten years' accumulations. It is to be taken for granted that there will be a diversity of views and tastes among hearers, and that consequently the minister, be he who he may, will be differently estimated by different individuals. It may be set down as sure that, visit as much as he may, and however judiciously he may distribute his calls, some will fancy themselves neglected. It is to be conceded that, sacred as is his calling, he is a man and not an angel, and that, therefore, human imperfection may occasionally make its appearance, both in the pulpit and out of it, in his doings and in his bearing.

All this may be, and still he may be a good minister; and you could not part with him without the risk and probability of incurring a serious loss by the operation. You have only to hold him up and encourage him—in short, treat him as his distinguished neighbour is treated by his charge, to secure to him as desirable a reputation and as wide and as beneficent an influence as that neighbour enjoys. Take a different course, and neither you nor he will find out what is in him. You will depress—you may crush—one who, kindly, charitably, judiciously cherished, had been a glory to your church, and a pillar in the temple of the Lord.—*N. Y. Recorder.*

LOVE TO GOD—HOW QUICKENED.

The kind and degree of love which you want to feel, you never can feel until you believe that God and the Lamb have loved and do love *you*. It is your doubt of their love to you that keeps down your love to them. This is the real *secret* of all the coldness and weakness you complain of—unless, indeed, some *sin* has still the throne of your heart. Then, indeed, the Holy Ghost will not shed abroad the love of God in your heart. But if this be not the

case, what you want, in order to love God more, is to be enabled to believe that God has loved you. Now why not believe this? You are warranted and welcome to believe this for yourself, if all your faith is in Christ for a holy salvation. And whatever you may think, you never can *know* that God has loved you, or that Christ "gave himself" for you, but by *believing* it. You may have imagined hitherto that the sense or assurance of this must be borne in upon the mind in some mysterious or supernatural manner; but if by that you mean in some way *apart* from believing what God has said, you mistake greatly. You must just take God's word for it, if ever you would be sure that he has loved you. Well, you have his word for it: "*The Father himself loveth you,*" saith Christ, "*because ye have loved me;*" and you *have* loved him if you have committed your souls to him for salvation, and are willing to obey him. Now, do you not see at a glance that the moment the soul admits the sweet persuasion of God's love to itself, it is impossible not to love him? Try it in your own case, if it be merely as an experiment. Suppose that a voice direct from heaven assured you that God had "loved you with an everlasting love," and that, therefore, "with loving-kindness he had drawn you" to the cross and the mercy-seat, could you hear this assurance without a glowing heart? Would not all your affections warm, and melt, and flow out to God? You feel at once that such knowledge of *his* love to you would secure and inflame your love to him for ever. Well, if you are sure that you are a believer, you have this assurance in your Bible; and therefore it is just as *true* as if a voice direct from the heaven of heavens were to inform you. Why not believe it, then? This was the apostolic way of growing in love. "We love him because he first loved us." How did they *know* that God had loved them? They knew that they had "believed through grace," and that God loved all such; and therefore they said, "We have known and believed the love wherewith God hath loved us."—*Philip's Devotional Guides.*

A TESTIMONY AGAINST ORDINARY SECRET SOCIETIES.

After Mr. M'Calla's argument for cleansing the sanctuary was before the public, he was occasionally inquiring of Presbyterians, esteemed more rigid than his society, whether they would have insurmountable objections to the transit of an Associate, a Reformed, or an Associate Reformed congregation, to the General Assembly church, provided they could have such a charter, and such rules, by-laws, and ordinances, as would secure the possession and continuance of their favourite principles and customs. They might give fundamental obligation to a parochial testimony against consecrating churches to God, and selling the pews to the devil; against pew-communion; against a liberalism in intercommunion; against rivals to the session in the possession of ecclesiastical schools, classes and libraries; and against modern psalmody, by establishing these positions in the charter. In their rules, by-laws, and ordinances, besides many things of general utility and particular concern, they might embody a testimony against slavery and secret societies, of which he wrote specimens. The following is "A Testimony against ordinary Secret Societies."

ODD-FELLOWSHIP.

A parochial act and testimony may sometimes be as proper as one upon a larger scale. These rules, which already savour of it, afford a fair opportunity for all that we need say in that way. We think that ordinary secret societies have assumed sufficient importance to

deserve a little attention here. When we speak of *ordinary* secret societies, we mean to leave it as a distinct question, what kind and degree of secrecy may be lawful or obligatory, for the maintenance of religious, and civil, and political liberty, in times of usurpation, persecution, and oppression.

Our ordinary societies have no such plea for their existence, and are therefore to be judged on other grounds. As they are becoming exceedingly numerous, it is fair to select the one which, out of Rome, is most plausible and powerful, as the representative of such institutions. The constitutional rejection of alcohol from their premises, makes the society of Odd-Fellows more plausible than that of Free-Masons; and by reproaches heaped upon the latter, the former are superseding them.

We do not admit the impracticability of portraying the secret society of Odd-Fellows, any more than the secret society of Jesuits. Both are known by works for which they are fairly responsible. In some respects the Jesuits are more plausible than the Odd-Fellows, and in others less so. The Jesuits call themselves by the name of Jesus, and say prayers in his name, and make a sort of profession of faith in his divinity and atonement. In these things the Odd-Fellows differ from them. The Jesuits profess to believe in a future state of rewards and punishments. Not so the Odd-Fellows.

Though essentially opposed to each other, both parties claim to have the only universal church, and the only universal religion, which is to regenerate the world, and bring Jews, Pagans, and Mahomedans into one harmonious brotherhood. Neither of their universal churches is the one which we acknowledge, or which the Bible acknowledges. Both of their universal religions are fundamentally opposed to the religion of the Bible; yet both are esteemed by their respective adherents to be far superior to the religion of the Bible.

When the Jesuits regenerate Jews, Mahomedans, and Pagans, they must all receive a nominal Christianity. They must believe in a divine Son and Spirit as well as Father. But the Odd-Fellows do not ask even a nominal Christianity. Their "brotherhood of man" needs no greater stock of theology than a belief in the "Fatherhood of God." This they all believe already; for even Paganism worships Jupiter, Jovis Pater, or Father Jove.

Let any thinking person contemplate a Christian, Protestant, Calvinistic Presbyterian, joining such a church, uniting in worship conducted, and receiving instruction inculcated, by a modern Atheistical Universalist, (now their most prominent leader,) and such "Most Excellent High Priests" and "Most Worshipful Chaplains" as he is, and what will he think of this descendant of the Reformers and Martyrs? "Verily, every man at his best estate is altogether vanity."

But they are not satisfied, like titled clergymen, with moderation in this article. With them a doctorate and plain gown would be Homeopathic vanity. The most excellent high priests and most worshipful chaplains must be surrounded by a *Noble Grand*, a *Past Grand*, a *Grand Sire*, a *Worshipful Grand Sentinel*, a *Right Worshipful Grand Representative*, and many another grand goose, tricked off, like the right worshipful grand idols of Jesuitism, with white aprons, red sashes, blue collars, and regalia of yellow metal, *quantum sufficit*.

Change a sober, sincere congregation of psalm-singing Presbyterians into such a menagerie, and the gaping community would crowd the place, to see a meeting of maniacs. How comes it, then, that members of such congregations are seduced into such a combination of pitiable vanity and dangerous infidelity? Tell it not in Gath, that they prefer such display, such company, worship, and instruction, to the family circle and the prayer-meeting which their fathers loved.

If these neglected means of grace are pleasing to God, then supplanting them by the means of corruption, must be pleasing to the devil. They who sow to the flesh, must of the flesh reap corruption. The fruits of the Spirit cannot come from a system of prayerless, flesh-pleasing infidelity.

It is not denied, however, that the fruits of Odd-Fellowship are more plausible than those of Jesuitism. Pascal is not the only one who has proved that the morality of Jesuitism is worse than that of Paganism. But in virtue of the "Fatherhood of God," maintained by them, Odd-Fellowship receives both into their brotherhood of man, without any spiritual or moral change. A Pagan priest may be guilty of fraud and falsehood, and a Popish priest may be guilty of rape and robbery; yet if they maintain the "Fatherhood of God," Odd-Fellowship receives them as they are, and, for a fee, will make them Worshipful Grand Sentinels, Right Worshipful Grand Representatives, and ordain them Most Excellent High Priests, and Most Worshipful Chaplains, that they may teach Presbyterians to pray without a Saviour, and to lay aside prayer-meetings and the beauty of holiness, for regalia of yellow metal and blue collars, white aprons, and red sashes!

NATIONAL RELIGION.

Has the State a Religion? was a question propounded and discussed some years since by an able writer, in one of the party reviews of this country. The same writer is examining, in Harper's Magazine—the Editor's Table—the subject of public education, as connected with morals and religion. We quote a few paragraphs from his paper:—

"If the state ought to educate, it ought to give the *best* education. It ought to educate in the truth, and to this end, not only ascertain what that truth is, but cause it to be taught to the exclusion of every thing else. So, too, the state *ought* to have the best religion, and teach that religion, however it may, on account of certain expediencies, tolerate other forms and creeds. The objections, we know, to doing this, in the present state of things, are legion, but still it is difficult to see why those of most force in the one case are not equally tenable in the other. Men differ in their religious dogmas. They differ in their philosophy. They differ, and differ bitterly, in their politics. They differ widely and even essentially in what all seem now-a-days to regard as a most necessary part of education—their views of morals and moral truth. They may agree in the facts of physical science; but even here comes in as wide, if not a still wider, diversity in their opinions respecting its rank, its value, and especially its connexions with the higher world of spiritual realities. Chemistry may be a very godless science. It may be so taught as to be more

offensive to some parents than any patronage the state might extend to certain forms of religious error. The study of nature, if made the ground of morals, may by some be regarded as the highest immorality as well as the highest irreligion."

Having stated three views on the subject of education, which he styles the "Evangelical Protestant," the "Romanist," and the "liberal" or "Infidel," he proceeds:—

"How is it with what we have called the Evangelical Protestant scheme? It might do for a large middle ground; though even this, a jealous sectarianism among Protestants themselves, would be continually narrowing. It is, however, the best and only one of the three that could be selected, should it be decided that the state *must* educate, and that, too, on some one system that would make its education a blessing and not a curse. In that case, we must decide, as well as we can, what moral and religious influences are *predominant* in the nation, and make them the controlling power in a system of national education, with as much tolerance as possible for every thing else. By predominant we mean, not the bare assent of a numerical majority for the time being, but that prevailing view of things spiritual which has been active in the national history, and thus entered largely into the national character, or what may be called the national life. To disregard this is inevitably to denationalize ourselves. A state that does not, in this sense, possess some predominant moral and religious character, or that regards "all faiths, all forms" as alike good, alike evil, can have no true sanctions for its laws, can command no permanent respect for its institutions. Its mere physical force will be ultimately of no avail in the absence of that fixed moral sentiment, without which law has no self-sustaining power, and all enactments become in time a dead letter, not merely negatively useless, but actually breeding a deadly pestilence in the national conscience. Such a state, in short, can claim no more regard, or reverential obedience, than the individual man who stands in the same faithless and godless predicament."

Having given the Romanist's argument, he proceeds:—

"Very similar to this is the reasoning the Evangelical Protestant is compelled to employ, when assailed by the Liberalist with a demand for the entire exclusion of all but the purest scientific instruction. Such an exclusion, he contends, although apparently a merely negative act, is positive hostility. There can be strictly no neutrality. In the present state of things exclusion is reprobation, and an infidel bias upon the young mind is the fruit of an assumed yet unreal impartiality. Under the pretence of indifference to all sects, there is a favouring of the very worst. There is a show of fairness, but in the very nature of such a state of things, every movement tends to the advantage of those who hold to negations instead of positive truth. The definite language necessarily employed in the statement or defence of the latter carries the appearance of sectarianism. It stands out clear and uncompromising. The cant of an infidel rationalism is more flexible. It assumes to be philosophical, and under this guise attacks the most precious truth without creating alarm. No position can be

more unanswerably just than that a system of education which, under the pretence of fairness, excludes certain definite religious views as sectarian, should also equally exclude any direct or indirect denials of them. If, for example, the doctrine of a future penal retribution cannot be taught, or if it must be expurgated when even alluded to in a reading book, on what principle of justice or consistency shall another doctrine, in every respect opposed to it, be allowed to come creeping in under the name of phrenology, or the philosophy of humanity, or some system of pretended ethics, which, after all, is but the sheerest naturalism? There has been more than one example of just such a kind of neutrality in the selection of reading books, and volumes for district libraries. Robert Hall's works would be shut out as sectarian; so would any religious periodical openly devoted to the maintaining certain definite theological views. On the other hand, Combe's Constitution of Man, and the Westminster Review, are freely allowed to come in under the cloak of philosophy and literature. Our public officers may mean to be fair; but of many of them it may be truly said—they know no better. Their own highest education, perhaps, has been that of the party newspaper, the political caucus, or the flash lecture system of the day; and how should they be expected to keep the track of so wily and slimy a thing as modern infidelity? Again, a direct attack on certain religious views is not half so dangerous as the pretence of teaching morals on a plan which carefully excludes all distinctively religious ideas. A believer in the Atonement and the Trinity might more safely have his children brought in direct contact with Volney and Voltaire, than with the system of expurgated school books which has been adopted in some parts of our land.

“Thus reasons, and most justly and pertinently reasons, our middle man, or our Evangelical Protestant, as we have styled him, when he loses sight of his Romish, and turns him to his Infidel antagonist. We have merely given the outline points of his argument, but it might be filled up so as to appear extremely forcible, to say the least, if not wholly unanswerable. It could be shown almost to a mathematical certainty, that in the present system of things, the decision of disputed questions, arising out of the selection of school and library books, must continually result in the triumph of the infidel, or negative interest, whenever it comes in conflict with positive truth.

“And this brings us to the third position, or that taken by the enlightened Liberalist, as he so modestly styles himself. His watchword is *pure science*. Education should be *purely scientific*. But is this possible? It may be so if we arbitrarily narrow the term to take in just what we please. But such a course would be merely a dodging, and not a fair and manly meeting of the difficulty. Suppose we get clear, or fancy we get clear, of religion, what is to be done with morals? No education without morals. Here almost all seem to be agreed. It is one of the famous words of the day. There is a charm about it for all classes of reasoners. Our religious men are for morals of course; and so are all our editors. The political manager too, and the stump orator, and the demagogue of every species and of every party, are all for morals. Why, morals, to be sure! What is education without morals? Are they not the foundation of our liberties? The commonness of this kind of declamation, whatever may be meant

by it, has almost given the odiousness of cant to what would otherwise be but the expression of the most wholesome truth. It is enough, however, for the use we make of it in our argument, that this is the great ground on which is placed the duty of the state to educate. It cannot be derived from any interest arising out of pure science. The nation owes it to itself to make good citizens. The childless rich are taxed, it is said, because they have an *interest* in the public morals. In other words, morals are very useful for the protection of property; and so land, and houses, and stocks, will all be worth more if morals are taught in our public schools. Now this reasoning certainly seems very conclusive; but what morals? it might be asked; or is the kind or quality of no account in the market? Is it the morals of politics, or the morals of commerce, or the morals of Christianity? Is it the morals of Jesuitism, or of Old Fogyism, or of Young America? Is it the morals of phrenology, or the morality of the Bible, with all its dread sanctions drawn from the idea of a future life? Nothing would be easier, some might think, than to give an answer to such a question. It is the morals, or the morality which "teaches men their duties without respect to *faiths* and *forms*." We think we have seen some such definition in a legislative document; but it would be difficult to conceive of a greater amount of nonsense being contained in so brief a space. We might as well talk of mathematics that had nothing to do with number and figure, or a science of mechanics that had nothing to do with force and motion, or a psychology that had nothing to do with thought and feeling. "A morality that has nothing to do with *faiths* and *forms*!" What would it be, in other words, but a morals without *principles* of any kind for their ground, or objective sanctions to fix them in vivid remembrance upon the conscience? When, however, we come to discuss these principles, we find that here two men can differ, and differ as widely and as bitterly, as on the dogmas of philosophy or theology. What some call morals others would regard as nothing but a political economy, and that too of a very poor order. Some would make morals obedience to nature. To others this is little better than atheism. In the minds of some it cannot be severed from positive law; others would regard it as wholly subjective, or an obedience, if we may use such a term here, to each man's own inward feeling, be it true conscience, stubborn caprice, or sheer wilfulness. We differ as widely in respect to its end. With some it is to make good citizens, or good men of business, with a view solely to the utilities of the present life. Others would regard a morals having no relation to another world, and a higher divine government, as in fact *immorality* of the worst kind—worse even than not teaching morals at all.

"And then again, as to the manner in which morality is to be taught. The difficulties and diversities we have mentioned belong to it as a direct study; they present themselves no less when we would determine on what principles it should regulate the government of a school. What some would call *moral suasion* others would regard as a most *immoral* substitution of a false motive, or a selfish, flattering self-respect, for a true principle of righteous obedience to law and truth for their own sakes—a kind of morals now needed in this country more than all others.

“But suppose we give up morals and come back to reading and writing, with such elementary instruction in mathematical science as steers wholly clear of the disputed ground. Physical science, too, might come in here, were there not, as we have seen, an unsettled boundary line between it and theology, and we might say, some views of ethics. By giving up morals, however, we yield the main argument on which it is claimed that the state must educate. As an individual benefit, education has no more demand than any other private interest upon the state’s assistance. Mere reading will not work this moral charm. That depends altogether on what is read or likely to be read. There may be such a current literature (that of Paris, for example, for we say nothing to the disparagement of our own,) as would make the incapacity to read, in a large part of the population, an actual protection rather than an injurious privation.”

We shall wait to see the conclusion to which the “Editor’s Table” arrives.

MEETING OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH,—IRELAND.

The Reformed Presbyterian Synod met in Derry on Tuesday last, at 12 o’clock, in the Rev. Mr. Nevin’s Church, Fountain Street. The opening services were conducted by the late Moderator, the Rev. James Dick, who delivered an able and impressive discourse from Zechariah viii. 19, on the love of truth. He arranged his subject as follows:—1. Divinely revealed truth. 2. The value of truth. 3. The duty of loving truth. His points were illustrated in various particulars with much clearness and force.

At the conclusion of the service, the Moderator constituted the Synod with prayer. The roll was then called by the Clerk, when a large proportion of the ministers and elders answered to their names. The next business was the appointment of the Moderator for the ensuing year. The Rev. Mr. Wallace proposed the Rev. Dr. Houston, who objected, and moved that the Rev. Wm. Toland should be chosen to fill the chair. That gentleman declined, on the ground of bodily infirmity.

Dr. Houston was then unanimously elected, to the evident satisfaction of the meeting. Having taken the chair, he offered some judicious counsels to the members of the court on their responsibilities and duties.

It was agreed that the hours for Synodical business each day should be from nine, A. M., till three, and from five till nine. A committee of bills was appointed, and instructed to arrange the order of the future business.

The time was occupied till seven o’clock in hearing correspondence with the Church in America, and the report of a committee appointed to confer and cooperate with committees of the Associate Presbytery and Associate Synod of Ireland, in relation to grievances felt in common about the working of the present Marriage act. The committee’s report was approved, and the committee re-appointed, with the addition of Dr. Houston and Mr. Sandy Small, ruling elder, and instructed to watch over the matter, and, if necessary, send a deputation to Dublin or London, Synod making provision for defraying travelling expenses.

The letter from the American Synod contained various gratifying statistics, and breathed a spirit of deep fraternal affection. It stated that the late meeting of Synod held in New York had been the largest that had ever assembled in America—noticed the rapid increase of the Covenanting Church in the United States, arising from emigration and other causes,—and reiterated its strong denunciation of slavery. The sentiments of cordial interest in the condition of the Irish branch of the Reformed Presbyterian Church, expressed

in this document, were reciprocated by the members of Synod, and all felt encouraged to prosecute vigorously the ends of the testimony held by brethren in other lands as well as by themselves.

At seven o'clock, Synod adjourned, to allow time for separate Presbyteries to hold meetings.

Wednesday, July 13.—Devotional exercises were conducted this morning at nine o'clock by the Rev. J. Smyth.

The reports of the several Presbyteries were received and read. In several of them, subjects of public concern were brought under the notice of the Synod—as the duty of covenant renovation, the publication of a Code of Discipline, the preparation of an additional chapter to the testimony, adapting it to the circumstances of the Church in this country, &c. The report of the Presbytery of New Brunswick and Nova Scotia gave a cheering account of the progress of the mission to these colonies. Two new houses of worship had been commenced during the year—one of which had been completed, and the other is in progress; and several promising students are under the care of the Presbytery.

It appeared from that of the Eastern Presbytery, that a call had been moderated in the vacant congregation of Manchester, which had issued un-animously in favour of the Rev. R. Wallace, of Newry. This call they referred, *simpliciter*, to Synod, inasmuch as the object of choice was already in a settled charge, and from other peculiarities in the case. Mr. Wallace expressed himself as happy in Newry, wishing to remain there. Other parties were heard, and after a good deal of discussion, it was put to the vote and carried that the call should not be sustained. Much cordial sympathy was expressed by members of the court with the congregation of Manchester, and at a subsequent stage of the proceedings, arrangements were made for supplying it with public ordinances regularly, for a period of twelve months, by ministers and licentiates from the different Presbyteries.

The next meeting of Synod was appointed to be held in Belfast, on the second Monday in July, 1854, at seven o'clock in the evening.

The last Thursday in November was appointed to be observed as a day of thanksgiving, and the first Thursday of January, 1854, as a day of fasting. Small committees were appointed to prepare drafts of causes of fasting and thanksgiving. These, with the Minutes of Synod, are, in future, to be circulated gratis among the members of the Church—the congregations being required to furnish larger contributions to the Synodical fund.

Thursday, July 14.—Synod met for public business at ten o'clock, when the subject of covenant renovation came up. Friendly interchange of sentiments on the part of the members having occurred, it was finally resolved—previous proceedings for several years having apparently made the way clear for such a step—that the court should hold a special meeting, each minister accompanied by an elder, at Dervock, on the second Tuesday of October next, when the Synod, as such, should renew the covenants. The same committee, to whom the subject had been intrusted last year, were appointed to arrange the order of the proceedings to be observed on the solemn occasion. The place chosen is one where the Church has long had a footing; where the adherents to her principles are now comparatively numerous, and where the present minister, one of the most venerated fathers of the Church, Dr. Staveley, has been their pastor for a period extending now to within one year of half a century. Such a conclusion to this part of the proceedings seemed to give the greatest gratification to all parties.

The subject of missions next occupied the attention of the court. The reports of the secretaries, and an abstract of the treasurer's accounts, were submitted. These were adopted, and ordered to be printed for circulation. They furnished pretty satisfactory evidence, as compared with former years, that the

missionary spirit is not declining in the body. The court adjourned at three o'clock, for dinner.

At five o'clock, as had been previously arranged, Synod entered upon the examination of young men, with a view to license. Two had been recommended for this purpose by their respective Presbyteries, Mr. John Robinson and Mr. William Hanna. Their answering seemed to give evidence of a large amount of talent and acquirement in the branches to which the examination extended. Their examination was concluded at the session before breakfast on Friday morning, and was sustained with high approbation—they were then recommended to their respective Presbyteries to be taken under trials for license.

At eight o'clock, a highly respectable audience, including many citizens of other denominations, assembled to hear Mr. Dick deliver a discourse. The discourse, which contained many illustrations of much beauty and power, was suitably concluded by an impressive application.

Friday, July 15.—At 10 o'clock, the Synod resumed public proceedings, when Rev. James P. Sweeney conducted devotional exercises. The subject of missions was again resumed. After some discussion, a grant of £15 for one year was made out of the funds to enable the vacant congregation of Convoy to obtain a settled pastor, on condition of the people punctually making out their part of the stipulation. The subject of the mission to Romanists in Connaught was considered for some time. The Synod unanimously requested one of its members—the Rev. William Russel—to give himself to missionary labours in Connaught for a period of six or twelve months, to be assisted by a licentiate, and by such teachers and catechists as it may appear suitable to employ. The Moderator, on behalf of the Synod, preferred this request to Mr. Russel, who stated that while he was ready to take part with other brethren in conducting such a mission, yet from a sense of his own incompetency, and from a regard to the interests of his congregation, he would hold the matter under consideration till the special meeting of Synod, when he trusted to be able to give a definite answer to the proposal. The Synod expressed its determination to carry forward this mission; and it is hoped that ere long the wishes of the Church will be fulfilled in having a well-qualified and efficient agency employed in carrying forward this mission. Statistical returns from congregations, which had been ordered at last Synod, were not forthcoming in any considerable number. Arrangements were made for having them generally forwarded next year.

The session from five o'clock was occupied in arranging various routine business. The Synod adopted a report by a Committee on Education, which had been formerly presented. In this, while a full and pointed protest was presented against the principle of the Queen's Colleges, the recognition of attendance of students upon the classes is recommended, and the Synod is pledged to make provision for the instruction of the students in those branches embraced in the Synod's plan of education, which are not attended to in the Irish Colleges. The moderator afterwards read a very full report of a committee in relation to the education—literary and theological—of candidates for the ministry. This was ordered to be printed in the Minutes, and reserved, as to the details for future consideration. In the conclusion, a committee was appointed, consisting of Dr. Stavely, Messrs. Dick, Russel, and Smyth, to receive any communication from the Eastern Reformed Synod—it being understood that that body had appointed a committee to correspond on the subject of cultivating friendly relations, with a view to re-union—Dr. Stavely, convener. The proceedings were brought to a close at eight o'clock, the whole business having been conducted in the most harmonious and affectionate spirit. The Moderator concluded with prayer and praise, and pronouncing the apostolic benediction.—(*Banner of Ulster.*)

CIRCULAR—DOMESTIC MISSIONS.

Dear Brethren,—Your Committee on the Fund for Domestic Missions, take the liberty of addressing you on this subject. You recognise the duty of making contributions of your earthly substance for the great object before us. In this way, in part, the obligation is met, which rests upon every disciple of Christ, to make known His name and salvation to the ignorant and the destitute—the obligation that rests upon the witness for Christ, to promote the spread of his testimony. Your contributions are needed. The calls upon your committee are likely to be greater than can be met with its present means. To you, of course, the Presbyteries, through which our Fund is supported, must look for the supplies which go into their treasuries. You have already given to this object, and by your gifts, means have been provided for the wider exhibition of our covenanted truth and testimony, and feeble congregations of your brethren have been aided in sustaining among them the regular administration of gospel ordinances. This is a blessed work—a work rich in good, both to those who receive and to those who give—a work eminently approved of Him who came *to give himself* for the life of his people.

For this season's efforts, we will be compelled in all probability to wait, in part, for the contributions sent by the Presbyteries after their next regular meetings. Long delay, subsequently, we would not wish to encounter. May we not urge upon you to remit speedily to the Treasurer of your respective Presbyteries, that they, in their turn, may have it in their power to replenish our treasury at an early day? We leave the matter with you, reminding you of the apostolic injunction, "Be not weary in well-doing;" and that "He that watereth, shall be watered also himself."

By order of committee,

JAMES M. WILLSON, *Clerk.*

COMMITTEE ON SEMINARY DEBT, &c.

(CIRCULAR.)

Dear Brethren,—Synod, at its late meeting, appointed the undersigned a committee to devise and recommend a plan to pay off the debt of the Seminary, and collect Dr. Willson's salary.

The committee feels confident that one united effort of our congregations would accomplish this very desirable object; for, kindly and generously, the Rev. Thomas Sproul has freely remitted the Seminary its indebtedness to him, which leaves that only due Dr. Willson to be collected by the church.

The committee would recommend that a collection be taken up in all our congregations, on the third Sabbath of October, 1853, for the purpose of liquidating the Seminary debt due Dr. Willson; and at such other times as each congregation may think most fit, for Dr. Willson's salary as Emeritus Professor.

By paying the above debt, the church will remove one of the obstacles in the way of resuscitating the Seminary, so that in the providence of God, a place may be provided, where the sons of the prophets may be taught the great principles of our holy religion, and of God's covenant cause, in connexion with the Reformed Presbyterian Church in the United States.

Congregations will please forward their collections to either of the members of the committee.

JAMES WIGGINS, *corner Barclay and Greenwich sts., New York.*

ANDREW KNOX, *corner Nineteenth st. and Eighth av.,* “

JOHN CAROTHERS, *504 Broome street,* “

AFFAIRS ABROAD.

China.—The revolutionists in China are still successful. They propose to attack Peking, the capital, and thus extinguish the Tartar dynasty. Amoy has been taken by an army of rebels—as they are termed—unconnected, however, with the great movement, but also under the Christian banner. These are very singular events; and, so far, we have no very satisfactory explanation, particularly in regard to the Christian and anti-idolatrous element which seems to exercise so controlling an influence. The missions in China may have had a share in the work; but it has been conjectured by some well-informed persons that a Christian community may have existed from a very early period in the western provinces, where this movement originated. However commenced, the hand of God is clearly manifest in gathering multitudes so vast, around leaders who proclaim open hostility to every form of image worship.

Turkey.—The latest accounts are decidedly peaceful. The four powers—Austria, Prussia, France, and England—have prepared a note which they have transmitted to St. Petersburg and Constantinople. Turkey will, of course, accept the proposed settlement; and by the last arrival we have a well-authenticated report that the Czar also acquiesces in it. This note says nothing, however, in regard to the evacuation of the Danubian provinces; and it is possible that difficulties may still arise on this question. The policy of Russia is delay. Turkey will be obliged to sustain large armies—a burden which, in her present financial condition, she can ill bear. If these reports are correct, the day is put off a little, but it cannot be far distant. In the mean time the terms of the settlement are highly favourable to the Christian population—and, indeed, to the missionaries who are labouring among them. The following is interesting in this connexion as showing how greatly the power of Russia would be increased by acquiring the rights of the Greek patriarchs, &c.:

“According to returns made as far back as 1844, Constantinople alone contained 137,000 Greeks and 220,000 Armenians, while the entire population returned under those two heads as subjects of the Porte amounted to 10,730,000. The Greek clergy unite spiritual and temporal authority; the following are some of their privileges:—The Patriarch of Constantinople is the present head of the Greek nation in Turkey; he presides over the Synod, decides without appeal all civil and religious cases referred to him; and he, as well as the twelve metropolitans of his church, is exempt from the tax known as Hadj, or capitation tax. By virtue of their position, the archbishop and bishops are members of the municipal council. The patriarch, the archbishop, and the bishops, preside over the council, which fixes the amount of taxes to be paid by the Greek nation. The cadis and other government officials are constrained to carry out the judicial sentences pronounced by the patriarch with regard to the Greek Christians, and also those of the archbishop within their diocese, and to assist the clergy in the maintenance of their rights and in collecting their revenues. By law the patriarch and metropolitans levy a tax of ten per cent. upon the amount involved in every case brought before them; they have absolute power to fix all indemni-

fications, to award imprisonment, corporeal punishment, or exile, and they can, and not unfrequently do, excommunicate."

Italy.—We have few opportunities of learning the real state of things in most of the Italian States, but enough appears to indicate the fears of the "powers that be." We hear of arrests, trials, imprisonments, and executions. Padre Vitalli, the administrator of a Capuchin convent, has been arrested, after preaching near Cremona, and taken to that city. Two young men, who turned out to be revolutionary agents, were apprehended about the same time, when near Rome. They had forged passports, and their design was to mediate between the chiefs of various secret societies. At Ancona a man named Scacliarini, is said to have been executed for having arms and ammunition in his possession. At Florence nine persons have been condemned to imprisonment for forty months "for having been members of an evangelical propaganda, and political society, hostile to the religion and government of the country."

These are specimens of what is now going on in these States, and but specimens. Mazzini is said to be again in Italy.

Sardinia.—This kingdom still maintains a contest against priestly despotism. We hope she will persevere, but we are not without some apprehensions. The German correspondent of the London Christian Times says:

"Wishing to profit by the permission granted by the Sardinian government with respect to the admission of Bibles, the Bible Society of Geneva lately sent to Chambéry two of its colporteurs; and such was the demand for the Sacred Volume, that in the space of a fortnight, in the two towns of Chambéry and Annecy, 1,500 copies of the Scriptures were sold by the colporteurs of the Bible Society, and at the depot which Mr. Graydon, agent of the British and Foreign Bible Society, established at the house of the editor of the *Gleaner*. Of these 1,500 copies, about 1,000 were Bibles and 500 Testaments—all of the French version of Sacy. The sensation among the priest party which this movement produced has, for the present at least, put a stop to the work. Orders have been given to prohibit the importation of Bibles and Testaments, and even to send back to the frontier several bales which were in the custom-house of Chambéry; and the Archbishop of Chambéry left for Turin, where he will assuredly spare no pains to raise up impediments to the circulation of the Sacred Volume. It is to be hoped that, from the firm intention of the Sardinian government to maintain the religious liberty granted by the statutes, with its necessary consequences, he will not succeed."

Switzerland.—Austria persists in her demands upon the Swiss Cantons. They relate principally to the entertainment of refugees, and the affairs of some convents. The Supreme Federal Council, at a meeting held in Berne, about the last of July, resolved to make no further concessions.

The correspondent of the Presbyterian thus writes of Geneva:

"Behold, then, the situation of the Genevan Church—the Church of Calvin. For eighty years Arianism has been taught by its catechisms and preached in its pulpits. A ministry which recognises no Divine Saviour, and a people whose hearts have never been stirred with the solemn question, 'What must we do to be saved?' It is a melancholy spectacle—sad to contemplate—but as real as sad! It pains me much to say all this. The pastors of the National Church here are men of talent, learning, and virtue; but yet it must be said that their preaching is, with scarcely an exception, wholly devoid of the first and most important element—*Christ*."

"But this is not all. In estimating the present religious state of Geneva, another fact must be considered. Thirty years ago there was not a single Roman

Catholic in this city—to-day there are at least eight thousand—and they are increasing with alarming rapidity. Various causes have contributed to this result; but I have not time to mention them here. It is sufficient to know that the fact exists, and it is a fact of more importance than you can well imagine. As in the Canton of Geneva, the National Church is the creature of the majority of the voters, it becomes a matter of serious calculation how long it shall be ere the tables be turned, the old grudge paid off, and the mass be again celebrated in St. Peter's, the Madeline, and St. Gervais! Such a day *may* come. It seems to impend. May God avert it, and forbid that the city of Calvin should again be the stronghold of the enemy! But to this gloomy picture there is another and a brighter side. The leaven of the gospel is still in the city of Calvin. There is still a witness for Christ within these old walls—feeble, indeed, but yet proclaiming aloud with zeal, fidelity, and perseverance, the thrice-blessed truth, that the Son of God died for our sins. A handful of saints, gathering around the dying embers of the truth, have already fanned it into a vigorous flame. God has raised out of the dust the trailing standard of his sinking cause, and a new reformation is going forward.

“This Evangelical Church is yet small. Its numbers among its adherents a fifteenth part of the population of Geneva; but few churches can be found more efficient and devoted, and with a better and more distinguished ministry. Its influence for good can hardly be overrated. Ever witnessing for the truth at home, enjoying a prestige abroad, which makes its sanctuaries the resort of the thousands who yearly flit through this place in their summer excursions, sending forth every year a band of faithful and devoted ministers from its school, and by the missionaries and colporteurs of its society spreading, amid superstition and ignorance, the truth as it is in Christ. How can we estimate the mission it may yet be called upon to accomplish! But of these things at another time.

“But in estimating the present religious condition of Geneva, another fact must be taken into consideration. Though the National Church is involved in error and in indifference, its ministers are not altogether asleep. There has been lately something like a ‘revival’ among them; at least, one of their most eloquent preachers hesitates not to proclaim a pure gospel, and Arianism is taught less openly than it was. This is, perhaps, owing in some degree to the influence of the Evangelical Church; but probably its more immediate cause is, the necessity which the alarming increase of Romanism has created. They have been compelled to meet it as a foe which threatens their existence as an establishment. They have entered the lists with it; and during the past winter the contest has raged with the greatest violence. The Protestant sanctuaries have been crowded to overflowing by an intensely excited people, and the ministers have denounced the errors of Rome with ability, earnestness, and eloquence.

“Such, I believe, is the true position of Christ's cause in this city at present. Appalling, enough, indeed; but yet by no means altogether discouraging. Though the mass of the people are indifferent and altogether worldly, yet the light of the gospel is here, and it burns with a steady flame; and though Romanism does seem to threaten the ancient city of Calvin with a return to old and rejected superstition, this very danger may arouse the fallen establishment to a sense of its spiritual poverty, and to a seeking of the true and only foundation of faith and morality. We do not, indeed, know what God has in store for this land. ‘His way is in the sea, and his paths we cannot trace.’ Mysterious is the fate of Europe, and, above all, the fate of this little Republic of Switzerland. Ready to be devoured for ages, she has yet been kept to this day the refuge of the oppressed, and the sanctuary of religion. Dangers, great and imminent, threaten her now; and her fate, whatever it may be, seems to be shut up in the fate of the gospel in Europe.

“The narrative which I have thus hurriedly gone over, suggests many solemn reflections. Let me mention but one in closing. Let it be well remembered by the American Church, that the fall of Geneva originated with a slight departure from her standards of faith. It was deemed but a small thing at first, to *modify the Catechism*; but the wedge once entered, there was no stopping point. A little leaven soon leavened the whole lump; and what to have resisted would have been called *bigotry*, little by little, undermined the faith of a whole church, and led to that spiritual slumber that now rests over this place.”

New Zealand.—The following, which we take from the Twenty-third Report of the Reformed Presbyterian (Scottish) Synod's Fo-

reign Missions, will show something of what is doing in that country for the emancipation of the natives:

"On every Sabbath," says Mr. Duncan, "since last report, I have preached twice to a congregation numbering from 100 to 140, and also conducted the Sab. School, attended by about the same number. The daily schools have gone on regularly and encouragingly. The morning school is held in the church immediately after divine worship. The pupils are divided into two classes—the one for Scripture reading, the other for catechetical exercises. Formerly I took charge principally of the Testament class, but for some time past I have conducted both classes alternately. The catechism class consists chiefly of old people who have never learned to read. Of this number is old Paora Taikaparua, the chief, of whom I have repeatedly written. He is a most regular attender, and displays all the docility of a child. These persons, about thirty in number, I endeavour to instruct in the simplest doctrines of the gospel. The forenoon school is attended by about fifty-four youths of both sexes. With the exception of a very few of the youngest, they can all read the New Testament, write a tolerably fair hand, and work some of the simplest rules of arithmetic. A chapter of the New Testament is daily read by them, after which a portion of it is made the subject of comment and practical observations.

"The evening school is attended by about thirty-five of both sexes. On Monday, Wednesday, and Friday, a chapter of Genesis is read and expounded. On these nights, after the Bible exercises, there is also writing. On Tuesday and Thursday evenings the class read a chapter of the New Testament, which is explained verse by verse. Afterwards they are instructed in English reading and arithmetic.

"I am thankful to say that I feel great pleasure in these schools. The pupils, young and old, conduct themselves with great propriety; they are as orderly and obedient as our own country youth at home. I have no unusual difficulty, and I rejoice in having so favourable an opportunity of instilling into their minds the truths of the gospel. The catechetical mode of instruction is of the highest importance, and much better adapted to untutored and partially enlightened minds, whether young or old, than any formal and continuous discourse. While I feel happy in teaching my pupils, they seem to have equal pleasure in being taught. Often, when opening up the Scriptures to the evening class, I have been delighted by the eagerness with which they listened to the expositions, and have wished that you and other brethren at home could have been present with us—assured that the scene would have been gratifying to your souls. Divine truth, there is ground to hope, is gradually and steadily pervading the minds of a number: they are being divested of the superstitious and grossly incorrect notions formerly entertained; their worship is becoming more intelligent and spiritual in its character, and their lives more in conformity with the pure and benevolent precepts of the gospel."

NOTICES OF BOOKS.

ECCLESIASTICAL OPPOSITION TO THE BIBLE: A Serial Sermon. By Rev. Thomas H. Stockton. 8vo.; pp. 30. Baltimore: John D. Toy. 1853.

This discourse is one of a series, upon the text, "Thou hast magnified thy word above all thy name." It is a vigorous protest against all Tradition, and a vindication of the Bible as "The only sensible, infallible, and divine authority on earth," and furnishes much instructive reading. The author goes too far, however, in rejecting all creeds, &c. There is a vast difference between tradition, which brings in, as a standard of faith and duty, something from without the Bible, and the formularies which aim at nothing more than to exhibit, in a systematic form, what the Bible teaches; and in calling those churches "Bible Churches," which reject all creeds, the author takes too much for granted. Not a few sects adopt this, or equivalent names, while their real belief is in the extreme of anti-biblical. Rightly interpreted and applied, the concluding sentence of the sermon embodies a most important principle. When the Bible gains its rightful place:

“A second, and more sacred, National Flag, shall attend the first, in all its flights from pole to pole: a flag flashing with the stars of the prophets and apostles, and glowing with the stripes of the Saviour’s painful, but blessed and beckoning atonement; and the United States of America, and the United Churches of America, magnifying the Bible, and the God of the Bible—and magnified, in turn, by the benediction of both—shall become and remain ‘the joy’ and the praise ‘of the whole earth.’”

AN ARGUMENT FOR CLEANSING THE SANCTUARY: Delivered in the Presbytery of Philadelphia. Being in opposition to the prevailing system of allowing Ungodly and Irresponsible Trustees to manage Church Property, and Non-communicants to vote in Church Elections. By W. L. M’Calla, Pastor of the Union Presbyterian Church, Philadelphia: With an Introduction. 12mo.; pp. 143. Philadelphia: Lippincott, Grambo & Co. 1853.

This is a strong book, though not a large one. Would that it were read by all Presbyterians. We do not see how its arguments can be met. That it will awaken lively opposition from interested parties, is, of course, to be expected; but the true lovers of Zion will give it a hearty welcome. It demolishes, in the author’s *own style*, the system of trustee-ism, as it now exists in most of the Presbyterian churches. The Introduction, by another hand, makes such statements as the following:

“It is generally agreed among them, that with all the outward prosperity of the church, true spiritual religion has perhaps never been at a lower point, since we were a separate nation, than it now is in the United States.”

“It must be seen by all who dispassionately peruse the powerful argument contained in the following pages, that the venerable author has reached the seat of a disease in the church, which has already broken her spirit, which is the almost hidden cause of many ill-favoured symptoms, and is threatening the most fatal consequences. It is the chartered influence in the church, possessed by non-professors of religion, who may, under the present system of voting in elections, and of holding church property, become the practical rulers of the church, as to both its temporalities and spiritualities, and in many specified instances, *have become so*, to the unspeakable detriment of vital Christianity.”

The writer advocates the introduction of deacons. His scheme is substantially conveyed in the following paragraph:

“When by this process all our members have become communicants, and all our trustees have become deacons, our charter shall (with divine permission) be new-modelled, and made completely Presbyterian; recognising no other ruling or voting church-members than communicants; no other church-officers than pastor, elders, and deacons; and no other parochial benches, boards, or courts, than a bench of elders, a board of deacons, and the courts of the session and consistory—the pastor and elders forming the session proper, for spirituals; and the pastor, elders, and deacons forming the session general, or consistory, under whose control the board of deacons shall act in temporals.”

He thus describes the charter system:

“A common charter makes the pew-holders the *church*, though they may not profess Christianity, nor be responsible to any Christian society. A charter is known to dignify them with the title of *regular*. It is not the action of the session, but that of the treasurer, which regulates the *franchise* of the members; that is, their *right to appoint representatives*, through whom they govern the society. The possession or want of this franchise, whether in church or state, decides the difference between the citizens and aliens. By this

charter, male and female communicants are DISFRANCHISED, *deprived of the rights and privileges of free citizens*, "as of the right of voting in elections," &c. By this charter, non-communicating males are enfranchised, naturalized, made free voting and ruling members of a Presbyterian corporation, church, congregation, exercising an arbitrary and irresponsible power over God's people in their own house, to which they formerly came as guests and learners, and not as lords."

As opposed to this, he asserts, that,

"The inspired history of the apostles shows that they held the general rule for separating temporals and spirituals; but what use did they make of it? Did they consider ministers, elders, deacons, and communicants, too spiritual to have any temporal property, or any right of self-government in relation to it? Where is the evidence of their soliciting or submitting to a civil charter which should subject their souls, and bodies, and property to their Jewish and Roman neighbours, by way of separating temporals and spirituals from spirituals? Their way of attaining this object was, to elect and ordain deacons, who should manage temporals in connexion with, and in responsibility to the spiritual authority. It was thus understood by our forefathers and our constitution."

The following shows a state of things almost incredible:

"To a communicant whom I found in the mountains, I will give the name of Gentile. Several persons assured me that he was the most pious man in the congregation, although they were aware of his profanity. He would sometimes come to a neighbouring town, and swagger through the streets with mighty gesticulations, oaths, and imprecations, swearing that no man was a sincere democrat who would not swear. When he and a number of hands were digging a mill-race, they came to an unwieldy rock which perplexed them much. His vexation increased, until he mounted the rock, and looking towards heaven, he cursed the God who planted it there.

"These things I learned from elders of the church, and afterwards from the man himself, whom I got to withdraw voluntarily, along with an incestuous brother of his, and the elders who had so basely cherished these abominations. The blasphemer himself despised and condemned them for it; and other men said that the blasphemer was more pious than they were.

"In a great city we have seen a Unitarian an acting elder. The same thing can yet be shown in the neighbourhood of that city. In the mountains, an elder kept a tavern. His wicked brother elders informed me that he had dances in his bar-room; and had been seen to go down into his cellar at midnight, to bring up more whiskey for their accommodation. The name of that species of dance I never heard, until I heard it from them. A gentleman of the bar, finding that I had ignorantly mentioned the name, in stating the fact to the Synod, told me, that instead of giving the name, I ought to have called it a species of revelling, not fit to be named in decent company.

"I was called upon to administer the Lord's Supper. I fenced the tables with such terrible fidelity, that he sat at a distance, with his head hanging down, and took no part in the ordinance. I then persuaded him to get his unfaithful brethren to unite with him in voluntarily vacating the session. This they did, making it a solemn matter of sessional action and record, accompanied with prayer. I pointed out to them a praying man, of reputed piety and uprightness, and got them to recommend him, after which he was elected and ordained.

"These facts I have related to the Presbytery and Synod, to whom they were known, and by whom they were not contradicted. The sympathies of these bodies were with the offenders, and their resentment was against the minister who got them voluntarily to retire from the sanctuary which they had

so basely defiled. Without a word of censure against these offenders, they recalled them to the places which they had so dishonoured. For his peaceful attempts at reformation, these courts drove the minister out of the mountains as a wolf, staining their records with a prejudgment of his case, while refusing to give him a hearing, or even to hear an orderly petition for a hearing."

We wish the author all success in his efforts to correct a great evil; and we are pleased to see that so large a number of his co-presbyters are with him in this matter.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON. By Joseph T. Cooper, Pastor of the Second Associate Presbyterian Church, Philadelphia. 12mo.; pp. 252. Philadelphia: William S. Young, 173 Race street. 1853.

We hope this work will have a wide circulation. It is a thorough, well-conceived, well-written expose of this association. It shows, *conclusively*, that Odd-Fellowship is liable to the following objections:

"Justly exposes itself to the contempt of the wise and manly—Renders itself justly liable to the suspicions of the virtuous—The candidate subjects himself to serious risks—The pledge given is an abuse of the ordinance of the oath—A connexion with it inconsistent with individual responsibility and independence—Falsifies its own pretensions—Is not, as it assumes to be, a benevolent or charitable institution—Is, in its own nature, liable to operate injuriously to the rights and interests of the community—Usurps the place of the Church—Its religion a Christless religion, and consequently the society a Christless society—A connexion with it inconsistent with our devotion to the truth and cause of Christ—Exalts the material above the spiritual—Chargeable with a profanation of that which is sacred—Has a demoralizing tendency."

These objections are sustained by quotations from volumes published under the sanction of the Order. And besides the instruction and warning to be had from the pages of this work, the reader will reap no little entertainment. It is a very *readable* book. Get it; and if you have any friend or acquaintance, whose head is touched with *odd* fancies about this Order, let him read it. No Christian—we say this unhesitatingly—can resist the arguments it contains. Since we have looked through it, we are filled with astonishment and alarm at the thought that Christian churches can retain in their fellowship the members of such a Christless and profane association.

We have also received some numbers of the "PRESBYTERIAN BANNER," a weekly newspaper, published in this city, by D. M'Kinney, at \$1.25 per annum, or \$1.00 when ten numbers are sent to one post-office. Though not a year old, this paper has secured a good corps of contributors, and a large circulation. Its notices of books, and news items, are highly excellent features. It takes high and decided ground on the Temperance question and movements.

Our readers will now be aware, from the cover of our last number, that I have become the sole proprietor of the *Covenanter*—Mr. Smith having transferred his portion of the work to me. To carry out the arrangement, and complete the settlement to the first of this year of the *Covenanter*, it is highly desirable that subscribers who are yet in arrears, transmit as soon as possible. May I not ask the friends of the *Covenanter* to make a fresh effort to extend its circulation?

JAMES M. WILLSON.

For other notices, see cover.

ACKNOWLEDGMENTS.

Vol. VII.—Darvel, Scotland, James Woodburn; Macedon, O.; Hugh Woodburn; Sparta, Ill., Samuel Woodside, Sen.; Milford, Michigan, Andrew Cairns; Coopersville, Pa., Joseph Thompson, (vols. 5, 6, 7, \$3 00.) New York, N. Y. William Irvine, Elizabeth Long; Sabina O., James R. Mills, (vols. 5, 6, 7, 8, \$5 00,) each \$1 00.

Vol. VIII.—Darvel, Scotland, James Woodburn; Macedon, O., Hugh Woodburn; Sparta, Ill., John Sinclair, Samuel Woodside, Sen.; Chandlersville, O., John Sterritt, James English, James Forsyth; Milford, Mich., Andrew Cairns; Philadelphia, Pa., John Montgomery; Gambles, Pa., Wm. M'Crea; Coopersville, Pa., Joseph Thompson; Elizabeth, Pa., Isaac Willson; Mount Leigh, O., M. Mitchell; Brushland, N. Y., James Miller; New York, N. Y., Robert Crow, Jane Cumming, Wm. Irvine, Miss Kilpatrick, Mr. John Campbell, Elizabeth Long; Xenia, O., Hugh Watt, A. S. Crow, Wm. B. M'Connell, D. T. Willson; each \$1 00.

Vol. IX.—Macedon, O., Hugh Woodburn; Milford, Michigan, Andrew Cairns; Coulterville, Pa., Mrs. Jane Adams; Lisbon Centre, N. Y., John Aiton, Sen., John Aiton, Jr., Miss Jane Armstrong, John Akey, Andrew Barber, James Baxter, John Coleman, Wm. Coleman, Mrs. Ann Clemens, Mark Haig, Miss Jane Main, Thos. Main, Sen., John M'Cullough, John M'Kelvy, Robt. Robinson, Fernando Wing, John Campbell, Rev. J. Middleton; Ogdensburg, N. Y., Thos. Aiton; Gambles, Pa., Wm. M'Crea; Elizabeth, Pa., Isaac Willson; Carlton Place, C. W., John Rorison; Perth, C. W., G. Halliday, D. Halliday, E. S. Elliott, Arthur Lachlan; Mount Leigh, O., M. Mitchell; Delhi, N. Y., Beriah Finney; Antrim, O., Robert Reid; Blairsville, Pa., James E. Nisbet; Pleasant Grove, Ala., Samuel Cochran; Phila., Pa., John Caldwell, (2 copies,) Robert Keys, Jane M'Ilhattan; Bovina, N. Y., Jas. H. Thompson; Orange, Iowa, Isaac Faris, David Reed; New York, N. Y., Miss Shields, Wm. Cheyne, James Wiggins, J. A. Long, J. T. Wilson, D. Dickey, Elizabeth Long, J. Marshal, F. Walker, Wm. Miller, Robert M'Laren, Robert Thomas, John Kennedy, Jane A. Long, Jane Mills, John Wiggins, Wm. Donaldson; Sabina, O., James R. Mills; Xenia, O., Hugh Watt, A. S. Crow, Wm. B. M'Connell, D. T. Willson; Boston, Mass., James Warnock; each \$1 00.

In advance for Vol. X., Mount Leigh, O., M. Mitchell; Xenia, O., Wm. B. M'Connell, D. T. Willson; each \$1 00.

NOTICES.

Meeting of Presbyteries.—The *New York* Presbytery will meet on the second Tuesday of October next, at half-past seven o'clock, in the Eleventh Street Church, (Rev. A. Stevenson's,) New York. The *Philadelphia* Presbytery will be constituted in the Cherry Street Church, Philadelphia, on the second Friday of October next, at ten o'clock A. M. The *Lakes* Presbytery will meet at Miami, on the first Wednesday of October next, at ten o'clock A. M.

The fourth congregation, Philadelphia, was organized at the time fixed by Presbytery. Six elders and four deacons were chosen.

The third congregation, New York, has made out a call upon Rev. Josias A. Chancellor, pastor of Breda congregation, Ireland, who is now on a visit to this country; and the Baltimore congregation a call upon Mr. John Crawford.

Rev. John Newell has been released from his pastoral charge in Syracuse, N. Y., and is about to remove, we understand, to Allegheny, to take charge of the Institution there under the care of the Pittsburgh Presbytery.

We have lately visited Boston, where there is a very encouraging prospect of ultimately establishing a Reformed Presbyterian congregation. Public worship is conducted in a very central and convenient place—Cochituate Hall, in Phillips' place, off Tremont street, nearly opposite the Museum.

The article in the last number, entitled "Tenderness in the Pulpit," should have been credited to the "Christian Intelligencer."

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THE COVENANTER

Is published monthly, at ONE DOLLAR *per annum*, IN ADVANCE.

Five Dollars, in advance, will pay for six copies sent to one address.

All communications for the COVENANTER to be addressed to James M. Willson, Philadelphia.

JUST PUBLISHED.

CIVIL GOVERNMENT; An Exposition of Rom. xiii. 1—7. By JAMES M. WILLSON, A. M. Philadelphia: Wm. S. Young, 173 Race Street. 1853. 162 pages, 18mo. Four copies, \$1 00. Per dozen, \$2.50.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON. By JOSEPH T. COOPER, Pastor of the Second Associate Presbyterian Church, Philadelphia. Wm. S. Young, 173 Race Street, Philadelphia. 1853. 252 pages, 18mo. Price 38 cents, muslin; or three copies for \$1 00. Four copies, (paper cover,) will be sent by mail for \$1 00.

AGENTS.

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| <p>David Campbell, Tariffville, Connecticut.
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 Josiah Divoll, East Topsham, Vermont.
 William McLeran, Barnet, Vermont.
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VOL. IX.

OCTOBER, 1853.

No. 3.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

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

VOL. IX.

PHILADELPHIA:

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

1853-54.

Just Published by W. S. Young.

ALGER'S PRONOUNCING BIBLE.

932 Pages, Octavo. Price reduced to \$1 25. With Psalms, \$1 31.

RECOMMENDATIONS.

From Rev. Mr. Pierpont, Pastor of the Church in
Holkis Street, Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families, at their domestic devotions: it finds its way into our school-houses, and even intrudes itself into too many of our pulpits: producing in the church a diversity of tongues, that is a proof of any thing but apostolical gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded, as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the holy scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciation of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the publick will be furnished with as correct an edition of the work which you have in hand, as could reasonably be expected from any man; and I most heartily wish you success in your laudable enterprise.

Yours respectfully,
JOHN PIERPONT.

From Mr. Bailey, Principal of the Franklin English Grammar School in Nassau Street.

Messrs. Lincoln & Edmands.

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnishing school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and, especially, to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c.
EBENEZER BAILEY.

From Rev. J. L. Blake, Rector of St Matthew's Church, and Preceptor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the *Pronouncing Testament*. If the critical accentuation of school books generally would be objectionable,

from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in Schools, are used chiefly, not as class-books, but in connection with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed, that if each of the younger members of a family should be furnished with a Bible on the plan of the *Pronouncing Testament*, and should unite daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might find a benefit in like manner from the habitual use of such a Bible. The *Pronouncing Testament* will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and, those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible, will be throughout what it should be.

Very respectfully yours,
J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School in Boston.

Messrs. Lincoln & Edmands,

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed.

Yours, &c. B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

Recommendation to the Testament from the Associated Instructors of Youth in the city of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them; and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read and accepted.

Attest,
JAMES ROBINSON, Sec'y A. I. Y.

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

OCTOBER, 1853.

[For the Covenanter.]

THE VINEYARD.

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

SONG I. 6.—“*Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me, they made me keeper of the vineyards; but mine own vineyard have I not kept.*”

The spouse deprecates the look of disdain and exultation, such as the Edomites gave “their brother Jacob, when foreigners entered into his gates, and cast lots upon Jerusalem.”* Especially does she deprecate this look being directed towards her deformity. Her sable hue she ascribes, chiefly, to the violence of her enemies, especially those of her own household; whose wrath scorched her to blackness as the burning sun of the east embronzes the inhabitants exposed to its fervid beams. Persecution was the principal cause of the deformity which she exhibits, and for which she is so much reproached by her foes. The Asiatic is not accountable for his complexion, as it is the effect of continuous exposure to a scorching climate, nor should this unavoidable discoloration degrade him in the eyes of others. There are many females in the east, whose complexions are fair and beautiful, who have been carefully secluded from the rays of the sun.

The enemies of the spouse are greatly chargeable for the deformity for which she is reproached, and they, above all, should not revile her, as this malignant persecution is the chief cause of the blackness, which is a source of grief to herself. “Look not upon me because I am black, because the sun hath looked upon me.” I am *comely* as well as *black*, let my beauty, also, be an object of consideration. Polygamy was a source of numerous and grievous evils in the domestic relations in the east, and by these, the spouse illustrates her own miserable condition, in what follows, “My mother's children were angry with me.” The children espouse, with ardour unknown to those who are placed in other circumstances, the cause of their own mother, and look upon the children of other wives as strangers or enemies. This state of feeling or attachment is attested by every writer on the manners of the east, and accounts for a way of speaking so common in the scriptures. “It is my brother, the son of my mother.” “They were my brethren,”

* Obad. 12.

said Gideon, "the sons of my mother: as the Lord liveth, if ye had saved them alive, I would not slay you." It greatly aggravated the afflictions of David, that he had become an alien to his mother's children; * the enmity of his brethren, the children of his father's other wives, or his more distant relatives, gave him little concern. "I am become a stranger to my brethren, and an alien to my mother's children." The same allusion occurs in the complaint of the spouse, "my mother's children were angry with me; they made me keeper of the vineyards." "The children of one wife scarcely looked upon the children of the other wives as their brothers and sisters at all." †

"The actors are not heathen, but *mother's children*; the visible church is the common mother, who hath children born after the flesh, as well as after the Spirit; these children are professors of the same truth, but really not only strangers, but heart-enemies to godliness and true tenderness; such was Ishmael, and such are all unrenewed persons, who are children of the flesh, and such there will be (Gal. iv. 23) so long as there is a church visible. Such instruments the apostle complains of, ‡ that he had perils from false brethren within, as well as from strangers without. This is not only mentioned to show there are such enemies, but to set out more fully the church's strait. She is often more bitterly and more subtilly persecuted by those who are called Christians or professors of the gospel, than by heathen themselves." § The form of persecution to which she was subjected, the spouse represents under the figure of being made "the keeper of the vineyards." Either compelled by false brethren to submit to the yoke of a false system of religious worship, or more correctly, perhaps, subjected to mean and servile and afflictive employments, || which so occupied her time, and exhausted her strength that she was prevented from cultivating "her own vineyard," the symbol, here, of her spiritual graces and privileges. It is an unpleasant theme which this text presents for our consideration. *The persecution of the faithful by false brethren is one of the most grievous afflictions to which the church is subjected.*

If we examine into the causes of this seemingly anomalous, and strange condition of the church, we will discover that it is that which may be expected from the nature of the case. "Now we, brethren, as Isaac was, are the children of promise. But, as then, he that was born after the flesh, persecuted him that was born after the Spirit, so it is now." Gal. iv. 29. The parties who are brought into conjunction in the visible church, are too dissimilar in character to live together in harmony and love. This view presents a radical difference; and here is found the source of the alienation. One class are the regenerated children of God; the other merely nominal professors, unrenewed and unsanctified, but fleshly in their nature, and in all their plans and pursuits. The former are influenced by a supreme love for Christ, which discovers itself in an ardent and irrepressible zeal for his truth, as it relates to the doctrines, ordinances of worship, and institutions of government and discipline which he hath revealed to his church. They love all these, and are conscientiously and resolutely opposed to all human inventions and innovations. The latter do not

* Ps. lxxix. 8.

† Paxton.

‡ 2 Cor. xi. 21.

§ Durham.

|| Is. lxi. 5.

see Christ in these, but hold things more laxly, and hence are disposed to modify and mould the doctrines and institutions of the church to answer their own convenience, their interest, or schemes of worldly ambition.

The former, moreover, are practical men, and believe that every truth and institution is to have a practical illustration, and hence most strenuously insist that the church shall appear "according to the pattern shown on the mount," and that all her members "live soberly, and righteously, and godly." As the flesh and the Spirit in the renewed man "lust" against each other, and hence carry on an unceasing warfare in the soul, so it is in the visible church; these hostile parties are irreconcilable, and keep up in her bosom a constant and often most violent and destructive conflict. Unhappily for the prosperity of the church—the flourishing of her "vineyard"—they that are "born after the flesh" have had, and still have, the ascendancy, and have often prevailed, and by their embittered ferocity, displayed in the hottest persecution, have blackened the spouse, as when the fair daughter of the East has been embrowned by the scorching beams of a Syrian sun.

Christ, moreover, bestows more gifts and more abundant grace upon those who are "born after the Spirit." Gifts their adversaries may have, and "the form of godliness;" but these are not to be compared with the noble qualities and gracious influences with which he endows his spouse, the children of promise. As Isaac was the heir, as such he was treated, and more highly honoured, and more liberally endowed, than Ishmael, *the son of the bondwoman*. Envy, therefore, that most malignant passion, springs up in the breasts of "the children of the flesh," and impels them to pursue, with relentless hate and cruelty, the children of the Spirit. Here lie the causes of the repeated persecutions by her mother's children of the mystical spouse of Christ.

When we consider the character of the persecution conducted by "the mother's children" in their anger, we find it the most embittered and cruel. This has ever been the case. "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Prov. xviii. 19; Isa. lxvi. 5. When the ties of kindred are once violated, it is the most difficult of all to reunite the parties thus alienated. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified." It is a morbid hatred which animates such; and it urges those who are animated by it to the utmost length of violent persecution. They cast them out. They excommunicate them from the church, and drive them beyond the pale of society, as outlaws, to be hunted and put to death. Such persecution is all the more painful, because it is inflicted by "mother's children."

The reproaches of such are more bitter, and more difficult to be borne, than those of the profane scoffers of the world. The revilings of professed Christians of each other cut like swords, or pierce like envenomed arrows: "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Psa. lv. 12-14.

There is no odium which such false brethren will not heap upon their victims, or degradation and cruelty to which they will not subject them—viewing the faithful as “the offscourings of all things;” and under the hypocritical pretence that such persecution “is doing God service,” and with the profanity on their lips, “*Let the Lord be glorified,*” they reduce them to a servile condition, subjecting them to the meanest drudgery. “They made me keeper of the vineyards.” A menial employment, to escape which was an honour; and to be subjected to it, the badge of poverty and bondage. Isa. lxi. 5; Jer. lii. 16.

The most grievous part of this persecution is not any bodily suffering, however painful, or reproach, or degradation, however dishonouring; but exclusion from the house of God and the privileges of the sanctuary. This seems to have been the state of the menial dressers of the vineyards: “The sons of the alien shall be your ploughmen, and your vine-dressers; but ye shall be named the priests of the Lord, and men shall call you the ministers of our God.” “While the strangers are keeping your flocks, you shall be keeping the charge of the sanctuary; instead of being slaves to your taskmasters, ye shall be named the priests of the Lord—a high and holy calling.” Isa. lxi. 5, 6.

Until thus delivered, the spouse, as a degraded vine-dresser, is “the slave of her taskmasters.” But what is yet more poignant, (for she can worship her God in dens and caves,) the effort often is on the part of the mother’s children to force the conscience of the spouse, by constraining her attendance upon an idolatrous and superstitious worship—making her the dressers of “the vines of Sodom and Gomorrah.”

The consequences of such persecution are often the most lamentable. True religion, in its influence beyond the hearts of the persecuted, loses its power; piety languishes, and godliness abandons the visible church. “But mine own vineyard have I not kept.” When false brethren, the mother’s children, gain the sanctuary, and cast out those who are born after the Spirit, the poor, distracted church, as a visible organization, becomes like an undressed and abandoned vineyard: the vines are no longer fruitful: professors have no fruits of godliness. Superstition there is—“will-worship” there is—but spiritual devotion is extinct; and the godliness which grows out of a knowledge of the truth, has disappeared; whilst the graces in the few who may still be left, pine in the wide spiritual waste: “The vines, with the tender grapes,” no longer “give a good smell.” When the vineyard is thus laid waste, and the vines unpruned, not only do the latter become wild and unfruitful, but very noxious plants shoot up, and bear their yet more noxious fruits; and the visible church appears no longer as the enclosure, sheltering the vine which the Lord had planted; but is like that of the miserable sluggard: “I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down.” Every corrupt principle now flourishes, and ungodliness, and lust, and licentiousness, triumph. Society is utterly profligate and abandoned, because the hedges and the walls of sound doctrine and discipline are

broken down, and every barrier which restrained the depravity of man is removed, and the evil passions gush out and overflow.

There is much practical instruction to be derived from this text. Men should not refuse connexion with the church, because of her imperfections. They should not look upon her with disdain, because she is black. The existence of hypocrites in the church is a great evil, like "tares among the wheat;" but this is no reason why honest men should not unite with her. Men do not cease to sow wheat, because tares will grow also, and sometimes choke the growth of the wheat. When hypocrites abound, there is the more need of honest men in the church. Besides, the hypocrisy of the false brethren will not stand as a plea for me before the Lord of the vineyard, if I have perversely remained without its walls. I must cast in my lot with the few faithful, and with them "esteem the reproach of Christ greater riches than the treasures of Egypt."

When will the mother's children cease to persecute? How long shall the spouse mourn under this grievous reproach? This is indeed a sad calamity, that the godly must contend with the ungodly, in the very bosom of the church. But this is not all. There is an unhappy disposition to jealousy among even those who "are born of the Spirit," inclining to reproach one another, as they may be arranged in view of each other, in the different denominational organizations. This gives much occasion to the enemies of the Lord to blaspheme; and many and sore are the wounds thus inflicted upon an honest servant of Christ, who is faithfully employed in vindicating some despised portion of the Lord's testimony. The blow of Cassius may be expected; but that of Brutus!—it is this which wounds the deepest. It is unexpected, and should not be inflicted.

Persecution, however, is no just reason why the persecuted should neglect their duty. Generally persecution has a salutary effect upon the persecuted. It is like the pruning of the vine; it ultimately promotes its fruitfulness. But the case of the spouse, as described in the text, seems to be of a different character in its effect. Perhaps this is the solution: The most prominent, as the objects of persecution by false brethren, may be spiritually benefited by their sufferings; but the majority of even the children of the Spirit—through the craft and power of the children of the flesh, and by reason of their own feebleness—may be rendered negligent, are careless, and cease for the time the cultivation of their respective vineyards, their own precious souls. But this should not be so; for these seasons of trial from false brethren, should be diligently improved, that our souls might, even by these seemingly adverse means, become like a well-dressed vineyard.

Nothing, however, tries the character of professed Christians more effectually than persecution; and persecution, especially, as it comes from "mother's children." It is not easy to bear reproach; to be willing to be cast out as vile; to give up all things for Christ; yet the apostles rejoiced that they were deemed worthy to suffer reproach for the name of Jesus. It requires strong faith, lively hope, fervent love, and the fulness of spiritual joy, to sustain the victim of the anger of the malevolent mother's children. Yet the spouse has endured their anger in times gone by. Their anger is now enkindling anew; and will ere long break forth with more than ancient fury. Blessed shall they be whose vineyard shall abide the ordeal!

The world is unjust to the church. It looks upon her blackness only; loves to call up and display the infirmities of her members; but does not give her credit for her numerous excellencies, and the unspeakable benefits that the world itself derives from her existence on the earth. It is but justice to her, that these things should be taken into the account, in the judgment which the world forms of her. The intelligence, uprightness, and holy living of most of her members; the benevolent institutions which the world derives from her; the civil and religious liberty; and the powerful moral influence which her members and her institutions exert upon society, in the purification of its habits, and the preservation of its order, are benefits too valuable for the world to treat with contempt. That the United States is not like Africa or Italy, is owing to the civilization, intelligence, and moral influence which accompany the church of Christ, wherever she exists.

The church herself is not ignorant of her own infirmities; of the spots which disfigure her beauty. She mourns over these; and she aims, by the exercise of her wholesome discipline, to wipe these blemishes away. But even here the world is often her chief hinderance. If her members are in a minority, the world forms a public opinion, upon a lower standard than the purity which the gospel teaches: and the church is not sustained in the exercise of her discipline. The ungodly sympathize with the wicked in her communion, and the arm of the church is often restrained when she would cast out the unholly from her fellowship.

The world's opinion, however, is often based either upon the department of the laxer departments of the visible church, or those most conformed to itself—the more orthodox and more rigid are not taken as the basis. Hence there is often a blackness imputed to her, that is not properly her own. She is not chargeable with the abominations and pollutions growing out of principles and practices which she loathes. Judge her by her own creed, and by the practice of her consistent members; and whilst spots may be discovered, which she deplures, yet she will be found adorned with a beauty which excels that of all worldly associations.

JOHN KNOX.

This article we make up by abridging a long and elaborate essay in the July number of the Westminster Review. There is much in this Review of a highly objectionable character. It is openly rationalistic: but it is the more remarkable that in its pages we have so explicit and uncompromising a vindication of the great Scottish reformer. The whole article is not inferior in interest and importance to that upon the Queen of Scots, a large portion of which we have laid before our readers. It will be seen that on every point the reviewer takes sides with Knox. Many professed descendants of the Scottish reformers should blush for their pusillanimity. Where they only apologize, this fearless writer defends.

Ed. Cov.

THE REFORMERS.

We are apt to picture the reformers to ourselves as a set of gloomy fanatics, such men as Scott has drawn in Balfour of Burley or

Ephraim Macbriar. On close acquaintance, however, they appear as little like fanatics as any set of men ever were. The great thing about which they were anxious was to get rid of sin and reform their lives.

Lost in their number, and as yet undistinguished among them, was John Knox. Theodore Beza tells us, that early in his life he had drawn on himself the animadversions of the authorities of the University by his lectures; but this is not consistent with his own account of himself, and it is clear that he remained quietly and slowly making up his mind, till within a year of James's death, before he finally left the Catholic church.

KNOX'S FIRST APPEARANCE.

That he was so long in taking his first step is not easily to be reconciled with the modern theory that he was an eager and noisy demagogue. Nor, after he had declared himself a Protestant, was there any appearance of a disposition to put himself forward; he settled down to plain, quiet work as private tutor in a gentleman's family. Whoever wishes to understand Knox's character ought seriously to think of this: an ambitious man with talents such as his, does not wait till middle age to show himself. Vanity, fanaticism, impatience of control, these are restless, noisy passions, and a man who was possessed by them would not be found at forty teaching the children of a poor Scotch laird.

DEATH OF WISHART.

Wishart was taken by treachery, and knew instantly what was before him. Knox refused to leave him, and insisted on sharing his fate; but Wishart forced him away. "Nay," he said, "return to your bairns; ane is sufficient for a sacrifice." It was rapidly ended. He was hurried away, and tried by what the cardinal called form of law, and burnt under the walls of the castle; the cardinal himself, the archbishop of Glasgow, and other prelates, reclining on velvet cushions, in a window, while the execution was proceeded with in the court before their eyes. As the consequences of this action were very serious, it is as well to notice one point about it, one of many—but this one will for the present be sufficient. The execution was illegal. The regent had given no warrant to Beaton, or to any other prelate, to proceed against Wishart; to an application for such a warrant, he had indeed returned a direct and positive refusal; and the execution was, therefore, not in a moral sense only, but according to the literal wording of the law, *murder*. The state of the case, in plain terms, was this. A private Scottish subject, for that he was a cardinal and a papal legate made not the slightest difference, was taking upon himself to kill, of his own private motion, another Scottish subject who was obnoxious to him. That the executive government refused to interfere with him in such proceedings does not alter the character of them; it appears to us, indeed, that by such a refusal the government itself forfeited the allegiance of the nation; but, at any rate, Beaton was guilty of murder, and whatever punishment is due to such crimes he must be held to have deserved.

DEATH OF BEATON.

We shall tell the story of what followed in Knox's own words, his very narrative of it having itself been made matter of weighty accusation against him. The cardinal, having some misgivings as to the temper of the people, was hastily fortifying his castle. Wishart had been burnt in the winter; it was now the beginning of the summer, and the nights were so short that the workmen never left the walls.

"Early upon Saturday in the morning, the 29th of May, the gates being open, and the drawbridge let down for receiving of lime and stone, William Kircaldy of Grange, younger, and with him six persons, getting entrance, held purpose with the porter, if my lord cardinal was waking? who answered, 'No,'—and so it was indeed; for he had been busy at his accounts with Mistress Marion Ogilvy that night, who was espied to depart from him by the private postern that morning, and therefore quietness, after the rules of phisic, and a morning's sleep were requisite for my lord. While the said William and the porter talked, and his servants made them look to the work and the workmen, approached Norman Leslie with his company, and because they were no great number, they easily got entrance. They address them to the middle of the closs, and immediately come John Leslie somewhat rudely and four persons with him."

Knox goes on to tell how these young men, sixteen in all, seized the castle, turning every one out of it, and by threat of fire forced the cardinal to open the door of the room where he had barricaded himself; and then he continues:—

"The cardinal sate down in a chair, and cried, 'I am a priest—I am a priest, ye will not slay me.' Then John Leslie struck him once or twice, and so did Peter Carmichael. But James Melvin—a man of nature, most gentle, and most modest—perceiving them both in choler withdrew them, and said, 'This work and judgment of God, although it be secret, yet ought to be done with greater gravity.' And presenting to him the point of his sword, he said, 'Repent thee of thy former wicked life, but especially of the shedding of the blood of that notable instrument of God, Mr. George Wishart, which albeit the flames of fire consumed before men, yet cries it with a vengeance upon thee, and we from God are sent to revenge it. For here before my God, I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee, but only because thou hast been and remainest an obstinate enemy to Christ Jesus and his holy evangel.' And so he struck him twice or thrice through with a sword; and so he fell, never word heard out of his mouth, but 'I am a priest—I am a priest—fie, fie, all is gone.'"

COMMENTS UPON THIS.

"The foulest crime," exclaimed Chalmers, "which ever stained a country." . . . "It is very horrid, yet, at the same time, amusing," says Mr. Hume, "to consider the joy, alacrity, and pleasure which Knox discovers in his narrative of it," and so on through all the historians.

“Expectes eadem summo minimoque poetâ,”

even those most favourable to the Reformers, not venturing upon more than an apologetic disapproval. With the most unaccountable perversity they leave out of sight, or in the shade, the crimes of Beaton; and seeing only that he was put to death by men who had no legal authority to execute him, they can see in their action nothing but an outbreak of ferocity. We cannot waste our time in arguing the question. The estates of Scotland not only passed an amnesty for all parties concerned, but declared that they had deserved well of their country in being true to the laws of it, when the legitimate guardians of the laws forgot their duty; and, surely, any judgment which will consider the matter without temper, will arrive at the same conclusion. As to Mr. Hume's “horror and amusement” at Knox's narrative: if we ask ourselves what a clear-eyed, sound-hearted man ought to have felt on such an occasion, we shall feel neither one nor the other. Is the irony so out of place? If such a man, living such a life, and calling himself a priest and a cardinal, be not an object of irony, we do not know what irony is for. Nor can we tell where a man who believes in a just God, could find fitter matter for exultation, than in the punishment which struck down a powerful criminal, whose position appeared to secure him from it.

THE CHURCH OF ENGLAND.

A church which should seem to have authority, and yet which should be a powerless instrument of the State; a rule of faith apparently decisive and consistent, and yet so little decisive, and so little consistent, that, to Protestants it could speak as Protestant, and to Catholics as Catholic; which should at once be vague, and yet definite; diffident, and yet peremptory; and yet which should satisfy the religious necessities of a serious and earnest people; such a midgemadge as this (as Cecil described it, when, a few years later, it was in the process of reconstruction under his own eye,) suited the genius of the English, but to the reformers of other countries it was a hopeless perplexity. John Knox could never find himself at home in it.

KNOX'S KNOWLEDGE OF CHARACTER.

At no time of his life, as far as we have means of knowing, was he ever mistaken in the nature of the persons with whom he had to deal; and he was not less remarkable for the fearlessness with which he would say what he thought of them. If we wish to find the best account of Edward's ministers, we must go to the surviving fragments of Knox's sermons for it, which were preached in their own presence. His duty as a preacher he supposed to consist, not in delivering homilies against sin in general, but in speaking to this man and that man, to kings, and queens, and dukes, and earls, of their own sinful acts as they sat below him; and they all quailed before him. We hear much of his power in the pulpit, and this was the secret of it. Never, we suppose, before nor since, have the ears of great men grown so hot upon them, or such words been heard in the courts of princes. “I am greatly afraid,” he said once, “that Ahithophel is counsellor; and Shebnah is scribe, controller, and treasurer.” And Ahithophel and Shebnah were both listening to his judgment of them: the first in the

person of the then omnipotent Duke of Northumberland; and the second in that of Lord Treasurer Paulet, Marquis of Winchester.

HIS SELF-CONDEMNATION.

It would not be thought that, after he had dared the anger of the Duke of Northumberland, he could be accused of want of boldness or plainness of speech, and yet, in his own judgment of himself, he had been a mere coward:—

“This day my conscience accuseth me that I spake not so plainly as my duty was to have done, for I ought to have said to the wicked man expressly by his name, thou shalt die the death; for I find Jeremiah the prophet to have done so, and not only he, but also Elijah, Elisha, Micah, Amos, Daniel, Christ Jesus himself. I accuse none but myself; the love that I did bear to this my wicked carcass, was the chief cause that I was not faithful or fervent enough in that behalf. I had no will to provoke the hatred of men. I would not be seen to proclaim manifest war against the manifest wicked, whereof unfeignedly I ask my God mercy. . . . And besides this, I was assaulted, yea, infected and corrupted with more gross sins—that is, my wicked nature desired the favour, the estimation, the praise of men. Against which, albeit that some time the Spirit of God did move me to fight, and earnestly did stir me—God knoweth I lie not—to sob and lament for those imperfections, yet never ceased they to trouble me, and so privily and craftily that I could not perceive myself to be wounded till vain-glory had almost gotten the upper hand.”

And again, with still more searching self-reproof:—

“I have sometimes been in that security that I felt not dolour for sin, neither yet displeasure against myself for any iniquity; but rather my vain heart did then flatter myself—(I write the truth to my own confusion)—thou hast suffered great trouble for professing Christ’s truth; God has done great things for thee, delivering thee from that most cruel bondage. He has placed thee in a most honourable vocation, and thy labours are not without fruit; therefore thou oughtest rejoice and give praises to God. Oh, mother, this was a subtle serpent who could thus pour in venom, I not perceiving it.”

God help us all, we say, if this is sin. And yet, if we think of it, is not such self-abnegation the one indispensable necessity for all men, and most of all for a reformer of the world, if his reformation is to be any thing except a change of one evil for a worse? Who can judge others who has not judged himself?—or who can judge *for* others while his own small self remains at the bottom of his heart, as the object for which he is mainly concerned? For a reformer there is no sin more fatal; and unless, like St. Paul, he can be glad, if necessary, to be made even ‘anathema for his brethren,’ he had better leave reforming alone.

KNOX AT GENEVA.

The years which Knox spent at Geneva were, probably, the happiest in his life. Essentially a peace-loving man, as all good men are, he found himself, for the first time, in a sound and wholesome atmosphere. Mrs. Bowes and her daughter, after a time, were able to join him there; and, with a quiet congregation to attend to, and with Calvin for a friend, there was nothing left for him to desire which

such a man could expect life to yield. "The Geneva Church," he said, "is the most perfect school of Christ that ever was on earth since the days of the apostles." And let us observe his reason for saying so. "In other places," he adds, "I confess Christ to be truly preached, but *manners* and religion so sincerely reformed I have not yet seen in any other place besides." He could have been well contented to have lived out his life at Geneva; as, long after, he looked wistfully back to it, and longed to return and die there. But news from Scotland soon disturbed what was but a short breathing time. The Marian persecution had filled the Lowlands with preachers, and the shifting politics of the time had induced the court to connive at, if not to encourage them. The queen-mother had manœuvred the regency into her own hand, but, in doing so, had offended the Hamiltons, who were the most powerful of the Catholic families; and, at the same time, the union of England and Spain had obliged the French court to temporize with the Huguenots. The Catholic vehemence of the Guises was neutralized by the broader sympathies of Henry the Second, who, it was said, "would shake hands with the devil, if he could gain a purpose by it;" and thus, in France and in Scotland, which was now wholly governed by French influence, the Protestants found every where a temporary respite from ill usage. It was a short-lived anomaly; but in Scotland it lasted long enough to turn the scale, and give them an advantage which was never lost again.

HIS RETURN TO SCOTLAND.

Now, therefore, or never, the struggle was to be. Knox left Geneva, with Calvin's blessing, for a country where he was under sentence of death, and where his appearance would be the signal either for the execution of it or for war. Civil war it could scarcely be called, it would be a war of the Scottish nation against their sovereign supported by a foreign army; but even so, no one knew better than he that armed resistance to a sovereign was the last remedy to which subjects ought to have recourse—a remedy which they are only justified in seeking when to obey man is to disobey God; or to use more human language, when it is no longer possible for them to submit to their sovereign without sacrificing the highest interests of life. However, such a time he felt was now come. After the specimen which the Catholics had given of their notion of a reformation, to leave the religious teaching of an earnest people in their hands was scarcely better than leaving it to the devil; and if it was impossible to wrest it from them except by rebellion, the crime would lie at the door of those who had made rebellion necessary. Crime, indeed, there always is at such times; and treason is not against persons, but against the law of right and justice. If it be treason to resist the authority except in the last extremity, yet when such extremity has arisen, it has arisen through the treason of the authority itself; and, therefore, bad princes, who have obliged their subjects to depose them, are justly punished with the extremest penalties of human justice. That is the naked statement of the law, however widely it may be necessary to qualify it, in its application to life.

HIS LANDING.

On the 2d of May, 1559, Knox landed in Scotland; crossing over, by a curious coincidence, in the same ship which brought in the new

great seal of the kingdom, with the arms of England quartered upon it. The moment was a critical one; for the preachers were all assembled at Perth preparatory to appearing at Stirling on the 10th of the same month, where they were to answer for their lives. Lord Glencairn had reminded the regent of her many promises of toleration; and throwing away the mask at last, she had haughtily answered, that "it became not subjects to burden their princes with promises further than as it pleased them to keep the same." The moment was come, she believed, when she could crush them altogether, and crush them she would. As soon as the arrival of Knox was known, a price was set upon his head; but he determined to join his brother ministers on the spot and share their fortune. He hurried to Perth, where Lord Glencairn and a few other gentlemen had by that time collected, to protect them with some thousand armed followers. The other noblemen were distracted, hesitating, uncertain. Lord James Stuart, and young Lord Argyle, were still with the queen regent; so even was Lord Ruthven, remaining loyal to the last possible moment, and still hoping that the storm might blow over. And the regent still trifled with their credulity as long as they would allow her to impose upon it. Pretending to be afraid of a tumult, she used their influence to prevail upon the preachers to remain where they were, and not to appear on the day fixed for their trial; and the preachers, acting as they were advised, found themselves outlawed for contumacy. It was on a Sunday that the news was brought them of this proceeding, and the people of Perth, being many of them Protestants, Knox, by the general voice was called upon to preach. Let us pause for a few moments to look at him.

HIS APPEARANCE AND PREACHING.

He was now fifty-four years old, undersized, but strongly and nervously formed, and with a long beard falling down to his waist. His features were of the pure Scotch cast; the high cheekbone, arched but massive eyebrow, and broad underjaw; with long full eyes, the *steadiness* of which, if we can trust the pictures of him, must have been painful for a man of weak nerves to look at. The mouth free, the lips slightly parted, with the incessant play upon them of that deep power which is properly the sum of all the moral powers of man's nature—the power which we call humour, when it is dealing with venial weakness, and which is bitterest irony and deepest scorn and hatred for wickedness and lies. The general expression is one of repose, but like the repose of the limbs of the Hercules, with a giant's strength traced upon every line of it. Such was the man who was called to fill the pulpit of the High Church of Perth, on the 11th of May, 1559. Of the power of his preaching we have many testimonies, that of Randolph, the English ambassador, being the most terse and striking; that "it stirred his heart more than six hundred trumpets braying in his ears." The subject on this occasion was the one all-comprehensive "*mass*," the idolatry of it; and the good people of Perth, never having heard his voice before, we can understand did not readily disperse when he had done. They would naturally form into groups, compare notes and impressions, and hang a long time about the church before leaving it. In the disorder of the

town the same church served, it seems, for sermon and for mass; when the first was over, the other took its turn: and as Knox had been longer than the priests expected, the latter came in and opened the tabernacle before the congregation were gone. An eager-hearted boy who had been listening to Knox with all his ears, and was possessed by what he had heard, cried out when he saw it, "This is intolerable, that when God has plainly damned idolatry we shall stand by and see it used in despite." The priest in a rage turned and struck him, his temper naturally being at the moment none of the sweetest; and the boy, as boys sometimes do on such occasions, flung a stone at him in return. Missing the priest he hit the tabernacle, and "did break an image." A small spark is enough when the ground is strewed with gunpowder. In a few moments the whole machinery of the ritual, candles, tabernacle, vestments, crucifixes, images, were scattered to all the winds. The fire burnt the faster for the fuel, and from the church the mob poured away to the monasteries in the town. No lives were lost, but before evening they were gutted and in ruins. The endurance of centuries had suddenly given way, and the anger which for all these years had been accumulating, rushed out like some great reservoir which has burst its embankments and swept every thing before it. To the Protestant leaders this ebullition of a mob, 'the rascal multitude,' as even Knox calls it, was as unwelcome as it was welcome to the queen regent. She swore that "she would cut off from Perth man, woman, and child, that she would drive a plough over it, and sow it with salt;" and she at once marched upon the town to put her threat in execution. The Lords met in haste to determine what they should do, but were unable to determine any thing; and only Lord Glencairn was bold enough to risk the obloquy of being charged with countenancing sedition. When he found himself alone in the assembly, he declared, that "albeit never a man accompanied him, he would stay with the brethren, for he had rather die with that company than live after them." But his example was not followed; all the others thought it better to remain with the regent, and endeavour, though once already so bitterly deceived by her, to mediate and temporize.

THE ISSUE.

The town people in the mean time had determined to resist to the last extremity, and the regent was rapidly approaching. With a most creditable anxiety to prevent bloodshed, Lord James Stuart and Lord Argyle prevailed on the burgesses to name the conditions on which they would surrender, and when the latter had consented to do so, if the queen would grant an amnesty for the riot, and would engage that Perth should not be obliged to receive a French garrison, they hurried to lay these terms before her. The regent had no objection to purchase a bloodless victory with a promise which she had no intention of observing. Perth opened its gates; and, marching in at the head of her troops, she deliberately violated every article to which she had bound herself. The French soldiers passing along the High-street fired upon the house of an obnoxious citizen, and killed one of his children; and with an impolitic parade of perfidy the princess replied only to the complaints of the people, that "she was sorry it was

the child and not the father," and she left the offending soldiers as the garrison of the town. Her falsehood was as imprudent as it was abominable. The two noblemen withdrew indignantly from the court, declaring formally that they would not support her in "such manifest tyranny;" and joining themselves openly to Knox, they hastened with him to St. Andrews, where they were presently joined by Lord Ochiltree and Lord Glencairn, and from thence sent out a hasty circular, inviting the gentlemen and Lords of Scotland to assemble for the defence of the kingdom.

Some one to go first is half the battle of a revolution, and with such a leader as Knox it is easy to find followers. By the time the regent's troops were under the walls so many thousand knights, gentlemen, and citizens were in arms to receive them, that they shrank back without venturing a blow, and retired within their intrenchments: and thus within six short weeks, for it was no more since Knox landed, the Reformers were left masters of the field, conquerors in an armed revolt which had not cost a single life of themselves or of their enemies, so overwhelming was the force which the appearance of this one man had summoned into action.

THE DESTRUCTION OF SCONE ABBEY.

This passionate iconoclasm has been alternately the glory and the reproach of John Knox, who has been considered alike by friends and enemies the author of it. For the purification of the churches there is no doubt that he was responsible to the full, whatever the responsibility may be which attaches to it,—but the destruction of the religious houses was the spontaneous work of the people, which in the outset he looked upon with mere sorrow and indignation. Like Latimer in England, he had hoped to preserve them for purposes of education and charity; and it was only after a warning which sounded in the ears as if it came from Heaven, that he stood aloof, and let the popular anger have its way; they had been nests of profligacy for ages; the earth was weary of their presence upon it; and when the retribution fell, it was not for him to arrest or interfere with it. Scone Abbey, the residence of the Bishop of Murray, was infamous, even in that infamous time, for the vices of its occupants; and the bishop himself having been active in the burning of Walter Milne, had thus provoked and deserved the general hatred. After the French garrison was driven out of Perth, he was invited to appear at the conference of the lords, but unwilling or afraid to come forward he blockaded himself in the abbey. A slight thing is enough to give the first impulse to a stone which is ready to fall; the town people of Perth and Dundee, having long scores to settle with him and with the brotherhood, caught at the opportunity, and poured out and surrounded him. John Knox, with the provost of Perth and what force they could muster, hurried to the scene to prevent violence, and for a time succeeded; Knox himself we find keeping guard all one night at the granary door: but the mob did not disperse; and prowling ominously round the walls, in default of other weapons, made free use of their tongues. From sharp words to sharp strokes is an almost inevitable transition on such occasions. In the gray of the morning, a *son of the bishop* ran an artisan of Dundee through the body, and in an instant

the entire mass of the people dashed upon the gates. The hour of Scone was come. Knox was lifted gently on one side, and in a few minutes the abbey was in a blaze: As he stood watching the destruction, "a poor aged matron," he tells us, "who was near him, seeing the flame of fire pass up so mightily, and perceiving that many were thereat offended, in plain and sober manner of speaking said, 'Now I perceive that God's judgments are just, and that no man is able to save when he will punish.' Since my remembrance, this place has been nothing but a den of whoremongers. It is incredible to believe how many wives have been adulterated, and virgins deflowered, by the filthy beasts which have been fostered in this den, but especially by that wicked man who is called the bishop. If all men knew as much as I, they would praise God, and no man would be offended."

(To be continued.)

THE TENDENCIES OF THE TIMES.

Our aim is now to specify a few of what we conceive to be the special characteristics of the Church at this time.

One is a tendency to worldliness. The revivals of religion, so common and powerful a few years since, are now less frequent, and at the same time less spiritual and efficient.* Even the efforts and the preaching which produced them are intermitted to a great extent. In Christian families there is decrease of interest and attention of religious duties. Practices are admitted into them which a few years since would not have been thought of; objects are aimed at which then would have been considered decidedly improper and inadmissible. Wealth has been increasing with most unwonted rapidity, and with it luxury is creeping into Christian households, and more and more giving occasion to exclamations like that of our Saviour, "How hardly shall they that have riches enter into the kingdom of heaven!" The influence of these things is felt deeply in all our cities; and to one who has been familiar with the state of society in them for a quarter of a century, the change is not only most perceptible, but amazing. The simple, heartfelt piety of the Christian household, pervading and sanctifying every thing, is all eaten out by that disgusting canker, worldliness. The heart seems to be full of the love of fashion, and not of the love of God. At all times the question is not, Is it right? Is it consistent with a Christian profession? Will it promote piety and spiritual-mindedness? But, Do the modes and practices of fashionable society sanction and admit it? And all this has proceeded to such extremes in many Christian families, that all the active daily scriptural observances of religion are banished. There is no family worship, no daily scripture reading, few religious books, except they are kept for show in splendid bindings, no religious conversation, no effort on the part of parents to give their children religious instruction, except what they may obtain in the Sabbath-school; in a word, the high-toned feelings, the deep sense of responsibility, the advanced spirituality, the prayerful, watchful circumspection, and the earnestness of a better day, are all fast departing from the piety of the church: Her flowers, fragrance, and beauty are being exchanged for ashes and dirt. It is a shame to our piety that it should be so. We are preparing judgments to ourselves and our families by making it so; and the time is not distant when the sense of it will induce in many hearts the distressing cry, "My leanness, oh, my leanness!" in others the lamentation, "Oh, that it were with me as in days past!" But in the mean time the evil is perpetuated and even increased: religion is shorn of her strength, and immortal souls sent down in multitudes to perdition; and Christians, by their worldly conformity, their submission to

* These "revivals" we have ever thought largely spurious.—Ed. Cov.

the demands of fashionable folly, and their eagerness to shine, when they should not even be seen, are the occasion of it, if they are not also, in many instances, the promoters of the evil. Shame on them! "Will not I judge them? saith the Lord."

There seems to be a state of society in which a spiritual Christianity is unnatural. Its life is sickly, like a unacclimated plant, and if attempted to be kept there, it dies. There may be such a love of worldliness, and so much conformity to fashion, that nothing but a miserable form, a liturgy, or a creed, can find any room in the heart. If we are not mistaken, the evidences of this state of things are appearing in more than one place even in our own Church. In fact, it is natural for these feelings to manifest themselves just in proportion as spiritual Christianity decays, and zeal for them to rise up and displace the love of God in the heart. The transition is so easy and natural, that in most instances it is made unconsciously. Individuals fall into it from a craving want for something, after piety is decayed, which may occupy the heart and afford occasion for zeal; and the church manifests it just in proportion to the prevalence of such a spirit in her membership. It depends, too, in some measure upon her previous history and associations, whether the form which it assumes shall be liturgical or symbolical. In our own church the tendency will be to a liturgy; our nationality, our history, our associations bring us to it. We have recently cut loose from a friendly denomination because they have preceded us in the race, and at the very same time ourselves had taken the first step in it. May we be warned in time not to take another! The force of this tendency is visible in the increase of all the liturgical denominations. Episcopacy, by the attractions of her liturgy, is making large draughts upon Presbyterianism every year. When people become fashionable to a certain degree, nothing else seems to suffice them; their souls are so eaten up with pride and selfishness that a higher form of piety cannot live in them; they are necessitated to it. And this is not all. The same tendency, in a higher or rather baser form still, is recruiting the church of Rome out of Episcopacy. When men have no time to think or to feel—when they are so supremely worldly as to regard it as an inconvenience to attend personally to the duties of religion—the natural course is to have it done by proxy; and then no one so able as the Romish priest to do it, and no creed so comfortable as that which makes him responsible for religion, and devolves the whole duty upon his care. The nethermost abyss is reached, and hope of godliness obscured in an eternal night!—*Chr. Intelligencer.*

[For the Covenanter.]

PUBLICATION OF BANS.

Should the purpose of marriage be proclaimed in the church, three Sabbaths previous to its solemnization? This question I answer in the affirmative. When we find a law enacted by a reforming church, and that there is nothing in it of a local or temporary nature, this affords a strong presumption that it is a good law. We find the law for proclaiming the laws of marriage in the first Book of Discipline; which was adopted by the Church of Scotland, A. D. 1560. We find the same law imbodyed in the Westminster standards, and approved by the General Assembly of the Kirk of Scotland, A. D. 1645. Now, when such men, as these of the second reformation, did, after eighty-five years experience of its operation, re-enact the law for the proclamation of bans, we must suppose they did so for some important reasons. Let us examine whether any such reasons exist.

1st. Proclamation of bans is calculated to prevent those from marrying, whom the scripture forbids to marry on account of too near relationship.

2d. If the parties have been too intimate before marriage, it enables the church to know it, and bring them to censure.

3d. It prevents minors from marrying without the consent of their parents or guardians.

About a hundred years ago, when the presbyterians of Ireland had declined greatly, both from their former purity of doctrine, and faithfulness in discipline, their ministers were often silenced for drunkenness, or other scandals. Those ministers, though not allowed to preach, continued (upon what ground I know not,) to celebrate marriage. They were much resorted to by the lower orders: and hence they got the honourable soubriquet, *Couple-beggars*. Of course, there was no proclamation of their marriages. As fallen human nature is always opposed to good order, many of those who were in regular standing in the Presbyterian church went to these disorderly ministers for marriage, in order to avoid being proclaimed. The regular ministers, instead of setting before their people the beauty of good order, and enforcing the law of the church, set aside proclamation of bans; hoping, by that means, to prevent their people from getting married by the *Couple-beggars*. As is always the case when men do evil that good may come, this exceedingly increased the evil. Whether their return to more correct principles has been accompanied with a return to more correct discipline, I cannot tell.

But it is demanded, Have we any scripture for proclamation of marriage? I reply, 1. 1 Cor. xiv. 40. Proclamation of bans evidently conduces to good order. 2d. Betrothing seems to have been equivalent to proclamation of bans, for it made their intention of marrying public. Deut. xxii. 23.

It is objected, that marriage is a civil thing, and belongs to the state. Answer. It belongs to both church and state; but it is with the church's part of it that I am concerned. *Believers should marry only in the Lord*. 1 Cor. vii. 39. And even the light of nature teaches that there should be religion at marriages; for, all nations employ the ministers of religion to join the parties. Paley says, It was never known till the days of Oliver Cromwell, that magistrates were employed to marry: and this was done to bring the ministry into contempt.

It is objected to the proclamation of bans, on the Sabbath, that it gives rise to carnal mirth, and improper conversation. This argument is as good as that of the papist and infidel against reading the Bible in school, viz., that there are passages in it which may raise improper ideas in young minds. Very likely; "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Rom. vii. 8. Must we therefore cast away the commandment? And must we repeal a law of the church, which is conducive to decency and good order, because profane people make a bad use of it? I am persuaded, that the effect which proclamation of marriage has on God's people, is to stir them up to pray for a blessing on the parties that are about to enter into that important relation.

It is asked by some, did you ever know of any good done by proclamation of bans? Answer, yes.

Mr. Keenan, who is an elder of our congregation in Topsham, Vt., told me, that when he lived in Glasgow, there was a couple of high

characters proclaimed; and before the third Sabbath, a letter came from London which stopped the marriage.

Mr. John Wilson, of Galway, N. Y., one of our much esteemed elders, and well known to most of our ministers, told me, that shortly after he came into that country, he went, one Sabbath, to hear a Presbyterian minister. After sermon, there was a couple proclaimed: a Scotchman and an American woman. A Scotchman, in the congregation, called out, I can prove that that man has a wife and family in Scotland. That stopped the marriage. I have been told, that Dr. Riddell, of the A. R. church, exerted himself greatly to have proclamation of bans discontinued. He was successful: and the first couple that he married after that, were too nearly related. It is said that when he came to know it, he was exceedingly mortified.

I could give you more such anecdotes, but I judge these sufficient. From my childhood I have been ardently attached to the practice of our church in relation to the proclamation of marriage. Partly, I suppose, from hearing my parents converse on the subject; but especially, because I saw that the practice was hated by the ignorant and profane. In relation to three sabbaths' proclamation—if you want to secure the vineyard, keep the fence high.

“Go forth by the footsteps of the flock.” Song i. 8. “Be ye followers of them who through faith and patience inherit the promises.” Heb. vi. 12. “Some remove the landmarks.” Job xxiv. 12. “Remove not the ancient landmarks which thy fathers have set.” Prov. xxii. 28. “Remove not the old landmarks.” Prov. xxiii. 10.

PRATENSIS.

[For the Covenanter.]

DID CHRIST PAY, OR COMMAND HIS DISCIPLES TO PAY, TRIBUTE TO THE ROMAN GOVERNMENT?

Those that answer the question in the affirmative, profess to found their opinion on Matt. xvii. 24, and xx. 15–22. Let us examine these passages in order.

God commanded, that wherever the people were numbered, they should give a half shekel for the ransom of their souls. Ex. xxx. 11–15. In Nehemiah's time, they charged themselves with the third of a shekel, yearly, Neh. x. 32. It appears they afterwards increased it to half a shekel. This was the tribute which Peter paid for Christ and himself.

I do not know a passage in all the Bible, where our translation obscures the meaning so much as it does in Matt. xvii. 24. There is no such word as *tribute*, or *piece of money*, in the original. It is: “Doth not your master pay the two drachms?”—(*ta didrachma.*) Prideaux tells us that “Two drachms made a bekah, or half shekel.” So that the question is the same as if the treasurer had said: “Does not your master pay the half shekel?” The word translated, “piece of money,” is, in the Greek, *stater*, a coin equal in value to a shekel. That this payment was for the temple, and not for the Roman government, is evident from our Lord's question to Peter. For he was, in no sense, the son of the Roman Emperor; and when he says, “Then are the children free; nevertheless, lest we should offend,” he plainly intimates that the tax was for *his Father's* house.

Though some have alleged that the *stater* which Peter found in the fish's mouth, was paid to Cæsar; yet commentators generally agree that it was paid for the support of the temple. Our oldest authority is Josephus. He tells us, in his "Wars of the Jews," B. 7, chap. 6, sec. 6, that "Cæsar laid a tribute on the Jews, wheresoever they were, and enjoined every one of them to bring two drachmæ, every year, into the capitol; as they used to pay the same to the temple at Jerusalem." Prideaux says, in the preface to his "Connections:" "For there (Matt. xvii. 24) the tribute money annually paid to the temple, by every Jew, (which was half a shekel,) is called *didrachmon*, i. e., the two drachm piece." Whitby, Henry, Scott, and Clarke, all agree that Peter gave the *piece of money, the stater, the shekel*, for the service of the temple.

Let us now consider Matt. xxii. 15-22. His enemies came, not to have a case of conscience resolved, but to "entangle him in his talk." They hoped, if he would command to pay tribute to Cæsar, that they would be able to exasperate the people against him, as favouring the oppressors of their country; and, if he forbid to pay tribute to Cæsar, they could accuse him of treason, or, as Luke expresses it, "That so they might deliver him to the power and authority of the governor."

His calling for the coin, and asking whose image and superscription it had, intimated that, by submitting to Cæsar's authority, and admitting his coin among them, they had settled the question themselves. He therefore answered the fools according to their folly, lest they should be wise in their own conceit. Christ, then, neither bade, nor forbade, to give tribute to Cæsar, and his enemies understood him so: "They could not take hold of his words;" "They marvelled at him." This they would not have done, had they understood him as commanding to pay tribute to the emperor.

Christ was "A servant of rulers." This points out the low state of humiliation to which he was reduced, who is "Lord of lords, and King of kings;" and, if it could be proved that he paid taxes to the Romans, it would no more prove their right to those taxes, than his submitting to be crucified proves that they had a right to crucify him.

However, whatever be the character of the government, while it requires nothing of us that is inconsistent with our duty to God and man, and protects us in our life, liberty, and property, I have no objection to giving an equivalent by bearing our share of the public burdens.

PRATENSIS.

MINUTES OF THE REFORMED PRESBYTERIAN SYNOD.—
IRELAND.

We have received a copy of the published minutes of this synod, and lay before our readers a few extracts in addition to what was contained in the sketch of their proceedings in our last No. The reports of the different presbyteries are, upon the whole, encouraging. We give extracts from some of these. The *Northern Presbytery* says:—

"Since the Synod of 1852, the Northern Presbytery have held five meetings; and they hereby report that the attendance was good, and that the minutes of their proceedings present no occurrence of unpleasant aspect. The gloominess which for years had been hanging over the church, bedimming the

path of duty, has been and now is, gradually subsiding, and prospects of a more cheering nature are opening to their view. The scourge which, in scarcity of bread, had been for a time so generally prevalent, is now vanishing away. The earth is yielding her increase, and there is bread for them who eat, and seed for them who sow. The toils of the husbandman remain not unrequited. Trade and commerce are also returning to their former channels; and the late and early efforts of the industrious are, under the divine blessing, compensating those who are diligent in business. The congregations under the care of Presbytery are recovering from that languor and inaction which, for a season, as dead weights, impeded their progress. There has also been a considerable accession of numbers during the current months of summer. Love of truth, attachment to principle, and earnestness in carrying out the testimony to which their names are appended, are becoming day by day more apparent. 'The pleasure of the Lord is prospering in their hand.'

"As in duty bound, presbytery farther report, that so far back as October last, the Pastor of Ballylaggin Congregation intimated a desire to resign the pastoral care of his congregation, assigning as reasons age and infirmity. This intimation was accompanied with a request that presbytery take such steps as to them may appear proper, that the congregation continue in the enjoyment of the gospel and gospel ordinances. In reply, presbytery agreed that a conjoint application, by Rev. Mr. Cameron and his congregation, be made to presbytery, that in an orderly way, an assistant and successor to Mr. Cameron be obtained, should his declining health render such a measure necessary. In January last his indisposition continued, though he had a partial recovery from a protracted and severe illness. After due deliberation, it was agreed that ministers in succession supply that congregation one Sabbath each month until the first meeting of presbytery, which decision was carried out. In April it was understood that, though in the good providence of God Mr. Cameron was improved in health and strength, he was still unequal to the laborious duties of a minister; it was therefore determined that the entire case be committed to a special committee, consisting of two ministers and two elders, to meet on the 23d of April, 1853, and who, on a regular investigation, concluded that retirement from his ministerial post was his present duty. Mr. Cameron did then intimate to committee his resignation, which resignation committee reported to presbytery, and with this presbytery also concurred. Inquiry was then made what provision the congregation had made, or were willing to make, that the minister now retiring from his post—a post which he had honourably filled for many years—should not be destitute during the evening of his day. It was agreed ultimately that this case be held *in retentis* until first meeting, and that application be made to synod for such supply of gospel ordinances as can be offered in existing circumstances."

The *Southern Presbytery* states:—

"While the tide of emigration from Ireland, as well as from the sister kingdoms, continues to roll in the direction of the western world, and to the antipodes; and while, in consequence of this, in many places our large and flourishing congregations have been greatly diminished in numbers, presbytery have to report that the congregations under their care have suffered less in this respect than has been felt in some other quarters of the church; yet they have not altogether escaped the effect of such a movement. To a considerable extent their numbers have been diminished, and their financial resources weakened. Still, the additional burden laid upon the remaining members has not been so severely felt as it would have been in some former years, in consequence of increased commercial prosperity, which has also exerted a beneficial influence on those who are engaged in agricultural pursuits, and for which presbytery, and the people under their superintendence, would desire ever to cherish a sense of gratitude towards the God of providence and of grace.

“Presbytery respectfully request synod’s deliverance on the following points:—whether members of our church can, consistently with their principles and profession, sit on juries in the civil courts of this land; and whether, should they be unwillingly compelled to do so, they can be held as regular and in full standing as members, without being called to account for so doing, or subjected to the discipline of the church.”

On the latter paragraph of this report, synod appointed a committee, and their report was as follows:—

“In relation to members of this church sitting on juries, the committee submitted a brief report, after which synod gave it as their deliverance, that they see no reason to depart from the established usage of the church on that matter, and that they regard the practice as a censurable offence.”

The *Eastern Presbytery* states:—

“Emigration is still removing some of our worthy people from among us, but not to the same extent as in some past years; and while these are going forth to increase the number and efficiency of branches of the church of their fathers planted in other lands, the youth of the church, and persons occasionally acceding to us from other sections of the church, come in to fill up their places.

“There is still reason for lamentation that the power of godliness is not more gradually and strikingly manifested; yet the desire for ordinances, and lively interest taken in them by many, together with the generally becoming deportment of the people, furnish, we trust, reason to believe that their spiritual conditions have suffered no deterioration during the year.

“The vacant congregation of Manchester, being desirous to have a fixed pastor, did memorialize presbytery to grant them moderation in a call. The prayer of their petition was granted, and a member of presbytery sent to Manchester for that object. The proper preliminary steps being taken, the moderation was gone into on the 27th of June, when the Rev. Robert Wallace, of Newry, was unanimously chosen. The call of the Manchester congregation was laid on the table of presbytery, at its late meeting on the 5th of July; but as it is unusual in this church for a congregation to call a minister, sustaining at the time a pastoral relation to another people, presbytery have deemed it their duty to refer the case *simpliciter* to synod.

“Presbytery being convinced that a code of discipline is much needed by this church, take leave to express their hopes that the time is near when a judicious and faithful compend of order and discipline shall be put into the hands of our sessions. Presbytery would also respectfully and earnestly recommend to synod to adopt measures for having an additional chapter added to our excellent testimony, adapting it more specially to the condition of this church in Ireland.”

The *Presbytery of New Brunswick and Nova Scotia* present a pretty lengthened report. We select a few paragraphs.

“Presbytery would again record its regret that it has not sufficient means at its disposal to enable it to cultivate some additional fields that present a promising appearance. Still your missionaries are attempting some little to extend a covenanted testimony beyond the bounds of their respective charges. Digby, Annapolis, Laurencetown, &c., in Nova Scotia; Black River, Quaco, and Nerepis, in New Brunswick, have received some share of attention. A travelling missionary, to visit these and other places from time to time would materially strengthen the hands of presbytery, and increase the efficiency of the mission.

“It is with pleasure that presbytery report to the supreme judicatory that, upon the whole, the prospects of the mission here are more favourable than at last report. The increased accommodation afforded by the erection of new

houses of worship has been followed by a marked increase in the attendance on public ordinances. In some places a livelier interest is felt in fellowship meetings; and Bible Classes and Sabbath Schools are conducted with considerable zeal, and give promise of usefulness.

“Still Presbytery cannot say that there is much encouragement to expect that the testimony of the Covenanting Church will be recognised to any great extent in these colonies for some time to come. The obstacles in the way of our progress as a distinct church are so many, resulting from that republicanism of sentiment which spurns at the restraints of a wholesome discipline, and from the political excitement which pervades these provinces, that the prospects of any extensive enlargement of our covenanted Zion are for the present by no means bright. That our principles are exercising a *leavening* influence on the communities where they are fearlessly and faithfully proclaimed is certain; but that there is a proportionate disposition to explicitly avow them cannot be reported. But the time to favour Zion will come. Principles now buried in the dust will be resuscitated. The kingdoms of the world shall become the kingdoms of the Messiah. Enough if we be the honoured instruments to prepare the way in our respective spheres of labour for this glorious consummation.”

Upon the call from Manchester, referred to in the report of the Eastern Presbytery, we find the following minute:—

“Presbytery had been petitioned by that congregation to take steps in the moderation of a call, with a view to their obtaining a stated pastor. This was done, and a call drawn up, which turned out for the Rev. Robert Wallace, of Newry. The call was read, together with a paper from the congregation of Manchester, containing reasons why it should be sustained. Mr. Wallace expressed his satisfaction with his present pastoral relation, declaring, at the same time his readiness to submit to the determination of the synod. The elder from Newry, and the commissioner from Manchester, were heard; and after several statements by members of synod, it was moved by Mr. Nevin that the whole case should be referred to the Eastern and Southern Presbyteries, as a committee of synod. This motion was overruled, and the case issued by calling the roll on the question—Sustain the call or not?—when it was decided by a large majority, that the call should not be sustained.

Correspondence with the *Eastern Reformed Synod*. On this subject the following is recorded:—

“A member of synod intimated, that, since coming to the place of meeting, he had been furnished, by a member of the Eastern Reformed Synod, with the minutes of their last two annual meetings, in which were recorded expressions of their desire to cultivate friendly feeling with this synod, and desiring the attention of the court to be directed to the matter. Synod having heard the minutes referred to read, agreed to afford an opportunity of reciprocating friendly feeling, and believing it to be the desire of that body to open up a correspondence with this synod, appointed a committee, consisting of Rev. Dr. Stavely, with Rev. Messrs. Dick, Russel, Smyth, and Simms, to receive whatever communications they might think proper to lay before them. Dr. Stavely, convener.”

In reference to *Covenant Renovation*, we find these regulations. They will be read with interest.

“The Committee on Covenant Renovation submitted the following arrangements for conducting the work contemplated on the 11th and 12th of October next, in the Reformed Presbyterian house of worship at Dervock.

“Tuesday, the 11th, to be observed by the members of synod as a day of fasting and humiliation. Public worship to commence at twelve o’clock, noon, with prayer and praise, by Rev. Robert Wallace. Rev. Dr. Houston, the Moderator, to preach on humiliation for sin, as preparative to solemn Covenant-

ing. Rev. Wm. Russell to follow, presiding in the exercises connected with the confession of sin; and the services of the day to be concluded with a sermon by Rev. Robert Nevin.

“Public worship to be commenced on Wednesday, at twelve o’clock, noon, with prayer and praise by Rev. James Smyth. The Rev. James Dick to preach on Covenant Renovation; after which the Rev. Dr. Stavely will preside in the solemn work of Covenanting. Rev. W. Toland will read the National Covenant of Scotland, and Rev. W. M’Carroll the Solemn League and Covenant; after which Rev. Dr. Stavely will read the Act for Renewing the Covenants, in accommodation to present circumstances, and administer the ordinances of public covenanting in its most solemn form. The bond engrossed on parchment will then be signed by ministers and elders; the presiding minister deliver an address, and the services of the day be concluded by Rev. Samuel Simms, in a discourse on the subject of Covenant-keeping.

“Elders recommended by their respective sessions, as well as those appointed members of synod, and the licentiates of the church, will be admitted to join with synod in renewing the covenants on the occasion.

“These arrangements were unanimously approved by synod, and the committee instructed to prepare a brief paper on the “Sins of Ministers and Elders.”

Students—We find seven students reported by Presbyteries, and the N. B. and N. S. Presbytery has others under its care.

Next meeting—The Synod is to meet, at its regular meeting, at Belfast, the second Monday of July, 1854, at 7 P. M.

AFFAIRS ABROAD.

China.—The insurgents still prosper. They are masters of nearly all the central portions of the empire. The imperialists failed in a grand assault upon Chin-kiang-foo, a large city on the Yang-tse-kiang river, and appear to be discouraged. The revolutionists fulfil their threats in putting to death every Tartar that falls into their hands. A French paper states, that “on the 25th of March, while the Roman Catholics in that city (Nanking) were adoring the cross, according to their custom, on Good Friday, the insurgents entered suddenly, and broke the crucifix, overthrew the altar, and then wished to have their prayer recited, at the same time presenting the Roman Catholics with books in which it was written. Their demands being refused, they seized, bound, and beat numbers of them; and that out of six hundred Roman Catholics at Nanking, Yang-Tcheu, and Tseu-King, fifty have been slain or burned to death.” It is suggested by one of the Paris newspapers, that the insurgents may have mistaken the worshippers in a chapel adorned with crucifixes and other images for idolaters! An attack upon Canton is expected, and no doubts are entertained of its success. An American missionary who visited the commander of the insurgent forces in the neighbourhood of Shanghai, was received as a brother, “and his books and tracts readily received and distributed.”

Turkey.—The question of war or peace between Turkey and Russia remains still unsettled, though the aspect of affairs has much changed during the last month. A few weeks since, it was generally thought that the “note,” prepared by Austria, and assented to by France and England, would have met the concurrence of both the powers. Russia had in fact signified its acquiescence; and no one imagined that Turkey would venture to do any thing else. However, the latter power did

propose some alterations in the form of the "note," as the condition of its acceptance of the offered terms. And now Russia, it is supposed, will refuse its assent. Matters will then be as far from reconciliation as ever, and rather farther. The truth is, Russia has gained, through the professed friends of Turkey, nearly all she aimed at. Turkey is making a stand, for the purpose of retaining, if possible, her rights, as a sovereign state, over the Greek population within her territory. The issue will soon be known. In the mean time, the war-party among the Ottomans gains strength, and may acquire vigour enough to compel the government to enter the field, even alone.

Turkey is becoming acquainted with the Bible. The missionaries thus write:

"The work of distributing the Scriptures throughout the wide field intrusted to our care, has been carried on last year in the same manner as in former years. Small depots are maintained at all our missionary stations. These are supplied from what may be called the Central Depot at the capital, and, in their turn supply the numerous colporteurs and native helpers, who carry it to more distant places. From this Central Depot have gone out during the year more than ten thousand copies of the word of God, with other religious books and tracts, in the various languages used in this quarter of the world.

How many have been sent from Smyrna, which, till quite recently, has been another centre of distribution, we cannot tell. Everywhere the books, and especially the Bibles, issuing from our press, are received with increasing freedom and gladness.

The old cry that "Protestant Bibles are corrupted copies," is now seldom heard. The priests even make no secret of having and using them, and they and their flocks are more and more ready to confess that they must follow the word of God wherever it leads. We may add the interesting fact that four hundred copies in the Ararat dialect have been sent from Constantinople into Russia during the period under review. Particular mention should be made of the large protestant book store, established in a very conspicuous locality in the very heart of the city. It might be called "*The Bible house of Constantinople.*" On its shelves are found copies of the Scriptures in twenty-four different languages."

The following may be of some importance. We give it as we find it in the public prints:

It is remarkable that the Turks themselves are impressed with the belief that their religion is near extinction. Dr. Walsh has given a copy of a warning issued from the Mosque of Santa Sophia in 1823, containing among other prophecies the following, viz.: that in 1270 of the Hegira (that is in 1855,) the sun (which is the emblem of the Ottoman empire) will rise no more; in 1280 (that is A. D. 1864) the Koran will disappear, that in 1300 (of the Hegira) Antichrist will appear."

Italy.—A correspondent of the "Anti-Slavery Standard" furnishes a graphic and true account of the condition of things in Italy—Rome and Florence particularly. Our extracts are pretty long, but they will repay the reader:

"Judging from what I have myself seen, as well as from the universal testimony of travellers, the condition of the pontifical States is worse by far than that of any other part of Italy, with the exception, possibly, of the kingdom of Naples. I spent a month at Rome, and can safely say, without exaggeration, that for poverty, filth and ignorance, it has, so far as my experience is concerned, no rival."

"I shall never forget the beggars who assailed us on the road from Civita Vecchia to Rome, following the diligences at a long trot, their few rags streaming in the wind. Their name was legion. Rome is full of beggars, the most wretched and squalid objects I ever beheld. They are crawling about the streets every where, positively, in many instances, upon their hands and knees, living, principally, upon the charity of the numerous foreigners who frequent the city, and whose pity is excited by the sight of their sufferings. I was told that many of them were reduced to their wretched condition by the summer fevers which fall most severely upon the ill-housed and ill-fed poor.

"But as an agreeable contrast to all this, you have the well-fed, plump-looking Swiss Guards and the magnificent equipages of His Holiness, the Sovereign Pontiff, together with the evangelical piety of the seventy-two cardinals, continually driving about in their carriages decorated with scarlet and gold, each one with servants enough for a prince. Three, so far as I could observe, was the minimum. I have faith to believe that you will pardon me when I tell you that at the sight of one of these glittering equipages, my mind always involuntarily recurred to the Scarlet Woman mentioned in the Revelation. I make no pretensions as a commentator; but this application is too obvious to escape the meanest intellect.

"It has become the fashion of late years, among a certain class of travellers, generally from a mock tolerance which has its foundation in no higher motive than a desire to appear liberal towards Catholicism, to attribute the present degraded condition of Italy to any other cause than the existence of this incubus of a hierarchy. But I undertake to assert that no man who had seen the country (I do not mean who, as the Italians say, "travelled like a trunk" through it) can close his eyes to the fact, that the existence of this very hierarchy is one of the great causes, if not the principal one, of the degradation of this unfortunate people. For myself, I have not the slightest hope of their regeneration so long as it continues. The almost universal testimony of the Italians is that the priesthood are the enemies of all public instruction except that which is strictly in their own hands, and which is, of course, so managed as to strengthen their influence over the consciences of the people.

"The want of chastity on the part of the priests is notorious. An old Florentine priest confessed to an American acquaintance of mine that he did not believe there was one of his order in the city who observed his vow of chastity. The effect upon the relation of the sexes as well as upon the veracity of the people must be obvious to every reflecting mind. It is in vain to say that the mass do not reason closely on such subjects. The most ignorant knows that he takes his vow, and it is equally notorious that he rarely keeps it.

"A Florentine correspondent of the Swiss *Bund*, published at Berne, declared, last winter, that he had good authority for saying that there were twenty thousand native Italians in Florence who were disaffected toward the church. I have no means of ascertaining accurately the correctness of the statement; but that a very large portion of the Florentines as well as the more intelligent Italians in other cities, even in Rome, hold the ecclesiastical authority of the Pope in contempt, I have no doubt whatever. But no Florentine dare be seen entering a Protestant church. If he should be, he is immediately seized by the police and thrust into prison.

"The governments are all cordially hated by the people, with the exception, perhaps, of Piedmont. The Grand Duke of Tuscany is sustained against his subjects by an Austrian army, and the Holy Father by a French soldiery sent to his aid by his "dear son in Christ," the present illustrious Emperor of the French nation. The Piedmontese are, I believe, tolerably satisfied with their government, which is a constitutional one, and the Austrians in Lombardy are strong enough to take care of themselves. I cannot believe that the present state of affairs can continue long. The people are too dreadfully ground down under the heel of the oppressor."

The latest accounts from Rome are, that there is great excitement throughout the Papal territories, owing, it is said, to short crops, and pecuniary difficulties. Respecting the latter, it is stated, that "The Pontifical Government had published the public accounts of the triennial period, 1845-7, and also the budget of expenditures for 1852. From these documents it would appear, that at the close of the reign of Gregory XVI., the annual revenue was rather over 7,000,000 Roman crowns; the expenditure 10,000,000—leaving a deficit of 3,000,000 crowns. The budget for the present year shows an income of 11,390,712 crowns, and an expenditure of 12,736,837—leaving a deficit of 1,356,125 crowns."

No doubt the revolutionists are making the most of this state of things. Some arrests were made on the night of August 14—twenty-nine in all. The report is, that they had made preparation, under the direction of Mazzini, for an outbreak on the following day—expecting, as it was the *fête* of St. Napoleon (!) that the French soldiers, off their guard, and intoxicated, would become an easy prey.

Sardinia.—The government of Sardinia continues its encroachments upon the Romish ecclesiastical personages. The Minister of War announces that the exemption of "the brethren of the Christian Schools and Holy Family," from military service, is revoked, and they are again liable to serve.

Spain and Portugal.—Heretofore, these kingdoms—the former particularly—have been regarded and treated as almost out of the pale of Christian effort. A mission has been, indeed, in operation in Portugal; but attempts are now about to be made to establish a systematic scheme of evangelization, that will be felt throughout the whole peninsula. The "Edinburgh Witness" says:

"One of the objects of this scheme is, the immediate establishment of an Evangelical Protestant College at Lisbon, in connexion with the Protestant Mission there. The sum of only a few hundred pounds is all that is required for the establishment and equipment of this College."

"The already existing mission in Lisbon, and the establishment of this Evangelical College, would be as a nucleus from whence the word of God and the gospel of Christ may be extended over Portugal into Spain, into the Brazils, and over South America generally. There are men able to enter upon this work, and who are waiting to be called into these interesting and important fields. But the means are wanting. A small book just published by Messrs. Johnstone & Hunter, on the Evangelization of the Spanish Peninsula, will tell the tale and the wants of Spain, and the various means whereby these wants may be overtaken. The scheme comprises, first, the already mentioned proposed Evangelical College. Second, The employment of Evangelists and Colporteurs. Third, The support and extension of a Gospel Magazine, written in the Spanish language, by M. Calderon, a converted Spanish priest, aiming directly at the spiritual enlightenment and conversion of Spaniards. This Magazine is printed in London, and is circulated in Spain and South America. Fourth, The support and extension of the Protestant Evangelical Mission in Lisbon, through the instrumentality of which much good has already been effected."

It adds:—

"Within these last few weeks, a communication of great importance has been received from Spain, involving immediate missionary work there. Ac-

cordingly, relying on what the Lord may provide for the work in Scotland and elsewhere, the opportunity was embraced, and a remittance has been sent from London by Dr. James Thomson, Secretary and Treasurer of the Committee there, with the promise of the rest as required. Immediate funds are urgently required for the carrying out of this important effort. It is a means of immediate action which God has himself unexpectedly provided. May the Lord incline the hearts of his people liberally to respond to this most urgent appeal, and to enter in and possess the land!"

AFFAIRS AT HOME.

The New Light Synod.—This body met in the city of Chicago the 25th of May last. We notice a few things in its Minutes; and 1. They had thirty-two ministers and twenty ruling elders present. 2. They still keep up the name and show of a "General Synod," though they have no Subordinate Synods. Their mode of ministerial delegation, however, is somewhat peculiar. For example, their Northern Presbytery reports ten ministers; nine of them are regular delegates, and the tenth, "general alternate:" their Philadelphia Presbytery has seven ministers, *all* delegates: their Pittsburgh Presbytery has eleven[†] ministers, *all* delegates. 3. A resolution was proposed in the following terms:

"*Resolved*, That this Synod disapprove of all secret societies, and warn their people against them."

A motion was made to postpone the subject indefinitely, but finally the following was accepted as a substitute and adopted:

"*Resolved*, That Synod, abiding by the long existing law and practice of this church on this subject, in allowing no connexion, on the part of her members, with immoral associations, consider further legislation, at present, unnecessary. This being entertained, was adopted by Synod."

What does all this mean? If they were against secret societies, why not say so? We wait for further developements. 4. On the subject of psalmody, they adopted the following:

"*Resolved*, That Synod adhere to the avowed principles and order of the church on the subject of Psalmody, and direct a compliance with the 4th article of the "Directory for Worship," chapter 4th, page 17, which is as follows: 'Singing the praises of God is an important and necessary part of divine worship. The Book of Psalms is divinely appointed for this purpose.'"

This looks well; but it was not satisfactory to all. Hence the following was moved by Rev. A. M. Stewart:

"*Resolved*, That Synod's understanding of the substitute adopted by Synod, is the exclusive use, by divine appointment, of the Book of Psalms in the praise of God."

Did they pass this? No; it was laid upon the table! by a vote of 26 ayes and 11 nays—Dr. M'Master and some others explaining their vote "as meaning that they regarded the resolution as unnecessary, the proposition adopted by Synod covering the entire ground." Have they a party among them in process of preparation for introducing some other matter of praise than the Book of Psalms? We will wait further developements here also. 5. In their report on the "Signs of the Times," we find the following sentences. Mark what we have italicised:

“The failure in the attempts at union among the more reformed churches, by conventional labours, is to be deeply regretted. And still more, that the prospect of organic union among these churches is, at present, any thing but flattering. But while there are many things to discourage, we are not to despair of accomplishing the desired object. *The common ground occupied by these churches is broad enough to warrant co-operation in conducting missions on a foreign field.* And it is hereby recommended that Synod propose to our brethren, with whom in days past we have been labouring for the pacification and union of the church of God, co-operation in conducting the foreign missions of these several churches.”

Now we would ask, If this “common ground” is “broad enough” for the heathen, why is it not “broad enough” for this country? We know of no church but the New Lights who maintain one profession at home and another abroad, or who are willing to do so. 6. The following is of a better character:

“*Whereas*, The Rev. David Kennedy, a member of this Synod, in conducting the public worship of God on the previous Sabbath in this city, did grossly violate the established order of this church, in the use of human psalmody, both before and after sermon, and in the presence of sundry members of this Synod; therefore,

“*Resolved*, That he be referred to the Pittsburgh Presbytery to be dealt with according to the order and discipline of the church in such a case.”

7. The case of Rev. W. Wilson was finally disposed of by the following resolutions:

“On motion, *Resolved*, 1. That upon Rev. W. Wilson’s professing to this Synod his desire to return to the fellowship of the Reformed Presbyterian Church, and his readiness to make all reasonable satisfaction to the Synod for the errors of the past, this subject be referred to a special committee to ascertain and report what the satisfaction is which this Synod requires said Rev. W. Wilson to give in order to his re-admission.

“*Resolved* 2. That when this satisfaction shall have been entertained, then the Ohio Presbytery be directed to re-admit said Rev. W. Wilson upon his application to them, and giving the satisfaction required.”

Mr. W. afterward presented a paper, which was returned; and on motion of Rev. George Scott, it was “Resolved, unanimously, that the further consideration of this whole subject be dismissed.” 8. We find that the professors in their Theological Seminaries resigned their places, but we cannot find that any action was taken for the continuance of either of them. They report six students of theology. 9. Two of their ministers have left them to join the General Assembly, viz., Mr. Flavel of Cincinnati, and Mr. Finlay of Williamsburgh. 10. This body is very active on the subject of missions. They have had a well-qualified agent, Rev. R. Patterson, in the field for the last year or more. They have collected a large amount of money: for Domestic Missions, about \$2,237 56; for Foreign Missions, nearly \$3,457 89. We take these sums from the Report of the Agent. These are large amounts, and very creditable to the liberality of this body. The Report of the Agent is a long, well-written document, and was no doubt highly satisfactory to the Synod, as it is certainly very creditable to himself.

The Associate Reformed Synod of New York.—This body met in Seneca, N. Y., June 16th. There were present 32 ministers and 23 ruling elders. The business before them seems to have been chiefly

of a routine character, but not the less important for that: the Seminary, missions and education. 1. Their Seminary in Newburgh has two professors, viz., Drs. M'Carrell and Forsyth. There were six students in attendance the last sessions. The pecuniary affairs of the Seminary appear to be in a more encouraging state than heretofore. 2. It appears that negotiations are on foot for the union of this Synod with those of the same name in the West, under one or other of the following titles: "The General Synod of the Associate Reformed Church," or, "The General Synod, or Assembly, of the United Presbyterian Church." 3. The following good action was taken on the Subject of the Sabbath:

"On motion of Mr. Scouller, the following preamble and resolution were adopted:

"Whereas, Railroads, plank roads, and other incorporated companies, which do not regard the rest and sanctity of the holy Sabbath, are multiplying every where within the bounds of this Synod, and there is reason to fear that some of our members, from want of proper reflection, are in danger of connecting themselves with some of these companies, and thereby involve themselves in Sabbath desecration; therefore,

"Resolved, That Donald C. M'Laren be authorized and directed to draft and publish, in the name of this Synod, a letter of warning upon this subject to the churches under our care."

4. The following is worthy of notice in other denominations:

"On motion of Mr. Dales, the following preamble and resolutions were adopted:

"Whereas, The Christian ministry was instituted by the Lord Jesus as his great standing means of making the way of salvation known on earth, and of edifying his body, the church; *And whereas*, He has made its increase and permanence the privilege, and its temporal adequate support the duty, of every church to which it is sent; *And whereas*, An irregular, or scanty and insufficient provision for it has a most unhappy tendency to distract and enfeeble the labours of those who fill it, to generate a ruinous love of change in ministers and congregations, and to discourage young men from offering themselves to Christ in that ministry where they are so much needed, but in which, as things now are, they may well apprehend exposure to continual annoyance, if not to absolute hardship and want, for themselves and those that are dependent upon them; therefore,

"Resolved, That a circular be addressed to all the congregations and mission stations, under the care of Synod, and read in them at an early day, setting forth, among other things—(1.) The nature and the obligation of the duty which rests upon a Christian people to sustain, in a proper manner, a faithful ministry among them. (2.) The necessity of having more abundant means provided for meeting its increasing wants under the changed circumstances of the times; and (3.) The evils which must inevitably result from frequent pastoral changes, and from long continued vacancies, which have been in any way induced by the indulgence of a parsimonious and neglectful spirit in providing for the adequate support of the means of grace.

"Resolved, That every settled minister of the Synod be directed to bring the above subject before his people in the ministrations of the pulpit."

5. They report the following statistics: five Presbyteries, 44 ministers, 7 licentiates, 7 students, 45 churches, 6,885 communicants; contributions for Domestic Missions, \$755 21; Foreign Missions, \$770 85; Seminary, \$743 20; Education Fund, \$398 52.

NOTICES OF BOOKS.

THE CHILDREN OF THE BIBLE. Philadelphia: Presbyterian Board of Publication. Small quarto; pp. 80.

A good child's book. The idea is a happy one, and we think this work is well executed.

THE INFANT READER; or Easy Lessons in Reading for Little Boys and Girls. 24mo; pp. 107. Presbyterian Board of Publication.

Another excellent book for the "young and rising generation."

PRESBYTERIAN FAMILY ALMANAC; Adapted for use in every part of the United States. For 1854. Philadelphia: Presbyterian Board of Publication, No. 265 Chestnut street.

The Board are in season with their Almanac. Such as buy this indispensable annual, will do well to get this one. It has good reading, and fine wood cuts, as well as good calculations, adapting it to all parts of the United States, except the remote south-west.

We have received some numbers of "MRS. WHITTLESEY'S MAGAZINE FOR MOTHERS." This is a sound, judicious, and instructive work. It contains the experience and reflections of many able and excellent writers, male and female. 128 Nassau street, New York.

The Reports of the PRESBYTERIAN BOARD OF PUBLICATION, and of the BOARD OF FOREIGN MISSIONS, have been published; both large pamphlets, showing a great amount of work done, and large receipts and expenditures. The doings of the former will be seen in the following extracts:

"The receipts for the year are highly encouraging. The sales have amounted to \$72,746.35, which is \$6,232.63 *more* than the amount reported last year. The sales have exceeded the amount stated in the Treasurer's account, inasmuch as that statement refers only to the sales for which the cash has been already received.

"The donations received for colportage, from April 1, 1852, to April 1, 1853, have amounted to \$12,118.01. The donations received for distribution, during the same period, have amounted to \$1,723.00. Total amount of donations received during the year, for colportage and distribution, \$13,911.01.

"The aggregate amount of sales, from April 1, 1841, to April 1, 1853, is \$466,573.75.

"The aggregate receipts for colportage, from April 1, 1847, to April 1, 1853, have amounted to \$47,677.10.

"The aggregate receipts for distribution, from April 1, 1848, to April 1, 1853, have amounted to \$6,085.19. Total amount of receipts for colportage and distribution, during the periods above mentioned, \$53,762.29."

"The Publishing Agent reports, that during the year ending March 31, 1853, the number of copies of *new publications* printed by the Board, has amounted to 140,750.

"During the same period, they have published *new editions*, from stereotype plates, to the amount of 604,800.

"The total number of copies of books and tracts published during the year has amounted to 745,550.

"The aggregate number of *volumes* published by the Board, from their organization in 1840, to March 31, 1853, has amounted to 2,020,450.

"The aggregate number of *tracts* published during the some period has amounted to 2,131,450.

"The total number of volumes and tracts published by the Board, from 1840 to March 31, 1853, has amounted to 4,151,900."

This Report enters minutely into all the operations of the Board, the whole making an 8vo. of 82 pages.

The Report for Foreign Missions shows the receipt of \$153,855.46, expended in missions among the Indians of our continent, in Africa, in India, in Siam, in China, and among the Romanists and Jews. They have in the field, 54 missionaries from this country, and 2 natives; lay-teachers, 21 male and 70 female, from this country, and 31 natives. There are in their missions, 492 communicants, and at their stations, 322 boys and 215 girls in their boarding schools, and 2,395 boys and 114 girls in their day schools.

We find the following statement respecting the missionaries at Saharanpur:

“The brethren at Saharanpur are all in ecclesiastical connexion with the General Synod of the Reformed Presbyterian Church. About one-third of the expenses of their support, and of the various labours in progress at this station, has been furnished from this source; and the relations of these brethren with the missionaries at the other stations, have been uniformly and mutually pleasant and profitable.”

OBITUARIES.

Memoir of JAMES C. LYNN. The following extract of the minutes of Old Bethel Session, was ordered to be sent to the Covenanter for publication.—T. D.

Aug. 30th, 1853.

The subject of this notice was born in Chester District of S. C., of Covenanter parents, and early in life was admitted to the privileges of the Reformed Presbyterian Church. In the fall of 1849 he emigrated to Ill., and soon after joined the congregation of Old Bethel. On the 11th Feb., 1853, he was chosen by nearly a unanimous vote to the office of ruling elder—A place by God’s mysterious providence he was not long destined to fill—for after a lingering illness he departed this life on the 23d Feb., 1853.

When we contemplate his eminence as a Christian in all the relations of life, his extensive qualifications for ruling in the house of God and undisputed call to that work—together with the very great apparent need, in our present situation of his efficient aid; we are led to exclaim with the Psalmist, “O God, Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.” We would also recognise God’s voice in this as in other recent providences saying to us, “Trust not in princes nor in men’s sons, in whom there is no stay, his breath departs.” While the church’s Head is removing from us those fully ripe for glory, may our prayer be that he may raise up and qualify other labourers to succeed them.

THOMAS DONNELLY, *Clerk.*

Mrs. MARY DU SHANE, of New Alexandria, Pa., died May 25th, in the sixtieth year of her age.

Her death was sudden and unexpected. In her usual health she retired to rest; and in the morning, when the family awoke, they found that her spirit had fled. So silently had she passed away, that even her husband did not know that the wife of his bosom had been taken from his side till the light of day revealed the secret.

She was a member of the Reformed Presbyterian Church, to the communion of which she acceded in 1826, under the pastoral care of Rev. John Cannon. Her deportment was always such as became her profession. She possessed many rare and amiable traits of character. Habitually mild, her voice was never heard uttering loud or angry words. In scenes of strife she never stirred up anger by grievous words. Possessing that “charity which suffereth long, and is kind, is not puffed up, doth not behave itself unseemly, is not easily provoked, and *thinketh no evil,*” she was always ready to cast its mantle over the faults of others. Under affliction she was patient—in the midst of discouragements, persevering. She was never cast down, though her faith was often severely tried. A few days before her death she enjoyed the privilege of sitting down at the King’s table, to show forth his death. She afterwards stated to some of her friends that she never had so comfortable a communion season. In the

strength of that meal she journeyed on to the mountain of God to realize the rest that remains for His people. She has left an affectionate husband and ten children to mourn their loss. Blessed be God, they mourn *not* as those who have no hope.

This providence speaks to us all in most solemn accents—"Be ye also ready, for in such an hour as ye think not the Son of man cometh." May God, by his Spirit, so prepare us, that whether the Master come at midnight, at cock-crowing, or in the morning, we may be found watching! [Com.

THE CANON LAW.

An article under this heading appears in the last number of the Reformed Presbyterian, in which the writer, referring to certain parts of the Canon Law, which he afterwards quotes, says: "The resemblance between the claim of the bishops, and that set up by some for a consistory, cannot escape the notice of an attentive observer; and danger from the latter is not less to be apprehended than from the former."

This attempt to fix upon brethren the odium of holding principles, and advocating practices, spiritually despotic, and, in fact, Popish, is much to be admired, particularly as appearing in the pages of a magazine which is generally regarded as rather unfavourable to controversy—as a pillar of the cause of peace. We admire equally the ignorance displayed in trying to make out a parallel, when there is simply a contrast. The bishops are *appointed*; the officers of a Presbyterian church are all *elected*: the bishops claim to hold and manage church property in their own name; the officers of a Presbyterian church hold and manage in trust for the congregation: the bishops claim and take the liberty of using the funds for themselves, or any other project they like; the officers of a Presbyterian congregation can make no use of funds, except as they are directed, and their purpose designated: bishops give no account of their matters, unless to some remote, secret conclave; the officers of a Presbyterian congregation lay their whole proceedings before those for whom they act, giving every opportunity to ascertain whether they have abused their trust; if they refuse to render their account, or have abused their trust, they may be removed by an easy and regular process: bishops claim immunity from the power of the civil law; Presbyterian officers do not. In short, we might just as well say that, as the power claimed by Nicholas of Russia is dangerous, therefore the power of a free, republican legislature is dangerous; for both claim to rule.

We add three remarks: 1. This writer really aims at deacons, but dare not say so. This is encouraging. The deacon question is settled. The only hope of those opposed to this office, in its rightful extent, is to work as far as they can upon the prejudices of those who are not yet well enough informed in regard to the consistory. 2. Does this writer know what consistory is, and what is claimed for it? If he does, we are sorry that he could allow himself to compare, when he ought to have contrasted it with the bishops' power. If he does not, he had better learn something about it, before he ventures in print again. 3. We advocate deacons and consistory, to get rid of that "secularization of the church," to which this writer refers. If any one wishes to see where the trustee system has taken its friends, let him read the work, entitled "The Cleansing of the Sanctuary," noticed in our last.

ACKNOWLEDGMENTS.

VOL. VIII.—Cambridge, O., Adam Miller; Clarksburgh, Alex'r. Gray, (lost by mail, last year;) Lockville, O., Mordecai Fishbaugh, (50 cts. in full;) Fall River, Mass., James W. Irvine; Moore's Salt-Works, O., Wm. Kelly, (5, 6, 7 and 8, \$5;) Newburg, N. Y., Jane C. Lawson; Philadelphia, Pa., Allan Moore, Jane Carson, James M'Beth, Wm. Eccles; Sparta, Ill., Jas. Matthews, (7 and 8;) Topsham, Vt., Josiah Divoll; Tranquillity, O., J. T. Montgomery, ($\frac{1}{2}$ of vol. 4, vols. 5, 6, 7 and 8, \$4.50;) West Lebanon, Pa., John Caldwell, (lost by mail, last year,) each \$1.00.

VOL. IX.—Assabet, Mass., John J. M'Kay, Elizabeth Hamilton; Clarksburgh, Pa., Alex'r. Gray; Cambridge, O., Adam Miller; Chandlersville, O., James Auld; Fall River, Mass., James W. Irvine; Hickory Point, Ia., Charles M'Farland; Indiana, C. W., C. S. Dunbar; Lewisville, O., Wm. M'Cormick; Lockville, O., Mordecai Fishbaugh; Moore's, N. Y., David Gregg; Newburg, N. Y., David Kernahan, Robert Hilton, Jane C. Lawson, Alex'r. Wright; Philadelphia, Pa., James Simpson, Mrs. Ann Chesnut, Adam Lindsay, David Smith, Jr., Henry Floyd, David Eccles, W. Bradford, Mrs. Margaret Young, Samuel Stevenson; Rix's Mills, O., William Ranolds; Rushsylvania, O., Thomas Hutchinson; Southfield, Mich., J. P. Stewart; Topsham, Vt., Abigail Weed, Josiah Divoll; West Lebanon, Pa., John Caldwell, each \$1 00.

APPOINTMENTS BY COMMITTEE OF SYNOD.

From November, 1853, to April, 1854, inclusive.

Pittsburgh Presbytery—Rev. S. O. Wylie, Rev. John Newell, Robert Read.

Rochester Presbytery—Rev. Joseph Henderson, John Crawford, William Milroy.


New York Presbytery—D. M'Kee, Joseph M'Cracken, November, December, January. J. M. Armour, T. S. T. Milligan, February, March, April.


Philadelphia Presbytery—J. M. Armour, T. S. T. Milligan, November, December, January. D. M'Kee, Joseph M'Cracken, February, March, April.

Illinois Presbytery—Rev. J. J. M'Clurkin.

Lakes Presbytery—J. R. Thompson, J. R. W. Sloane, Rev. James Neil.

NOTICES.

 We expect our subscribers to send in their remittances *punctually*. We hate dunning; but sometimes we are obliged to do it. We repeat our request, that the friends of the Covenanter will make fresh efforts to extend its circulation. It can be done.


 Received, per D. Wallace, thirteen dollars, for the Seminary Fund.

Philadelphia, August 27, 1853.—Received of Rev. M. Roney, being interest on bond held by him, sixty dollars.

Also, received, per Rev. M. Roney, of Mr. Samuel M'Dowell, of York District, S. C., seven dollars.

Both of the above sums are in aid of the Mission Fund of the Reformed Presbyterian Church.

WM. BROWN, *Treasurer*.

 The *New York Presbytery* meets in the Eleventh Street Church, (Rev. A. Stevenson's,) on the second Tuesday of October, at half-past seven o'clock P. M. The *Philadelphia Presbytery* will be constituted in Cherry Street Church, on the second Friday of October, at ten o'clock A. M.

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THE COVENANTER

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✂ All communications for the COVENANTER to be addressed to James M. Willson, No 8 W. North St., Philadelphia.

JUST PUBLISHED.

MEDITATIONS AND DISCOURSES ON THE GLORY OF CHRIST.
 In two Parts. I. In his person, office and grace; with the differences between faith and sight. Applied unto the use of them that believe. II. The application of the same meditations unto unconverted sinners, and saints under spiritual decays. By JOHN OWEN, D. D. From a late London Edition. With a short account of the Author's Life. Philadelphia: Wm. S. Young, 173 Race Street. 1853. Price, muslin, 63 cents, or \$6.00 per dozen.

CIVIL GOVERNMENT; An Exposition of Rom. xiii. 1—7. By JAMES M. WILLSON, A. M. Philadelphia: Wm. S. Young, 173 Race Street. 1853. 162 pages, 18mo. Four copies, \$1.00.

AGENTS.

David Campbell, Tariffville, Connecticut.
 Stephen Babcock, Craftsbury, Vermont.
 Josiah Divoll, East Topsham, Vermont.
 William M'Leran, Barnet, Vermont.
 John Brown, Fall River, Massachusetts.
 Joseph Hood, Pawtucket, Rhode Island.
 George Spencer, Meredith, New York.
 James H. Thompson, Roxbury, New York.
 J. Campbell, 92 N. Clinton St. Rochester, N. Y.
 John M'Callough, Newburgh, New York.
 William Thompson, Newburgh, New York.
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VOL. IX.

NOVEMBER, 1853.

No. 4.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

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

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THE
COVENANTER.

NOVEMBER, 1853.

LIFE OF JOHN KNOX.

[Continued from page 79.]

FIRST BOOK OF DISCIPLINE.

A body of laws was drawn up by Knox, known commonly by the name of the First Book of Discipline, and offered to the private consideration of the lords. So many of them at first subscribed their names to it, that it was formally submitted to debate. But, as Maitland again observed, they had subscribed most of them "*in fide parentum*, as children were baptized;" and "certain persons," Knox tells us, "perceiving their carnal liberty to be somewhat impaired thereby, grudged; insomuch that the name of the Book of Discipline became odious to them. Every thing which repugned to their corrupt affections was termed in their mockage, 'Devout Imaginations.'"

Of the "Devout Imaginations," so much was actually realized, that laws were passed with punishments annexed to them, against adultery, fornication and drunkenness, while the mass was prohibited for ever, under penalty, for the first offence, of confiscation; for the second, of banishment; for the third, of death.

THIS BOOK DEFENDED.

Oh! intolerance without excuse! exclaim the modern Liberals; themselves barely emancipated from persecution, the first act of these Protestants is to retaliate with the same odious cruelty; clamouring for the liberty of conscience, they do but supersede one tyranny by another, more narrow and exclusive, &c. This, at bottom, we believe, is the most grievous of all Knox's offences, the one sin never to be forgiven by the enlightened mind of the nineteenth century. Let us see what can be said about it. . . . In England, a Catholic *could not be* a good citizen: in Scotland, he *was not* an honest man. The products of Catholicism there, as the experience of centuries proved, were nothing better than hypocrisy and licentiousness; and, finding in the Bible that "the idolater should die the death," and finding the mass producing the exact fruits which the same Bible connected with idolatry, the Scotch Reformers could as little tolerate Catholics as they could tolerate thieves or murderers. We are, therefore, inclined to dismiss this outcry of intolerance as meaningless and foolish. In the absolute prohibition of the mass lay,

when rightly understood, the heart of the entire movement; and, in the surrender of this one point, as they soon experienced to their sorrow, they lost all which they had gained.

QUEEN MARY AND KNOX.

The queen lost no time in measuring her strength against Knox, and looking her real enemy in the face. A week after her landing, she sent for him; and the first of those interviews took place in which he is said to have behaved so brutally. Violence was not her policy; she affected only a wish to see the man of whom she had heard so much, and her brother was present as a blind. We confess ourselves unable to discover the supposed brutality. Knox for many years had been the companion of great lords and princes; his manner, if that is important, had all the calmness and self-possession which we mean by the word high-breeding; and unless it be the duty of a subject to pretend to agree with his sovereign, whether he really agrees or not, it is difficult to know how he could have conducted himself otherwise than he did. She accused him of disaffection towards her. He said that she should find him dutiful and obedient wherever his conscience would allow him. She complained of the exception, and talked in the Stuart style of the obligation of subjects. He answered in instancing the Jews under the Babylonian princes, and the early Christians under the emperors:—

“ ‘But they resisted not with the sword,’ she said.

“ ‘God, madam,’ he replied, ‘had not given them the means.’

“ ‘Then, you think subjects having power may resist their princes,’ she said.

“ ‘If the princes exceed their bounds, madam,’ was his answer, ‘and do against that wherefor they should be obeyed, there is no doubt that they may be resisted even by force. For there is neither greater honour nor greater obedience to be given to kings or princes than God has commanded to be given to fathers and mothers; but so it is that the father may be stricken with a frenzy, in the which he would slay his own children. Now, madam, if the children arise, join themselves together, apprehend the father, take the sword and other weapons from him, and finally, bind his hands, and keep him in prison till that his frenzy be overpast; think ye, madam, that the children do any wrong? It is even so with princes that would murder the children of God that are subject unto them. Their blind zeal is nothing but a mad frenzy, and therefore to take the sword from them, to bind their hands, and to cast them into prison, till that they be brought to a more sober mind, is no disobedience against princes, but just obedience, because that it agreeth with the will of God.’ ”

He had touched the heart of the matter; the queen “stood as it were amazed,” and said nothing for a quarter of an hour. But is there any thing disrespectful in this? Surely it was very good advice, which would have saved her life if she had followed it; and, for the manner, it would have been more disrespectful if, because he was speaking to a woman, he had diluted his solemn convictions with soft and unmeaning phrases. “He is not afraid,” some of the courtiers whispered as he passed out. “Why,” he answered, “should the pleasing face of a gentlewoman fear me? I have looked on the faces of many angry men, and have not been afraid above measure.”

INCIDENT AT THE COURT.

He had been told to wait (on one occasion when called by the queen) in the ante-room, and being out of favour at court, "he stood in the chamber, although it was crowded with people who knew him, as one whom men had never seen." So, perceiving some of the young palace ladies sitting there, in their gorgeous apparel, like a gentleman as he was, he began to "forge talking" with them. Perhaps it will again be thought brutal in him to have frightened these delicate beauties, by suggesting unpleasant recollections. All depends on the way he did it; and if he did it like himself, there was no reason why, once in their lives, they should not listen to a few words of reason:—

"Oh, fair ladies," he said to them, "how pleasing were this life of yours if it should ever abide, and then in the end, that we might pass to heaven with all this gay gear. But fie upon that knave Death, that will come whether we will or not, and when he has laid on his arrest, the foul worms will be busy with this flesh, be it never so fair and tender; and the silly soul, I fear, shall be so feeble that it can neither carry with it gold, garnishing, targetting, pearls, nor precious stones."

This was no homily or admonition escaped out of a sermon, but a pure piece of genuine feeling, right out from Knox's heart. The sight of the poor pretty creatures affected him. Very likely he could not help it.

MARY MURDERS HER HUSBAND.

Knox, with the ministers of the kirk, demanded that she should be brought to an open trial, and that, if she were found guilty of her husband's murder, she should be punished as any private person would be who committed the same crime. We have found hitherto that when there was a difference of opinion between him and the other statesmen, the event appeared to show that he, and not they, had been right;—right in the plain common-sense, human view;—and the same continues to hold on the present occasion.

We are most of us agreed that the enormity of crimes increases in the ratio of the rank of the offender; that when persons, whom the commonwealth has intrusted with station and power, commit murder and adultery, their guilt is as much greater in itself, as the injury to society is greater from the effects of their example. But to acknowledge this in words, and yet to say that, when sovereigns are the offenders, sovereigns must be left to God, and may not be punished by man, is equivalent to claiming for them exemption from punishment altogether, and, in fact, to denying the divine government of the world. God does not work miracles to punish sinners; he punishes the sins of men by the hands of men. It is the law of the earth, as the whole human history from the beginning of time witnesses. Not the sovereign prince or princess, but the law of almighty God is supreme in this world; and wherever God gives the *power* to execute it, we may be sure that it is His will that those who hold the *power* are to use it. If there is to be mercy any where for offenders, if any human beings at all are to be exempted from penalties, the exceptions are to be looked for at the other extreme of the scale, among the poor and the ignorant, who have never had means of knowing better.

If, therefore, Mary Stuart was guilty, we cannot but think that Knox knew best how to deal with her; and if the evidence, which really convinced all Scotland and England at the time that guilty she was, had been publicly, formally, and judicially brought forward, it would have been to the large advantage both of herself and the world that then was, and of all after generations. She, if then she had ascended the scaffold, would have been spared seventeen more years of crime. Scotland would have been spared a miserable civil war, of which the mercy that was shown her was the cause; and the world that came after would have been spared the waste of much unprofitable sympathy, and a controversy already three centuries long, which shows no sign of ending. It is one thing, we are well aware, to state in this hard, naked way, what ought to have been done; and quite another to have done it. Perhaps no action was ever demanded of any body of men which required more moral courage. But for all that Knox was right. In the Bible, which was the canon of his life, he found no occasion for believing that kings and queens were, *ex officio*, either exempted from committing sins, or exempted from being punished for them. He saw in Mary a conspirator against the cause which he knew to be the cause of truth and justice, and he saw her visited, as it were, with penal blindness, staggering headlong into crime as the necessary and retributive consequence. For centuries these poor Scotch had endured these adulteries, and fornications, and they had risen up, at the risk of their lives, and purged them away; and here was a woman, who had availed herself of her position as their queen, "to set the devil free again," and become herself high priestess in his temple. With what justice could any offender be punished more, if she were allowed to escape? Escape, indeed, she did not. Vengeance fell, at last, on all who were concerned in that accursed business. Bothwell died, mad, in a foreign prison; the Archbishop of St. Andrews was hanged; Maitland escaped the executioner by poison; and Mary herself was still more sternly punished, by being allowed to go on, heaping crime on crime, till she, too, ended her life on the scaffold. But instead of accusing Knox of ferocity and hardness of heart, we will rather say that he only, and those who felt with him and followed him, understood what was required alike by the majesty of justice and the real interests of the world.

OLD TIMES COMPARED WITH OURS.

We talk of the progress of the species, and we are vain of our supposed advance in the virtues of civilized humanity, but no such wholesome horror of sensuality is displayed among ourselves. We shall perhaps insist that this law was a dead letter, that it could not have been enforced, and that to enact laws which are above the working level of morality, is to bring law itself into disrespect. But there is reason to think that it was not altogether a dead letter, and there was a special provision that "gryt men offending in syk crimes should receive the same as the puir;" under which one noble lady at least actually suffered, though for a different offence.

But nations, it will be said, cannot be governed in this way; and for the present, such is the "hardness of our hearts," it is unfortunately true that they cannot. Hereafter, perhaps, if progress is any

thing but a name, more may admit of being done with human nature; but while we remain at our present level, any such high demands upon it are likely to turn out failures. In the mean time, however, if, by the grace of the upper powers, sufficient virtue has been found in a body of people to endure such a law for however brief periods, we suppose that such periods are the light points in the history of mankind: and achievements like this of Murray's among the best and noblest which man has been permitted to accomplish.

KNOX, ELIZABETH AND MARY.

John Knox, in the bitterness of his heart, blamed Elizabeth for Murray's death. He had never understood or liked her, and when her own ministers were unable to realize the difficulty of dealing with Mary, when even they, after the share of the latter in the rising of the North was discovered, were ready to crush the "bosom serpent," as they called her, without further scruple, it was not likely that he would not forgive the protection which had cost his country its truest servant. Perhaps, when we think of the bitterness with which Elizabeth's memory has been assailed on account of this wretched woman, even after the provocation of seventeen more years of wickedness, we can better appreciate her hesitation. Knox demanded that she should be delivered up to justice; and for the peace of Scotland, and of England, to it would have been well had his demand been acceded to. Many a crime would have been spared, and many a head would have laid down on an unbloody pillow, which was sliced away by the executioner's axe in that bad cause, and yet there are few of our readers who will not smile at the novel paradox, that Elizabeth treated Mary Stuart with too much leniency. Elizabeth, perhaps, felt for herself, that, "in respect of justice, few of us could 'scape damnation."

"And earthly power doth then show likest God's
When mercy seasons justice."

When the rule of right is absolute, at all hazards—even at the hazard of our good name—we must obey it. But beyond all expressed rules or codes lies that large debateable land of equity which the imperfection of human understanding can never map into formulæ, and where the heart alone can feel its way. That other formula, "the idolater shall die the death," if it could have been universally applied, as Knox believed it to be of universal application, would, at the moment at which he uttered it, have destroyed Francis Xavier.

KNOX IN HIS OLD AGE.

In 1570 he was struck with paralysis; he recovered partially, and lived for two more years; but they were years so deplorable that even his heart grew weary and sick within him, and he longed to be gone out of the world. As before, he was the one centre of life round which the ever-flagging energies of the Protestants rallied; but by the necessity of the time, which could not be resisted, the lead of the party fell to one or other of the great noblemen who were small credit to it, and who were following worldly objects under a mask of sanctity. The first regent who succeeded Murray was Darnley's father, the Earl of Lennox; then he too was murdered, and the Earl of Mar

came, and the Earl of Morton, with their *tulchan* bishops; the country tearing itself in pieces, and they unwilling to commit themselves to peremptory action, lest Elizabeth (as they expected that she would) should restore Mary, and if they had gone too far in opposition to her, they might find it impossible to obtain their pardon. Once more in this distracted time Knox stood out alone, broken with age and sickness, and deserted even by the assembly of the kirk, to brave the storm, and again to conquer in it. He had been required to pray for the queen.

“I pray not for her as queen,” he said, “for queen to me she is not; and I am not a man of law that has my tongue to sell for silver or the favour of the world. And for what I have spoken against the adultery and the murder, when I am taught by God’s word that the reproof of sin is an evil thing, I shall do as God’s word commands me. But unto that time, which will not be till the morn after doomsday, and not then, I hold the sentence given by God to his prophets Jeremy and Ezekiel, to stand for a perpetual law, which, with God’s assistance, I follow to my life’s end.”

KNOX’S SERMONS.

But the sermons, of course, were the great thing. We remember Randolph’s expression of the six hundred trumpets, and we can readily fancy the eager crowding of these boys to listen to him.

“I heard him teach the prophecies of Daniel that summer and winter,” says Melville. “I haid my pen and my little buik, and tuk away sic things as I could comprehend. In the opening up to his text he was moderate, the space of half an hour; but when he entered into application he made me so to grewe and tremble, that I could not hold a pen to write. He was very weak. I saw him every day of his doctrine go hulie and fear, with a furring of masticks about his neck, a staff in one hand, and godly Richard Ballenden (Bannatyne,) his servant, holding up the other oxtar, from the Abbey to the parish kirk, and he the said Richard, and another servant, lifted him up to the pulpit, where he behoved to lean at his first entry; but ere he had done with his sermon he was sae active and vigorous that he was lyke to ding the pulpit in blads, and fly out of it.”

If this description should lead any person to suppose that his sermons contained what is called rant, we can only desire him to read the one specimen which is left us, and for which he was summoned as being unusually violent. Of that sermon, we should say, that words more full of deep, clear insight into human life, were never uttered in a pulpit. It is all which pulpit eloquence, properly so called, is not, full of powerful understanding and broad masculine sense; and the emotion of it, the real emotion of a real heart.

KNOX’S LAST BLOW.

After thirteen months’ absence, a truce between the contending parties enabled Knox to return to Edinburgh. The summer of 1572 was drawing to its close, and his life was ebbing away from him with the falling year. He attempted once to preach in his old church, but the effort was too great for him; he desired his people to choose some one to fill his place, and had taken his last leave of them, when at the

beginning of September the news came of the Bartholomew massacre. If even now, with three centuries rolling between us and that horrible night, our blood still chills in us at the name of it, it is easy to feel what it must have been when it was the latest birth of time; and nowhere, except in France itself, was the shock of it felt as it was in Scotland. The associations of centuries had bound the two countries together in ties of more than common alliance; and between the Scotch Protestants and the Huguenots there were further connexions of the closest and warmest attachment. They had fought for the same cause and against the same persecutors; they had stood by each other in their common trials; and in 1559, Condé and Coligni had saved Scotland by distracting the attention of the Guises at home. Community of interest had led to personal intimacies and friendships, and in time of danger such links are stronger than those of blood—so that thousands of the Paris victims were dearer than brothers to the Lowland Protestants. One cry of horror rose all over Scotland. The contending parties forgot their animosities; even the Catholics let fall their arms in shame, and the flagging energies of Knox rallied back once more, to hurl across the Channel the execrations of a nation whom a crime so monstrous had for a moment reunited. The Tolbooth was fitted up for the occasion, and the voice of the dying hero was heard for the last time in its thunder, denouncing the vengeance of Heaven on the contrivers of that accursed deed.

KNOX'S ILLNESS AND DEATH.

“He was weary of the world, as the world was weary of him.” There was nothing now for him to do; and the world at its best, even without massacres of St. Bartholomew, is not so sweet a place, that men like him care to linger in it longer than necessary. A few days before he died, feeling what was coming, in a quiet, simple way he set his house in order and made his few preparations. We find him paying his servants' wages, telling them these were the last which they would ever receive from him, and so giving them each twenty shillings over.

As the news got abroad, the world, in the world's way, come crowding with their anxieties and inquiries. Among the rest came the Earl of Morton, then just declared regent; and from his bed the old man spoke words to him which, years after, on the scaffold, Lord Morton remembered with bitter tears. One by one they came and went. As the last went out, he turned to Campbell of Braid, who would not leave him—

“Ilk ane,” he said, “bids me gude night, but when will ye do it? I have been greatly behaudin and indebted to you, whilk I can never be able to recompense you. But I commit you to One who is able to do it, that is, to the eternal God.”

The curtain is drawing down; it is time that we drop it altogether. He had taken leave of the world, and only the few dear ones of his own family now remained with him for a last sacred parting on the shore of the great ocean of eternity. The evening before he died he was asked how he felt. He said he had been sorely tempted by Satan, “and when he saw he could not prevail, he tempted me to have trusted in myself, or to have boasted of myself; but I repulsed him

with this sentence—*Quid habes quod non accepisti.*” It was the last stroke of his “long struggle,” the one business of life for him and all of us—the struggle with self. The language may have withered into formal theology, but the truth is green for ever.

HIS DEATH.

On Monday, the twenty-fourth of November, he got up in the morning, and partially dressed himself, but, feeling weak, he lay down again. They asked him if he was in pain. “It is na painful pain,” he answered, “but such a one as, I trust, shall put an end to the battle.”

His wife sat by him with the Bible open on her knees. He desired her to read the fifteenth of the first of Corinthians. He thought he was dying as she finished it. “Is not that a beautiful chapter?” he said; and then added, “Now, for the last time, I commend my spirit, soul, and body, into thy hands, O Lord.” But the crisis passed off for the moment. Towards evening he lay still for several hours, and at ten o’clock “they went to their ordinary prayer, which was the longer, because they thought he was sleeping.” When it was over, the physician asked him if he had heard any thing. “Ay,” he said, “I wad to God that ye and all men heard as I have heard, and I praise God for that heavenly sound.”

“Suddenly thereafter he gave a long sigh and sob, and cried out, ‘Now it is come!’ Then Richard Bannatyne, sitting down before him, said, ‘Now, sir, the time that ye have long called for, to wit, an end of your battle, is come; and seeing all natural power now fails, remember the comfortable promise which ofttime ye have shown to us, of our Saviour Christ; and that we may understand and know that ye hear us, make us some sign,’ and so he lifted up his hand; and incontinent thereafter, rendered up the spirit, and slepit away without ony pain.”

In such sacred stillness, the strong spirit, which had so long battled with the storm, passed away to God. What he had been to those who were gathered about his death-bed, they did not require to be taught by losing him. What he had been to his country, “Albeit,” in his own words, “that unthankful age would not know,” the after ages have experienced, if they have not confessed. His work is not to be measured by the surface changes of ecclesiastical establishments, or the substitution for the idolatry of the mass of a more subtle idolatry of formulæ. Religion with him was a thing not of forms and words, but of obedience and righteous life; and his one prayer was, that God would grant to him and all mankind “the whole and perfect hatred of sin.”

KNOX A GREAT WORKER.

The real work of the world is done by men of the Knox and Cromwell stamp. It is they who, when the old forms are worn away and will serve no longer, fuse again the rusted metal of humanity, and mould it afresh; and, by and by, when they are passed away, and the metal is now cold, and can be approached without danger to limb or skin, appear the enlightened liberals with file and sand-paper, and scour off the outer roughness of the casting, and say—See what a beautiful statue *we* have made! Such a thing it was when we found it,

and now its surface is like a mirror—we can see our own faces in every part of it.

But it is time to have done. We had intended to have said something of Knox's writings, but for the present our limits are run out. We will leave him now with the brief epitaph which Morton spoke as he stood beside his grave: "There lies one who never feared the face of mortal man."

[For the Covenanter.]

THE WORD OF GOD, AND DEVICES AGAINST IT.

"The Word of our God shall stand for ever."—Isa. xl. 8.

The child of God in this world *needs the whole Word of God* for his support, nourishment, and growth in grace. There is not one promise, not one precept, not one doctrine, nor practice therein set forth and enjoined, that we have any right, under any pretence, to omit, or consider of no account, except such part as God Himself dispenses with, such as the ceremonial and peculiar laws under the Jewish dispensation. "The Word of our God standeth for ever." It is given by Him who is higher than the heavens, who speaks and it is done, who commands and it stands fast, and dare any invade that Word? Alas! yes; some have dared to oppose that Word, to corrupt it, and have endeavoured to destroy it and all its upholders, but how vain their puny efforts! "The Word of our God standeth for ever." Satan, hell, and wicked men, though joined hand in hand against it, shall not prevail, for the Word of God, which He hath spoken, "shall not return to Him void, but shall accomplish that whereunto He sent it." What a sweet source of consolation is this assurance to the child of God!—for every one of the varied and trying positions in which he may be placed there is a help meet for him, a promise to sustain, a direction to guide, encouragement to cheer him, and cause even songs to burst forth in the day of trouble; for, "As his days, so shall his strength be." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" All things are ours, "whether things present, or things to come." How full that *Word which shall stand for ever* is of such statements! What a firm dependence may be placed upon that Word! It is not like frail, fleshly man, who, like the grass, withereth away and is no more, or like the vapour, which appeareth for a moment and then vanisheth away for ever, or as a dream by night, or as a tale that is told. The character of the Word of our God, in opposition and strong contrast to all these figures, is, "that it standeth for ever." "Heaven and earth shall pass away, but not one jot or tittle of my words shall pass away till all be fulfilled."

Some have dared to oppose the Word of God, and in various methods have manifested their hatred to it and its witnesses. Satan is and has ever been the prominent and determined enemy of God's Word. The earliest records of that Word open with an account of Satan's opposition. Behold in the garden of Eden the tempter, insinuating, first, doubt and distrust, weakening the authority, and then boldly denying the truth of the Word, "Thou shalt not surely die." We need but to look into our own hearts, and on the world's misery, degradation, ignorance, vice, and crime, to have fearful proof, even

in this life, how sure is the Word which God hath spoken; and if the abodes of wo could be unveiled to us, oh! what further evidence of the abiding, sure Word of God would be open before us! "The Word of our God shall stand for ever."

By an attentive study of the Word of our God from the first to its last page, the evidence of Satan's enmity thereto is abundantly evident, both from its teachings and narrative. He is the god of this world; he leads the ungodly captive at his will; by every method which his malignity could devise has he steadily persevered in his war upon God, and those who seek to obey His Word. In the eleventh chapter to the Hebrews we have a noble list of martyrs and confessors for the Word of God, from righteous Abel downwards to that time. The world was not worthy of those who wandered in the dens and caves of the earth. Every drop of martyred blood has been shed because the faithful of God do his Word; and rather than give it up, or cease to testify for its claims, they joyfully laid down their lives. The martyrs under the Christian dispensation have suffered for no crime but that of *upholding the testimony of Jesus and the Word of God.*

Of late years God has given his church a very large measure of outward peace; there have been comparatively few who have been called to contend unto the death, or even to the spoiling of their goods: on the contrary, it is considered reputable to be in connexion with the church. While men slept, an enemy, the *arch enemy of God and man*, has not been idle. Hindered from shedding blood, he has been casting a flood out of his mouth to swallow up the woman—the church. Error after error, heresy upon heresy, new and old, have been revived and issued. The visible church of God has suffered. She has been divided. The truth has been corrupted. The flood out of Satan's mouth has, alas! too well done, and is doing, its work. It seems to me that, as an angel of light, he is this very day busy in this opposition to the pure Word of God. He has, in the first place, split up into sections the church of God by the errors and heresies fruitfully sown in her midst; and while the church is mourning over the schisms and disorders prevailing, the same enemy comes, and with an appearance of overflowing Christian love desires to unite the church of Christ, to band them together, that she may the more efficiently spread the gospel tidings. This feeling is leavening the professedly Christian community; and any portion of the church which consistently stands by the Reformation attainments, and insists that the whole truth of God be preached—that nothing of God's truth be kept back, whether men will hear or whether they will forbear—see how the finger of scorn is pointed at them. The terms narrow-minded bigot, fanatic, are copiously applied to them by those who take to themselves the name of Christian, and even rank themselves under the Presbyterian banner.

The cry now heard from the one part of the so-called Christian world to the other is for "Union! Union! Union!" "Go to!" is the cry from one to another, "let us stand no longer shut up in our *sectarian* enclosures. It was Christ's prayer that His church should be one. Let us, therefore, do the will of our Father in heaven; let us give up those *sectarian points*, about which we have hitherto dif-

ferred, and as brethren let us agree in meeting upon the platform of the Cross of Christ." In compliance with these demands, we see those who hold doctrines the most opposite to the doctrines of the Reformers, joining hands together.

The Presbyterian, in this union, is unfaithful to the testimony of the Word of God; and on his part, while identified with such a union, gives up, *as mere sectarian differences* of no moment, of no weight, and of little consequence, the doctrine of God's sovereignty in the doctrine of election and predestination, the federal headship of Adam, the total depravity of man, and his total inability, the limited and particular atonement of Christ for his covenant people, the perseverance of the saints, and the work of the Holy Spirit in the application of redemption, the divine ordinance of Presbytery as a form of church government, the Headship of Messiah over the nations as the Prince of the kings of the earth, and consequently the duty of nations to recognise and submit to Him as such. These doctrines and others they let slip in their schemes for union. Would the Methodist, the Episcopalian, the Congregationalist, and others, unite with the Presbyterian, unless on the ground that each give up what they differ from the other in? Unfaithfulness to God, to His Word, and to their public testimony as a church, is the foundation and bond of these *Union schemes!* How can two walk together unless they are agreed? Are these various denominations agreed, then, in their testimony? Is it because the day has at last arrived when they see eye to eye that they now unite? Alas! no. Examine their respective summaries of faith, and you find them differ as much from each other as night from day, on the points already referred to, and others. Consider, for example, one society, which occupies a prominent position in the land: I refer to the American Tract Society. Their publishing committee is composed of six different denominations—Episcopalian, Presbyterian, Methodist, Congregational, Reformed Dutch, and Baptist. Now, before a single tract or book can be issued by the Society, it must pass under the inspection of this committee, and all *sectarian* matter must be expunged: any sentiment on infant baptism differing from the Baptist, or on original sin, or election, limited atonement, man's total depravity and inability, and consequent entire helplessness, the headship over nations and duty of nations to Messiah, the scriptural constitution of the church, all these important truths must not be taught. Why? because they are *sectarian!!!* We could not harmonize as brethren if we discuss these matters or teach them, therefore with one consent each mouth is muffled, and *so far as they are united they must be silent; they are unfaithful, and deal deceitfully with the Word of God; they do not speak the whole counsel of God; each is unfaithful to his conscientious convictions of what he believes to be truth.* Does such a union as this, where such deceit is practised, show itself by these marks to be the work of God's Spirit? The Spirit of God is the Author of the Word; "for holy men of old spake as they were moved by the Spirit of God." Can we as Christians, can we even as reasonable men, admit for a moment, that the Holy Spirit would sanction such a union where such dishonour is done to that Word of which He is the Author, and yet this is but a sample of the practical working of the union spirit of the day, and

conclusively by its fruits proves that *an enemy, the arch enemy*, hath done this; and there is more and more prospect of this in the growing deadness in vital religion, and this door stands still open. Error is progressive; like a flood, it is silently on the increase. What is to be the next doctrine of God's Word, (that Word which, let men treat it as they may, "shall stand for ever,") which is to be given up for the sake of *union*? And when is this letting slip practice to cease? And what portion of the truth of God's Word is to be left for belief and practice?

It is not long since a popular Congregational minister in Brooklyn, at a meeting of the Brooklyn Sabbath-school Union, expressed the hope that, "ere long, our Universalist brethren would take part with them in these united efforts;" and although, when the report came before the religious portion of the community the notion was scouted at, yet it seems to me a fearful indication of what these *union principles* may lead to. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, AS WE ARE." Yes, Jesus prays for union, but it is not at the expense of truth; it is "*that they may be one, as we are.*" Is there any thing but the purest principles of holiness and harmony between the Father and the Son? A union on any other basis than this is hollow, deceitful, and the first blast of the storm of adversity will disperse it. It is no argument in its favour that God has done good by it, "for He maketh the very wrath of man to praise Him." Neither is it any argument in its favour, that men giving every evidence of being good men are its managers, directors, and agents; it is only another lamentable proof of the power of the Devil (who hath come down in great rage, knowing that his time is short) to deceive men, even good men. He comes as an angel of light, and *takes advantage of that earnest desire*, which is a characteristic of truly great men, who pray for the *unity of the church*, and they are snared by his devices ere they know it. It is not union which Satan wants; no! it is that truth and error may so commingle, till the truth is corrupted and lost—swallowed up of the flood.

It is now high time to awake out of sleep, to purify our garments, to take to ourselves the whole armour of God, lest we lose the crown. Satan is abroad as an angel of light, but let us awake to his devices; let us call upon God for help, and maintain faithfully the faith once delivered to the saints—that faith which the martyrs have sealed with their blood, which they have witnessed for before a gainsaying and ungodly world.

What is our duty to our God? to our exalted Saviour? to the testimony of Jesus? It is faithfulness, a drawing near to God, a daily watchfulness, a holy jealousy over our own hearts—a stern, uncompromising adherence to present attainments—no giving up of the Word of God on any pretence—no, not one jot! not one tittle! Bind up the testimony, looking to Jesus daily. Let us run, let us pray, and strive, and if the will of God is such let us suffer; yet, let us die for the Word of God, for the testimony of Jesus; for if any will be the true disciple of Jesus, he must, like him, bear the cross. And if we give up any thing in this world for our Master, how much more abundantly will He make it up to us in the world to come! Let us

remember, if we are reproached, if we are evil spoken of, so was our Master. The servant must not expect more than his Lord; and it is a high honour, and should be esteemed as such when we are called to suffer reproach for His name.

H. C.

MARKS OF REAL RELIGION.

The following brief letter of Samuel Rutherford, in reference to the difference between true religion and hypocrisy, though somewhat quaintly expressed, deserves to be frequently pondered, as supplying a number of suitable tests by which a true believer may be distinguished from a hypocrite.—

LOVING BROTHER,—Hold fast Christ without wavering, and contend for the faith, because Christ is not easily gotten or kept. The lazy professor hath put heaven, as it were, at the very next door, and thinketh to fly up to heaven in his bed, and in a night dream; but, truly, that is not so easy a thing as most men believe. Christ himself did sweat ere he won this city, howbeit he was the free-born Heir. It is Christianity to be sincere, unfeigned, honest, and upright-hearted before God, and to love and serve God, suppose there was not one man or woman in all the world dwelling beside you, to eye you. Any little grace that you have, see that it be sound and true. You may put a difference betwixt you and reprobates, if you have these marks:—

1. If you prize Christ and his truth so as you will sell all and buy him, and suffer for it. 2. If the love of Christ keeps you back from sinning more than the love or fear of hell. 3. If you be humble, and deny your own will, wish, credit, ease, honour, the world, and the vanity and glory of it. 4. Your profession must not be barren and void of good works. 5. You must in all things aim at Christ's honour. You must eat, drink, sleep, buy, sell, sit, stand, speak, pray, read, and hear the Word, with a heart-purpose that God may be honoured. 6. You must show yourself an enemy to sin, and reprove the works of darkness, such as drunkenness, swearing and lying—albeit the company should hate you for so doing. 7. Keep in mind the truth of God, that ye heard me teach, and have nothing to do with the corruptions and new guises which are entered into the house of God. 8. Make conscience of your calling, in covenants, in buying and selling. 9. Acquaint yourself with daily praying. Commit all your ways and actions to God by prayer, supplication, and thanksgiving; and count not much of being mocked, for Christ was mocked before you. Persuade yourself that this is the way of peace and comfort I now suffer for. I dare go to death and into eternity with it, though men may possibly seek another way. Remember me in your prayers, and the state of this oppressed Church. Grace be with you.—Your soul's well-wisher,

SAMUEL RUTHERFORD.

LOWERING THE STANDARD.—“I have no doubt, madam, that your husband is now enjoying the blessedness of heaven.” This was the language of a clergyman to a mourning widow, in reference to her deceased husband, who had never, during life, given the slightest evidence of an interest in religion. It was a rash assertion, designed to quiet the sorrows of a heavy bereavement, and hence would, in the opinion of many, be justified, although its natural effect would be to persuade her and her family that heaven was of easy attainment, and that the gate was by no means strait, or the way narrow. The incident is suggestive. Ministers of the gospel are not always consistent in their teachings. The conversation of the parlour often contradicts the instructions of the pulpit. From the latter we are accustomed to hear the qualifications of true discipleship insisted upon with great particularity and earnestness, and the standard of Christian character exalted. We are told, that in

order to become Christians we must be born again, and created anew; that we must repent with a broken and contrite heart, and believe in the Lord Jesus Christ; that we must not love the world, or the things which are in it, but have our affections set on heaven; that we must put on the Lord Jesus Christ and walk in the Spirit; that old things must pass away, and all things become new; that we must be habitually obedient to God and holy in life; that we must contend with every sin, and strive to enter into the kingdom of heaven. These and similar views are urged, and very properly, too, upon scriptural authority. Should a minister of the gospel publicly declare that the salvation of the soul might be achieved without a struggle; that there was no danger in a uniform course of worldliness; that it was easy for an individual to make reparation for a lifetime of ungodliness by a few acknowledgments, confessions, and prayers at its close; would he be regarded as a safe guide, and trusted as a preacher of the true gospel? We must judge not. In an evangelical Church he would be regarded as out of place, and as a blind leader of the blind. This is one part of the picture. The other is often far from being in keeping with it. Does not the minister seem, at times, to forget his own lessons and falsify them, as if there was one doctrine for the pulpit and another out of it? How often, in the one place, does he recognise as signs of grace what he would repudiate in the other as insufficient! In dealing with the sick, and in speaking of the dead, how lenient he becomes, and how easily satisfied! A confession extorted by pain or fear is treasured up as flattering evidence of a change of heart, and the same stringent rules of self-examination are not enforced on a man because he is sick or dying, which would be urged on one in health. Why is this? Are they not equally applicable in both cases? And if there be a difference, should it not be in pressing the most earnestly where the time is short, and the great prize of salvation may be lost by a moment's delay, or by a single wrong direction? A man whose last pulses are fluttering in death is an object of great sympathy, but not of deception. If ever there is ministerial faithfulness, it should be displayed in such a case. No one should be permitted to go out of the world under the influence of a delusive hope. God's requirements in their length and breadth should be laid before the dying, and he should have all the means of judging whether he is prepared or not to appear before his Judge. It is a false humanity that would, from a fear of disturbing the quiet of his mind, leave him to deceive himself. Neither should a fastidious delicacy or sentiments of friendship induce a minister to flatter surviving relatives with the hope of a deceased friend's safety, when the evidences of it are not sufficient to sustain such a conclusion. Such a course may prove their undoing. It may depreciate the high character of religion, and induce a conviction that its claims are by no means strict. In the midst of an afflicted family there is great temptation to do this. What can be more soothing to such, than to assure them that it is well with their dead; that they have made a blissful exchange of worlds? If this can be done conscientiously, and in full view of the whole case, it should be done; but not otherwise, lest false grounds of hope should be given, upon which they themselves may eventually make shipwreck.

In funeral addresses, particularly, this great error may be committed. The occurrence of death seems to blind the judgment, and hold it in subjection to those gentler and less discriminating sentiments which attribute to the dead virtues for which they were by no means distinguished in life. The recollection of one act of charity, or of kindness, will obliterate the memory of a hundred acts of an opposite character. The remembrance of some word of relenting, or some act of seeming devotion, stands out prominently in opposition to a whole life of irreligion. Perhaps, too, in the last sickness there has been an apparent softening of temper, or some manifestation of tenderness of feeling, which is magnified into satisfactory evidence of a change of heart. Whilst

no one has a right to place limits to the divine mercy, it is nevertheless true that we cannot determine that a man has died unto sin unless he has lived unto righteousness. We have no warrant to judge dying men by a lower standard of piety, than we would apply to the same men in the hours of health. This, however, is frequently done; and ministers, led away by their kindly feelings, or by some recollection of personal friendship, are often induced to laud the dead as if they had made a happy finishing of their career, while their hearers, from a more intimate knowledge of the deceased, detect the mistake and express their surprise at its grossness. What are they to infer when a man, habitually irritable and morose, is praised for his domestic virtues; or one notoriously mean and penurious, as a pattern of benevolence; or one close and extortionate in his business transactions, as an example of honesty? Religion is compromised by such unfounded eulogies. A man, too, who has held a large place in the public eye, and been distinguished for his talents and public services, is apt to be judged leniently. Amidst the infirmities of age, or when the cold hand of death is laid upon him, he makes some acknowledgment of the importance of religion, or perhaps expresses some regret that he had not given it more of his attention; and at once the circumstance is seized on, and he is forthwith invested with the Christian character, although his whole life may have been in conflict with its plainest precepts. Why should a less stringent rule be applied in judging of his character than that of a poor, obscure, and illiterate day-labourer? If there is to be any relaxation of the rigour of judgment, it should be in favour of him who had only the one talent, and not of him who had abused the ten. Perhaps the safer rule would be to eulogize no one, but to leave the dead to the infallible judgment of God. The cause of religion would certainly be better served by never, under any circumstances, lowering its high standard of Christian character.—*Presbyterian.*

COVENANT RENOVATION.

The Synod of the Reformed Presbyterian Church in Ireland has taken a step in the right direction, and gladdened the hearts of many prayerful friends of truth, by the resolution taken at its late meeting to renew, as a Synod, the British Covenants, and afterwards, to extend the good work throughout the whole Church. This important measure was not hastily taken. It has been under consideration for a number of years. There have been repeated consultations in Synod respecting the form of renewing the Covenants; every expression, both in the Act of covenanting and in the confession of sins, has been attentively considered: the mind of the different sessions and congregations has been sought and obtained on the subject; and the solemn earnestness and happy unanimity which characterized the late meeting, when deliberating on this matter, indicated the countenance and favour of the God of our fathers, and was a presage for good in future proceeding.

The Synod, in resolving that they should themselves first enter publicly into the vow of God, and go before their people in this important transaction, were not unaware of the difficulties which they may have to encounter. The sins of the ministry and eldership they would desire to feel and acknowledge; they would be sensible of their need of special preparation for so solemn a work, and of the danger of acting presumptuously. Their motives may be misconstrued; and not only may there be expected to be opposition throughout the land to a public recognition of the federal engagements of the nation; but ignorance and apathy in relation to solemn vows, it is to be feared, exist to considerable extent among the members of the Church themselves. Notwithstanding, the Synod, after the approved examples of God's faithful servants in former times, have, for reasons that appear to them weighty and sufficient, determined to go forward in this good work. Lamenting defections

that have of late years taken place among the ministry and the candidates for the ministry, they regard it as their special duty to bring themselves by solemn vows to God's service; and they consider themselves called upon to lay themselves out to labour more diligently and devotedly for the promotion of the cause of the Covenanted reformation. They look to the renewal of her solemn Covenants as a means of revival for the Church, and trust that under the blessing of the Spirit, in connexion with this transaction, the people under their care may be led to abound in love to Christ's cause and to one another, and in all duties, private, social and public. There are, moreover, many things in the aspects of the present time that call to the work of public covenanting. Dangers everywhere threaten the cause of truth and those who witness faithfully in its behalf. Judgments are impending. The enemy is coming in like a flood; and the friends of Christ should lift up a standard against him, which may not only serve to repel his assaults, but may likewise be a bond of union and concentrated effort. Christ's witnesses are required, in the last period of Antichrist's power, to "finish their testimony;" and, whether they are to obtain enlargement or to endure severe trials, the pledging anew of allegiance to the glorious Leader of the Lord's host will be a suitable preparation for the coming future. [Belfast Monitor.]

[For the Covenanter.]

IS THE BIBLE A PROPER BOOK TO BE USED IN PUBLIC SCHOOLS?

Papists and other Infidels answer this question in the negative: Christians answer it in the affirmative?

For several years I had it in contemplation to write an essay, to show that God intended the Bible for a school-book, but was prevented by the following circumstance:

Going to Synod, in 1833, in company with Mr. Nathan Johnston, we stopped over Sabbath in Westchester county, with a friend of his, whose name was Farran, or Ferran. Among a parcel of tracts in Mr. F.'s house, I found one by Mrs. Alexander, wife of the late Dr. Alexander, of Princeton. In that tract, I found my own views so fully and ably exhibited, that I considered there was no need for me, or any other person, to take up the subject. I expected that those who are employed in issuing or distributing tracts, would, ere this, have scattered them broad-cast over the whole United States; yet, strange to tell, I have never seen another copy of that tract, nor have I ever met with a person who has either seen or heard of it. At this time, when Papists are raging, not only against having the Bible in schools, but against having schools at all, would it not be well to have the aforesaid tract republished, and circulated? I hope the friends of the Bible, every where, will attend to this matter.* † W. S.

* Permit me, Mr. Editor, to recommend to your notice "The Perils of Popery." It is a small volume, but well written. The author is Mr. Barton, a Methodist minister. I think it was in the year 1845, that Mr. Swamstead, agent for the Methodist book establishment of Cincinnati, was taking a copy of it to New York, to be criticised and recommended by the editor of Zion's Herald. Indeed, I thought it was worthy of unqualified recommendation. It however seems to have shared the fate of Mrs. Alexander's tract on the Bible. I have never heard of it since; nor have met with one that has either seen or heard of it. It should be in the hands of every American who does not desire to see his country become a prey to Papists. W. S.

† Reformed Presbyterian and St. Louis Presbyterian please copy.

(For the Covenanters.)

THE MINUTES OF SYNOD.

Mr. Editor,—Our people here take a deep interest in the proceedings of Synod. With the minutes of Synod, as published in our periodicals, they are disappointed, grieved, and disgusted. What interest do people feel, at one thousand miles distant, in an account of constitutions and adjournments? We take it for granted that the Synod attends to order. We want to know what the members of Synod do and say when they are *in* Synod.

I think it was in 1841, Synod decreed, that in all cases when Synod decides in case of appeal and protest, a committee shall be appointed to assign the reasons of such decision. But in the minutes of last Synod, we have a complaint of James W. Ritchie, a protest and appeal of T. C. Loudon, a protest and appeal of J. M'Clurken, but no committee appointed, nor any reasons assigned for the decision. Did they make the will, in those cases, a self-determining power, and act without a motive?

Of old, the gate was the place of judgment; and, in imitation of that practice, the Synod sits with open doors. Every member, and every spectator, of Synod, is at liberty to tell what he sees and hears.

Our people will expect some more satisfactory account of those transactions, in the following numbers of our periodicals. We want to know what motions are made, who makes them, who seconds them, and what is said for and against them. We mean all such motions as are calculated to produce a permanent effect, whether they be carried or lost. In short, we want such a history of our Synod as the Old School Presbyterians give, in their newspapers, of their General Assembly.

This would be for the honour of Synod, as it would show that no member of Synod is afraid or ashamed to have his views published to the world.*

PRATENSIS.

THE PRESBYTERIAN BANNER—“FORBEARANCE.”

A correspondent of the Banner, writing on the subject of Christian forbearance—or rather the want of it—having referred to Baptism, says:

“Another illustration is found in the great diversity of opinion amongst orthodox Christians, as to what kind of poetry should be sung in praising God in the sanctuary. All agree that we are to sing, this is plainly taught in the Bible. There is no ground here for controversy. But when the question is

* There is some reason in this, but, after all, we do not see any ground for so many complaints. The design of publishing the minutes is, to show what was done. The movers and seconds of motions might be inserted; and reports given in their original form, and then the amendments. This last, however, would be troublesome. If we had the funds to hire a stenographer, as the Presbyterians do, and if we had some paper in which there was room to give a full account of our sayings and doings, we might satisfy public curiosity; but these we have not got. And let it be remembered, that it is only a few years since the large Presbyterian body did this. Give us the money, and if we live we will try to do what they are now doing.—[Ed. Cov.]

stated, what shall we sing? Shall we praise God with the truth found in the book of Psalms, and metered by Rouse, or in the sentiment of the New Testament together with the Old, put in rhyme by Watts and others? Then there is a division. For the Bible being silent, human opinion has decided that nothing but the book of Psalms is to be sung, and all the followers of Christ who do not unite in this opinion are excommunicated. Such Christians have certainly overlooked what Paul says about charity. They lack Christian forbearance; for while one is of opinion that he may sing nothing but what is found in the book of Psalms, another has just as good right to the opinion that he may sing poetry containing truth drawn from any other part of the Bible and instead of their unchristian divisions, in the exercise of charity, they should be united in the bonds of Christian communion."

Now, 1. This writer should know better than to assert that this controversy turns upon the use or disuse of the Psalms, as "metered by Rouse." We know of no such version. We do know of one—and we use it—of which Rouse's was the basis; but it was subjected to frequent and careful revisions, and by some good poets too. What we contend for is, that the matter of our praise, in the worship of God, be the inspired Psalms, *faithfully* rendered into metre. We cannot find this as well done any where else as in the "Scottish version;" and hence we use this and no other.

2. This writer intimates that the "sentiment" of the Old Testament and that of the New, are, in some way, different; for he speaks of the "sentiment of the New Testament, together with the Old, put in rhyme by Watts and others." Does he believe this? What is there regarding God, his attributes, Christ and his grace, the Spirit and his workings; man, his character, need, and experience; salvation, its origin, means, and issues; the law, its precepts, penalty, and obligation—what of all these is contained in the New Testament, that cannot be found in the Old? Horne styles the Psalms "an epitome of the Bible."

3. The "Bible is silent;" certainly not as to the duty of singing Psalms—and *the* Psalms—for there were no other, when the injunction was given. The "Bible is silent" in regard to any authority to *make* Psalms. If any such authority is given, let us have the passage. If there be none, who dare *make* any, and then *compel* the worshippers to sing them, or sit silent, and listen to the use of unauthorized compositions in the solemn exercise of praise? We say, "compel or sit silent;" for to this it must come. No room is left for any other chance. The command is, for *all* to sing. How could we fulfil this precept in a communion where mutilated Psalms and the songs of common poets are given out to be sung—the Bible being "silent" in regard to both of these?

4. We have always regarded it as a Presbyterian doctrine, that the Bible is the complete and authoritative standard of worship. The users of hymns make a wide breach in this principle—they take down the barrier which shuts out all sorts of pretended improvements upon the scripture models; and where this has led to, the correspondent of the Banner well knows.

5. But even if there were authority for making hymns—for singing parts of the Bible which we are *only* enjoined to read, and study, and believe—how can we be asked to put up with a Psalm-book which leaves

out and puts in at discretion? which reduces long psalms to very small dimensions, as the 109th, for example? and branches out small ones into the "right" size. or which deranges the order of others, as of the 119th? If the "Bible is silent," we cannot give our countenance to any such presumptuous and unhallowed treatment of the word of God.

6. There would be some plausibility in the claims of such as this writer, provided we had not enough matter of praise furnished by God himself. But while God has given enough to satisfy himself, we cannot be a party to any proceedings which insist upon it that he shall take more of. If we are to sing—if *all* are to sing—if we are commanded only to sing—then we take part with those that also refuse to remain in the communion of churches which delegate, either in whole or in part, the business of praising God to a "choir," and then help out the infirmities, and eke out the deficiencies of the "choir," by strings and pipes. The fiddler, instead of working with his strings, ought himself to be singing; and it becomes a very serious question, what answer will be given, when the Most High asks about all these things, "Who hath required this at your hands?"

THE CONSTITUTION—THE OATH—ITS AMENDMENT.

There are still some who admit, on the one hand, that the Constitution of the United States contains wicked provisions, and yet assert, on the other, that it may be sworn to, if we only mean to do good by our vote. Wendell Phillips thus deals with this sophism, in a late speech:

"One friend, who took part in the discussion this afternoon, acknowledged the evil in the Constitution, but thought himself justified in swearing to support it, wicked as it is, in order to gain power to change its wicked provisions. Take a parallel case. Here is a church. It believes in the five points of Calvinism. You live in the neighbourhood, and would prefer it should be a Universalist church. You resolve to join it, in order to effect the change. You present yourself before the clergyman, and announce that you wish to join his church. He hands you the printed creed, and asks, 'Do you believe in the Trinity? in natural depravity?' &c. &c. You answer, 'Yes; on my faith as a Christian man, I do.' You sign the creed, and, after further examination, are admitted to the church. Next morning, as you pass down the street, a friend accosts you: 'Well, so you have turned Orthodox!' 'O, no,' you cheerily reply. 'But you believe in election, in depravity, and all the rest?' 'Not a bit of it.' 'But you signed the creed, and said you so believed?' 'Ah, that indeed. But I do not believe a word of it. My design, you see, is to change the church into a Universalist one; and I could not get power to do it in any way so readily as by professing to believe in its doctrines, and joining the body.' On this theory, Sheridan would have made a capital Free-soiler. Hearing once that his son had visited the depths of a coal mine, he asked the reason. 'I wanted, father, to say I had been down in a mine,' was the answer. 'Oh!' said Sheridan, 'I have no objection to your *saying so*; it was the *going* I thought unnecessary.'"

 THE SOUTH AGAINST THE FREEDOM OF THE WORLD.

Every observer must have seen something of this—every reasoner has inferred it; and the South will soon frankly admit it. It maligned and scouted Kossuth. The Memphis (Tenn.) Whig speaks out:

“Mazzini is an abolitionist, and he intimates that his countrymen will be felt as free abolitionists, whenever they achieve emancipation from despotism. More. How many more abolitionists would there be, on the emancipation of the ten or twelve millions of Hungarians, to whom Kossuth stands in the same relation that Mazzini does to the Italians. *These matters call for consideration at the South.*”

Yes; but not in the way that this ally of despotism thinks. The South may well consider two things: First, whether it can roll back the tide of liberty, now rising every where among the nations; and that will rise and swell, until it sweeps away every vestige of usurped and arbitrary power. And, second, if it cannot do this—and it cannot—the South would do well to put its house in order; for this wave of liberty must inevitably reach their borders, and then not even the guarantees of the United States Constitution will avail them. The slaves shall and will be emancipated. It is yet for the South to say whether peaceably or not. The day is rapidly approaching, when this whole matter will be beyond their control.

 THE NEW YORK PRESBYTERY.

This body met in the church in Eleventh street, N. Y., on Tuesday evening, Oct. 11th, and was opened with a discourse by the Moderator, Rev. A. Stevenson, from Isaiah xlix. 4: “Then I said, I have laboured in vain; I have spent my strength for naught, and in vain.” The aim of the discourse was to present some of the causes—so far as these are to be looked for in the instrumentality—which hinder the success of the gospel ministry, tracing these—I. To certain specified defects in ministerial training. II. To certain things in the ministry themselves.

The ministerial members were all present, with two exceptions; and ruling elders—David M'Allister, *Whitelake*; Wm. B. Acheson, *Coldenham*; Alexander Wright, *Newburgh*; John Carothers, *1st Congregation, N. Y.*; Joseph Torrens, *2d, N. Y.*; Andrew Bowden, *3d, N. Y.*; Henry Floyd, *1st, Philada.*; Wm. Brown, *2d, Philada.*; Wm. Young, *3d, Philada.*; John Caldwell, *4th, Philada.*; James Dickson, *Baltimore*. The sessions continued nearly two days. We notice the doings which are of public interest.

1st. The commission appointed at last meeting for this purpose, reported that they had organized the 4th congregation, Philada., at the time specified, by the election and installation of six elders and four deacons—two of the former and all the latter being ordained to their respective offices; four of the elders having been previously ordained.

2d. *Calls*.—Two calls were laid upon the table: one from the 3d congregation, N. Y., upon Rev. Josias A. Chancellor, of Breda, Ireland, which was sustained as a regular gospel call, and ordered to be

transmitted to the Western Presbytery of the Synod in Ireland, of which Mr. C. is a member; the other from the congregation in Baltimore, upon Mr. John Crawford, licentiate, which was also sustained, the salary having been supplemented with one hundred dollars for one year, as a regular gospel call; and being presented to the candidate, was by him accepted. It was then referred to the Philadelphia Presbytery, within whose bounds the congregation is, for the requisite future action.

3d. Mr. John Rice, a licentiate of the Paisley Presbytery of the Reformed Presbyterian Church, Scotland, presented his credentials, which were received; and Mr. Rice having been subsequently examined, according to the rules of Presbytery, was held as eligible to receive appointment.

4th. *Students.*—Mr. Andrew Montgomery, who has been pursuing his studies heretofore under the care of the Presbytery of the Lakes, was received, upon a communication from the clerk of that Presbytery, under the care of this Presbytery, so far as to hear his trials, and to direct his studies in the mean time—he being directed to furnish, as soon as possible, a regular certificate, for the want of which satisfactory reasons were assigned. Mr. M. delivered a lecture upon Prov. ix. 1—6, which was sustained, and a committee appointed, consisting of Messrs. Stevenson and Chrystie, ministers, and A. Bowden, ruling elder, to receive his certificate, and direct his course of study until next meeting.

Mr. Joseph Beattie was, at his own request, dismissed to the Philadelphia Presbytery.

5th. *Treasurer's Report.*—This is as follows:

To the Moderator, and other Members of the New York Presbytery, to meet in New York, Oct. 11, 1853, the Treasurer of the Home Mission would respectfully report:

1843.	Cash on hand, as per last report,	\$486.79	
Oct. 11.	Ryegate and Barnett Female Missionary Society, per Rev. J. M. Beattie,	15.94	
	Craftsbury, per Mrs. Biggam,	7.00	
	Newburgh, per Rev. S. Carlisle,	18.39	
12.	Mr. George Spence,	5.00	
	Fayetteville, per Rev. J. Kennedy,	10.00	
			\$543.12
1853.	Disbursements.		
May 26.	Rev. J. B. Williams, for White Lake Cong.,	50.00	
27.	Rev. N. R. Johnston, for cong. of Topsham, and missionary services,	123.45	
June 1.	Rev. J. M. Beattie,	4.00	
2.	R. Z. Willson,	7.48	
			\$184.93
			9
			\$358 19

Balance in treasury,

All which is respectfully submitted.

New York, Oct. 12th, 1853.

JAMES WIGGINS, Treasurer.

6th. *Minute respecting the decease of Dr. Willson.* Mr. Chrystie, from a committee appointed for the purpose, presented the following minute, which was adopted, and ordered to be published:

We are called again to record in our minutes the summons of death from the house of God on earth to his presence in the invisible world. Since our last meet-

ing one of our number, and one of the most aged ministers in the church, the REV. DR. JAMES R. WILLSON, has closed his mortal career. He died in the 74th year of his age, on the 29th of September, at Coldenham, a place endeared to him by the commencement of his ministry, where he had for several years faithfully laboured in the gospel, where he had reared the most of his family, and where the mortal remains of some of them had been consigned to the grave. There he now reposes with them and with many seals of his ministry, we trust, under the sure protection of that union to Christ, which extends to their bodies even in death, and causes them to rest in their graves as in their beds till they be united to their souls in the resurrection of the great day.

Dr. Willson's name is prominently associated with the history of the church in this country, in his earnest devotion to the ministry of the word in its purity and power, in his ardent devotion to the testimony of our forefathers for the crown rights of Zion's King, in the church and over the nations, in the distinguished and successful efforts to rescue the church and her testimony from the defections of his times, in his long and useful labours as Professor of Theology among the students of our church. He has given years of unequivocal love to the habitation of God's house, and to the place where his honour dwelleth; his refreshing ministry has left a sweet savour of life unto life in the souls and memory of many yet on earth—the imperfections of the man are now buried and covered forever out of sight in the grave—the glorious excellencies of the saint and servant of the Lord are now, we trust, advanced and perfected in the endless rest which remaineth for the people of God. His toilsome and almost restless life was marked with a singularly serene, consolatory and peaceful death—and the large and respectable course which attended his remains to their last long home, gave good evidence that God will assuredly honour them that honour Him.

7th. J. Chrystie offered the following, which was adopted, and recorded in the minutes:

Whereas, Synod, at its last meeting, directed the constitution of the Philadelphia Presbytery by the ministers residing within its former bounds, we hereby record that the ministers residing within those bounds, viz., J. M. Willson, S. O. Wylie, J. Kennedy, now members in regular standing, will, at the close of our present meeting, cease to be members of this court. They leave us with our grateful remembrance of long-continued fellowship in the service of our God amidst many trials and infirmities, and earnest desire that the Head of the church attend them with abundant testimonies of his presence and favour in this new relation.

Resolved, That John Crawford, candidate for the ministry, and Joseph Beattie, student of theology, be and hereby are dismissed to the Philadelphia Presbytery at its organization in Philadelphia.

8th. *Supplies.*—The demands for supplies were large and urgent. A. Stevenson had visited the city of Boston—had preached there two Sabbaths, and found such a state of things that the Interim Committee of Supplies felt themselves warranted in furnishing constant preaching during the summer from as early a date as possible. The people there have procured a hall, centrally situated, and asked a continuance of these supplies. The following appointments were made:

The Committee of Supplies would respectfully report—

R. Z. WILLSON, *Fayston*, 2d and 3d Sabs. of Nov.; 2d and 3d, Jan., 1854.

N. R. JOHNSTON, *Fayston*, 2d and 3d, Dec., attend to family visitation, and take with him one or more elders and constitute a Session.

J. M. BEATTIE, 3d and 4th, Feb., *Fayston*.

J. W. SHAW, 3d and 4th, Nov., *Argyle*; and 2d and 3d, Jan., 3d, *N. Y.*

WM. MILROY, 3d and 4th, Oct., *Boston*.

J. RICE, 3d, 4th, and 5th, Oct., 3d, *N. Y.*; 1st, Nov., *Albany*.

J. M'CRACKEN, 2d, 3d, and 4th, Nov., and 1st and 2d, Dec., *Albany*.

D. M'KEE, Nov., 3d, *N. Y.*; Dec., *Boston*; Jan., *Albany*.

J. M. ARMOUR, *Albany*, Feb.; 3d, *N. Y.*, March.

J. S. T. MILLIGAN, 3d, *N. Y.*, Feb.; *Boston*, March; *Albany*, April.

S. CARLISLE, *Boston*, Nov., 1st and 2d Sabs.

A. STEVENSON, Feb., 1st and 2d, *Boston*.

R. Z. WILLSON, Sabbath preceding Presbytery, *Boston*.

J. B. WILLIAMS, April, 1st and 2d, *Boston*.

That the Lord's Supper be dispensed in the 3d Congregation, N. Y., at such time next spring as the Session may appoint, by Rev. J. Chrystie, assisted by N. R. Johnston.

Inasmuch as Mr. Crawford, having accepted a call in Baltimore, cannot fulfil his appointment in Rochester Presbytery; therefore—Resolved, That Mr. J. Rice be recommended to that Presbytery in his place.

9th. *Next Meeting* is to be held in Newburgh, the 2d Tuesday of May, 1854, at 7½ o'clock, P. M.

10th. *Rule decided*.—The question came up in considering a case of appeal whether an elder representing the session appealed—but who had not been a member of session during the time of its action upon the case—could vote upon the appeal. The moderator decided in the negative, and was sustained by the court.

The meeting was a laborious one, as usual—the time being largely occupied in considering some cases of discipline, but was otherwise sufficiently pleasant.

11. J. M. Willson resigned his place as clerk, and J. B. Williams was appointed clerk for the remainder of the year.

THE PHILADELPHIA PRESBYTERY.

The ministerial members located within the limits of the Philadelphia Presbytery, met, according to the direction of Synod, in the Cherry street Church, Philadelphia, on Friday, Oct. 14th, at 10 o'clock, A. M.; when the Presbytery was constituted with prayer by J. M. Willson, the oldest minister present. J. Kennedy was appointed clerk pro tem. The following ruling elders presented certificates, and took their seats:—Wm. Young, 3d, *Philada.*; Robert Keys, 1st, *Philada.*; Wm. Brown, 2d, *Philada.*; Samuel M'Mahon, 4th, *Philada.*

J. M. Willson was then appointed Moderator for the ensuing year, and S. O. Wylie Clerk. Business was attended to as follows:

1. Arrangements were made for the ordination and installation of Mr. John Crawford as pastor of the Baltimore congregation, provided the way be clear, on the 3d Wednesday, (the 16th) of November, in the church in Baltimore, at 11 o'clock, A. M.; his trials to be delivered and examination attended to on Tuesday evening, the 15th, at 7 o'clock. The Moderator assigned as subject of lecture 2 Tim. i. 8—10, and of sermon 1 Thess. v. 17. In conducting the ordination exercises, J. M. Willson to preach the sermon, and preside; J. Kennedy to deliver the charge to the pastor, and S. O. Wylie the charge to the people.

2. Wm. Crawford, ruling elder of Cherry street Congregation, was appointed the Treasurer of Presbytery. *His residence is corner of Schuylkill 6th street and S. Rittenhouse street.*

3. *Student*.—Joseph Beattie was received as a student of theology from the N. Y. Presbytery, and J. M. Willson and S. O. Wylie were appointed to superintend his studies until next meeting.

4. A resolution was passed commending the *Home Missionary cause* to all our congregations.

5. The following appointments were made:

J. M. ARMOUR, 4th congregation, Philada., Nov., and 1st and 2d Sabbaths January.

J. S. T. MILLIGAN, 3d congregation, Philada., Nov.; 4th congregation, Philada., Dec., and 3d, 4th, and 5th Sabs. January. The supplies for the three months ensuing will be attended to at the meeting in Baltimore.

S. O. WYLIE was appointed to moderate in a call in the 4th congregation, Philada., when requested by the session and congregation.

J. KENNEDY was appointed to dispense the sacrament of the Lord's Supper in the 4th congregation, Philada., at such time as may be convenient for him, and with such assistance as he can procure.

6. A Committee—J. M. Willson, S. O. Wylie, and R. Keys—was appointed to prepare and report a set of rules for the conducting of presbyterial business—the rules of the N. Y. Presbytery being adopted in the mean time.

7. Sessions were directed to send up their sessional books for examination at the spring meeting.

The ministerial members of this Presbytery are J. M. Willson, S. O. Wylie, and Joshua Kennedy; the congregations under it were the 1st, 2d, 3d, and 4th, Philadelphia, Baltimore, and Conococheague. The day of meeting was clear, and finely tempered; may this be auspicious of the character of the future proceedings of this Presbytery—lost to the church by the defections of 1833, but now revived again on the old ground with a *greater* number of congregations, we believe, than were ever previously comprised within its limits, and with the prospect of having very soon a greater number—or at least an equal number of ministers.

Adjourned to meet in the church in the city of Baltimore, on Tuesday, the 15th of Nov., at 7 o'clock, P. M.

AFFAIRS ABROAD.

New Zealand.—Mr. Duncan, missionary to these islands from the Reformed Presbyterian Synod, Scotland, thus writes:

“We are now well provided for as regards a place of worship. The house is large, substantial, and has a very neat and pleasing appearance. It has been a great labour from time to time to the natives, at least to some of them, and its completion has been a great relief and cause of joy to their minds. Ihakara has had a great deal of anxiety about it. Having had his mind impressed with King David's reflection on himself, when he said unto Nathan the prophet, ‘See, now, I dwell in a house of cedar, but the ark of God dwelleth within curtains,’ he resolved that he would not build a *good* house to dwell in until he had finished the erection of a really commodious and decent church. Amidst many discouragements and interruptions he kept steady to his purpose. He cheerfully bore the heaviest part of the undertaking, both in personal labour and in the contribution of money. Taking one day with another, from first to last, I am certain that he has given towards it nearly a year of really working time, besides upwards of 10*l.* sterling.”

Query, is there much of Ihakara's spirit in the churches just now? It appears that Mr. D. has some scruples in regard to certain government funds:

"I have not as yet applied to the local government for a part of the money at their disposal for educational purposes, not being quite clear in the matter. There are no exceptional conditions annexed to the reception of a share of it; but as the fund is drawn from the public revenue and godliness, the accepting of a part, on the same terms with papists and others, seems to me as a countenancing of a false principle or policy. Should the case be afterwards seen in another light, with your approval I shall avail myself, for the mission, of the proffered aid."

He has his trials and his encouragements:

"I am very sorry to have to say that the Natiapa tribe at Rangitikei and Turakino have greatly fallen off in their attendance on public worship and their outward respect for religion. The last time I was at the latter place, preaching on a Sabbath day, I was deeply grieved to witness the general deadness and unconcern of the people, and the disregard of divine things manifested by the young men. When proceeding to the native church in the morning, I met a number of young men going out with bridles to catch their horses for a day's riding. I remonstrated with them on their profanation of the Lord's day, but all that was said seemed of no avail, for they boldly avowed their determination to get on with their sport, and declared that they and all the young people of the place had given up going to church, and that I would find there only a few old men and women. And, alas! such was the case, for not one youth was among the worshippers. In the course of my address, to the few old people assembled, I pointedly spoke of what I had seen and heard on the way, deplored the sad declension visible, and stated the duty devolving on parents, and all who might have any influence, to use every effort, by advice, exhortation, and prayer, to have the young wanderers reclaimed. This state of things, it is lamentable to have to add, is partly to be attributed to the open irreligion and ungodliness exemplified by some of the settlers in their neighbourhood. Oh that such could be brought to see and feel how much they are accountable for, in not only running fearlessly themselves in the paths of vice, but also in encouraging and leading others on in their downward and ruinous career.

"With regard to the religious aspect of Manawatu, I am thankful to have to report that, although it is not so cheering as could be wished, there is not as yet any marked symptom of that reaction so visible in some other places. The attendance on public worship here, on Sabbath, continues much as formerly reported, and every day, when at home, I am still privileged to preach twice to the natives and to conduct their school, and also to preach once to a small English congregation. The week-day day schools, for some time past, have not been so well attended as they used to be; but as the principal cause of this has been the greater multiplicity of their labours, it cannot be so very much regretted, and besides there is every reason to hope that the irregularity or non-attendance of some is only temporary."

Sandwich Islands.—At the late meeting of the American Board, these islands were formally recognised as no longer missionary ground. The Board says:

"The Sandwich islands are now Christianized, and our work there, as a *foreign* missionary society, is accomplished. Henceforth all that is done is to be done for them as a Christian people in need of help, just as in Wisconsin, Iowa, or Oregon. The mission has been merged in the Christian community of the islands. It is no longer a corporate body—a distinct, organized mission, responsible as such to the board controlling as such the operations of its several members. The salaries of native pastors, the cost of church building, and of schools, in great part, will be met by the natives. So will be the support

of the Hawaiian missionaries sent to Micronesia and the Marquesas islands. But it is only in part that the natives can support their foreign pastors; and the necessary aid must be given to these on the home missionary plan and principles. The native churches relieve the board the present year of the entire support of some seven or eight of these, and partially of some twelve others. The cost of building churches has been borne by the natives from the beginning. They have also assumed the support of the common schools, and of the native seminary or college at Lahainaluna. The government appropriation for the department of public instruction for the year, commencing April 1st, was \$47,735."

"Of churches on the islands there are 26, with 22,235 members in regular standing, 1,744 of whom were admitted the past year. More than \$24,000 were contributed by sixteen of these churches for the repair of houses of worship, the support of their pastors, and for various benevolent objects. Four of the churches have native pastors. The Auxiliary Hawaiian Missionary Society, following the course of things, has become an independent society, and has sent a mission of its own to the Marquesas, for which it chartered a vessel, and for the support of which, as the agent of the island churches, it is wholly responsible. This mission is entirely native, and two of its four missionaries were from among the native pastors just mentioned, who cheerfully offered themselves for the service. The other two were deacons in the churches.

"What has this intellectual, moral, religious, social creation of the Hawaiian nation cost the good people of the United States? The Board has expended \$817,383, the Bible Society \$41,500, and the Tract Society \$23,800. The total is \$882,683. It is considerably less than a million. The exploring expedition, sent by the United States into those seas, cost more than this. It costs more to build a line-of-battle ship and keep it in service one year. And what contributor to this enterprise is poorer or less happy for what he has done for this peaceful conquest—this glorious extension of the Redeemer's reign?"

China.—The revolutionists are still advancing. They are successful in all their battles. The issue of the movement cannot be distant. A writer from the neighbourhood says:

"If the insurgents succeed, and I fancy they will, and soon, they will deliver three hundred millions from the grossest immoralities, the most grovelling idolatries, and the most grinding of tyrannies. China will be opened to light, life, and civilization, all which will be thrown with all their influences and importance into the Anglo-Saxon scale. If they fail, protestant Christianity—for, whether spoken of by themselves or imperialists, they are always styled "Worshippers of Jesu," which is characteristic—will be proscribed, because they are identified, by individuals among if not by all the imperialists, as connected with protestant Christianity, but who are now too politic to proclaim it, lest it should originate a sympathy among us. A partial despotism will be re-established for a few years; meanwhile the Jesuits will be active, working through their old ideas and forms of idol worship, and may establish a Romanist dynasty—that is, a court professing the Roman Catholic religion; and if the influence of these three hundred millions be thrown into the Popish scale, unless God himself work a miracle for our deliverance, good night to liberty."

The Nestorians.—The work of evangelizing this interesting people still goes on. The American Board says:

"Among the Nestorians, the 'strong man armed' has been roused to the preservation of his goods. The patriarch, having failed in his opposition on the plain of Oroomiah, has put forth every endeavour to exclude the evangelical influence from the mountains. On the plain, the Romanists, availing themselves of the new Persian edict of toleration, have left no means untried

to check its progress there. Added to this have been the distracting influences of an enlistment of some hundreds of Nestorians for the Persian army, and the effect of the continued imprisonment of Tamo, the friend of our brethren at Gawar, notwithstanding the strongest exertions to effect his liberation.

“But the gospel, where it makes an impression, generally awakens opposition. A stronger than the ‘strong man armed’ is there, and the righteous and holy cause must prevail. The preaching of the gospel has been prosecuted to a greater extent than ever before. The common schools, with over a thousand pupils, the two seminaries for males and females, the embodying of a Christian literature in the language, and the multiplying of educated natives for the schools, colportage, and public, all speak well for the future. The whole Bible is now translated into the spoken language, and an edition, in both the ancient and modern Syriac, is in the hands of the people. The translation was made by Dr. Perkins, but in the revision and proof-reading he was aided by Dr. Wright.”

The Armenians.—This people, our readers are aware, are scattered throughout the Turkish empire—north and west, particularly. Their religion is a corrupt form of Christianity. The centre of operations among them is Constantinople. Late accounts state:

“The reformation among the Armenians continues to extend. Mr. Layard’s recent strong testimony in the British House of Commons, as to its results, is substantially corroborated by the testimony of our brethren. There are now twenty-one missionaries in this field, aided by ten native preachers, and thirty-six other native helpers. Mr. Goodell has returned, and will revise his Armeno-Turkish translation of the Bible, of which there must be a new edition. The seminary at Bebek contains fifty students, of whom fifteen are Greeks. Eleven of the Armenian students form a class in theology. As the members of this institution are from all parts of the empire, so, when graduated, they go to all parts as teachers, translators, and helpers in many ways. The female boarding-school, surrounded by an Armenian population, on the Golden Horn, is growing in interest and importance. The press issued seven millions of pages during the year, but the increasing demand for books on theology and practical religion requires that the press should be worked with accelerated speed. The establishment has been removed from Smyrna to Constantinople, where it is expected to operate without fear or restraint. What a progress has there been in religious toleration since the time when the press struggled hard to gain even a precarious footing in Smyrna! The protestant churches have been increased from ten to fifteen, and the present Report adds new names of places to the hundred and more mentioned last year, in which the reformation had gained entrance.

“The mighty change which is in progress, through the Spirit and grace of God, in all classes of the Armenian community, and in almost every other part of the field, is but very imperfectly indicated by the statistics of churches, or of the newly-organized protestant community. A rapid numerical increase in the protestant civil community is scarcely desirable, and is not to be expected at present. The wheat is sifted by the severe persecution which always precludes the practical enforcement of the principles of religious toleration and freedom by the local authorities. Nor can the local authorities prevent persecution in a thousand forms, not cognizable by the laws. They cannot prevent converts from losing business and property, and from imprisonment through fictitious claims and perjured testimony. Still the condition of the protestants is improving, and their superior integrity, industry, enterprise, and intelligence, must at length place them in advance of their enemies in temporal prosperity. The results of the late agitations in the political world, as they affect the protestant community, are worthy of grateful attention. In the Old Testament history, written by inspired men, we see kings and statesmen in high consultation, and armies marching and countermarching, amid the tumult

of nations, and all with main reference (though undesigned by the actors) to a little community which was then the repository of the true religion and the church of God. And now it would seem that Europe has been put in requisition, with fleets and armies, and diplomatic skill, to place the newly-organized protestant community on a secure basis. Such, at least, has been the result. That protestantism was included in the new firman or grand charter of the Christian sects, drawn from the sultan by Russian violence, with his own autograph attached, in token of its imperial authority and unchanging perpetuity, was doubtless owing to Lord Stratford de Redcliffe, who has so honourably connected his name with this reformation; but the tumultuous billows, which endangered the Turkish ship of State, and compelled the successor of Mohammed to place his Christian and Moslem subjects on the same level before the law, were raised by Him alone whom the winds and the sea obey. The interest heretofore reported among the Greeks of Constantinople and its vicinity remains unabated. Much is expected from the fifteen Greek young men in the Seminary at Bebek."

Turkey.—The latest accounts are warlike. The Ulemas have declared for war; and if the Sultan has not already signed a declaration of war against Russia, it is thought the delay is owing entirely to the necessity of observing certain forms. The fleets of England and France have passed the Bosphorus, and are now at anchor opposite Constantinople. The students, the professors, and the Ulemas are exerting themselves to keep up the enthusiasm against the Russians. The spirit of the Turks and of the whole empire is roused to the highest pitch; and to this, more than any thing else, the firmness of the government is supposed to be owing. It dare not draw back. Placards have been posted up about Constantinople calling upon the Sultan to declare war or resign; the authorship is ascribed to some high in authority. The army, under the command of Omar Pasha, numbers 115,000, and is expected to reach 150,000. It is strongly intrenched, but is eager to advance to the assault of the Russians on the Danube. Eight hundred Poles have offered their services, and will, probably, be accepted in case of war. France is to send 30,000 men, and England 10,000, to sustain, at least, the integrity and independence of the Ottoman Empire.

However, the diplomatists are again at work; and, unless the Turkish war party precipitates matters, it is not impossible but that peace may be maintained yet a little. Still, this is highly improbable. Turkey has made a great effort. She has mustered large armies; and the Porte cannot, without imminent danger of an internal revolution, settle the controversy on any but the most favourable terms: such terms Russia will not grant. The London Times says, referring to the declaration of war:

"The Ottoman Porte has pronounced, by the decision of its Supreme Council, for open war; and although it is not yet known with any certainty that this resolution has been embodied in any declaration on the part of the Sultan, there is every reason for supposing that the opinion of a body constituted like the Supreme Council will be adopted by the Executive Government. This measure does not appear to have been the result of any new or especial provocation on the part of the Russians. The Czar had committed his several acts of aggression and insult without encountering the reception to be naturally anticipated. He had invaded and occupied the Danubian provinces; he had demanded unwarrantable concessions as the price of his retirement; he had

rejected the Turkish terms of adjustment, and he had expressed his several intentions with the utmost arrogance by the mouth of his minister. None of these proceedings, however, elicited such a decision as that now pronounced; and the probability is, not that the government, or even the chief authority of the Ottoman nation, are more desirous than before of bringing the question to the issue of the sword, but that the feeling of the population and the army has become uncontrollable, and that a declaration of war was thought indispensable to the internal security of the State."

Viewing the subject in a different aspect, the correspondent of one of our own papers says, and very truly :

"After all, it is merely a question of time as to the overthrow of the Mohammedan power at Constantinople, as well as the Pope's *temporal* power at Rome. Utterly apart from the religious questions involved, the end of the dominion of the Sultan, with his four millions of Mussulmans, over twelve millions of Greek Christians, as well as that of the Pope, with no millions at all of adherents, over a people resolved to be free, cannot be much longer averted. France and Austria, to avoid revolution at home, may support, for a little longer, the tottering throne of the one; and the four Powers, to prevent their brother of Russia from an accession of territory dangerous to the rest, may preserve the integrity of the dominions of the other. But the end of both is at hand. I have great faith in the power of diplomacy to keep the peace, in States to whose existence it is so necessary as to those of Europe, and whose interests are so dove-tailed into one another; but diplomacy cannot nullify the purposes of Heaven, nor for ever trample down the rights of man. In Italy and Turkey, as well as China, a new spirit is at work for the subversion of oppressive dynasties; and the Greeks are likely to show the world that they can get rid of one oppressive despot without putting on the yoke of another; as the Italians are to convince the world that, though brute force may prostrate a people, the spark of liberty once kindled is never quenched—but, in the end, will consume the oppressors, and on the ruins enable man to erect the temple of freedom and the empire of human rights."

We look farther, and see as the issue, not merely the erection of a temple of freedom, but what is of greater worth, the kingdom of righteousness and peace—the reign of Christ.

France.—The following is from a letter received from France by the American Board, from the Central Protestant Society of Evangelization:

"In the course of the last two years great revivals have taken place in many parts of France, in the midst of Roman Catholic populations. For example, in —, (we withhold the names,) 60 persons, in — 450, in — 500, in — 500, in — and the neighbourhood, hundreds and hundreds have left the church of Rome, taken leave of their priests, turned to our Christian faith, and are listening at this moment to the preaching of the gospel. All those new stations, and many others, belong to our Central Protestant Society. We were obliged to build chapels, to open schools, to establish for them the ministry of the gospel. Not only that, but so numerous were the calls on the part of Roman Catholics, that, in the want of able ministers to send to them, we were under the necessity last year of opening in Paris a School of Divinity, for preparing young Christian men, truly converted and pious, for the ministry of the gospel. We have begun with twelve pupils, and will increase their number according to the resources it will please God to send us. We are indebted for \$3,000. The Protestants of France are generally poor, and in large towns those whom God has enriched with the goods of this world are for the most part indifferent. The Reformed Church of France, to which we belong,

is Presbyterian in its constitution, and evangelical in its doctrine. It was formed by Calvin and Theodore de Beze. Our dear brethren of the Presbyterian Church in the United States will perhaps remember us in love before our God and Saviour Jesus Christ, and will perhaps extend to us over the sea a hand of sympathy and co-operation."

England.—We observe a marked change in the tone of the correspondence as it regards the condition of England. It is gloomy. Short harvests, storms, strikes, a tight money market, and the threatening aspect of things in the East, and the cholera—all are sadly commented upon. The public mind seems to be strongly on the side of the Turks, and meetings are held condemning the tardy and inefficient action of the government. A great meeting was to be held in London, at which the following resolutions were to be offered:

"That the Russian Cabinet has a fixed purpose to domineer over all Europe; that the meeting laments so much time has been wasted in useless negotiations which have damaged the Turkish cause, and raised a suspicion of English faith; that the meeting applauds the patriotic spirit of the Turkish people; that it is the interest, the duty, and honour of England to call upon the Government to discard all secret diplomacy, to render prompt, decisive, and effective aid to Turkey; that the meeting are of opinion that Austria, by reason of its antecedents, ought to be considered as an enemy, and not cherished as an ally; that an address, embodying these resolutions, be intrusted to a deputation to be presented to her majesty; and that a copy of the foregoing resolutions be transmitted to the Turkish Ambassador."

We find nothing of interest in the department of ecclesiastical news.

Rome.—The papers tell us that the French army in Rome is about to be re-enforced with some 15,000 men. The following, from the correspondent of a French evangelical paper, is not out of place in this connexion:

"Our political papers dare not tell the truth with regard to the state of the French army which occupies the city of Rome. They content themselves with relating, from time to time, that our soldiers maintain an exemplary discipline, that they engage with much devotion in religious fetes, and lose no opportunity of testifying to the Holy Father their respectful homage. All this is very incomplete or erroneous. I have lately met with an intelligent and serious man, who has resided at Rome for some time; the information which he has collected is very different from that which is published in the government journals. In the first place, the French military—officers and common soldiers—far from becoming more faithful papists, while more closely contemplating the Romish pontiff and his clergy, find there an inexhaustible subject of raillery and disgust. They are present at the ceremonies of that religion because they are ordered; but their minds revolt—their hearts are disgusted with all they see or hear. They turn to derision without restraint the mummeries of popery, the grossness and ignorance of the monks, the immorality of the priests, the canonization of saints, and the superstition of the populace. . . .

NOTICES OF BOOKS.

THE PRONOUNCING BIBLE. THE HOLY BIBLE: Containing the Old and New Testaments. Translated out of the Original Tongues, and with the former Translations diligently compared and revised; the proper names of which, and numerous other words, being accurately accented in the text, and divided into syllables, as they ought to be pronounced, according to the orthoëpy of John Walker. By Israel Alger, Jun., A. M. Philadelphia: Wm. S. Young, 173 Race st. 8vo., pp. 932. 1853. Price reduced to \$1.25; with Psalms, \$1.31.

This is a Bible with the pronounciation of the different words—particularly the proper names—carefully marked. It is in fine large print; and, independent of the aids that it contains to a correct pronounciation, will be found a very desirable copy for family use. All who wish to read accurately, and learn to do so with little trouble, should procure this Bible. It is highly recommended for its accuracy.

THE FAITHFUL MOTHER'S REWARD; A Narrative of the Conversion and Happy Death of J. B., who died in the tenth year of his age. With an Introduction, by the Rev. Charles Hodge, D.D. Philadelphia: Presbyterian Board of Publication. 1853. 18mo; pp. 323.

A very remarkable narrative, but bearing internal evidence of its own truth: and not more remarkable as the history of a pious child, than as the record of the diligence and wisdom of a most exemplary mother. The account is rather succinct, but full of interest notwithstanding. Mothers would do well to read this book, so would children and their fathers. The view which it furnishes of the workings of God's grace is most instructive.

OBITUARIES.

Died, in Paisley, on Thursday the 22nd of September, REV. ANDREW SYMINGTON, D.D., Professor of Theology in the Reformed Presbyterian Church, Scotland, in the 77th year of his age.

Another standard bearer fallen! One identified with the history of the Covenanted Church in his native land, by his faithful and eloquent ministry, and as the long honoured instructor of her candidates for the ministry. It is not for us to pen his eulogy. Loved by his people and his students, with a love surpassing the ordinary measure—as he was in his character unusually lovely—respected by all within the church and without; in the midst of his usefulness—for he was employed with his usual ardour in the duties of his professorship but a few days before his death—he was suddenly snatched away—taken, rather—to his rich reward. The stroke will be deeply felt by the congregation among whom he so long ministered, and with so much of the spirit of his Master; by his brethren in the ministry, among whom he was the eminently wise counsellor; by his family, to whom he had long been the only parent. For ourselves, we will not soon forget the hearty, the overflowing kindness with which he received us, an entire stranger, a few years since, in his house, and in his hall; and the attractive and subduing interest and affection with which we saw him mingle among the students of his class, in their daily recitations. Dr. Symington leaves a name redolent, in no ordinary measure, of the savour of Christ. "The fathers, where are they?"

Died, in Kensington, August 29th, 1853, MRS. MARGARET JANE DAVISON, in the 36th year of her age.

The intelligent, humble, and consistent piety of the deceased, requires a brief tribute to her memory. Her maiden name was Boyle, and from infancy she had the advantage of a mother's religious instructions; but in other respects, her early life was passed amidst not a few trials and privations. She exhibited no marked religious character, until her heart had been severely tried by the death of her husband, and of her infant child, a short time subsequently. From that time, her growth in every thing pertaining to, and distinguishing the Christian character, was most decided. Her sphere was humble, her opportunities rather limited; but she improved them well, and for a few years before her decease, her heart was evidently occupied with the things of God. She sought and obtained—having passed a highly acceptable examination—admission in the full enjoyment of the privileges of the church, as a member of the Cherry Street congregation, Philadelphia. She was afterwards connected with the congregation in Kensington, and ever adorned her profession by a holy deportment. The widowed mother found her an edifying companion, the younger members of the family, a careful guide

and teacher. The disease was lingering and often distressing, but she bore her trials without murmuring, and was able to contemplate death; and she firmly encountered his assaults without any undue anxiety as to the future. Her death was eminently serene and hopeful. Her mind was stayed upon Christ; and she leaned upon him as her beloved.

Died, in the city of New York, Feb. 22, 1853, ISABELLA, wife of James C. Ramsey, ruling elder in the 1st Congregation of the Reformed Presbyterian Church, in New York, in the forty-fourth year of her age, and in the twenty-fourth of her married life.

At the early period of her fourteenth year she had been admitted to full communion in the Reformed Presbyterian Church at Coldenham, of which Rev. J. R. Willson, D. D., was then pastor; and during the long period of thirty years, amidst a life of much affliction, lived in the faith in which she died. Of that period, about sixteen years were passed in great and growing infirmities of the body, which at length assailed and deranged the mind which it contained; but throughout she gave incontrovertible evidence of the enduring presence and power of the incorruptible seed of the Word of God. A submission to the Divine will, with a meekness and cheerfulness which it seemed nothing could overcome, was her prevalent character to the last; and while her thoughts in her latter years would often wander strangely on ordinary matters, it was still with a childlike and harmless simplicity of temper, and on the great truths of God's grace in Christ, and his providence towards his people, she was ever clear and ready, and often singularly apt and edifying. As a Christian, a wife, a mother, a friend, and a lover of such as love God, she has left in the domestic and social circle in which she moved a deep remembrance of great worth, and a valuable pattern for imitation. Well understanding the constant tendency of her bodily ailments to her final dissolution, it was the subject of her frequent conversation; and when the summons came at last, it was evident and satisfying that her long-tried and well-sanctified spirit was in readiness to depart, and she calmly fell asleep in Christ. She has evidently left, what the truly pious always leave in the domestic circle of the bereaved from whence they are taken, another and a heart-affecting motive and encouragement to "set their affections, not on the earth, but on things which are above, where Christ sitteth at the right hand of God," glorious and wonderful amidst his congregated and congregating redeemed.

Died, in Coldenham, Orange county, N. Y., on Thursday, September, 29th, at the house of Mr. John Beattie, Rev. JAMES R. WILLSON, D. D., late Professor of Theology in the Reformed Presbyterian Church, in the 74th year of his age.

Dr. Willson's name and services in the Church of Christ, are too well known to need, in this form, any extended notice. As a scholar, a teacher, an eloquent orator, an able writer, a faithful witness, he long held a prominent place before the church and the world. His pen and his voice were alike industriously and ably employed in vindicating and expounding the gospel, and the testimony of Jesus. In every cause of philanthropy he took an active part. The great moral and reformatory movements of the times ever found in him a zealous advocate. His great delight, in his latter years, was to be employed, until growing infirmities prevented, in the instruction of candidates for the ministry. He was early called to this work; and a large majority of those now in the active service of the church, in the ministerial and pastoral office, in this country, received their training, either wholly or partially, under his care. Endowed with a vigorous physical frame, and with a mind of corresponding magnitude and energy, all his powers and attainments were directed to the work of Christ, and he "counted Jerusalem alone his chiefest joy." He was, singularly, a man of prayer; and, as his intimate friends best knew, lived much in communion with God at his mercy seat. Integrity, unbending integrity, characterized his whole life.

A few years before his death, disease, for the first time, made serious inroads upon his iron frame. He gradually declined; and with a constitution reduced in strength, soon sunk under the effects of an accidental injury. He met death with the utmost composure—looking forward with the confidence of an assured interest in Christ, whom he had so long served, to a resting place in that heaven which he regarded and often spoke of as his home—leaving a name which will not soon disappear on earth.

ACKNOWLEDGMENTS.

VOL. VIII.—Baltimore, Md., James Smith, David Cochran, H. Smith, M. A. Newell, J. R. Newell, Mr. Neely, Samuel M'Fadden, (vols. vii. and viii. \$2 00,) James Mullen; Barnet, Vt., Wm. Lackey; Dresden, O., Wm. Dunlap, (vol. vi.,) John Irwin, (vol. vii.); Hobart, N. Y., David Orr, (vols. vii. and viii., \$2 00;) Newburgh, N. Y., Samuel Williams, (vol. vi.); New York, N. Y., Robert Kennedy, (vols. iv., v., vi., and vii., \$4;) Philadelphia, Pa., Dr. A. S. M'Murray, (vols. ii. to viii. inclusive. \$7 00;) Pittsburgh, Pa., Daniel Euwer; Peacham, Vt., Mrs. Ruth Gilfillan, (vol. vii.) Southfield, Mich., Robert M'Laughlane, each \$1 00.

VOL. IX.—Barnet, Vt., Robert Dickson; Bushville, N. Y., James Frazer; Bethel, N. Y., Rev. J. B. Williams; Birmingham, Mich., Wm. Marshall, Wm. Woodburn, Samuel Arthur; Danville, Ky., Lewis Moore, Duncan Greigg; East Craftsbury, Vt., A. Shields, Jr., Aurelius Morse; East Topsham, Vt., John Lang, Rev. N. R. Johnston; Eckmansville, Ohio, Jonathan Waite; Fowlerville, N. Y., Wm. M'Cracken; Greigsville, N. Y., Andrew Carnduff; Hobart, N. Y., Samuel Mehaffy; Kortright, N. Y., Wm. M'Cracken, J. C. Loudon; Middlesex, Vt., John Gillis; Moscow, N. York, Abram Huff; Newman's Mills, Pa., Agnes Gailey; New York, N. Y., Robert Millikin; Oil Creek, Pa., Henry Wright; Peacham, Vt., Claudius Somers; Pittsburgh, Pa., Daniel Euwer; Peoria, N. Y., Andrew Morrow, James Gay, Jas. Logan, Peter Guthrie; Bedford, Mich., Wm. M'Kinney; St. Clair, Ohio, George Hamilton, Andrew Stewart; West Galway, N. Y., Wm. Carnduff; Webster's Mills, Pa., George W. M'Cullough; York, N. Y., Mrs. J. Guthrie, Daniel M'Millan, David Cowan, each \$1 00.

NOTICES.

The Philadelphia Presbytery will meet on Tuesday evening, November 15th, in the city of Baltimore, at 7 o'clock, P. M., to hear the trials of Mr. John Crawford, with a view to his ordination, if the way be clear, the following day as pastor of the Reformed Presbyterian congregation in Baltimore.

Mr. J. S. T. Milligan has received a call from the congregation of Southfield, Mich., and it is reported that he has accepted it.

APPOINTMENTS BY COMMITTEE OF SYNOD.]

From November, 1853, to April, 1854, inclusive.

Pittsburgh Presbytery—Rev. S. O. Wylie, Rev. John Newell, Robert Read.

Rochester Presbytery—Rev. Joseph Henderson, John Crawford, William Milroy.

New York Presbytery—D. M'Kee, Joseph M'Cracken, November, December, January. J. M. Armour, J. S. T. Milligan, February, March, April.

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Illinois Presbytery—Rev. J. J. M'Clurkin.

Lakes Presbytery—J. R. Thompson, J. R. W. Sloane, Rev. James Neil.

JUST PUBLISHED.

ODD-FELLOWSHIP EXAMINED IN THE LIGHT OF SCRIPTURE AND REASON. By JOSEPH T. COOPER, Pastor of the Second Associate Presbyterian Church, Philadelphia. Wm. S. Young, 173 Race Street, Philadelphia. 1853. 252 pages, 18mo. Price 38 cents, muslin; or three copies for \$1 00. Four copies, (paper cover,) will be sent by mail for \$1 25; or \$1 and eight letter-stamps, the publisher prepaying postage.

CONTENTS.

Life of John Knox—Continued..... 97 The Word of God, and Devices against it. 105 Marks of Real Religion..... 109 Lowering the Standard..... 109 Covenant Renovation..... 111 Is the Bible a Proper Book to be Used in Public Schools?..... 112 The Minutes of Synod..... 313 The Presbyterian Banner—"Forbearance" 313	The Constitution—The Oath—Its Amend- 115 ment..... The South against the Freedom of the 116 World..... The New York Presbytery..... 116 The Philadelphia Presbytery..... 119 Affairs Abroad..... 120 Notices of New Publications..... 126 Obituaries..... 127
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THE COVENANTER

Is published monthly, at ONE DOLLAR per annum, IN ADVANCE.

Five Dollars, in advance, will pay for six copies sent to one address.

All communications for the COVENANTER to be addressed to James M. Willson, No 8 W. North St., Philadelphia:

JUST PUBLISHED.

MEDITATIONS AND DISCOURSES ON THE GLORY OF CHRIST,
 In two Parts. I. In his person, office and grace; with the differences between faith and sight. Applied unto the use of them that believe. II. The application of the same meditations unto unconverted sinners, and saints under spiritual decays. By JOHN OWEN, D. D. From a late London Edition. With a short account of the Author's Life. Philadelphia: Wm. S. Young, 178 Race Street. 1853. Price, muslin, 63 cents, or \$6 00 per dozen.

CIVIL GOVERNMENT; An Exposition of Rom. xiii. 1-7. By JAMES M. WILLSON, A. M. Philadelphia: Wm. S. Young, 178 Race Street. 1853. 162 pages, 18mo. Four copies, \$1 00.

AGENTS.

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|--|---|
| David Campbell, Tariffville, Connecticut.
Stephen Babcock, Craftsbury, Vermont.
Josiah Davoll, East Topsham, Vermont.
William M. Lerah, Barret, Vermont.
John Brown, Fall River, Massachusetts.
Joseph Hood, Pawtucket, Rhode Island.
George Spence, Meredith, New York.
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of Barclay st., New York. |
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VOL. IX.

DECEMBER, 1853.

No. 5.

THE
C. A.
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

A.
THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

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

PHILADELPHIA:

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

1853-54.

NOTICES.

In our last, Dr. Symington's age was misstated. It should have been "in his 69th year." Mrs. Davison's should have been "in the 26th year of her age."

We should mention, perhaps, that the work entitled "Civil Government" is not in any respect the same with that published a few years ago under the title "Bible Magistracy," as will at once appear on examination. The former is an exposition of ROM. XIII., 1—7, and is confined to that. Funds may be remitted by mail.

APPOINTMENTS BY COMMITTEE OF SYNOD.

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Illinois Presbytery—Rev. J. J. M'Clurkin.

Lakes Presbytery—J. R. Thompson, J. R. W. Sloane, Rev. James Neil.

APPOINTMENTS IN PHILADELPHIA PRESBYTERY.

JOHN CRAWFORD—Dec. 4th Sabbath, and January 1st., 4th congregation, Philadelphia.

S. O. WYLIE—January, 2d Sabbath, 4th, Philadelphia.

A. M. MILLIGAN—January, 5th Sabbath, 4th, Philadelphia.*

J. M'CRACKEN—February, and March, 1st Sabbath, 4th, Phila.

D. M'KEE—March, 3d and 4th Sabbaths, and April, 1st, 2d, and 3d Sabbaths, 4th, Philadelphia.

* These, so far, provided Mr. Annan does not come into the bounds.

NOTICE.

The undersigned, duly appointed executors of the last will and testament of the late Rev. Jas. R. Willson, D. D., request his creditors to present their claims, and those indebted to him to make immediate payment.

ANDREW STEVENSON, 99 Troy Street,
JAMES WIGGINS, 224 Greenwich Street, } *Executors.*

New York, Nov. 15th, 1853.

COVENANTER.

 DECEMBER, 1853.

(For the Covenanter.)

THE PERFUME.

BY WM. L. ROBERTS, D. D.

"A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts."—SONG I. 13.

Christ is addressed by the spouse as her "well beloved"—the object of her fervent and sincere love. He is the supreme object of her regard; all others are lightly esteemed in comparison with him.

It was a general practice in the East to render the person fragrant by the use of odoriferous gums, among which myrrh had a chief place. This was a species of gum issuing from the trunk and larger branches of the myrrh-tree, common in Arabia, Egypt, and most abundant in Abyssinia. Its odour is strong, but not disagreeable, and is of a purifying and preserving nature. Hence it was used by the ancients in the embalming of their dead, and in perfuming garments, beds, and women. It was an ingredient in the "mixture" brought by Nicodemus, according to the Jewish custom of preparing bodies for burial. The psalmist celebrates its fragrance: "All thy garments smell of myrrh;" "And," saith the strange woman, "I have perfumed my bed with myrrh;" and Esther was purified "six months with the oil of myrrh." In the text the spouse compares Christ to a bundle of myrrh. The Hebrew word signifies a *bag* as well as a bundle; and this interpretation presents the true idea here. In the perfuming of females, it seems to have been a custom to place in the bosom a small bag of myrrh, or other odoriferous substances, that by the natural heat of the bosom the fragrance of the gum might be exhaled, and thence spread its odour over the whole person.

There is nothing sensual in the figure of this beautiful text. They degrade it who give it such interpretation. Christ is compared to the bag of myrrh, and the influence of his presence to the fragrance and efficacy of the gum as it sheds its odour over the person. The spouse desires the most intimate fellowship with Christ—that her whole person may imbibe the sweet odour of grace that is thus communicated. In the night of darkness, tribulation, temptation, and sin, she desires to inhale his fragrance, to revive and cheer her desponding spirit. In order to this, there must be union with Christ. "He shall lie all night betwixt my breasts." There must be contact with the gum, that its

perfume may be imbibed: there must be union with Christ, that we may possess the rich spiritual influences which are shed from his person.

It will be pleasant for a moment to consider Christ as the source of spiritual influences.

He is so in his mediatorial person. His person, we have already proved, is *divine*.* It is the person of the eternal Son of God. As such, it is the treasury of wisdom and knowledge. It is possessed of "the fulness of the God-head;" and there is laid up, as it were, therein, "stores of grace." The divinity of his person qualified him to be Mediator, and fitted him to be the Head, whence should flow, to all the members of his mystical body, all gracious influences. "Thou art purer than the children of men. Grace is poured into thy lips; God, thy God, hath anointed thee with the oil of gladness above thy fellows." "It hath pleased the Father that in Him should all fulness dwell."

Whatever influence shall be communicated to the members of the church, it is the will of the Godhead, as expressed by the Father, in correspondence with the economy of grace, shall flow from the mediatorial Person of Christ. There is the grand depository. He is the Head of his body, the church, and the "fulness of grace" issues from him as the fountain. The river of life flows clear as crystal, not only from the throne of God, (the Father,) but from the throne "of the Lamb." All grace is first in him, and thence issues forth to all his members. But the human nature is essential to the constitution of the mediatorial Person. In the hypostatic union this mystery was effectual. The nature prepared was a perfect human nature, and, subsisting in the divine Person, became the depository of gracious influences. "All thy garments smell of myrrh."† The garment of his human nature was saturated with grace. It became a bag of myrrh, the fragrant source of all spiritual influences. It is never, however, to be separated in this view from the Person in which it subsists. This is the ultimate mediatorial Fountain; and the human nature subsisting therein becomes to the church "a well of living water"—a depository of the rich fragrance of grace. As God-Man Mediator, he is the source of all the gracious influences, so that "we grow up into him in all things which is the Head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." But the channels through which this influence flows are his mediatorial offices. There is an illuminating unction communicated from the prophetic office. The word itself goes forth from him in this character, and that special influence by which the darkened mind is made "light in the Lord." The merit of his sacrifice, as Priest, is the merit of all them that believe. The odour of his righteousness perfumes and renders acceptable their persons, while from his intercession streams of grace flow down, making glad the citizens of the Holy City; so that our "prayers are sent forth as incense, and the lifting up of our hands as the evening sacrifice." But his royal "garments" also "smell of myrrh:" his name of "King" is "as ointment poured forth." As mediatorial King, he has authority to dispense to his

* See Essay on Song, i. 3.

† Ps. xlv. 8.

church all spiritual influences; and, when he walks as King "amidst the golden candlesticks," his "garments smell of myrrh, aloes, and cassia." Out of the "ivory palaces" a rich fragrance issues forth; the perfume of grace spreads far and wide, gladdening "the Queen," as she stands by his side, arrayed "in gold of Ophir;" and "the virgins," her companions, inhale the sweet odour, and "enter the King's palace" "with gladness and rejoicing."

The Holy Spirit, as the Spirit of Christ, is the agent in all these fragrant communications—Christ the source, the Spirit of Christ, the active agent in causing the fragrance to go forth, and in shedding its sweet odour over the persons of the saints. "Hereby we know that we are in him by the Spirit which he hath given us."

This leads us to suggest a few thoughts illustrative of the character of the union by which this fragrance is conveyed to the spouse. "He shall lie all night betwixt my breasts." There is a real union between Christ and the spouse. The branch is not more really and intimately united to the vine, than is the spouse in union with Christ. The bag of myrrh must be in contact with the bosom, in order that the fragrance thereof may spread itself over the person. Christ and the spouse must be *one*, by a spiritual contact, that she may imbibe the fragrance of his gracious influences.

Christ is the head, the church is his body; and as there is a real and vital union between the head and the natural body, so there is between the Head, Christ, and his mystical body, the church. And as it is by virtue of this union that the body derives influence from the head, so it is in the mystical union: by virtue of this, the gracious influences deposited, as we have seen, in the Head, flow into the body, and pervade all its members. By this spiritual contact "the bag of myrrh" yields its fragrance, and sheds its perfume over the person of the spouse.

The Holy Spirit effects this union. He enters the soul and regenerates it—"creates it anew in Christ Jesus." He constitutes the union in the act of regeneration, and abides from that moment in the soul as the perpetual bond of this union. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth; he dwelleth with you, and shall be in you."

But the regenerated soul becomes active by the new life given it, and the union is consummated by the act of faith on the part of the renewed soul; so "that Christ doth dwell in our hearts by faith." This gracious principle constitutes a permanent bond of this union. By its action the bag of myrrh is held betwixt the breasts, and its sweet odour is pressed out and impregnates the person of the spouse. Love is an additional bond. Christ's place is the bosom—the heart. In the exercise of faith and love, under the influence of the Holy Spirit, all the rich influences which proceed from the Saviour are conveyed to the spouse. Pressed to the bosom, in the arms of love, "the bag of myrrh" yields its sacred virtues.

What are some of the benign effects of these sacred influences? The fragrance of the bag of myrrh, like that of the literal gum, has a healing, medicinal influence. "The virtue" that proceeds from Christ to the spouse, in union with him, sends health through her whole person. She is healed of all her spiritual maladies. The gum was not half

so efficient in corporeal as the balm which is in Christ is efficient in the healing of spiritual diseases. "He healeth all our diseases." There is a purifying virtue. The literal gum was employed to correct the unsavoury odour that is thrown off by the action of the excretory vessels. The excrementitious matter was neutralized by the odoriferous particles of the gum. Thus the person of the female was purified. The grace that is communicated from Christ sanctifies the spouse. Perfumed with the incense of his righteousness, as applied by the Spirit of holiness, the impurities of sin are removed, and a sweet odour of purity spreads itself around the path of the spouse. Esther was not so delightful from her purity, in the eyes of the King of Persia, as the spouse, in the eyes of Christ, as she exhales the fragrance of that purifying influence which proceeds from himself.

There is a preservative efficiency. The gum was employed as an ingredient in the "mixture" for embalming the bodies of the dead. It preserved from the putrefaction of the tomb. Feeble is this efficiency in comparison with the virtue which proceeds from Christ. The influence which exhales from the bag of myrrh, embalms the new life, and preserves it in healthful action. "Christ liveth in me." It is the same undying life that lives in Christ which is infused into the spouse; and the virtue which goes forth from him increases the power of this life, and preserves it in its primitive vigour. This life is active in the various implanted graces; and the odour of the myrrh stimulates these, and keeps them in healthful and vigorous exertion.

But there is an outward development of this life. It is displayed in the production of good works. These works, or the life from which they proceed, are the effects of an influence from Christ, and the results of the union, and of the virtue which flows thereby from them; and these, more than all other effects, exhale the odour of "the bag of myrrh."

How refreshing is the fragrant breath of the perfume, or of the sweet flower! It is truly reviving; and such is the effect of the influence which proceeds from Christ. It is more refreshing than the sweet odour of "the oil of myrrh." How often is the heart of the spouse revived by this rich perfume, amidst the scenes of sorrow through which she must pass! Under its exhilarating influence she often exclaims, "Why art thou cast down, O, my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him who is the health of my countenance and my God."

Is Christ thus precious to you, reader? "A bundle (or bag) of myrrh is my beloved *unto me*," says the spouse. He is so in her estimation. She recognises him as the source of all spiritual influence. All her fragrance proceeds from Him. She looks to no other source. It is not in outward things she takes pleasure. She does not delight herself in the rich perfumes shed from the fragrant gums or odoriferous plants. These are pleasing, indeed, to the bodily senses, and are not to be despised; but she delights to regale her spiritual senses with the sweeter odours of Christ's excellencies. She contemplates with delight the fulness of excellency laid up in his mediatorial person, in his matchless humanity, and in his mediatorial offices. To these inexhaustible sources of spiritual influences she continually resorts. Christ is all and in all to her, and nothing will satisfy her, but the most intimate union and communion with him. She cherishes him in

her bosom, and by the warmth of a loving heart to which he is pressed, as the bag of myrrh, she seeks to draw forth, for her own consolation and refreshment, the odours of his gracious influences. Reader, follow her example. Have you laid him in your bosom? Do you enjoy this intimate contact or union with him? There is no other way by which you can convey his virtues into your soul. Separated from him the soul can receive no gracious influence. The bag of myrrh must lie betwixt the breasts, that the whole body may imbibe its perfume. It must not be there for a little moment, only, to produce this effect, it must lie there "*all night.*" Throughout the night of time this union must last, that our natures may be impregnated with the odour of Christ's excellency. It must be a real, vital, permanent union. That blessed union which is effected by the Spirit, in the actual regeneration of the soul, and which is consummated by the act of the renewed soul, under the influence of the indwelling Spirit exercising faith upon Christ. Yea, the bond of perfectness, here, also, is love. He must lie in our heart. He must be pressed in the arms of sincere and holy love. By this action, the fragrance of the bag of myrrh will be pressed out, and the rich odours will permeate every pore, and embalm the inner life, and render fragrant all the outward actings of the renovated being.

Reader, are you thus in union with Christ? If so, then, you have the experience of his gracious influences. He is, indeed, a bag of myrrh unto you. You have a source of enjoyment of which the world knoweth nothing. The rich and the noble may exhaust the perfume of Arabia, the blessed may add thereto the myrrh of Abyssinia, but all in vain. All this is but a fragrant breath that passeth away and yields no permanent satisfaction, but you inhale a perfume whose fragrance is eternal; and you are in union with its source, by indissoluble bonds, whence that rich odour shall go forth in undiminished strength and sweetness, filling the earth, and filling the heavens, and refreshing the heart of the spouse forever. What a source of bliss in this darkness of time! Sorrows abound here. Tribulations follow tribulations. Storms sweep continually. The perfume of flowers is borne far off by the ceaseless tempests. Few pleasant gales waft to our senses the fragrant breath of Arabia. Abyssinia sends us not its sweet gums. All is unsavory—no pleasant odours. But you have a perpetual source of inexpressibly exquisite enjoyment. The bag of myrrh is in your bosom. There it lies. Press it by the hand of faith, gently hold it in the arms of love, and lo, its rich perfume is sweetly exhaled; your life is embalmed by its sweet odour, your person is fragrant, your works send forth the odour of a sweet smell, and your desponding spirit is revived and refreshed; your sorrows are forgotten, and the earth itself is forgotten, and you seem as if you were sitting within the gates of paradise, beneath the tree of life, and inhaling the spicy breath of heaven; and all this because yours is the experience of the spouse. "A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts."

 ACT OF COVENANT RENOVATION.

The following is the form in which the covenants were renewed in Dervock, County Antrim, by our brethren in Ireland. It will be read with interest.—
Ed. Cov.

We, whose names are underwritten, professing the faith once delivered to the saints, and resting our souls for eternal salvation on the merits and mediation of our Lord and Saviour Jesus Christ, do, with grateful and united hearts, desire to praise the Lord for the light of the Reformation, and especially for the glory and fulness of the Covenanted Reformation, as it once shone in Scotland, and also in part of England and Ireland. Regarding its rise and establishment as a singular and eminent fruit of the Divine favour to the land of our nativity, we this day recognise the Scriptural excellence of its grand principles as they were embraced by the Church and Kingdom of Scotland, and as exhibited in the National Covenant, and afterwards avouched by persons of all ranks in the solemn League and Covenant of the three Kingdoms. These federal deeds being moral and Scriptural in their nature, and entered into by these nations through their representatives, are, and will be binding upon them till the latest posterity. Although we are not now in circumstances to renew these Covenants in a national capacity, we, nevertheless, acknowledge them as the righteous and fundamental compact, according to which the legislation and administration of these kingdoms should be conducted and the qualifications of rulers, and the reciprocal duties of rulers and people, should be settled. We also gladly express our approval of the conduct of our worthy ancestors who renewed the National Deeds on several occasions, pledging themselves, as a minority, to the whole of the Covenanted Reformation, when the majority of the nation had violated the oath of God.—Deploring the sin of the nation in the rejection of these Covenants, and desiring to be free of any participation in its guilt, after mature deliberation and much searching of heart, we resolve, following the example of God's people in former times both in these and in other lands and relying on the strength of Divine grace, to renew the National Covenant and Solemn League and Covenant, in the terms of this bond adapted to our present condition and circumstances.

We, therefore, with all reverence and humility, approach the Majesty in the heavens, and lifting up our heart with our hands, do jointly and severally swear, in His great name,

1. That having, after careful examination, embraced the true religion as it is taught in the Scriptures of the Old and New Testaments, and exhibited in the Doctrinal Standards of the reformed Presbyterian Church, the National Covenant and Solemn League and Covenant, the Westminster Confession and Catechisms, and the Testimony of the Reformed Presbyterian Church, we joyfully, before God and the world, profess this as the true Christian faith and religion, and by the grace of God we shall sincerely and constantly endeavour to understand it more fully, preserve it pure and entire, and transmit it faithfully to posterity. Confessing with our mouth the Lord Jesus Christ, and believing in Him with our hearts, we accept of God in Christ as our all-sufficient Portion, and we yield ourselves soul and body to be

the Lord's now and for ever.—And as His professed servants, relying solely upon the Redeemer's righteousness for acceptance, we take the Moral Law as the rule of our life, and engage that we shall study to walk in all God's commandments and ordinances blamelessly. Living to the glory of God as our chief end, we shall diligently attend to the duties of the closet, the family, the stated fellowship-meeting, and the sanctuary, and we shall seek in them to worship God in spirit and in truth. We solemnly promise, in reliance on God's grace, to abstain from known vice and all appearance of evil, to cultivate Christian charity, to do good to all men as we have opportunity, and to endeavour, by a constant course of godly practice, to adorn the doctrine of God our Saviour in all things.

2. And while we own and profess the True Religion, pledge ourselves to its preservation, and to endeavour to bring the churches in these kingdoms, and throughout the world, to the nearest Scriptural conjunction and uniformity, we, at the same time, solemnly abjure all false religion, superstition, heresy, schism, profaneness, and whatsoever is contrary to sound doctrine and the power of godliness. Particularly, we abjure and condemn the tyranny, heresy, superstition, and idolatry of the Romish Antichrist; we condemn his usurpation of the prerogatives of our Lord Jesus Christ as Head of His Church; his blasphemous priesthood and wicked hierarchy; and his subjugation of civil government to their cruel domination. We wholly reject the claims of the Romish Church to supremacy and infallibility; its perversion of the rule of faith by unwritten traditions; the exaltation of Apocryphal writings to equality with the Word of God; and its denial of the use of the Scriptures, and of the right of private judgment, to the people. We repudiate and abhor its manifold corruptions in doctrine, as they respect original sin, justification by faith, the meritorious work of Christ, and the work of the Spirit in our sanctification; the nature, number, and use of the sacraments; and the state of the dead. We condemn its corruptions of the moral law, by the wicked distinction between mortal and venial sins; the merit and satisfaction of human works; mental reservation; absolving from oaths and contracts; and impious interference with the law of marriage. We abhor its idolatry, superstition, and corruption in worship, by the adoration of the Virgin and of images, and invocation of saints and angels; the offering of the mass as a sacrifice for the sins of the dead and the living; veneration of relics; canonization of men; consecration of days and places; and prayers in an unknown tongue; processions, and blasphemous litanies; and finally, we condemn and detest its corruption and cruelty in discipline and government, by granting indulgences, enjoining penances, promulgating and executing cruel decrees, warranting persecutions and bloody massacres; with its countless superstitious rites and usages, and its gross and intolerable bigotry in excluding from the hope of salvation all who do not acknowledge its wicked supremacy, and maintain its soul-destroying heresies. And we engage, according to our places and stations, and by all scriptural means competent thereto, to labour for the extirpation of this monstrous combined system of heresy, idolatry, superstition, and oppression, believing it to be fundamentally opposed to the glory of God, the enemy of Christ and His Gospel, and destructive to men's souls, liberties, and civil rights; at the same time, in love

to the persons of those who are under the thralldom of Antichrist, we shall earnestly seek that they may be delivered out of Babylon, that so they may not be partakers in her coming plagues.

In like manner, we reject and abjure Prelacy as essentially unscriptural and Antichristian, and as oppressive to the Church of Christ, and hostile to the interests of pure and undefiled religion. We testify against the Established Church of England and Ireland, for its imperfect reformation, and its long continuance in the sin of many Antichristian practices; for its abject acquiescence in the Erastian supremacy of the Crown; for its want of Scriptural discipline; and for sinful connivance at the propagation, by many of its ministers and members, of Puseyism, which embraces some of the worst errors and usages of Popery. We reject Socinianism, Arminianism, Arianism, Erastianism, Antinomianism, Millenarianism, Voluntaryism, and all systems opposed to the truth. Disowning and condemning all infidelity and libertinism, falsely called liberality, we pledge ourselves to pray and labour according to our power, that whatever is contrary to sound doctrine and the power of godliness may be removed, and thereby a free course may be opened up for the diffusion of the Gospel throughout all nations.

3. Believing that the peace and prosperity of the nation, and the quietness and stability of the Reformed religion, depend in a great degree on the establishment of a Scriptural system of civil rule, and upon the approved character of rulers, supreme and subordinate, we engage, with all sincerity and constancy, to maintain, in our several vocations, with our prayers, efforts, and lives, the doctrine of Messiah's Headship, not only over the Church, but also over the civil commonwealth. We promise that our allegiance to Christ shall regulate all our civil relations, attachments, profession, and deportment. We shall labor, by our doctrines, prayers, and example, to lead all, of whatever rank, to confess that Jesus Christ is Lord to the glory of God the Father. And we shall constantly endeavor, by all Scriptural means, as far as in our power, to bring these nations to own the Mediator as the Head of all principality and rule, to subject the national polity to His authority, and to set up those only as rulers who submit to Christ the Lord, and are possessed of a due measure of Scriptural qualifications. We recognise the obligation of the Public Covenants upon the nation—we protest against the subversion of the Scriptural and Covenanted Constitution of the land—and we hold ourselves bound faithfully to testify against, and in every righteous way to resist, whatever would prevent the nation from returning to former righteous attainments. At the same time, we shall continue to promote the ends of public justice, and give our support to whatever is for the good of the commonwealth in which we dwell, when this can be done without any sinful condition, and we shall continue to pray to God for the coming of His kingdom, in the overthrow of all systems of iniquity, and in the universal pacification of the nations of the earth.

4. Being persuaded that a time is coming when there shall be a high degree of unity and uniformity in the visible Church, believing, moreover, that schism is sin, lamenting the existence of divisions, and firmly trusting that divisions shall cease, and the people of God become one Catholic Church over all the earth, we shall seek the reformation of religion in the lands in which we live, and uniformity in religion

among the churches of God in the three Kingdoms and throughout the world. Considering it a principal duty of our profession to cultivate a holy brotherhood, we regard ourselves as bound to feel and act as one with all who in every land pursue the grand ends contemplated in the Presbyterian Covenanted Reformation.—We hold ourselves pledged to assist and defend one another in maintaining the cause of true religion. Whatever shall be done to the least of us, for that cause, shall be taken as done to us all; and we shall suffer ourselves neither to be divided nor withdrawn, by whatever suggestion, allurements, or terror, from this blessed confederation, but shall continue to display the testimony of our fathers as the ground of approved union, and by the dissemination and application of the principles embodied therein, and by the cultivation of Christian Charity, we shall labor to remove stumbling blocks, and to gather into one the scattered and divided friends of truth and righteousness.

5. Believing that the ascended Mediator is not only King in Zion, but also King over all the earth, and that His glory is destined yet to fill the whole world, we desire to dedicate ourselves, in our respective places, to the great work of making known His light and salvation throughout the nations. We solemnly engage by our prayers, pecuniary contributions, and personal exertions, to seek the revival of true religion and the conversion of Jews and Gentiles, that men, both in their individual and national capacity, may submit themselves to the Redeemer—that men may be blessed in Him, and all nations call Him blessed.

And this solemn act of Covenant-Renovation we enter upon in the presence of Almighty God, the Searcher of all hearts, with unfeigned intention, through the grace of the Most High, of paying our vows to the Lord. In entering upon such a great and momentous undertaking at the present time, we trust we are actuated by no sinister, selfish, or carnal motives, but simply by the desire, in our several places, of promoting the glory of God and the best interests, for time and eternity, of immortal souls. We commit ourselves and ours, our cause and influence, our safety and life, into his hands who is faithful and true, waiting continually for his certain and glorious appearance. Seeking grace from on high to fulfil solemn engagements, we most humbly beseech the Lord to strengthen us, by his Holy Spirit, for this end, and to bless our proceedings with such success as may be deliverance and safety to His people, and encouragement to other Christian Churches, to join in this or a similar bond, with a view to the peace and prosperity of commonwealths, and the enlargement and establishment of the kingdom of our Lord and Saviour Jesus Christ, to whom be glory in the Church throughout all ages, world without end.—*Amen.*

A GOOD CONSCIENCE.

A good conscience is always an enlightened conscience. Through error, a man may believe that he is doing God service, when he is persecuting his people; but such a conscience is not good. Men may act conscientiously, and yet act very wickedly. I suppose that all the devotees of the most absurd and impious superstition, act according to the dictates of conscience, even when they sacrifice human beings,

and expose to death their own offspring, or themselves; but who would say that such a conscience is good? The correct knowledge of truth, therefore, lies at the foundation of a good conscience. Nothing is more important to man than the truth; therefore "buy the truth and sell it not." But too often conscience is not regarded when it correctly dictates what should be done or avoided. Amidst the cravings of appetite, the storm of the passions, and the incessant bustle of the world, the whispers of conscience are not heeded. In multitudes of instances, where persons do wrong, they have a premonition of the evil; or, at least, a suggestion, that it is proper to inquire and consider what duty is. Some persons are conscientious in great matters, who, in comparatively small concerns, seem to have no moral discernment. The habit of consulting the moral sense in all things is of great importance. Before you act, consider; and beware of the false colouring which passion and self-interest throw around the subjects of duty. Lean to the safe side. Where an action is of dubious character, do not venture upon it. Be fully persuaded in your own mind, "for whatsoever is not of faith is sin." Some persons are conscientious and punctilious about little things, but careless about the weightier matters of the law. This is the conscience of a hypocrite. Others have a mind ill at ease, because the festering wound of guilt has never been thoroughly probed and cleansed, but merely externally healed. Their repentance has not been deep enough, nor universal enough: some secret sin is still too much indulged. Now, while these are the facts, a good conscience is an impossible thing. Sincere penitence, humiliation and confession, are God's prescribed remedy, and where these are wanting the conscience will not be at peace.

[*Dr. Alexander.*]

WORLDLY ENTANGLEMENTS.

Lawful pursuits are more frequently a snare than those which are manifestly sinful. It is a duty "to provide things honest in the sight of all men," but while this object is industriously pursued, the love of the world gradually gains ground. The possession of wealth is viewed as important. Eternal things are out of view, or viewed as at a great distance, and the impression from them is faint. Worldly entanglements and embarrassments are experienced; the spiritual life is weakened. A sickly state commences, and a sad declension ensues. Alas! for the Christian now. Where is the burning zeal with which he commenced his course? Where now are the comforts of religion, with which he was so entirely satisfied, that the world was viewed as an empty bauble? Where now is his spirit of prayer, which made this duty his delight? Where his love of the Bible, which drew him aside often from worldly business to peruse its sacred instructions? O! what a change! Reader, it is, perhaps, thy own case. "Thou art the man" who hast thus fallen, and left thy first love. "Repent, therefore, and do the first works," lest some heavy judgment fall upon thee.

[*Ibid.*]

BE CONTENT.

But, more commonly, the elect of God are not called to glorify him by large contributions to the treasury of the Lord. Wealth is a dangerous talent, and is very apt so to block up the way to heaven, that they that do press in, have, as it were, to squeeze through a gate

as difficult of entrance as the eye of needle to a camel: and alas! many professors who bid fair for heaven, when in moderate circumstances, after becoming rich, are found "drowned in perdition"—"pierced through with many sorrows." Poverty and suffering are by Infinite Wisdom judged best for the traveller to Zion. Let the Lord's people be contented with their condition, and thankful that they are preserved from shares and temptations, which they would have found it difficult to withstand. [*Ibid.*]

REFORMED PRESBYTERIAN SYNOD,—IRELAND.—COVENANT RENOVATION.

A very interesting meeting of this body was lately held at Dervock, near Ballymony. For some years past, an earnest desire had been manifested throughout the congregations of the Reformed Presbyterian Church, in this country, to engage in a public act of renewing the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, and petitions were addressed to the Synod on the subject. This step was regarded as demanded from the dangers that threaten the cause of evangelical truth, from the increased power of Popery, and the prevalence of other evils, and as an approved means of union and revival. The synod had directed a considerable share of its attention to the matter of Covenant renovation, at its different meetings, for a number of years; and, after agreeing upon the mode in which this great duty was to be essayed, various documents were prepared, revised with the utmost care, sent to the various inferior judicatories and congregations for their inspection; and, after alterations were made, in accordance with the suggestions received, were finally adopted, as suitable for the work of covenanting.

It was rather a singular coincidence that the Synods of the Reformed Presbyterian Church in Scotland and America, about the time that the movement began in the body in this country, adopted measures for engaging in a similar work, and issued some papers on the subject: the other two synods have not, however, yet come forward to a public act of renovation. Every year, of late, has appeared to those who took an interest in the subject here, to render the call louder and more distinct to enter into a sacred bond of brotherhood and co-operation, for the maintenance of truth, opposing dangerous and destructive error, and the promotion of vital godliness; and public movements and the aspects of Providence have impressed thoughtful and prayerful men more and more, with the importance of having recourse to a measure which was so eminently blessed, in the days of our Presbyterian forefathers, for successfully resisting evil, and securing and perpetuating true civil and religious liberty.

At the annual meeting of Synod, held in Derry in July last, it was found, on inquiry, that the Church was, in general, earnest in renovation proceeded in without farther delay; and a remarkable spirit of unanimity and elevated feeling pervaded the deliberations on this subject. It was then resolved that the act of covenanting, viewed as a high and solemn privilege, as well as a duty peculiarly needful at present, should be performed, first, by the ministers and

elders in a Synodical capacity, and should afterwards, with as little delay as possible, be engaged in by the different congregations; and arrangements respecting the manner of proceeding were suggested and readily adopted. The time fixed for the special meeting was Tuesday, the 11th, and Wednesday, the 12th inst., and the place Dervock, in County Antrim, as being the centre of a district in which many members of the Covenanting body reside, and partly, too, out of respect to Dr. Stavely, one of the most venerable ministers of the Church.

The following is a condensed account of the proceedings which took place on this important occasion. On Tuesday, the 11th Oct., the members of Synod, ministers and elders, convened in the Reformed Presbyterian Church, near Dervock, a neat and substantial structure, at eleven o'clock A. M., and the Synod was constituted by prayer by the moderator, the Rev. Thomas Houston, D. D.; after which the roll was made up, and the Rev. Robert Wallace, of Newry was unanimously appointed Clerk *pro tem.*—the stated clerk, it being understood, not being able to attend from his having been called to public services at a lengthened distance. After some arrangements were made concerning the order of the services, and the Synod unanimously agreeing to admit Mr. James Renwick Thompson, a licentiate of the Reformed Presbyterian Church from the United States, who submitted excellent certificates of standing and character, to the act of covenanting, the devotional exercises were proceeded in. This first day was observed throughout by the Synod, and by many members of the Church who were present, as a season of special fasting and humiliation; and the whole services were marked by deep and impressive solemnity.

At twelve o'clock, noon, the Rev. Robert Wallace commenced with prayer, and explained, in brief but very appropriate terms, a portion of Psalm cii., from the 10th to the 19th verse. Afterwards the Moderator preached a plain, practical discourse, from Daniel ix., 4, 5, in which he illustrated, with considerable fulness—First, the character of the glorious Being to whom we approach, making confession of sin. After referring to the manner in which God is to be approached in penitential prayer, the object of worship was spoken of as our own covenant God—as all-powerful and terrible to execute vengeance—as ever remembering and faithfully performing all covenant engagements, and as rich in mercy to a remnant left. Secondly, the import of the confession, with special application to the Synod and the people assembled, was considered. The characteristics of approved confession of sin, as exemplified by the beloved prophet, were first shown; and then, at considerable length, the sins to be specially confessed were exhibited as those of a professed Christian people, enjoying distinguishing privileges; the sins of the ministry and eldership: the transgressions of covenanted witnesses; and manifold sins, in spirit and conduct, towards others in the land. Thirdly, it was shown how penitents are enabled to make such a confession, in sincerity and truth. Among the views suggested were a minute and particular searching of our own ways, a solemn sense of God's presence, the agency of the Holy Spirit, looking to Christ as pierced by our sins, careful observance of tokens of the divine displeasure upon

the Church and the land, and heartfelt dread of the fearful consequences of dealing perfidiously with God. The discourse was concluded with several suitable inferences and directions, and with solemn appeals to the hearts and consciences of the hearers.

After praise and prayer, the Rev. William Russel read the "Confession of Sins," that had been adopted by Synod. This contained a very full enumeration of the sins of the nation, pointing out various instances of national defection since the era of the Reformation, various evils in legislation, the encouragement given to false and unscriptural systems, and the prevalence of many gross immoralities. It exhibited, moreover, many errors in doctrine, defects in administration, and evils in practice, as existing throughout the Churches, and, in peculiarly affecting terms, pointed out the personal and relative sins of those who were proposing to engage in covenanting with God. After the reading of this paper, Mr. Russel delivered an impressive address, referring to God's peculiar favour to these lands, and the many and mournful instances of apostasy with which they were chargeable, pointing out the sins of various classes, evils in the Churches, the dangers that at present threaten those who faithfully maintain the truth, and in the close, in very cogent terms, the enormous evil and the fearful consequences of sin, and the manner of Divine forgiveness. When this address was finished, Mr. R. offered up, on behalf of the members of Synod and the assembly, solemn prayer, in which he referred to the various subjects contained in the "Confession," and earnestly implored forgiveness for the Church and the land. This part of the services was in a high degree affecting, and many appeared to feel a holy dread of the Divine Majesty, and yet that it was surely good to draw near to God. The concluding part of the services of this day was a discourse, by the Rev. Robert Nevin, of Derry, founded on Genesis xxxv. 2—"Put away the strange gods," &c. In the illustration, he noticed, first, some of the spiritual idols that are to be relinquished, in order to an acceptable approach to God, and, secondly, the manner in which this important duty is to be performed. These spiritual idols were referred to under the heads of self; the world; inordinate desires of the flesh and of the mind; and formalism, hypocrisy, and lukewarmness, in making idols of means of grace and religious ordinances. Such evils are to be mortified and put away, in the spirit of true penitence, with strong faith, under conscious and abiding impressions of our own insufficiency for aught that is good, in dependence upon the sovereign grace of God, in joyful hope, with fervent zeal, and with a steadfast and constant spirit. Various evils existing in the Church were faithfully pointed out, and the discourse contained a manly exhibition of principle, clear exposition of Scriptural statements, and suitable practical directions in relation to the duty contemplated.

Wednesday, October 12.—On Wednesday—the day fixed for Covenant Renovation—the Synod met at eleven o'clock: and a short session was occupied in ascertaining those who were to join in the act of covenanting, and in fixing the order of procedure. It was gratifying to find that, besides the members of Synod, a number of elders from various congregations, who were certified by their respective sessions, expressed the desire to be admitted; and which was readily

granted. An elder from the Covenanting Church in America, duly certified, was likewise admitted, on his earnest request. The public services of the day were commenced by the Rev. James Smyth offering up solemn prayer, and explained a portion of the 29th Psalm. The Rev. James Dick then preached from Nehemiah ix. 38—"And because of all this we make a sure covenant," &c. From this subject he illustrated, at considerable length, and with much fulness and convincing argument—First, the nature of the Covenant. Here he showed that covenanting is no sectarian practice; that God has never dealt with any but in the way of Covenanting; that mankind, in all ages and in all countries, have been in the practice of covenanting; that the Church of God, in every age, has been a Covenanted society; that there is a sure foundation laid in the Covenant of Grace for this practice; that there is a clear and express warrant for the duty, both from the light of nature and from the Sacred Scriptures; that covenanting is in its nature moral, and not confined to any one region or people; that the matter of a Scriptural Covenant is the most important that can be conceived. This he spoke of as a profession of belief in all revealed truth, as a cordial reliance on divine promises, as an engagement to walk in instituted means of grace, and to perform all required duties. It was then ably shown that our Covenants, National and Solemn League, are, in substance, none other than the Covenant by which God's Church is bound in every age. He considered, in the second place, the making of the Covenant; and illustrated on this head the following observations:—God himself, first of all, made His people's Covenant, and, had he not made it, they would have had no right to enter into it; man's making a covenant with God is just his acceptance of God's Covenant; persons in different offices and stations are the parties who covenant; and, in making the Covenant, all proper formality and solemnity are observed. Thirdly—the reasons for covenanting were then clearly and forcibly exhibited. Of these the following were noticed;—1. To put away all iniquity. 2. To walk before God in the law given to Moses. 3. Remembering manifold oppressions, in the hope that God would bless them, giving them grace to support trials: and that He would in due time grant them deliverance. Various instances of covenanting, mentioned in both the Old and new Testaments, and among the Reformed Churches in different countries, were then considered, and the occasions on which faithful men betook themselves to this great duty were noticed. The special call of the Church at the present time to renew the Covenants was next pointed out. This was shown to be furnished by defection from covenanted attainments in the Churches, and the active and untiring efforts of enemies against the cause of God. The British Covenants are the best barriers against the inroads of adversaries. The very treatment which our fathers' Covenants have received supply a powerful reason for publicly acknowledging them; and at all times when the Covenant has been renewed in a proper spirit, God has approved the transaction, and visibly owned those who engaged in it. In conclusion, the frame of spirit in which we should covenant with God was considered, as consisting in reverence of the Divine Majesty, deep self-abasement, dependence on God, appropriating faith, the exercise of holy joy, the engagement of the

heart and conscience to be God's for ever, and in humble anticipation that God will bless us hereafter. This admirable discourse, which abounded in clear exposition of Scripture, powerful and convincing argument, and faithful testimony-bearing, was listened to with sustained and profound attention by the large assembly, and appeared to make a deep impression, not only upon those who were about to engage in the act of covenanting, but also upon all who were present.

After a brief recess, the Rev. Dr. Stavely, who had been appointed to preside in the work of covenanting, ascended the pulpit, and, after praise and prayer, called upon the Rev. Wm. Toland to read aloud, from the Clerk's desk, the National covenant of Scotland, and the Rev. Wm. M'Carrol to read the Solemn League and Covenant. This being done, the ministers and elders who joined in the act, who were ranged in the seats in the aisle, immediately before the pulpit, stood up; and Dr. Stavely read, in a solemn and distinct manner, the Act of Covenanting, as contained in a bond, embodying the substance of the Covenants, National and Solemn League, adapted to the circumstances of the Church and the time. At each separate numbered paragraph, he lifted up his right hand in token of swearing to the matters contained in the bond, and, at the same time, all the ministers and elders likewise elevated their right hands, to signify their cordial joining in the same engagement, and at the close all together pronounced, in a solemn and emphatic manner, Amen.

The swearing of the Covenant being finished, Dr. Stavely descended from the pulpit, and affixed his signature to the Act of covenanting, which had been carefully written on a roll of parchment, and all the ministers, elders, and licentiates who had sworn the bond, followed, severally attaching their names to the deed. Dr. S. then briefly addressed the assembly, speaking with special commendation of the becoming conduct and devout attention of the people who were witnesses of the transaction. The scene was, indeed, one of the most striking and impressive that we have ever been privileged to witness, forcibly reminding one of some of those favoured occasions, in which our Presbyterian forefathers publicly pledged their allegiance to Zion's Covenanted King. The day was calm and delightful, the Sun breaking forth with mellow splendour about the time that the able discourse on covenanting was commenced, and continuing to shine upon the neat house of worship and surrounding grounds, and to gladden the assembly, till he sunk beneath the horizon. The dense congregation consisting, besides those in the neighbourhood, of friends of the covenanted cause who had come from remote distances, and even of several from Scotland, remained immovable in their seats for many hours, and appeared, at different parts of the services, penetrated with deep devotional feelings. When the ministers and elders stood up and swore the Covenant, many of the spectators shed tears; and as they came forward to append their signatures, the act was witnessed with breathless attention. It was as if all felt that God was among His people of a truth, and that an act had been performed which tended to elevate and spiritualize the minds of all, and whose results would extend far beyond the present scene.

In the evening the Rev. Samuel Simms preached from Psalm lxxvi. 11—"Vow and pay unto the Lord your God." In discussing this

subject, he considered, first, at considerable length, the doctrines which those who had covenanted had sworn to keep, and the practice that they had vowed to observe. These doctrines were viewed as Scriptural, Evangelical, Protestant, Presbyterian, and Covenanting; and of the duties there were particularly specified reading the Word and secret prayer; family and social worship, public worship, and the diffusion of the truth. The reasons why we should pay solemn vows were next exhibited, such as our profession is Scriptural—our privileges a blood-bought inheritance—our cause a covenanted cause; and the faithful maintenance of it is conducive to the glory of God, the good of our own souls, and the benefit of our native land. The discourse, which contained a clear exhibition of a Testimony for truth, and many striking illustrations, was concluded with suitable exhortations and directions in relation to the manner of paying covenanted vows.

The public services of this memorable meeting were concluded about seven o'clock in the evening, and the large assembly, that had waited upon them with fixed attention for so many hours, retired under impressions of the peculiar favour of the Covenant God of their fathers, vouchsafed upon the occasion.

The Synod was constituted immediately after, and spent some time in making arrangements for extending the work of covenanting to the various congregations of the Church. The committee on covenanting was instructed to prepare and publish, with as little delay as possible, a narrative of the proceedings in the matter of covenant renovation, to reprint documents for the benefit of the members of the Church, and to give to sessions and congregations such hints and directions as may aid them in this important work. The expectation was generally expressed that, in the course of a few months, the act of covenanting may be engaged in by all the congregations of the Church.

The death of the venerable Professor Symington was spoken of with sentiments of deep sorrow and regret, and, Messrs. Toland and Wallace were appointed to prepare a minute in relation to it, and to express to the congregation and family of Dr. Symington the cordial sympathy of the Synod in relation to this bereavement.

On the subject of the Irish Mission, the Rev. William Russel expressed his willingness to accede to the wishes of the Synod, and to go on a mission for a period of three or four months to the South or West of Ireland, on the condition that others would succeed him, with the prospect of the work being carried forward. The matter was referred to the Board of missions, with the expression of an earnest desire that arrangements might be made, with as little delay as possible, for prosecuting with vigour a mission to the benighted parts of this country. The Rev. James Smyth made some gratifying statements respecting the exertions of members of the Reformed Presbyterian Church in Australia to obtain a missionary of the body from this country. This matter was also referred to the Missionary Board.

At nine o'clock, the Synod was finally adjourned, after a brief address by the Moderator, with prayer. *[Banner of Ulster.]*

ROMANIZING TENDENCIES.

“Resist beginnings,” is an old and wise maxim which the churches, we fear, are losing sight of. Hence, the readiness with which almost any thing new is propagated, provided only, it is not *per se* and manifestly evil. At the Reformation this was not so. However fair a show the novelty might present, the churches (we refer to the most enlightened and advanced of them) always suspected lurking evil, and could, and did discover the horns of the beast under many a fair garb. They asked, Is the thing clearly right and called for? If not, they rejected it.

This spirit needs reviving; and we are confident that whenever a shaking takes place among the dead and nearly dry bones of the Papal community, it will revive. The following is a foretaste. Gavazzi, the distinguished Italian, in a late lecture delivered himself thus:—

“Avoid every thing in dress and in architecture that looks like Romanism. Let the Mosque have its crescent, and the Cathedral its cross, but let the Christian church have no such symbols, for it has Christ.

“He condemned Gothic architecture in churches, and particularly cruciform churches as fit only to say mass in. He had attended service in some of these in New York, but they are unfavourable for hearing; they are very beautiful, but good for nothing but for the devil, and the congregations that worship in them are usually far on their way to Rome.

“Protestants should not imitate Romanists in organs and instrumental music, or in care to select fine voices for the choirs of their churches, but should have the simplest music. The best I have found is in Scotland, where the congregation sing the psalm themselves, without any choir.”

We would add, “avoid funeral addresses, human songs, splendid churches of any shape, honorary ministerial titles, keep in all things to scriptural forms and scriptural simplicity.” This is safe. Any thing else is dangerous—is like the “letting out of waters.”

ROCHESTER PRESBYTERY.

This Presbytery transacted the following business:

“When the petition for supplies from Perth was presented, it was stated there was a *fuma clamosa*; that a member of the New York Presbytery had preached there by invitation, and dispensed sealing ordinances. The elder from Perth stated that Mr. Stevenson had so preached, and dispensed sealing ordinances, but he was not aware that it had been by invitation; and he engaged that, so far as his influence extended, no such invitation should be given for the future.”

“Mr. Henderson was appointed to supply in Oneida, C. W., until the next meeting of Presbytery, and to dispense the Lord’s Supper there on the 5th Sabbath of October, assisted by Mr. M’Lachlan.

“Mr. M’Lachlan was appointed to preach in Oneida, C. W., 3d and 4th Sabbaths of October; Mr. M’Cracken in Syracuse, 3d, 4th, and 5th Sabbaths of October; Mr. Scott in Syracuse, 1st Sabbath in November.

“The remaining supplies were left to be arranged by the Interim Committee, as soon as it should be known whether Mr. Crawford, appointed to this Presbytery by Synod’s Committee, accepted the call from Baltimore.”

It seems that this Presbytery has condemned a minister of another Presbytery, for preaching one Sabbath in one of their vacancies. The facts in full will be found in an article from the pen of the minister himself, who was so summarily dealt with. And we would ask: Is it possible that a vacant congregation has no right to ask a minister

who is, or expects to be, in their neighbourhood, to give them a day's preaching, provided he belong to another Presbytery? We have never heard of such a rule. And even if there were, and we were so invited, we would break it most unhesitatingly; for we would rather offend the church than offend Christ, which we would most assuredly do, by refusing to preach to his poor, destitute people. There can be no such rule. If we are not mistaken, some vacant congregations have lately invited a minister, and he accepted the invitation to preach among them, while he was not even a member of the same Synod, much less of the same Presbytery.

As to the "sealing ordinances," we leave that with the criticisms of the person immediately concerned, and conclude with remarking:

1. That this right, which we claim for vacant congregations and societies, may be abused—so may any privilege—but it is not the less an *inherent* right, that no Presbytery, Synod, or Assembly, can take from the Lord's people in its rightful exercise.

2. No matter what are the merits of this case, we do most solemnly protest against any Presbytery undertaking to publish to the world, as an offender, any minister of the church, until he has been made the subject of regular process. If this Presbytery was aggrieved, it had its remedy. It is not much to the credit of its judgment, or its impartiality, that it has undertaken to try a minister of another Presbytery—*thus encroaching on universally acknowledged Presbyterian rules*—and doing this without notice, or citation.

The next meeting of this Presbytery will be held at Rochester on Wednesday after the first Sabbath of May next, at ten o'clock A. M.

PITTSBURGH PRESBYTERY.

This Presbytery met at Little Beaver on the 4th of October. We find that Rev. Mr. Roney adhered to his resignation of his place as Principal of Westminster College, and that Rev. John Newell, late pastor of the congregation in Syracuse, has been appointed, and has accepted the appointment as principal of that institution, and that Mr. James Newell has been appointed Assistant Professor.

It appears that the annual expenses of a pupil there, who takes boarding as usual, will be about \$140, but a plan is suggested, by which a large reduction may be secured. The plan is, that the pupils board themselves, and that a fund be raised by which the expense of class books and tuition fees will be met otherwise. We think this will hardly be permanently or practically available.

The following arrangements were made for supplies:—

Mr. Reed—October, 4th Sabbath; Nov. 2; Jan. 3 and 5; March 1, 2, 3, *Brookland*. October 5; Jan. 4, *Manchester*. Nov. 1; Feb. 1, 4, *North Washington*. Nov. 3; Jan. 2, *Springfield*. Nov. 4; Jan. 1, *Greenville*. Dec. 1, *Sandy Lake*. Dec. 2, 3, *Oil Creek*. Dec. 4, *Wallaceville*. Feb. 2, *Penn's Run*. Feb. 3, *Cherry Tree*. March 4, *New Alexandria*.

Mr. Wylie—Nov. 1, 2, *Brownsville*. Dec. 2, 3, 4, *New Alexandria*. Remaining time discretionary.

Mr. Slater—Oct. 5; Dec. 4, *Wheeling*. Dec. 3, *Brownsville*.

Mr. Love—Feb. 1, 2; March 2, *Brownsville*. April 1, *Brookland*.

Mr. Hannay—October 5, *Yellow Creek*. February 1, *Springfield*. March 2, *Greenville*.

Mr. Sproull—Nov. 2; Jan. 1; Feb. 1; March 1, *New Alexandria*. December 1, *Brookland*.

Mr. Cannon—Nov. 4, *North Washington*. Dec. 4, *Brookland*; and to moderate a call at same place on the Monday following. Also at *New Alexandria*, as he and the congregation may agree.

Mr. Galbraith—October 3, *Greene*. Dec. 1, *Penn's Run*. Dec. 2, *Cherry Tree*; and to moderate a call at *Springfield* when requested by the congregation; preaching one Sabbath there and one at *Sandy Lake*.

Mr. Crozier—March 1, *Wheeling*.

Mr. Sterrett—December 3, *Springfield*.

Mr. Hunter—February 3, *Manchester*.

The Committee also recommend that Muddy Creek be annexed to the congregation of Camp Run, &c., under the pastoral care of Mr. Hannay.

The next meeting is to be held in Allegheny on the first Tuesday of April, 1854, at 10 o'clock A. M.

PHILADELPHIA PRESBYTERY—ORDINATION.

This Presbytery met in the city of Baltimore on Tuesday evening, November 15th, at seven o'clock. Present—J. M. Willson and J. Kennedy, Ministers. Ruling Elders—Robert Keys, 1st Congregation, Philadelphia; John Brown, 2d Cong., Philadelphia; Wm. Young, 3d Cong., Philadelphia; James Stevenson, 4th Cong., Philadelphia; and James Wright, Baltimore Congregation.

A. M. Milligan presented a certificate of standing and of dismissal from the Pittsburgh Presbytery, and took his seat as a constituent member of Presbytery.

The principal design of this meeting being to attend to the ordination of Mr. John Crawford, Presbytery proceeded to hear the trials assigned him, namely, a lecture upon 2 Tim. i. 8–10, and a sermon from 1 Thess. v. 17; both of which were unanimously sustained. He was then examined upon the Greek and Hebrew languages, systematic and polemic theology, church history and government, and pastoral theology. The examination having been unanimously sustained—Presbytery adjourned until Wednesday at ten o'clock A. M., to attend to the ordination services.

At the time appointed; J. M. Willson delivered a discourse upon Rev. i. 20: "The seven stars are the angels of the seven churches." From these words, in their connexion with the context, the doctrine was deduced, that the Christian ministry is an institution of eminent dignity and excellence.

I. From its relation to Christ. 1. As the ministry is instituted by him. 2. As he invests with the office of the ministry. And, 3. As he takes special notice of, and special care of, his ministers.

II. From the functions which the ministry is to discharge. 1. Teaching. 2. The defence of the truth. And, 3. The work of reproof and rebuke, as directed against *all* offenders.

III. From the ends intended by this institution. 1. The elect are saved, and reprobates hardened. 2. Other institutions purified and made efficient. 3. Social and moral order maintained. 4. The devil and his agents restrained. And, 5. The kingdom of Christ established.

The candidate having then satisfactorily answered the prescribed queries, was solemnly set apart by prayer and the imposition of hands to the office of the ministry, and installed as pastor of the Baltimore

congregation, J. Kennedy then gave the charge to the pastor; and J. M. Willson—in the absence of S. O. Wylie, to whom this duty had been assigned—the charge to the people. Mr. Crawford having then signed the Terms of Communion, took his seat as a constituent member of Presbytery.

The day was pleasant, the attendance encouragingly large, and all the exercises were waited upon with marked attention and interest. We congratulate the Baltimore congregation. They have secured the pastoral services of one who will, we trust, be eminently successful and honoured in building up among them the Lord's cause, and in maintaining a sound testimony. May all their anticipations be abundantly realized.

A notice was received from the Clerk of the Pittsburgh Presbytery, that A. M. Milligan had accepted the call made upon him by the third congregation, Philadelphia; and J. M. Willson and S. O. Wylie, ministers, and Robert Keys, ruling elder, were appointed a commission to attend to his installation as pastor of that congregation, on Tuesday evening, the 8th of December, at seven o'clock.

S. O. Wylie, J. M. Willson, and J. Stevenson, were appointed an interim committee of supplies.

It was stated to Presbytery, that J. S. T. Milligan had accepted a call from Southfield, Michigan; and, of course, he will not be in our bounds this winter.

The next meeting of this Presbytery is to be held in the Second Church, Philadelphia, on the second Tuesday of May, 1854, at half-past seven o'clock P. M.

[For the Covenanter.]

MINUTES OF LAKES PRESBYTERY.

Miami, Oct. 5, 1853.

Presbytery met according to adjournment, and was constituted with prayer by the Moderator, Rev. A. M'Farland. The ministerial members were all present; and ruling elders, Samuel Jameson, *Sandusky*; J. M. Milligan, *Garrison*; Alexander George, *Macedon*; W. Rambo, 1st *Miami*; J. M'Daniel, *Utica*; James Brown, *Cincinnati*; and James Sloat, *Bloomfield*. The latter not having a regular certificate was on motion admitted. James Gray presented a certificate from 2d Miami. Laid on the table for the present. Rev. W. F. George was then appointed moderator, J. K. Milligan, clerk, and Rev. J. B. Johnston, assistant clerk.

The minutes were read, corrected, and on motion sustained. The certificate of James Gray from 2d Miami was taken up, and on motion of R. Hutcheson, presbytery received the 2d Miami congregation under its care, and accepted the certificate of J. Gray. Papers were called for, numbered, and disposed of as follows:

No. 1. Report of Rev. J. B. Johnston, was read, accepted, and adopted, and is as follows:

“In accordance with an arrangement of presbytery, the congregations of Southfield and Bloomfield called on me to preside in the moderation of a call. I repaired forthwith, and on the 19th of September, both congregations being convened, I moderated in a meeting of

electors jointly for a pastor. Mr. J. S. T. Milligan was chosen by a large majority. Also, on the same day, I moderated a call in a meeting of electors in Southfield, in which William Marshall and Thomas Hemp-hill were chosen Ruling Elders; and Hugh Woodburn, Alexander Bell, and W. Honing were chosen Deacons. J. B. JOHNSTON."

No. 2. A call on J. S. T. Milligan from Southfield and Bloomfield, was read and sustained as a regular gospel call. On motion, it was presented to the candidate, who requested time for consideration. Granted. Court took a recess for an hour and a half.

The hour having arrived, court came to order. No. 3. Petition from 2d Miami read, and so much as relates to supplies, referred to a committee consisting of J. K. Milligan, J. C. Boyd, and S. Jameson, and the remainder laid on the table for the present.

No. 4. Report of B. McCullough read and referred to an auditing committee—Rev. A. M'Farland, Rev. J. Neill, W. Rambo.

No. 5. Petition from Rushsylvania read, and item 1st, asking an organization, was granted. Item 2d, asking for stated supply, laid on the table. Item 3d, asking the moderation of a call, granted. Rev. J. B. Johnston, and J. K. Milligan, with elders Rambo and M. T. Glasgow, were appointed to organize the congregation and moderate in a call, when convenient to the parties.

No. 6. Petition from Cincinnati. Referred to committee of supply.

No. 7. Reference from Cincinnati session, accepted and referred to a special committee. Rev. R. Hutcheson, J. B. Johnston, and J. Sloat.

No. 8. Report of J. S. T. Milligan read, accepted, and referred to auditing committee.

No. 9. Petition from Eden and Irville, read and laid on the table for the present.

No. 10. Petition from Rev. A. M'Farland, was read. In connexion with this, No. 10 of previous meeting was taken up and dismissed on the ground that synod had acted in the matter. On inquiry, it was ascertained that due notice had been given to the congregation; whereupon, it was Resolved, That the pastoral relation between Rev. A. M'Farland and the Utica branch of his charge be, and hereby is dissolved. Rev. J. B. Johnston was appointed to preach at Utica and declare the congregation vacant. The vacancy of Utica was referred to the committee of supply.

No. 11. Call on Mr. Robert Reed from Lake Eliza, read and sustained as a regular gospel call, and the clerk instructed to transfer to Pittsburgh presbytery, or retain in his hands, as may seem best.

No. 12. Report of Rev. J. C. Boyd, accepted and adopted, and is as follows:

"Your committee proceeded to Miami, and on the first day of July, 1853, a sermon was preached, and the usual questions put to the candidate, Rev. J. K. Milligan, after which, he was by prayer installed co-pastor of the 1st Miami congregation. A brief charge was then given to the co-pastor and people.

Respectfully submitted,

JOHN C. BOYD, Ch'man."

No. 13. Report of Rev. A. M'Farland, accepted and adopted, and is as follows:

"Rev. Fathers and Brethren: The session appointed at your last

meeting to organize a congregation on the Rocky Fork, met, Aug. 23d, and after sermon by the moderator, was constituted with prayer. Mr. James Stitt, a ruling elder, being present, was invited to a seat as a consultative member. Certificates of standing as regular members of the Reformed Presbyterian church, were presented by *twenty-one* persons residing at the Rocky Fork, West Bedford, and Irville, who wished to be organized into a congregation. Their certificates were sustained. In addition to these, Messrs. James Beal, and Walter B. Finney, both ruling elders of the Associate Reformed congregation of Martinsburgh, presented certificates of their regular official standing in the aforesaid church; their certificates were received, and they were examined at length, principally on our distinctive principles: their examination was sustained, and they received into the communion of our church.

The members being ascertained, (23 in all,) proceeded to vote, by ballot, for ruling elders, which resulted in the unanimous election of James Stitt, James Beal, and W. B. Finney. These persons being already ordained elders, were, after reading an edict and answering the questions to ruling elders at ordination, installed by prayer over the congregation, as their elders, under the name of Eden and Irville congregation. All which is respectfully submitted, in the name of the session.

A. M'FARLAND, Moderator.

No. 9, was then taken up and on motion it was Resolved, That its prayer and all others asking for stated supply be not granted.

On motion, the hearing of theological students was made the order of the day for this evening at half past six.

The moderation of a call was granted to the 2d Miami congregation, in which J. K. Milligan was appointed to preside.

Unfinished business was called for. Rev. R. Hutchison reported that he had procured, as directed, a Hebrew Concordance for \$22, which he would forward in due time for the winter session. Report approved and adopted. Rev. J. French appointed at last meeting to inquire into a "certain disorder in Lake Eliza," reported that he would not proceed, inasmuch as the instructions were too indefinite; no person being named as guilty of any disorderly conduct. Reasons for non-fulfilment sustained. Leave of absence during the evening session was granted to the moderator and Rev. J. French, on account of indisposition. Rev. J. Dodds appointed moderator *pro tempore*. Rev. A. M'Farland reported \$35 for the Home Mission fund, from three members of his congregation, who had adopted a plan of systematic benevolence. Recess till half past six P. M.

Same place, 6½ P. M.

Court came to order. The order of the day being called for, discourses were delivered by the students. Mr. T. H. Johnston, a lecture on Rom. v. 1—5: Mr. M. Wilkin, on Zech. xiii. 1—6: Mr. R. Shields, a sermon on 1 Pet. ii. 7, and Mr. James A. Thompson from 2 Cor. vi. 18; all which were sustained. Hearing pieces from other students was postponed till to-morrow at 2 P. M. Adjourned with prayer by the moderator, till 10 o'clock A. M., to-morrow.

Same place, Oct. 6, 10 A. M.

Presbytery met, and was constituted with prayer by the moderator. Members all present. Minutes read and approved. Rev. J. B. Johns-

ton reported \$18 received per Rev. A. M. Milligan from a member of his congregation, for Canada Mission. Received and put into the hands of Treasurer, to appropriate as directed. Report of auditing committee accepted and adopted. The interim committee of supplies for last six months reported: report accepted. J. S. T. Milligan had fulfilled all his appointments. Report approved. J. R. W. Sloan all except in Detroit. Reasons for non-fulfilment sustained. Rev. J. B. Johnston had not fulfilled. Reasons sustained. Rev. W. F. George had fulfilled in part. Report satisfactory. Rev. J. Dodds had fulfilled all. Rev. R. Hutcheson had not fulfilled part of his, for which satisfactory reasons were given.

Mr. B. M'Cullough's report accepted and approved. Committee to instal Rev. Wm. F. George, reported. Report accepted and adopted, and is as follows:—

"The undersigned would respectfully report, that, on Monday, the 26th Sept., at Macedon, after the close of the sacramental exercises, he, with the assistance of Wm. Magee, ruling elder, did, in due form, instal Rev. Wm. F. George in the pastoral charge of Macedon Reformed Presbyterian congregation." J. DODDS.

Moved that Detroit be made a mission station—motion laid on the table. Recess for an hour and a half.

Same place, 2 o'clock, P. M.

Court came to order, and proceeded to hear discourses from the students. P. H. Wylie delivered a specimen of improvement from Heb. ii. 14–18; and D. J. Shaw, an exercise and additions from Heb. vi. 1–6: both of which were sustained. Rev. J. B. Johnston was appointed to assign pieces to the students. The Southfield session was directed to give certificates to the Detroit members when requested.

No. 2.—Call on Mr. J. S. T. Milligan from Southfield and Bloomfield was then presented, and by him accepted. Rev. J. B. Johnston, J. French, and Messrs. M'Naughton and Trumbull were appointed to repair to Southfield on Friday, 11th Nov., to ordain and instal the pastor elect; and attend to all other judicial business. 1 Tim. iii. 16 and Rom. viii. 1, were assigned as trials for ordination.

Committee of supplies reported—report accepted and taken up article by article and adopted, and is as follows:—

Scale of Appointments.

Rev. J. French, *Lake Eliza* 4 days, and *Hennipen* 4 days discretionary. Rev. J. Neill, *Detroit*, 2d Sab. Oct.; *Utica*, 1st and 2d Sabs. April: the remaining time till Presbytery, in Canada.

Rev. J. Dodds, to administer the sacrament in 2d Miami, 3d Sab., Nov., and preach 3 days in Feb., in Cincinnati.

Rev. R. Hutcheson, *Cincinnati*, to dispense sacrament 5th Sab. Oct., and preach 1st and 2d Sabs. Jan., and from 3d March till Presbytery.

Rev. W. F. George, *Xenia*, 2d Sab. Oct., and two or three months during the winter; and to dispense the sacrament assisted by J. K. Milligan.

Rev. J. C. Boyd, *Marion*, 2d Sab. Oct., and 3 days discretionary: *Savannah*, 3 days discretionary.

Rev. A. M'Farland, *Eden* and *Irville*, all his unoccupied time, and to dispense the sacrament of the supper when requested.

Mr. J. R. W. Sloane, *Rushsylvania*, 12 Sabs. discretionary. 2d Miami, 12 Sabs; Utica, 2 Sabs.

Mr. B. McCullough, 2d and 3d Oct., *Fort Wayne*; *Cincinnati*, 4th and 5th Oct., Nov. and Dec.; *Utica*, Jan., Feb., and 1st March; *De-troit* till meeting of Presbytery.

Respectfully submitted.

J. K. MILLIGAN, Chairman.

Recess till 6½ o'clock, P. M.

Recess expired. Business resumed. J. K. Milligan reported that Messrs. H. George, J. H. Johnston, D. J. Shaw, and P. H. Wylie, known as *literary* and theological students, had completed their literary course in Geneva Hall, and had received the first degree in the Arts. Mr. J. M. Johnston, a student of Geneva Hall, was received under care of Presbytery, as a student of Theology. Mr. A. Montgomery, a student of the third year, was, at his own request, certified and dismissed to New York Presbytery.

On motion, P. H. Wylie was put under trial for licensure next spring, with the understanding that he pursue studies the ensuing winter. The clerk was ordered to assign him subjects for trial.

The treasurer was directed to pay the supplement to the Macedon call.

Leave of absence was granted the clerk for the remainder of the sessions, and Rev. J. C. Boyd was appointed clerk pro tem. Macedon congregation was supplemented fifty dollars for the coming year. Session of Lake Eliza is directed to receive David McKnight on his certificate.

Report of committee on paper, No. 7, was received and adopted, and is as follows:

“The committee to whom was referred the reference from Cincinnati session, find that advice is asked in relation to a member leaving the church in a disorderly manner, and joining another denomination. The following advice is respectively submitted:

1st. That such person should be suspended from privileges.

2d. That the process may be more summary than that which is required in other cases of discipline.

3d. That sessions should endeavour to adjudicate all disorders before a delinquent has time to join another church.

Respectfully submitted.

R. HUTCHESON, Chairman.

The report of the treasurer was received and approved, and is as follows:

“Since your last meeting I reported to Synod’s treasurer fifty-seven dollars, and asked from the general fund two hundred dollars in addition to the amount reported, and have received in answer to this request, one hundred dollars. More is yet expected. The account now stands:

1853.	Cash on hand, as per last report,	\$27.94
June 2.	From Synod for Canada mission,	5.00
“ “	“ “ Coloured mission,	11.00
July 15.	Wm. Brown, Synod’s treasurer,	100.00
Oct. 5.	Three members of Utica congregation,	35.00
“	Cedar Lake, per Rev. J. French,	9.00

Oct. 5.	From Macedon, per Rev. W. F. George,	6.00
"	Brushcreek, per Rev. R. Hutchison,	17.00
"	Sandusky, per Rev. J. C. Boyd,	6.59
"	Miami, per Wm. Aikin,	58.00
"	Two members of Southfield congregation,	2.00
"	A member of New Alexandria cong., per Rev. A. M. Milligan, for Canada mission,	18.00
"	Cincinnati, per J. Gray,	6.00
		Total, \$301.53
1853.	<i>Disbursements.</i>	
May 30.	Paid Rev. J. Neill,	\$28.00
Oct. 6.	" Mr. B. McCullough,	36.00
"	" J. S. T. Milligan,	37.69
"	" Rev. J. Neill,	90.00
"	" Rev. Wm. F. George,	50.00
		Total, \$241.00

Balance in Treasury, \$60.53

All which is respectfully submitted. J. Dodds, Treasurer."

Rev. J. B. Johnston and J. K. Milligan were appointed to superintend the instruction of the theological students until the next meeting of Synod. On motion, resolved, that Rev. J. B. Johnston be paid the sum of one hundred and fifty dollars annually for his services as professor; M. T. Glasgow to act as treasurer. Rev. J. B. Johnston and J. K. Milligan were appointed a committee of correspondence with Illinois Presbytery with respect to the instruction of theological students.

Resolved, that when Presbytery adjourn, it will adjourn to meet at 1st Miami Church, the 2d Wednesday of April, 1854, at 10 o'clock, A. M. J. K. Milligan and J. C. Boyd, with elders Trumbull and Glasgow, are appointed a committee to hear pieces of trial from theological students at the middle of the coming session.

On motion, the call from Cincinnati upon Mr. J. R. Thompson, was declared dead.* Adjourned with prayer.

J. K. MILLIGAN, *Presbytery's Clerk.*

[For the Covenanter.]

REVIEW OF PROCEEDINGS OF ROCHESTER PRESBYTERY.

MR. EDITOR,—As the Rochester Presbytery has been pleased to publish in the "Reformed Presbyterian" a "*fama clamosa*" against me, and thus arraign me at the bar of public opinion, you will grant me an opportunity to examine the case, and present my plea to this august tribunal.

The *fama* appears to have been duly adjudicated at the late sessions of Presbytery. The report is,

* A few days after the adjournment of Presbytery, a letter was received from J. R. Thompson, declining the call on the ground of ill health, and unwillingness to keep the congregation in a state of suspense.

“That when the petition from Perth was presented, it was stated there was a *fama clamosa* that a member of the New York Presbytery had preached there by invitation, and dispensed sealing ordinances. The elder from Perth stated that Mr. Stevenson had so preached and dispensed sealing ordinances, but he was not aware that it had been by invitation; and he engaged, that so far as his influence extended, no such invitation should be given for the future.”

In order to understand this important case, it is necessary to explain the terms and examine the testimony. *Fama clamosa* signifies a noisy report, and in ecclesiastical proceedings, an infamous or scandalous report respecting a church member, of which, for the honour of religion, the safety of souls, and the glory of God, the ecclesiastical court in the district is bound to take cognizance. Such scandalous report respecting Mr. Stevenson troubles the Rochester presbytery; and it is so noisy and so generally circulated as to demand judicial action. This looks bad. That a member of the New York presbytery should so behave during his brief sojourn in their bounds, is to be lamented. But, what is this scandalous report? He had preached and dispensed sealing ordinances “in Perth!” Nothing very infamous in a minister doing both. He has very respectable authority for such conduct, Matt. xxviii. 19. Presbytery did not mean to say, (I think,) that in obeying Jesus the exalted king, the scandal consisted. The infamy is, that Mr. Stevenson performed these ministerial acts “by invitation.” Had he preached and dispensed the sacraments without an invitation, (however impossible that might be,) I infer, that, in the judgment of said presbytery, there would have been no scandal. The invitation makes the scandal.

The charge being ascertained, we must examine the trial. For the honour of church courts, it is hoped that such specimens of judicial proceedings are extremely rare. If they be not, the people of God should be instant in prayer for deliverance. It is a *fama clamosa* case, yet one witness only is examined. The law requires two, at least. The testimony, as reported, is somewhat contradictory. It is, first, *positive*. “The elder from Perth stated that Mr. Stevenson had so preached, and dispensed sealing ordinances.” The weight of the testimony is in the little word *so*. He had, in the offensive and scandalous manner stated in the *fama*, so preached “by invitation.” So far as one witness can prove the infamy, it is established. But, alas! all earthly things are mutable, and proceedings in the Rochester presbytery acknowledge the universal law. The infamy does not remain proved. The testimony is second, *negative*. The witness is reported to have said “he was not aware that it had been by invitation.” I hope Mr. Editor, the enlightened tribunal before whom I plead will not hold me responsible for the grammar of the preceding sentence. I quote from the minutes of the Rochester presbytery. The testimony, however, as reported, states that Mr. Stevenson had not *so* preached by invitation. This testimony being considered sufficiently ample and explicit to enable presbytery to judge righteously, a verdict is soon rendered. I confess that said verdict strengthens my faith in the doctrine of the Confession, chap. xxxi. sec. 4. It is, that he (the said elder from Perth) engaged that so far as his influence extended, no *such* invitation should be given for the future. That is, presbytery solemnly binds the elder from Perth that so far as his influence extends, an action which never had been performed, should never be performed for the future. An

invitation had not been given, and *such* invitation shall not be given for the future. In plain English, no member of the New York presbytery shall be invited to preach in their bounds, and it is hoped that this judicial deliverance of the Rochester presbytery will be duly respected by the visible church, and especially that portion of it under said presbytery's jurisdiction.

Having opened the case, I desire very respectfully to present my plea, and, if possible, establish my defence. To count first, viz., "Preaching in Perth," I plead guilty, and intend to present a justification. To count second, "Dispensing sealing ordinances in Perth," I plead not guilty, either in form or in fact. And with all due allowance for human imperfections, and the usual amount of charity, I suspect the Rochester presbytery knew this to be untrue, both when the verdict was rendered and when the scandal was published. I think it impossible that an educated and respectable elder, who was with me nearly the whole of the only Lord's day I ever spent in Canada, could have uttered, either in presbytery or elsewhere, what he is reported to have said, viz., that I dispensed sealing ordinances in Perth. The very improbability of the case should have caused the Rochester presbytery to hesitate before publishing such a report respecting any minister in the church. It is improbable that any minister in a strange country, in a large town, without any acquaintance among the population, and stopping only for a night, should, on his first and only Sabbath in that country, collect a congregation and dispense to them the Lord's supper, and especially that he should do all this without invitation. But the Rochester presbytery has so asserted, and published the fama to the world.

A few words in explanation. For years I have desired to visit some relations in Canada West. During the sessions of Synod, a highly esteemed member of the Rochester presbytery invited me to assist at his communion. The Canada visit was then spoken of, but not definitely fixed. If I spent a Sabbath in Canada, he suggested the propriety of trying to be in the bounds of some of our congregations, and mentioned Perth as peculiarly destitute. Mr. Middleton in writing to Perth mentioned that he expected me at his communion, and the probability that I might be there the following Sabbath. Having with Mr. Middleton and his people enjoyed very pleasant fellowship, I was induced, owing to the letter mentioned and some other circumstances, to change my line of travel, so as to be in Perth over Sabbath. The people were all strangers to me, they had never written me a line, but they were Covenanters, and I preferred to spend the Sabbath among them. At the time I was not in good health, I had been at a sacrament the Sabbath preceding, I had been travelling during the week, and I had very little ambition to preach in a strange city; but the people partly expected me, they had been long vacant, they urged me to preach, I could not refuse. One of the elders, encouraged by Mr. Middleton's letter to hope that a minister might be in Perth, had brought an infant and a very delicate mother some 25 or 30 miles over a country road, hoping to obtain baptism for the child. This the old elder and father of the flock urged as an additional reason why I should preach, as they could make no calculation on another ministerial visit. When I saw the journey the parents had performed,

and when there was no reason known to elder or member why baptism should not be dispensed, I consented, never thinking I was about to perform a scandalous or infamous act. I therefore, under these circumstances, dispensed a sealing ordinance. But that I dispensed sealing ordinances, as charged in the fama adjudicated by the Rochester presbytery, I as positively deny. When it is recollected that this occurred in July—it is now November—that from July to November, and probably as long preceding July, that congregation has not had a minister among them to dispense ordinances, I think the church of God will not condemn me very severely for preaching and baptizing the child of that elder; the Rochester presbytery to the contrary notwithstanding.

I left Perth the next day, bearing with me pleasant recollections of my visit, and grateful for the kindness of those with whom I became acquainted. And should I ever be there again, and in similar circumstances invited to preach, there is a great probability that I will accept the invitation.

To me, Mr. Editor, personally, this is a small matter, but the principle involved is important to sessions, and every Presbyterian. Shall sessions in vacant congregations be prohibited from inviting a minister of the church to occupy the pulpit for a day because he belongs to another presbytery? Such seems to be the decision of the Rochester presbytery. That decision shall not stand. Sessions have the right, and if the Rochester presbytery have no more scandalous reports in the bounds than the exercise of such rights, they have less trouble from the indwelling sin of the church than their neighbours.

I am sorry to trespass on your space, and the time and patience of your readers, but they will acquit me of any great ambition to appear in print.

ANDREW STEVENSON.

AFFAIRS ABROAD.*

Sandwich Islands.—Active measures seem to be in progress for the annexation of these islands to the United States. Mr. Judd—a missionary, who has long held the most influential position in the government—has been displaced, and his post is now occupied by a more ardent friend of annexation. The chief movers appear to be Americans: the natives are indifferent or opposed, mostly opposed; and other foreigners, besides Americans, are chiefly hostile. The French and English consuls have protested. Still these islands will be annexed; but we much question whether a connexion with this country will be of any moral or religious benefit to their native inhabitants, whatever advantage it may be in a mere political and fiscal point of view.

Turkey and Russia.—The war has begun. Some skirmishing has taken place in the western part of the Wallachian province, not far from Widdin, and also on the Danube, not far from Rustchuk. Notwithstanding these encounters, the four powers are still endeavouring to heal the breach, and have prepared a new note, that it is faintly hoped both nations may sign. That these attempts will succeed, we

* Our notices of foreign affairs, this month, are unusually scanty. It is not our fault. We find but little to note in the public prints.

do not believe. If they do, it will be Russia drawing back; for, in existing circumstances, the Sultan cannot. The Turkish armies have the aid of the skill and experience of a large number of European officers—chiefly French, English, and Hungarian; and their ranks are supplied with not a few recruits from the masses of the discontented and revolutionary in western Europe. The opinion gains ground, that Turkey may prove, after all, to be no easy conquest; that even unaided by direct foreign assistance, she may be no very unequal match for her northern antagonist. However, it is vain to speculate; a day may bring forth strange and unexpected events.

France.—We find nothing to note in the political aspect of affairs in France, except that some arrests, by the police, of political offenders, give evidence that the republican party is not inactive, but there, as in other parts of Europe, is anxiously and impatiently watching its opportunity.

As to religious matters, the following is encouraging. The correspondent of the "Evangelical Christendom" says:

"I have lately read an interesting letter on the progress of evangelization in the faubourg of St. Marcel, in Paris. In the first days of the Reformation, the inhabitants of this faubourg numbered many converts and martyrs. Since then, Protestant doctrines have been stifled by persecution; but of late years, the gospel has penetrated anew into this part of the capital. Some German workmen (majority Protestants) have established themselves there. They lived without public worship, without schools, and, so to speak, without God. The solicitude of the Lutheran pastors of Paris was attracted by their miserable condition. At the present time, thanks to perseverance and active efforts, thanks above all to the blessing of the Lord, this work prospers, and increases year by year. Five schools, founded in this faubourg, number three hundred scholars. There is also an excellent Sunday School. Five hundred families are regularly visited. The young apprentices are watched over by devoted pastors, and the gospel is preached three times a week, in the French and German languages."

Ireland. 1. *Population.*—The emigration from Ireland still goes on, and it is by no means impossible that a few years may make a complete change in the character of the population; that by removals and conversions, the Papist inhabitants will so far diminish, and immigration from England and Scotland operating at the same time, that Protestants will so far increase as to alter entirely their relative position as to numbers.

2. *Reformed Presbyterian Synod.*—Our readers will peruse with interest the proceedings at Dervock of the Renovation of the National Covenant and Solemn League. This is a memorable event. It appears to have been engaged in with much solemnity and sincerity. The bond—which we also publish in this number—seems to us an admirable paper. We shall look with interest for an account of the extension of the work to the different congregations.

3. *Tracts for Ireland.*—The following is worthy the attention of all friends of Ireland, and the spread of true Christianity there:

EVANGELIZATION OF IRELAND.—We have been requested to call the attention of the friends of Ireland to an effort now making to supply Protestant Missionaries, and other Tract Distributors, with Tracts specially designed for usefulness in Ireland. The Tracts are written by eminent ministers of different branches of the Church of Christ, (several of them missionaries in Connaught;) and they are published by the Rev. Thomas Miller, of Lurgan.

Upwards of *half a million* of this special Series of "Tracts for Ireland," have already been given, *in free grants*; and, in not a few delightful instances, God has graciously acknowledged them in the cabin of the Irish poor. Many thousands have also been given to the emigrants who have been crowding from the Irish

shores. For funds to carry on this work, Mr. Miller has to depend entirely on the liberality of such of the Lord's people as may be made acquainted with it. And as his "Tract Fund" is now completely exhausted, and as applications for grants are many and urgent, he requests the sympathy, the prayers, and the generous aid of Christian friends, in this effort for the spread of gospel truth in Ireland.

George H. Stuart, Esq., of Philadelphia, has kindly consented to take charge of any donations which may be forwarded to him by friends in this country who are willing to aid in this work.

AFFAIRS AT HOME.

The Society for Ameliorating the Condition of the Jews.—We make an abstract of the thirtieth report of this society:

"The missionaries have preached the gospel to them on the highways, in their dwellings, and in churches, in fifteen of the larger cities, besides many large towns. There have been in the field, during a greater part of the year, nine regular missionaries, and from five to seven colporteurs, including four students, all of whom are converted Jews, averaging about fifteen labourers for the year. About two hundred Bibles, in various languages, and thousands of tracts, and many books, have been gratuitously distributed among them. The labourers have every where been gladly received by the Jews, and their messages of consolation and salvation have commanded respectful attention. Access to the Jewish people is no longer a mere possibility; it is a certainty. No class of religionists, other than evangelical Christians, is more accessible to the gospel.

"The converts for this year especially have been among that class of Israelites who have the means of obtaining a comfortable livelihood, so that the hope of pecuniary gain has formed no motive to professing Christ. Satan's calumny against Job cannot be applied to them any more than to him—that they serve Christ for pay. There is evidently a prevailing and growing feeling among the descendants of Abraham that modern Judaism cannot supply their spiritual wants. They have very little regard for their Rabbis and Doctors, and their synagogues are frequented by force of education and custom alone. There is, year by year, more conformity to the Christian custom of abstaining from servile labour on the first day of the week, and performing labour on the seventh. Many examples could be adduced in point. Modern Judaism has but a slight hold on the consciences of the Jewish people in this country. On the other hand, there is an alarming tendency to the opposite extreme—to infidelity and atheism. There are organized clubs in New York city, especially, supposed generally to be composed of Germans, but mainly of Jews, who stately meet to discuss religious subjects and blaspheme God.

"Fourteen Israelites, in connexion with our operations in the various fields, have publicly professed their faith in Christ; and the hope is, from present appearances, that even this number will be doubled next year, for there is a large number of persons now under instruction, many of whom already profess to believe the truths of Christianity. The number of converts who have professed faith in Christ, in connexion with the Society for the past three years, and now in good and regular standing in the churches to which they respectively belong, is twenty-nine. These fruits may seem meager when compared with the means used; but it must be recollected that the means have nearly reached their maximum, and that every year the ratio of fruits to means will be on the increase. The encouragements to labour in this field, although the converts may be fewer, are greater than in any other, arising from the fact that a greater proportion of the converts are themselves qualified for useful fields of missionary labour. One of the converts of the year past has gone, upon appointment, to one of the West India Islands as a missionary teacher to the coloured population; another is employed as a colporteur; and a third, a Rabbi, upon recommendation of an esteemed Bishop of the Methodist Episcopal church and others, as a missionary to the Jews. Of the twenty-nine

Israelites brought into the church through the instrumentality of this society during the period mentioned, one is a missionary, two are colporteurs, two are students, preparing for the ministry, and one is a missionary teacher. Hence in this work we are not merely securing converts to Christ, but raising up persons to preach the gospel of Christ to others. Within the same time, this society has been instrumental in bringing twelve persons from worldly occupations into positions where they are preaching the gospel, or are in a preparatory course towards it; all of whom, but for the facilities offered by the society, would probably have remained in private life. Five of them, up to the present time, have received licensure to preach the gospel from the various religious bodies to which they belong.

“Other missionary efforts, more especially abroad, have met during the past year with their usual success. The London, the British, the Church of Scotland, and the Free Church Associations, have extended their operations, and taken possession of new fields. They every where meet with success in preaching the gospel and bringing Israelites to Christ. There is scarcely an obstacle to the distribution of Bibles, tracts, and religious books among the Jews in every part of the world. The missionaries are able to hold conversation with them upon the subject of Christianity, and to sustain in many places flourishing schools among them, in which the Christian religion is advocated, and its principles are inculcated. In the United States, all denominational efforts, we regret to say, except one, have been abandoned.

“The external prosperity of the cause has been greater the past than in any former year. There has been a sympathetic response from the Christian community, embracing all denominations, to applications for pecuniary assistance, more cordial and widely extended than ever before. The whole amount of money received by the Treasurer, together with the balance on hand at the close of the last fiscal year, is \$13,269 03. The following statement may serve as an index of the prosperity of the society for a few years past: The whole amount of receipts for the year 1849 was \$3,221; for 1850, \$5,600; for 1851, \$10,968; for 1852, \$12,634; and for 1853, \$13,269 03.”

NOTICES OF BOOKS.

W. L. M'CALLA'S DEFENCE of his Preamble and Resolutions adverse to Clerical Titles of Distinction, offered to the Synod of Philadelphia. 12mo.; pp. 48. W. S. Young, 173 Race Street, Philadelphia.

This is a pamphlet in Mr. M'Calla's own trenchant style, against the D. D. It is learned and able, and well spiced with witty remarks. Mr. M'C. is right in this movement against the D. D. We have seen something of the effects of this degree, and we have never known any good to come of it; and, if we are not mistaken, *no little evil*. It is high time that Presbyterians would quit their “Rev.'s,” and their “D. D.'s,” and exhibit, in the address of their ministers, something nearer to Christian simplicity. We wish him success in this new application of his besom to the work of Cleansing the Sanctuary. We are glad to find that the “Presbyterian,” of this city, agrees substantially with him, and endorses his leading arguments.

A PRACTICAL TREATISE ON CHRISTIAN BAPTISM. By Thomas Houston, D. D., Pastor of the Reformed Presbyterian Church, Knockbracken, Scotland. Paisley: Alexander Gardiner. 1853. 18mo.; pp. 343.

An excellent and much needed work. For, while we have works numerous and able, in which the subject, and the mode of baptism, are investigated, and the truth defended, there is no work, so far as we know, that combines, as this does, the practical with the theoretical and the polemic. We have wanted a work showing what the ordinance is—what benefits it seals and confers, and what obligations it

implies; and, in a word, the uses of baptism, and how it is to be improved. Such a work Mr. Houston has furnished, and we sincerely hope that it will find a large circulation.

OBITUARY.

It is a painful pleasure to speak the praises of fallen worth—to bear testimony to the value of a tried friend who has just gone down into the tomb. But such is our task.

In the death of James Blackwood Wallace, son of Mr. David Wallace, a ruling elder of the Salt Creek congregation, Ohio, who died on the 27th of July, another solemn warning has been borne to our ears, admonishing us that “in the midst of life we are in death,” and that youth gives us no assurance of life.

Mr. Wallace was born in January, 1833; and at a very early period in life he commenced his classical studies at *Muskingum College*; where he pursued them with unflagging energy and with but little interruption until the fall of 1851, being then half advanced in the senior class. In the spring of 1852 he was called to Zanesville to take charge of a school, where he taught for nine months with unusual success.

He was reserved in his manners—uncompromising where principle was at stake—mild and unassuming—gentlemanly in his deportment—at college beloved—at home caressed—in the social circle esteemed. Tall and rugged in form, with a good eye, deeply set, peering out from under long and heavy eye-lashes, he had rather a prepossessing appearance. His talents, although not of the brilliant and flashing character, were strong and active—more of the massive than the brilliant. In judgment, he had but few equals of his age. In every thing, and on every occasion he was calm, impassionate and thoughtful; and of him, we utter but the plain and naked truth, when we say that “none knew him but to love him; none named him but to praise.”

Few persons have had better opportunities for becoming acquainted with the excellencies of his character, than the writer. Commencing our classical studies at the same time and in the same class—members of the same literary society—initiated at the same time—bowing around the same altar and worshipping in the same sanctuary for years, from necessity as well as from inclination, we were much together. We found him always the same.

Leaving College in 1851—parting with fond class mates, and a large circle of intimate associates,—expecting to return again in a few months, he came to Zanesville and taught nine months, when disease—pulmonary consumption—laid hold of him. During the month of January he struggled hopefully and manfully with his disease, thinking to overcome its power—teach out his term—return to college, and arrive at the goal of his ambition in a few months; but alas! he found, too soon, that it was Death he grappled with. He yielded reluctantly—laid down his armour—bade adieu to us—went home and lay down—to die. He was soon deeply sensible that the silver cord was being loosed and that the golden bowl was breaking at the fountain. He prepared himself for the conflict; and the universal testimony of a large circle of acquaintances, nearly all of whom visited him whilst sick, is, that for calmness, patience and resignation on a death-bed, his equal can scarcely be found. His decline, being accompanied with little or no pain, was regular, sure, and toward the close, rapid. If there is any such thing as a hopeful death, his was one. His hope appeared to be constantly fixed, *sure and steadfast*. His judgment and reason remained unimpaired until the very last. A few minutes before his death, being asked if he did not suffer much, he replied, “*I do; but Christ suffered far more.*” These, we believe, were his last words. A little after he opened his eyes—cast them affectionately around over his weeping friends, and

“Like one who draws the drapery of his couch

About him and lies down to pleasant dreams,”


he closed his eyes to open up in the light of eternity. He passed down into the valley of the shadow of death—his name unsullied and his hopes unclouded. From a very early period in life,—from his 14th year—Mr. Wallace was a member in full communion of the Reformed Presbyterian Church, at Rock Spring. He was a *live* Christian and an upright and exemplary young man, and had devoted himself to the service of Christ in the work of the ministry. That the earnest and truthful life, the happy and triumphant death of James B. Wallace may encourage others to imitate his virtues, is the desire of the writer.—*Literary Cabinet*.

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JANUARY, 1854.

No. 6.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—PHIL. III. 16.  
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MEDITATIONS AND DISCOURSES ON THE GLORY OF CHRIST.

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The publisher selects the following notice from many of a similar character.

Fable has long told us of a bird which sings its sweetest notes when about to take its flight from the world. Fact has shown that the light of the Christian often shines brightest as he approaches the time of his departure. Baxter's Saint's Rest was written from the confines of the tomb, and the consolations wherewith he was comforted in his hour of wasting and decline have ever been blessed to multitudes as they have been called to take his place. Nor was it different with the distinguished and godly Owen. The last of his many works was the one before us; and in it, more than any other, he rises above the world, and holds communion with Christ, and dwells upon His glory. And hence, precious as Christ is to all them that believe, precious will this work be to all who have the believer's taste to discern his beauty, his glory, and his worth. It is good to see these standard works of the old divines brought out. There is marrow and fatness in them; and among the very first of them all of this kind is this on the "Glory of Christ." Mr. Young has done good service in bringing it forward at this time, in good form, and on moderate terms.

[*Chr. Inst.*

W. L. M'CALLA'S DEFENCE OF HIS PREAMBLE AND RESOLUTIONS ADVERSE TO CLERICAL TITLES OF DISTINCTION, Offered to the Synod of Philadelphia. W. S. Young, 173 Race St. Philada. Price 10 cts. per copy, \$1 00 per dozen.

"W. L. M'Calla's Defence of his Preamble and Resolutions adverse to Clerical Titles of Distinction, offered to the Synod of Philadelphia," has been laid on our table. We had the pleasure, with many others, of hearing this defence when it was delivered, and its perusal in the neat pamphlet form in which it is now published has only increased our sense of the importance of the subject, and of the ability with which he treats it. The great increase of the doctorate—99 D. D. degrees having been conferred in this country during the past year—the recklessness with which it is conferred, almost without apparent reference to age, talents, position, or worth—the tendency which it seems to have to make unreal, if not unjust distinctions among those who ought to feel and show that there is an entire parity between them—and, perhaps, above all, the fact that this degree which professes in its title to be founded upon superiority in theological knowledge is conferred, not by bodies of theologians, but by boards of trustees, many of whose members make no pretensions to theological skill—these things and the like have justly made the whole matter to be regarded by many as of very questionable propriety. In itself there may be no harm in the title. Indeed, it has often seemed the appropriate one for *all* ministers, inasmuch as their profession is that of doctor or teacher of divinity—while the term reverend is never, we believe, given, or even implied, in the Scriptures, as belonging to any one but God. Yet as custom has long been permitted to regulate this matter, and as great evils or improprieties may attach themselves to the form of departure from it which is now so widely practised, it may be worthy of serious consideration; and no man should think himself, or be thought by others, the better with the title, or the worse without it.—[*C. Inst.*

COVENANTER.

 JANUARY, 1854.

(For the Covenanter.)

THE PROPHET ELIJAH'S TEMPTATION, RECOVERY AND TRANSLATION.

I. KINGS XIX., AND II. KINGS II.

It is a lamentable mistake, too generally made, that the ancient people of God were dealt with under a system of merely temporal rewards and punishments. That it is a mistake is manifest from the frequent and singular indications that their hope lay far beyond the present life—and a lamentable one it is, in that it is a misapprehension and perversion of revelations disclosing the true glory of the kingdom of heaven, the character of those who inherit it, and the way to its possession. The first conspicuous worshipper of God suffered persecution and death by the hand of his own brother. Noah passes a large part of a long life conflicting as a preacher of righteousness with a world filled with violence, is saved in a manner almost approximating to death, and closes his years with shame and grief at his own fall and the misconduct he witnesses in his family. Of Abraham and a long line of the pious it is recorded, "that they confessed that they were strangers and pilgrims on the earth, looking for a better country, that is an heavenly," in the faith of which they lived and died. And as time progressed and the contest between righteousness and wickedness became more determinate and active, we are taught that it is an essential and constant feature in the providence of God that many "are the afflictions of the righteous," Psalm xxxiv. 19. Worldly prosperity and remunerations are more frequently in other hands, Job xii. 6. All this no doubt contributed often to the trial of their faith, Job xxi. 7; Psalm lxxiii. 12, 13; Habakkuk i. 2, 3; but also to deepen their conviction of the curse brought on earth by sin, the good relief which death at last bestows on the righteous, and to fix their eyes more upon Him who should appear in the fulness of time, "a man of sorrows and acquainted with grief," pre-eminent among sufferers, and give deliverance perfect and eternal.

Of these afflictions the prophets had the largest share, Acts vii. 51, 52; and among them, Elijah his full measure. No sooner had he been instrumental in revealing the glory of the God of Israel, by a sacrifice kindled and consumed by fire from heaven, in recalling the hearts of many of the people back to the true and living God, in vindicating His majesty by just judgments on the idolatrous and profligate prophets of Baal, in pouring out moreover upon parched and

famished Israel copious and fertilizing showers, to gladden and cover the earth with food for man and beast, than he learns his life is in danger. The good that the righteous do has not its reward on earth nor from it. "Then Jezebel sent a messenger unto Elijah saying, So let the gods do to me and more also, if I make not thy life as the life of one of them by to-morrow about this time," 1 Kings, xix. 2. Wickedness is often infatuated, and in its high pretensions betrays at once its pride and its folly. Elijah's life was not like one of Baal's priests, nor could Jezebel's power make it such any how. And had she not been bereft of judgment, why did she not send, if any messenger could find him, one to execute at once her impious and vindictive purpose, instead of one who carried a warning to secure his escape? But God at times confounds the counsels of the wicked, and smites the enemies of his servants and people, as he did the inhabitants of Sodom, with an inability to do the evil they intend, Gen. xix. 11; Job xii. 16, 17; Psalm v. 10. Jezebel's gods and her purpose were doomed to disgrace and disappointment. The faithful and persecuted servant of God lived at least ten years longer, made his awful voice again heard in Ahab's and Jezebel's ears, and then closed his life in such honour from God as neither he nor his persecutors could have imagined.

But he takes the warning and flees, Matt. x. 23. The life of a man of God on earth is valuable for God's glory and the welfare of his people, Phil. i. 24. Elijah's fears, as our fears are sometimes so employed, minister to his safety. "And when he saw that, he arose and went for his life, and came to Beersheba, which belonged to Judah, (situated on its southern confines towards the wilderness,) and left his servant there." His devotion to his work, his years, perhaps too, required such an attendant and care taker, not for sloth and ostentation. But now he has a purpose with which perhaps even this faithful attendant may not be trusted, for the times were evil and his fears were great, Mich. vii. 5. Alone and disconsolate he pursues his way far from the haunts of men, seemingly with the intent and desire never to return. "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life, for I am not better than my fathers," v. 3, 4.

While he flees from death at the hands of Jezebel, he sues for it at the hands of God. There are hands which can sweeten the bitterness they minister, and make sweeter the sweet:—"Let the righteous smite me." No such prayer is heard for a blow from the wicked; their presence and power are earnestly deprecated, Psalm xvii. 8, 9. Yet Elijah's faith was low then, very low; it was necessary that he should know himself better, and that all who came after him should know that, great as he was, "he was a man subject to like passions as we are," James v. 17; 2 Cor. iv. 7. Too often cruelly forgotten by men, who exact more of everybody else than they do of themselves, and in this temper bear hardest upon the servants of the Most High, 2 Cor. x. 12. Yet their turn too must come to be in fear, and know themselves to be but men, Psalm ix. 20. But Elijah's refuge was in Him who is long-suffering, slow to anger and of abundant compassion.

His faith, low as it was, was nevertheless in its feebleness imbued with the principle of the higher faith of David, and the perfect faith of Christ, "Into thy hands I commit my spirit," Psalm xxxi. 5; Luke xxiii. 46. When the dark faces of the wicked, deceitful, and cruel, are out of sight, and none but the loving and serene countenance of God in view, death loses its terrors, Psalm xvi. 11; and becomes occasion of unspeakable comfort, Job iii. 17. Nevertheless is it a wrong, with which good men have been tainted, to be goaded only by impatience of present evils, to desire relief in death. "I am not better than my fathers." It would seem, that with the sense of his cruelly requited services, a consciousness also of demerit in them, now brought him as low as perhaps his signal honour had raised him before; and from within and without, all contributed to embitter life: "Troubled on every side; without were fightings, within were fears." 2 Cor. vii. 5; Job vii. 15, 16.

Nature, exhausted in fatigue of body, and grief of soul, sinks at last into a sleep, deep and peaceful, (verses 5-8.) For peaceful must that sleep be, where ministering angels are present. Twice in succession is he awakened by such gracious and high attendance, and sees provided in the wilderness an abundant repast, and learns, when all help is gone, what the Most High can do, Ps. xxxiii. 18; lxxviii. 19. Such notice from his God doubtless revived the spirit of the prophet, while it indirectly rebuked his unbelief and fear, and showed him how safe was a life, so guarded and provided for, against the mean Ahab and cruel Jezebel, however great and powerful, Isa. li. 12. The manifest interposition, however, does not appear to have been well understood, Luke xxiv. 16. A great journey was now before him, but an adequate provision was made, Deut. xxxiii. 25. Miraculous, and out of nature's course, as was that provision, and strange and perilous the journey, it has its equal and superior, far, in the provision and journey of all the saints. With food, not from earth, but heaven, (John vi. 33,) administered by the angel of the covenant himself, (Matt. xxvi. 26)—not for forty days and forty nights, but for everlasting life, (John vi. 35)—with attendance equally august and holy, (Psa. xci. 11,) and through a wilderness far more perilous and dreadful, Matt. x. 16; Eph. vi. 12.

At length he has reached mount Horeb, memorable for the call of Moses to his great work, Exod. iii. and memorable now for the renewed call of Elijah. Sinai was in view, but all was still and solemn. The mountain that might be touched was there, but not the sound of the trumpet waxing louder and louder, nor the voice of words more terrible far, Heb. xii. 18, 19. The terrors of the law were giving way to a milder but more glorious form of majesty, and the whole Church was gradually preparing for such a vision as Elijah himself with Moses, ages after, witnessed on the mount of transfiguration, Matt. xvii. 2, 3: more wondrous, subduing and satisfying, than all that Sinai or Horeb had displayed, Luke x. 24; 2 Cor. iii. 18.

While in the cave to which he had betaken himself for repose and security in that vast solitude, its silence is disturbed by a voice well known to the prophet's inmost soul. "What dost thou here, Elijah?" Gracious but unexpected token of the constant and watchful presence

of a gracious and compassionate God! Elijah's fears had brought him to Horeb; God had pitied his servant, graciously protected and sustained him in his flight, permitting and overruling it all, as he afterwards did to Hezekiah: "God had left him that he might know all that was in his heart," 2 Chron. xxxii. 2; and this question serves to bring it out. The prophet answers, but evades the inquiry. "And he said, I have been very jealous for the Lord of Hosts, for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left, and they seek my life to take it away." Thus does "Elijah make intercession against Israel," Rom. xi. 2. Hard indeed is it for the ministers of religion to record a complaint against their people, but in this case it was to a large extent admitted before God, and the absence of all reproof indicates the justification of his servant. But the question once and again repeated, "What dost thou here, Elijah?" taught him, teaches all, that no past fidelity and devotion is to be taken as a plea for present and future neglect and self-indulgence, and for this the prophet stands rebuked. What employment in the kingdom of God could the desert of Sinai and Horeb afford? And yet is it a most consolatory evidence of the greatness of God's compassion, the unchangeableness of his love, and the seasonableness of his appearances to his dismayed and afflicted servants. "I have laboured in vain, and spent my strength for naught and in vain," is too often their meat and drink, but God will graciously search them out in the wild wastes of desertion and temptation, and recall, reanimate, and comfort them with "what dost thou here, Elijah?" Of his true servants only is God thus jealous, watchful and careful.

In three several forms the power and majesty of God is made to pass before Elijah—a furious tempest which tore rocks from their base—the earthquake which shook the desert and its mountains—a flame which preternaturally swept along before him, fierce and consuming. These to show what a defence is God to his servants, what a terror to his enemies, Ps. xlvi. 1-3; xi. 6; lxxviii. 1, 2. These the prophet beheld unmoved as the works of a God in whom he trusted securely. But "after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle and went out and stood at the entrance of the cave." Was that voice to Elijah as Christ's look to Peter? Certainly it awed and humbled deeply. His coming forth with covered face and standing at the entrance of the cave, was indicative of humiliation before God, and readiness to submit and obey.

And now his misjudgment is corrected; he is assured that amidst the apparent ruins of Israel, there is a remnant pious and incorrupt, earnest of more to be gathered, and is not obscurely taught, that the still small voice so powerful in his own soul, would be powerful in his ministry to others. He is solemnly charged to return to his work; "Go, return on thy way." Such comprehensive services are assigned him as indicate God's judgments on Israel, and on Ahab's house, and encouragement to himself in the call of Elisha to be his companion and successor in the prophetic office, (verses 15-18.) Much of the work of the servants of God is for the generation in which they live, but often more in the generations that follow, to abide in its fruit long after they are gone, Psalm xxii. 31.

Years are passed in renewed, devoted and laborious service, and at length his work is done. Ample provision is made to perpetuate his testimony, and to seal his prophetic office in Israel, for the confirmation of the pious, who had been removed and preserved from the idolatry and defections of the times by his ministry; he is prepared for a departure from the world of signal glory, in itself an honour to him. "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here I pray thee, for the Lord hath sent me to Bethel. And Elisha said unto him, As the Lord liveth and as thy soul liveth, I will not leave thee. So they went down to Bethel," 2 Kings ii. 1, 2. This strange request is twice again repeated. Was it that Elijah, having a presentiment of his approaching departure, Gen. xviii. 17; 2 Tim. iv. 6: wished to be alone with God, as was Moses in his death? or did lingering doubt make him dread a witness of his own disappointment? or was it to try the fidelity of Elisha, and secure, ere his departure from the world, the assurance that there followed in his steps one devoted to himself to the last, and in all respects like minded? However this may be, each request was answered with the same solemn refusal. It is apparent, therefore, that Elijah had not fully revealed to Elisha his own wondrous anticipations. But there was somewhat in his manner, or in his countenance that betokened more than his words. Preternatural suggestions, too, prevailed among the sons of the prophets. "Knowest thou that the Lord will take away thy master from thy head to day?" Had the wickedness of the times tainted the schools of the prophets, that age and office are so lightly heeded? Lev. xix. 32. When they arrived at the Jordan, "fifty of the sons of the prophets went, and stood to view afar off," but neither they, nor any other but the sorrowing Elisha, was allowed to behold the glorious sight, as their subsequent incredulity evinced, verses 16-18. "The Lord would take up Elijah into heaven by a whirlwind:" a strange form of honour and blessedness—and the very mark of the hopeless death of the wicked, "as the whirlwind passeth so the wicked is no more," Prov. x. 25. In their outward forms the death of the righteous and of the wicked are usually the same—it is all awful, and God will have his people know that in that conflict he alone confers the victory and the triumph, Psalm xcvi. 1; cxviii. 16, 17.

* The Jordan retires and opens a dry passage: smitten with the mantle of Elijah, its waters own the power of Elijah's God and flee; presage to both of a greater wonder far, Hos. xiii. 14. *Yet the Jordan must be passed before Elijah is translated, and death must be passed ere the souls of believers are received into glory.* The time now hastens on, and Elijah's strong hope and uplifted soul tell him that his departure is at hand. "What remains to be done must be done quickly." And it came to pass, when they were gone over, that Elijah said unto Elisha, "Ask what shall I do for thee, before I be taken away from thee." "Before I be taken away from thee."—Of all that ever departed from earth to heaven, Christ only speaks of his doings and asking in that high court. The prayers and blessings of all others are limited to earth, and "before they be taken away,"

John xiv. "And Elisha said, I pray thee let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing," hard not for my God to bestow whose power has been so glorious in my weakness, 2 Cor. xii. 9; but hard for thee to bear. It calls to the contradiction of sinners, to the hatred of the world, and to a constant warfare with a powerful and remorseless enemy. "Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, but if not, it shall not be so." The sight of a dying Christian touches the soul of the surviving Christian, and strikes a sympathetic and reverberating chord, insensibly, perhaps, but deeply inspiring hope and purpose like that before him; the sight of our dying Saviour more powerfully captivates and arms with the same mind that was in Christ, in strong purpose of resistance to every sin, and strong hope of great and certain victory at the end, 2 Cor. v. 14, 15. So now the sight of the departing prophet closing such a life in such honour, would confirm or inspire in the soul of Elisha the same holy purpose in life, and assure of like triumph in death, Phil. i. 21. But such sights it requires eyes enlightened from on high to see.

Soon now is seen a dark cloud approaching, and its distant roar is heard. Quickly it is upon them—the fearful whirlwind. Its terrific roar increases, dust and fragments all around, all that is tangible to the blast is caught and whirled high in air—the atmosphere becomes suffocating, the darkness thickens, and they lose sight of one another while in mute awe they feel its power. In this black and frightful tempest a light gleams from on high in dreadful majesty. Is it the lightning of wrath to consume? Oh glorious sight, it is the chariot of salvation—"a chariot and horses of fire come between and part them." Elijah caught securely in, by "everlasting arms," is borne away, gloriously ascending above the storm. Wondrous symbol of the presence of the "Spirit of God and of glory," finishing in an instant the work that fits the saints for the glory of heaven—symbol, also, of the ministry of angels that bear to the paradise of God the souls of his departing saints, Ps. lxxviii. 17; Luke xvi. 22. The whirlwind has passed, its darkness has gone, its distant roar is scarcely heard, and Elisha beholds the bright vision fast disappearing, and the departed prophet's mantle gently descending to the earth—token that mortality was swallowed up of life, John xx. 6, 7—token to him that his request was granted—and token too of an enduring and faithful ministry on earth, never to cease nor be silent while sun or moon endure. As the glorious vision fast recedes, Elisha, overwhelmed with grief, exclaims, "My father, my father, the chariots of Israel, and the horsemen thereof. And he saw him no more." Oh Elisha, thy love to thy departed prophet, friend and father, overpowered for the moment thy faith. The chariot of Israel and the horsemen thereof have not left,—never will leave the true Israel of God. It is still careering in its glorious course through the world; and "the king girding his sword upon his thigh is still riding forth in majesty, for meekness, truth, and righteousness." "Him the armies which are in heaven follow upon white horses, clothed in fine linen, white and clean." The labours of the righteous servants of God are valuable and expedient while they live on earth—so is their death and departure from earth, and each in their measure bear an analogy to Christ, who said

“It is expedient for you that I go hence.” For all contribute to enforce the call, “Set your affections upon things which are above, where Christ sitteth on the right hand of God.” So they taught while they lived, and they are not less eloquent when they die. In Elijah’s triumph eminently so, in that it left to the pious in the Church on earth then, and through all after ages, a testimony beyond all dispute that the bodies of the saints should be transmuted into an immortal and glorified state, and in an instant a work done on soul and body, on the one at death, and on the other, even the same body, as was Elijah’s, and not another, at the resurrection, fitting them perfectly and eternally for the kingdom of heaven. And when Elijah took his place in the glorious assembly of angels, and the spirits of the just made perfect, he and Enoch stood two faithful witnesses in heaven that the time was certainly coming when from voices innumerable, loud, adoring, and revering acclamations should be heard. “Lift up your heads, oh ye gates! and be ye lifted up, ye everlasting doors; and the King of glory shall enter in.” C.

COVENANT RENOVATION—CONFESSION OF SINS.

The following is the “Confession of Sins” prepared by the Synod of the Reformed Presbyterian Church, Ireland, and publicly read on the late occasion of Covenant Renovation. It may be read by us with profit.—Ed. Cov.

Believing that we are authorized by the word of God, and called, by Divine Providence, to the solemn work of Covenant Renovation, and being persuaded that it is a necessary preparation, to so great and solemn a duty, that we be duly sensible of, and humbled for, our own and the nation’s sins, and that we freely and fully confess them; therefore, professing faith in the Lord Jesus Christ, and reliance on His grace who is exalted a Prince and a Saviour to give repentance unto Israel and remission of sins, we do confess our own and our fathers’ sins, the sins of the Churches and the nation, in consequence of which we, and the people among whom we dwell, have been exposed to many spiritual plagues and outward judgments.

1st, With shame and confusion of face, we confess and lament *the national provocations of these lands*. We have done wickedly, our kings, our princes, our nobles, our judges, our magistrates, our ministers, and our people. Though the Lord hath long and clearly spoken unto us, we have not hearkened unto His voice, and though He hath followed us with providential goodness and tender mercies, we have not been allured to wait on Him, and to walk in His ways. Though He hath stricken us, we have not grieved; we have not remembered to render to the Lord according to His goodness, and according to our own vows and promises.

Especially, we confess and lament that these nations have perfidiously cast off their allegiance to Messiah, the Prince of the kings of the earth, by abandoning the National Covenants, and have not only broken solemn vows, sworn before God, angels, and men, but have persevered in courses of defection, on account of which the Lord’s hand is heavy upon us.

At the close of the second Reformation period, the stated enemies of a covenanted work of reformation were, in palpable violation of

vows recently renewed, and despite the protest of God's faithful servants, admitted to places of authority and trust in the nation; and the general national defection was still more deplorably manifested at the Restoration, when, by public measures of unexampled perfidy, the legal securities which had been previously given to covenanted attainments had been swept away, Presbyterian order was overthrown, and abjured Prelacy set up in its stead, the Covenants of our fathers were declared to be unlawful oaths, and ignominiously burned, and, by the assertion of the blasphemous supremacy of the Crown, the Headship of Christ, and the independence of His Church, were wickedly invaded.

We lament, moreover, the aggravated and complicated national wickedness which followed these steps of backsliding, in the long and bloody persecution of Christ's faithful witnesses—in the imposition of sinful and ensnaring oaths, declarations, and bonds—in the indulgences offered, on sinful conditions, by Erastian supremacy, and readily accepted, as well as in the toleration issued by a Popish monarch, in furtherance of Popish objects, and thankfully acknowledged by almost all the Presbyterian ministers and people.

Furthermore, we mourn that, at the time of the Revolution, when the Lord wrought a great deliverance for the nation from arbitrary power and Popish oppression, there was not a return to former Scriptural attainments; on the contrary, the nation sinned yet more, by leaving untouched all that was done against the covenanted work of reformation, by public acts at the Restoration, and by retaining in the statute-book the Act Rescissory, by which valuable reformation attainments were condemned and set aside, by establishing an unscriptural supremacy in the settlement of the Crown, and by introducing an oath of allegiance instead of the oath of our Covenant, which was regarded as exhibiting, on a Scriptural and constitutional basis, the relation and duties of rulers and people in the reforming period, and binding both to discharge their respective duties consistently with their allegiance to the Prince of the kings of the earth.

We regret still further the sins committed by the British nation, in framing the Incorporating Union between England and Scotland, in open violation of a principal article of the national vows, inasmuch as an essential condition of it is the perpetual establishment of Prelacy in England and Ireland—in enacting the law of Patronage in Scotland, whereby, in opposition to the Word of God, the people are denied the choice of their pastors, and a wide door is opened for the entrance of an unworthy ministry. While, in accordance with the Solemn League and Covenant, we desire the union of these three kingdoms, on the basis of Scriptural truth, we lament that the nation is again pledged, in opposition to our solemn vows, by the Legislative Union of Great Britain and Ireland, to perpetuate and support the Prelatical establishment—a system not only unscriptural, but intolerant and oppressive. We also grieve for the sin of the nation in requiring many unnecessary and sinful oaths, as essential to qualify persons for holding office in the public service. We lament that the administration, equally with the constitution of the British empire, is in opposition to the authority of the Mediator, and conducted on principles at variance with the sacred Scriptures, the statute-book of Heaven.

Rulers, supreme and subordinate, are elected to office who are devoid of Scriptural qualifications, and many of them are irreligious, infidel, and immoral. The requirements of God's Word are overlooked equally by those who choose and those who are chosen. Papists, open enemies of Scriptural truth, have, by the Roman Catholic Emancipation Act, been raised to power, and exalted to a place in the councils of the nation; and Popery, Prelacy, Erastianism, and Infidelity, exercise a preponderating influence in the administration of the affairs of the nation, not only preventing the progress of evangelical truth, but likewise provoking the Most High to send upon us heavy and repeated judgments. The nation, by its rulers, makes no proper acknowledgment of the Lord's Anointed, but is often found in league with His enemies, and in open hostility to His laws and the interests of His kingdom. Wicked and idolatrous systems are fostered and encouraged by the State, and the national treasures applied to their support. While public endowments are given to ministers of evangelical sentiments, and to the abettors of Socinian and Arian heresies, on principles sinful on the part of the State, the recipients are not only degraded, but involved in the sin of the rulers. Public property is largely appropriated to uphold an unscriptural hierarchy in England and Ireland, and an Erastian Presbyterian establishment in Scotland, to endow the Popish College of Maynooth, to support the Popish hierarchy in Canada and Malta, and to propagate the destructive delusions of Popery in other British colonies and dependencies.

We lament the defects and evil principles of many of the educational institutions of the nation, and particularly of the Queen's Colleges and National system of Education in Ireland. The Word of God is dishonoured by not being recognised as the basis of moral and religious instruction, and by the restrictions placed on it in these seminaries. Neither is there provision made to secure for the pupil sound instruction in religion and morality, while, by the regulations of both colleges and schools, error is protected. We deplore the sin of the nation in its connexion with these things, and especially the sanction and encouragement given to the National System by evangelical Christians of different denominations.

Furthermore, we confess and lament the prevalence and increase, throughout these lands, of many gross immoralities, the fruits of national apostasy. The Sabbath of the Lord is grievously desecrated by the transmission of the mail, the opening of post-offices and news-rooms, and the running of Sabbath trains on railways, which modes of Sabbath profanation, being sanctioned by the civil rulers, gives encouragement to increasing disregard of the sanctity of the Lord's-day by all ranks in the community.

To national perjury has been added a vast multiplicity of unnecessary oaths, often taken without any due sense of the object of worship, and in a superstitious manner. Profane swearing, drunkenness, and oppression, greatly abound. The idols of political expediency and national glory are more regarded than the authority and honour of the Moral Governor of the nations, or than the claims of philanthropy. Legislation at home, and intercourse with other nations, are not conducted to promote the kingdom of Christ, but to uphold and perpetuate systems which the Lord will destroy with the breath of His mouth and the brightness of His coming. A flood of

profaneness and wickedness overspreads the whole land; persons of all ranks have corrupted their ways; "the whole head is sick, and the whole heart faint." All these our public sins are greatly aggravated on account of the singular privileges which Britain has long enjoyed, in being favoured with the pure light of the Gospel, and in providential preservation and prosperity, and by the mournful impenitence of all classes under recent solemn judgments. For all these aggravated evils we desire to be sincerely grieved in heart; and, while we sigh and weep for the abominations that are done in the land, we confess that, by our own unfaithfulness, we have had a part in national provocations, and that we deserve to share in national judgments.

2d. With sorrow of heart, we bewail the existence of many and great errors in doctrine and order, and evils in practice, *among the Churches throughout these lands*. While, at the Revolution, the nation showed no disposition to return to a sense of Covenant-obligation to the Lord, the Presbyterian Church shared in the guilt, by accepting the civil establishment without remonstrating, in an ecclesiastical capacity, against what was unscriptural and defective in it, or making any acknowledgment of former mournful backslidings and oppressions. It became a partaker in the aggravated sin of the State in retaining the Act Rescissory, by offering no reclamation against it. It also refused, by any public act, to acknowledge the perpetual obligation of the Covenants, National and Solemn League, or explicitly to approve of the Covenanted attainments of a former period. It accepted from the hands of an unscripturally constituted State its doctrinal confession, leaving other essential parts of a glorious reformation buried in oblivion, and virtually rejected. It grievously failed adequately to assert, and faithfully to carry out in practice, the following great principles:—The exclusive Headship of Christ, the Divine right of Presbyterian Church government, and the intrinsic power of the Church to hold her own ecclesiastical assemblies. Instead of acting on these noble principles, it meanly succumbed to various gross Erastian encroachments on the State; and, by admitting into ecclesiastical offices, at the dictation of Erastian rulers, known enemies of the Covenanted Reformation, and persecutors of God's people, and neglecting to exercise discipline upon the erroneous and immoral, the Revolution Church receded from the ground of the former blessed Reformation, encouraged the nation and its rulers in apostacy, and opened the door for the mournful backslidings and defections that have ever since characterized the Churches of Britain.

The Headship of Christ over the Church and the nation has been infringed, the Covenants of our fathers have been abandoned by nearly all the Churches who had acknowledged them, and the supreme authority of the Divine Word, in its application to the doctrine, worship, discipline, and government of the Churches in these lands, is lamentably disregarded.

We lament that, within the pale of the Episcopal Establishment, some of the worst errors of Popery have been spreading, and Episcopal dignitaries have done nothing to arrest the evil; but, on the other hand, have sought to oppress conscientious individuals within the Establishment who have dissented from some of its unscriptural doctrines and usages, and have displayed intolerance towards dis-

senters without its pale. The Presbyterian Establishment in North Britain is now exhibited before the nation, in accordance with our fathers' faithful protest, as in a state of degrading bondage under Erastian control and direction. Other religious bodies, claiming connexion with our reforming ancestors, and maintaining evangelical sentiments, have not yet returned to Reformation attainments, but acknowledge unscriptural systems, and do not faithfully testify against the evil measures and practices of civil rulers. Ignorance and error in doctrine, and laxity in discipline, extensively prevail throughout religious communities, important duties are neglected, and sealing ordinances are profaned by unworthy persons being allowed to partake of them. Great masses of the people are left to live in ungodliness, and perish in sin, without any adequate means being employed to reclaim and instruct them. Such things do great dishonour to the King of Zion, foster deception in multitudes, confirm the world in ungodliness, and are followed by the ruin of many souls.

With departure from our fathers' testimony, gross errors are avowed, and, in some quarters, spreading. Socinian and Arian heresies pervert the Scriptures, and blaspheme the only Lord God and our Saviour. Arminianism, aiming to subvert the Gospel of sovereign free grace, leavens large portions of the ecclesiastical community. The carnal views of Millenarians tend to mar the progress of true godliness, and impede exertions for the establishment of the kingdom of Christ.

And Voluntarism, as opposed to the Headship of the Mediator over the nations, and to the duty of rulers to foster the Church, encourages still further departure from former Reformation attainments, and would prevent the return of the nation to a Scriptural standard. For these manifold evils, existing in the British Churches, amidst abundant light and privilege, we desire to be deeply humbled before God, and to mourn in secret places. "We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. Our holy and our beautiful house, where our fathers praised Thee, is burnt up with fire, and all our pleasant things are laid waste."

3d. Our own great and aggravated transgressions, as individuals, and as a covenanted, witnessing people.

Desiring to be deeply humbled, we confess with shame before God, the Searcher of hearts, that we have provoked the Divine displeasure by neither duly remembering nor fulfilling the obligations under which our solemn Covenants have placed us, we have not practically testified as we ought against the sins of the nation, nor endeavoured, by our exhortations, prayers, and examples, to bring back the people from courses of backsliding; even some of our members, inconsistently with their Covenant engagements, in a time of great public excitement, towards the close of the last century, were drawn into an unscriptural confederation for the attainment of political objects. We have greatly undervalued the inestimable blessings of the Gospel, nor have we been duly concerned to experience its power. We confess and lament our unbelief, formality, selfishness, worldly-mindedness, and carnality, our declension from first love, lukewarmness, and sinful security, and our great want of tenderness, watchfulness, and

spirituality in our disposition and deportment. Our remissness in secret, family, and social worship, bears testimony against us, and we have, alas! taken too little delight in searching the Scriptures, self-examination, and wrestling with God in prayer. We have not walked as becomes the Gospel of Christ, but have greatly failed in all duties that we owe to God, ourselves, and our neighbour.

Sufficient care has not been taken to instruct the ignorant, and to separate the precious from the vile in the fellowship of the Church. We have not been affected as we should by the fall of professors, nor taken warning from them ourselves, nor sufficiently mourned in secret for the dishonour done to God by these scandals, nor pitied nor prayed for those who have so fallen.

We have not exhorted one another daily, according to the Divine direction, nor cherished the love of the brethren as we ought; and, by our apathy and unfaithfulness, we have largely partaken in the sins of others.

We desire to be humbled greatly because we have neither duly watched against carnal company and converse, nor studied to recommend religion to others, by a holy, edifying conversation and consistent example, nor have we, as we ought, exhorted and admonished one another in meekness and love, and we have failed to improve many precious opportunities of social prayer and spiritual conference.

We have been barren and unfruitful in the ways of the Lord. Parents have not been duly careful to bring up their children in the nurture and admonition of the Lord, nor to make them early acquainted with the distinctive principles of a faithful testimony. We mourn the breaches of Zion, and would confess that, by our pride, self-seeking, worldly spirit, and want of brotherly affection, we have had a great hand in her divisions; many have been seeking their own things, few the things that are Christ's.

We have come short in obeying the command of our ascended Lord, to preach the Gospel to every creature. In the enjoyment ourselves of eminent privileges, we have been too much at ease—we have dwelt in our ceiled houses, while the Lord's house lies waste, and multitudes have lived and died ignorant of Christ and His salvation, without adequate efforts on our part to enlighten them. More than is meet has been withheld from the support of a faithful ministry, and the extension of truth in the dark places of the earth.

While we complain of our poverty, we have provoked God to deal with us as unjust stewards; we have, in some instances inordinately sought the advancement of our families—property is still consumed on intoxicating drinks and the vanities of life.

We have come short of our duty to live as the lights of the world and the salt of the earth—we have not walked worthy of our high vocation as Christians and covenanted witnesses, notwithstanding eminent privileges, a high profession, repeated solemn vows, and many manifestations of God's favour.

For all these, and other sins not mentioned in this Confession, we desire to be deeply humbled before God. We acknowledge that the Lord our God is righteous and holy in the judgments which He has sent upon this nation, and that, should He cast us out of His sight, and, still further, send a sword among us to avenge the quarrel of His Covenant, He would only be dealing with us in deserved indig-

nation. Seeing that the Lord, the Covenant-God of our fathers, is yet waiting to be gracious, and that He has left Him yet a small remnant in the land, we earnestly desire and pray that He would pardon our personal and relative offences, and purge away the sins of the whole Church and land, bring back His departed glory, and dwell among us, owning us as His people, and thus accomplish a speedy and blessed reformation. All which we unfeignedly and earnestly seek, through the sacrifice and intercession of Jesus Christ, our redeeming Head and Lord.

THE SPIRIT'S HELP IN PRAYER.

The Spirit of Christ reveals to us our own wants, that we may reveal them unto him, "we know not what to pray for as we ought," Rom. viii. 26. No teachings under those of the Spirit of God are able to make our souls acquainted with their own wants, their burdens, their temptations. For a soul to know its wants, its infirmities, is a heavenly discovery. He that hath this assistance, his prayer is more than half made before he begins to pray. His conscience is affected with what he hath to do: his mind and spirit contend within him, there especially where he finds himself most straightened. He brings his burden on his shoulders, and unloads himself on the Lord Christ. He finds not by a perplexing conviction, but a holy sense and weariness of sin where he is dead, where dull and cold, wherein unbelieving, wherein tempted above his strength, where the light of God's countenance is wanting. And all these the soul hath a sense of, by the Spirit, an inexpressible sense and experience. Without this, prayer is not prayer; men's voices may be heard, but they speak not in their hearts. Sense of want, is the spring of desire: natural of natural; spiritual of spiritual. Without this sense given by the Holy Ghost, there is neither desire nor prayer.—*Owen*.

MAN WORKING, AND GOD ENABLING.

This beautiful union of holy fear, and yet holy courage,—of entire dependence upon God, and yet unabated and jealous "diligence, to make our calling and election sure," is attainable only, nay, I might say, intelligible only to a spiritual mind. Not that there is any inexplicable mystery in their connexion. Men are continually acting, in the affairs of this life, in the same way. They clear their ground, sow their crops, go through all the toils of husbandry with unremitting diligence: and, when they can do no more, they watch for the increase, they think of it, they talk of it, with the deepest interest: while, yet, it is undeniable, that they cannot make a single blade of wheat spring up, or bear produce. The sun must shine upon it; the rain must water it; the air must nourish it. *They* can command *none* of these. God must work with them, and for them, from first to last; and it is all of his good pleasure, when he will, and how he will; and, for aught they know, frost or flood, blight or drought, may spoil all their labours in a moment. But do they therefore *desist* from their toil, and say, It is all of God; What *can* I do? or, What *need* I do? Far otherwise. God has connected their labour and his blessing; and men know this; and, therefore, though

utterly unable to ensure the least profitable result of their toil, they rise up early, and late take rest, and work, as if success depended absolutely, and only, on their own unassisted efforts. Alas! that men should be so wise for time, so foolish for eternity! Take these very men, and talk to them of labour for their souls, and you shall find them instantly objecting the contradiction, of exhorting them to work out their own salvation, while we admonish them, that, "with men it is impossible,"—that "it is God which must work in them, both to will and to do, of his good pleasure." If this be so, (say men,) what *can* I do? or, if God will thus do all, what *need* I do? Well may it be applied to such, "Out of thine own mouth will I judge thee, thou wicked servant." But so blind are men, by nature, in the things of God, that any corrupt reasoning will pass with them as demonstration, in matters of religion, though refuted, every day they live, by their conduct in the ordinary concerns of life.—(*Goode.*)

THE MINISTRY AND THE TIMES.

This article we extract from a communication in the columns of the *Christian Intelligencer*. The language is strong, the style sweeping,—but is there not much truth embodied in it?—*Ed. Cov.*

What is the character of the preaching by which the Church is sought to be edified now? Is the ministry what it ought to be? Has it lost none of the power once belonging to it? These are not questions which claim an answer from mere curiosity. Their interest and importance are deeper than that; and the answer given to them by those who are actually engaged in the work of preaching the gospel to sinners, may determine to a large extent, *their* usefulness not only, but the interests of immortal souls committed to their charge. Let them beware, then, how they give it. It cannot be concealed that there has been a great change effected in the method and style of preaching common at the present time, from that of the Apostles, of the Reformers, of the age of Puritanism, when the preacher commanded an influence before which kings and rulers quailed, and which moved masses, moulding them at pleasure; and it is not denied that there has been, in many ways, a vast improvement made. The order pursued is more logical, and at the same time more instructive. The matter employed is more various, and furnishes more solid information to the mind; and the common style and taste are decidedly improved. These things are evident; and yet it is a question, whether, upon the whole the modern sermon, with all its logic, variety, and polish, is an improvement, so far as its effect—the conversion of sinners and the edification of saints—is concerned. It is, too, a question whether the power of the pulpit has not been to a large extent sacrificed to its popularity. The preacher may wield a keener blade than the men of former times did, but it seems to us he does not cut so deep with it. He may be a more accomplished swordsman, but he does not do the same amount of execution which his earlier prototype effected. He may glitter and shine more than those mighty thinkers of their time had the power to do, but while they made their audience cry out and pray, his hearer only admires and praises him; and who would not rather preach to witness the effect which they witnessed, than any influence exerted by the modern pulpit?

By the power of the pulpit we do not mean its attractiveness. We do not think a crowd, entertained, amused, *excited even*, and returning again and again to be *put through* the same process, is any measure of it. It may be affirmed with safety that there are more churches filled with such enraptured throngs, Sabbath after Sabbath, in America and England at this day, than there ever have been at any one period before; and yet we believe the pulpit is *losing now*, and has *for years been losing* its power *more and more*. Is there a Luther alive upon the earth to-day? Has Calvin's mantle fallen on the shoulders of any one, or his deep spiritual life been inherited by any favourite preacher? Do you know a Melancthon among your friends in the ministry? Are there any living preachers now who command the power which John Owen, or William Romaine, or John Bunyan once wielded? Nay, have we now an Edwards or a Toplady to boast of? Is there a Davies among the living ministry? Is the voice of Livingston heard recommending so sweetly the love of Christ as a balm for a sinner's wo? One who knew well what he said, has employed the following language in reference to the power of the pulpit and the effect of the ministry: "As things stand at present, our creeds and confessions are become effete, and the Bible a dead letter; and the orthodoxy which was at one time the glory, by withering into the inert and lifeless, is now the shame and reproach of all our churches." This is startling language, indeed; but the most disastrous thing connected with it is the evidence rising up on all sides that it is only too true!

We have eloquent men, popular men, learned men; our churches are thronged with intelligent worshippers; the membership is even increasing year by year; and yet we assert, the ministry is not what it ought to be, and we believe the pulpit is losing its power. There are facts to which we make an appeal. Let them be considered:

1. The interest and earnestness of prayer are abating to a large degree. Listen when you enter a place where Christians are met to pray. What is it you hear? A cold, formal recitation of wants and infirmities, with a heartless request that they may be relieved. Is there any soul in it? Does the spirit wrestle with God? Is it a broken heart pleading there? No, there is nothing of this. The form remains, but the life is departed!

2. Christianity is indulging in fashions, and falling away to the spirit of the world. Dress, amusement, entertainments, fritter away its time, secularize its spirit, and eat out its very soul! At watering-places, in the theatre, and among the mazes of the seductive dance, you may find Christians even among the foremost and the most frivolous! Can their professions be anything more than a name? Will their course be attended with no evil consequences? Is not their example death to all true piety?

3. Spiritual-mindedness is almost unknown. Listen when a company of professed Christians are assembled. What engrosses their conversation? They may even have assembled expressly for religious purposes, and be composed of the men or the women who lead in the Church; and if you hear one word of practical, heartfelt piety, it will be matter of devout congratulation, for it is not common. It was not so with the fathers and mothers in Israel, even a quarter of

a century since. To this we ourselves can testify; and we remember with gratitude even yet, many an impression which their deep-meaning words made on our tender mind and feelings. Would to God it were so now! but we see, alas! a sad defection. To our hearts the soul is departed.

And the ministry, where are they? what is their spirit? Ah, they are among the crowd; and their spirit is the prevailing spirit of the age. Once it was "like priest like people;" now it is only reversed, "like people like priest!" They have *all* together become vanity; there is a lie in their right hands.

And the sermons you hear? They are like the pleasant sound of one who can play well on an instrument! Once Mason thundered in New York, and Rodgers, and Miller, and Livingston, and Laidley, pleaded with many tears and entreaties. What is the ministry doing now? If they were doing their duty as it needs to be done, and the pulpit were now what it once was, would not a more successful onset be made against the influx of that awful tide of iniquity which seems to threaten even to carry the "landmarks" away?—*Chris. Intel.*

THE NATION AND CHRISTIANITY.

The following is from the editorial columns of the "Presbyterian Banner," a well conducted and largely circulating "dollar" weekly published in this city:

"To decry the union of "Church and State," is, among us, most common and popular; and, as the phrase is understood, we join in the cry most heartily. We believe that for the Church to attempt to manage State affairs, or for the State to interfere with Church regulations is corrupting, and leads to oppression on all hands. And yet, when we go to history, we find that, for the most part, the nations of the earth have been thus governed. In heathen lands, Church and State have been generally, if not always, conjoined. Such is evidently, then, the development of nature. It is fallen nature, to be sure, but still it is nature. It is a part of God's instruction by his providence, and when we go to Revelation we find that the only government which God ever directly and minutely established among men, had religious and civil affairs intimately united; and it is an interesting subject to ascertain how far the effort among the heathen to carry out their imperfect views of civil and ecclesiastical rule were derived from the example of the more perfect form which God had established among his people. Further still, the government above, the perfection of rule, and bliss, and liberty and glory, is a union of Church and State.

"The advocates, then, of such a union, and their name is legion, can fortify themselves with strong arguments. But they are not impregnable. The condition of things among the heathen evidently springs from the great mental and moral darkness, and has ever been attended with great imperfection and misery. It is clearly not the condition of which man is susceptible, nor that to which he is destined, even on earth. And the form of government among the Hebrews was not intended to be permanent. It was adapted to a state of *pupilage*, God having intended *better* things for the condition of manhood. And as for the kingdom above, it is administered by infinite wisdom and goodness; qualities not found in the powers which control either the Church or the State here below.

"To place, then, either the Church or the State in the supremacy; or so to connect them that they may put forth an authoritative *directing* or *restrictive* influence, the one upon the other, is to be regarded as not the best for human interests. It is a condition of things which enlightened freemen, both as civilians and Christians, will endeavor most sedulously, and as far as practicable, to avoid; Still, as we said, the two co-exist. They will, of necessity, influence each other, and each needs the other's aid. The State cannot exist without religion; neither can the church do without the civil government.

“Utterly repudiating, then, all authoritative control on either side, but admitting their mutual need of each other, in some sense and degree, and laying aside for the time what may be the duty of the church toward its fellow existence, it becomes a nice but very important question, *when, how, and how far may the State seek its own vital interests by protecting and enabling Christianity?* That is, how far may a free people, while acknowledging power in the majority, and granting to individuals the greatest amount of liberty which is consistent with the general welfare, seek their social benefit by protecting and cherishing religious agencies and Christian morality?”

“This we said, is a practical question. The boundaries, with us, have not been defined. It might not be wise to attempt, authoritatively and minutely, to define them. But there are great principles, now fluctuating, which may and should be settled in the public mind. We are practising on the subject every day. It is pressing upon us more and more. The administration of the laws against vice and immorality, for the protection of the Sabbath, and of the laws for the education of the masses of our children; and the romantic efforts to repeal, to modify, and to extend our laws for their benefit; and the influx of strangers to our shores—Mormons, Chinamen, rationalists—unbelievers and fanatics of every grade—all give a pressing practical importance to this question.”

We agree with much of this; we accept gladly its intelligent and frank admission that there must be some understanding between the Church and the State, if both are to answer well their right ends. We also repudiate, with an earnestness no less than the “Banner,” the doctrine that the Church is to rule the State, or the State to exercise an authoritative control over the Church. Any union in such principles we also “decry.” But on what ground does the “Banner” assert that in *this particular* the arrangements established by God himself, under the Old Testament, were “not intended to be permanent?” Has God ever said so? Ceremonial laws, indeed, were temporary, but we find every reason to assent to the principle as laid down by Stuart, of Andover, that “All (in the Old Testament,) that is founded in the perpetual relations of men to God, to each other, and to themselves, and which is the subject of prescription, command, or instruction on the part of Heaven, is permanent.” Can the “Banner” adduce any scriptural argument to show that the principle of the mutual acknowledgment and right support of each other, on the part of the two grand beneficent institutions—the Church and the State—is not to be regarded now as the will of God? It can find none. There is none. But much on the other side. Prophecy points to a time when the nations, reformed and Christianized, shall “bring gifts and presents”—when “kings (civil magistrates,) shall be nursing fathers to the church.”

But, it may be that we do the “Banner” injustice, that it does admit this much, but regards the Mosaic system as one in which the Church was subject to the State; hence its word “*pupilage*.” If so, it is in error. The Church had then its laws, its officers, its institutions, and its independent administration. God established all of these, and in the ordinary management of affairs the office holders of the Church had but to keep their eye upon the Divine precept.

This article is seasonable. The “Banner” has in view a great principle. The question should be discussed. There is great need of it, for to an alarming extent infidelity has come to be a ruling principle in political affairs. Let the subject be investigated, and it will be found that the views of our reforming ancestors were not so wide of the mark as an age so largely secular and carnal as ours has been in the habit of thinking. They knew from the

Bible, and from their own bitter experience, how to deal with these matters better than their children, who have "entered into their labours."

VIRGINIA.—ITS MIXED SLAVE POPULATION.

The "Richmond Enquirer," speaking of an application lately made to one of the Courts of this State, by two brothers, for the benefit of a law which declares "that persons with less than one-fourth negro blood shall be considered white persons," uses the following language:

"The law and circumstances under which this application was made, would free one fourth of the slaves of the commonwealth and lead to interminable difficulties on the subject. One-tenth negro blood would be little enough to place a negro upon the footing of a white person."

One-fourth of the slaves in Virginia have *less* than a quarter of negro blood! No news this, indeed, to travellers there, or to well-informed persons anywhere, but worthy of being recorded, notwithstanding, as coming from so high an authority. We remark, 1. If a fourth part of Virginia slaves have *less* than the above amount of negro blood, how many have but one-half? It is safe to say, at least the one half of them! And then, 2. What are we to think of Virginia decency and morals?—for all these mulattos are, of course, illegitimate! A fine state of society that, in a state where there are about 200,000 unlawful children of white men by coloured mothers! We might say more, for there are about 500,000 slaves in this State. But the lowest calculation gives one of these white-blooded slaves for about every four, or at most five, white inhabitants, including men, women and children. Hence, 3. What hypocrisy is it for these Southern gentlemen, and their still worse Northern apologists, to raise an outcry against emancipation as though it would lead to amalgamation. Amalgamation, indeed! It is going on now at a rate that could hardly be exceeded. Hence, 4. Give them time enough, and the planters will emancipate their own slaves by turning them in a few generations into white people. But what ineffable iniquity and baseness is in this slave system, leaving, as it does, millions of females without protection against the passions of the oppressor! The Lord will avenge it.

ALABAMA.—PROPOSED CHANGES IN SLAVE LAWS.

The Governor of Alabama, in a late message, makes some important concessions, and some remarkable suggestions in regard to the slave code of that State. We quote the passage:

"The code very properly provides that slave children of tender years shall, at judicial, and some other sales, be offered with their mothers, where the defendant in execution, &c., is the owner both of the mother and children; and that at such sales slaves must be offered, and, if practicable, sold in families. But it is allowable for either of the parties in interest to *impair, to a great extent*, these very salutary enactments. These provisions, in my judgment, should be absolute, at least as it respects mothers and children of ten years of age and under, and husband and wife, *where the latter relation is admitted by the owner of the slaves*. These are relations which *moral duty* requires us to respect, and it can be no violation of policy to conform municipal law to *good morals*. It is universally

conceded that slaves are reasonable beings—with the moral feelings, it is true, often obtuse, but susceptible of improvement. The husband and wife generally cherish affection for each other, and the mutual attachment of mother and child is usually *strong*. The mother is not always a wise counsellor, but she must be presumed to be the most *constant* and *sincere* the child has. Let, then, the latter enjoy this parental oversight during childhood, that it may be the better prepared, by *good principles* and *industrious habits*, to act its part afterwards.

“The propriety of exempting slaves from execution, either to a partial, or unlimited extent, is a question of expediency merely. An excess of credit is certainly a great evil in this State, often prejudicial to the interest of the debtor, occasionally so to the creditor—injurious to public morals, and productive of much suffering in families. So far, then, as such a measure may affect credit, it is not very objectionable. It is entirely easy for the owner of slaves or other property, to withdraw it from liability to creditors, by a gift made in good faith to his wife or children when he was free from debt, though he afterwards retain possession and become indebted. Notwithstanding such a gift, the donor is usually permitted to enjoy a portion of the income derived from the property, if necessary to his personal support. The purchase of an exemption of slaves from execution, by causing their names to be registered with the probate judge, will but substantially effect the same purpose, and is certainly not more prejudicial to credit and the rights of creditors.”

1. This acknowledges, by fair implication, the frequent separation of families even in that State, where the laws partially forbid it. 2. It concedes to the slave “strong” parental and conjugal attachment. How great, then, the wretchedness that must result from the rending of ties between mothers and children—husbands and wives! 3. It allows the moral obligation of the conjugal relation among slaves,—not only the parties, but the slaveholder also is bound to regard the sacredness of the marriage tie. This is a great deal for the Governor of a slave state to admit—however plain it may be to the members of all free and truly civilized communities. Still we are glad to see even so small evidence of a disposition to bring moral law to bear upon this part of the slave code. If the husband has a right to his own wife, perhaps this Governor may come to see, some time or other, that he has a right to himself; and if the slave mother is the child’s most constant and sincere counsellor in the formation of industrious habits and good principles, he may possibly imagine, in time, that the husband and the wife together may be the best hands, after all, to be intrusted with *all* the details of family management. 4. It ill becomes the Governor to speak of “obtuseness of moral feelings,” when he can coolly speak of the marriage relation between slaves as of no moment unless admitted by the owner of the slaves. Can the slave owner modify God’s institutions? 5. This whole scheme is not so benevolent as it appears on its face. It has been a good deal discussed of late, and it is a project to enlist a greater number in the support of slavery by enabling a comparatively poor man to hold slaves without fear of losing them by forced sales. Still, let them go on. They will be taken in their own craft. 6. We see, in all this, good evidence that anti-slavery discussion and agitation is making itself deeply felt in the South.

[From the *Evangelical Repository*.]

A WOMAN TRIED AND CONVICTED OF TEACHING A COLOURED SCHOOL.

Mrs. Margaret Douglas was tried at Norfolk last week for violating the laws of Virginia, by teaching coloured children to read and write. Mrs. D. and her daughter kept a school in Norfolk, and when arrested had eighteen or twenty coloured children under their tuition. They were both indicted for the offence, but the daughter, it is said, subsequently fled to New York. The lady defended herself in court, and examined several prominent and respectable witnesses, members of the church, for the purpose of showing that the practice of teaching blacks had been sanctioned by the customs of the members of the different churches in the city in having Sunday schools for that purpose. It did not appear from the evidence of any of the gentlemen called upon by Mrs. Douglas that they had actually seen negroes taught *from books* in any of the Sunday schools of the city, but the fact, as stated by them, that nearly all the negroes attending the Sunday schools *could read*, gave rise, the Norfolk papers say, to a "violent suspicion" that many of the citizens of that place "had been guilty of as flagrant a violation of the law as could be imputed to Mrs. Douglas and her daughter." The lady admitted the truth of what was charged against her, but denied that she knew she was violating any law. The jury on Friday found the defendant guilty, and fined her *one dollar!* The judge, in passing sentence, according to the statute, will condemn her to imprisonment for not less than six months!

We have transferred the above from the Philadelphia *Ledger* of November 29th. As this paper has never been, as far as we are aware, suspected of being anti-slavery in its character, we presume the statements it contains will not be regarded as in the least exaggerated. And what are we to think of such an occurrence? Reader, where are we? Do we live in a Christian land? Is it so that a benevolent lady has made herself liable to "imprisonment for not less than six months" for teaching, not slaves, but coloured children, the art of reading, and this too in a professedly Christian land, and under a republican government? We all know the excitement that has been awakened, from one end of the country to the other, by the arrest and incarceration of the Madiai and Miss Cunningham. But in what respect is Miss Douglas' crime greater than theirs? And yet we profess to be protestant Christians, and model republicans! But what will the press say—what will even the religious press say? Will the *New York Observer* or the *Presbyterian*, that have been endeavouring to hold up Mrs. Stowe to the indignation of the country for trying to enlist the sympathies of the friends of humanity throughout the world in behalf of the down-trodden slave,—will *they* now show their patriotism by holding up to the reprobation of their readers these Virginians who, by this barbarous act, have exposed the country to the contempt and hissing of every civilized nation on the face of the earth? Both these papers have been (and justly so) loud in their denunciations against the outrage that was committed upon the Madiai, and also upon Miss Cunningham, by the papal governments of Europe. What have they to say in reference to this still more flagrant outrage—more flagrant because committed among a protestant people, and under a republican government? Alas! we look for nothing of the kind! There may indeed be a cold expression of disapprobation, although even that is scarcely to be expected, such is the paralyzing and corrupting influence of the foul system of American slavery upon even the religious press of the country.

Our brethren of the General Assembly, at their last meeting, appointed a committee to correspond with our government at Washing-

ton, with the view of getting the government to do what it can, consistently with the laws of nations, to secure to American citizens the rights of conscience when in foreign countries where their rights are not recognised. Judge Grier is a member of that committee! the man who has distinguished himself perhaps more than all others in advocating the interests of the slave power. Our readers doubtless know something of his official character in reference to this dark and bloody institution. The most of them have, perhaps, read his decision in the Wilkesbarre case, in which he takes occasion not only to acquit the transactors in that savage and brutal affair, that almost outdoes in atrocity any of the bloody deeds of Haynau, but even seems to find fault with them for not having been sufficiently rigorous in the execution of the law. This is one of the members of the committee before referred to!

If we were to be a member of the next General Assembly, we would feel disposed to suggest to the Assembly the propriety of referring to this committee the case of this woman and her pupils. For aught we know, she and some of her scholars are members of the Presbyterian church of that city. At all events, this lady, as she is a *white* woman, is a citizen of the United States, whatever may be said of her scholars; and we think it would be just as appropriate for this venerable assembly to intercede with the government of the United States to secure to all its citizens the right of teaching human beings to read the language of their country as to negotiate with foreign governments with the view of granting to our citizens, when travelling abroad, the right of reading and distributing Bibles and tracts, the crimes for which the Madiai and Miss Cunningham were imprisoned. We wonder what sort of a report Judge Grier would bring into the assembly on such a case as the one that has elicited these remarks.

How utterly ridiculous and preposterous the action of this assembly, on the subject of toleration, must appear to the functionaries of foreign countries, who have any acquaintance with the state of things in our own country! It is not easy to conceive how the government of the United States could have the effrontery to negotiate with foreign powers on such a subject, while American ladies are "condemned to imprisonment for not less than six months" for no other offence than that of teaching a few coloured people to read! The members of this committee may therefore, we think, spare themselves the trouble of bringing in any reports on the subject. All their efforts with the government that can tolerate the existence of such laws as those by which Mrs. Douglas has been condemned, will not be likely to avail much. But this is not all: we think that propositions, such as the one contemplated, presented to the despotic courts of Europe, would be likely to meet with the indignant reply, *Look at home*.

THIRD CONGREGATION, PHILADELPHIA—INSTALLATION.

On Thursday evening, December 8th, Rev. A. M. Milligan was installed in the pastoral charge of the third congregation, Philadelphia, by a commission of the Philadelphia Presbytery. J. M. Willson delivered a discourse from Col. i. 28. "Whom we preach," deducing from these words, taken in their connexion with the passage in which they are found, the following doctrine, That the minis-

try are to preach Christ, I. Fully. II. Faithfully. III. Humbly. I. Fully.—As the only Saviour. 2.—As the Head of all moral dominion, and 3.—As Lord of the Kingdom of Providence. II. Faithfully. 1.—Because the ministry is a sacred trust. 2.—In view of the high issues depending. 3.—Out of regard to the character and influence of the ministry itself, and 4.—Because to such the reward is furnished. III. Humbly. 1.—In view of their own unworthiness to be employed in a such a work. 2.—Because they are but instruments. 3.—They are absolutely dependent, and 4.—Because humility is an important collateral means of usefulness.

The usual queries were then propounded, and satisfactorily answered, when the pastor elect was, by prayer, installed in the name of the church's exalted Head, as the pastor of the congregation. The charge was given to the pastor by J. M. Willson, and to the people by S. O. Wylie.

The services were waited upon by a large and attentive audience, and all seemed gratified at the highly auspicious circumstances attending this installation. It is now five years since the first sermon was preached by a Reformed Presbyterian in that section of the city; not quite three years since the organization of the congregation, and about two since the erection of a house of worship was commenced. Our most sanguine anticipations have been more than realized, and we have good reason to expect, with God's blessing upon stated pastoral labours, an increased, and still growing influence and happiness.

[For the Covenanter.]

PRESBYTERY OF THE LAKES.—ORDINATIONS AND INSTALLATIONS.

On Friday the 11th of Nov., J. S. T. Milligan was ordained and installed to the pastoral charge of the congregations of Southfield and Bloomfield, Mich. Also, on the same day, two elders and three deacons were, by prayer and imposition of hands, ordained and installed in Southfield.

On the following Sabbath the sacrament of the Supper was dispensed in the congregation.

On the 3d of Dec., inst., a congregation was organized, by appointment of the Presbytery of the Lakes, in Rushsylvania, some few miles from Miami church. Two elders and two deacons were ordained and installed. Also, on the same day, a call was moderated for Mr. J. R. W. Sloane.

TROUBLES.—Sometimes we may compare the troubles which we have to undergo in the course of a year to a great bundle of fagots too large for us to lift. But God does not require us to carry the whole burden at once; he mercifully unties the bundle, and gives us first one stick which we are to carry to-day, and then another, which we are to carry to-morrow, and so on. This we might easily manage, if we would only take the burden appointed for us to carry each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

THE BLIND BOY.

It was a blessed summer's day;
The flowers bloomed, the air was mild,
The little birds poured forth their lay,
And every thing in nature smiled.

In pleasant thought I wandered on
Beneath the deep wood's simple shade,
Till, suddenly, I came upon
Two children who had thither strayed.

Just at an aged beech tree's foot
A little boy and girl reclined;
His hand in hers he gently put—
And then I saw the boy was blind.

The children knew not I was near—
A tree concealed me from their view—
But all they said I well could hear;
And I could see all they might do.

"Dear Mary," said the poor blind boy,
"That little bird sings very long;
So do you see him in his joy,
And is he pretty as his song?"

"Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree."
The poor boy sighed, and gently said;
"Sister, I wish that I could see!

"The flowers, you say, are very fair,
And bright green leaves are on the trees,
And pretty birds are singing there;
How beautiful for one who sees!

"Yet I the fragrant flower can smell,
And I can feel the green leaf's shade,
And I can hear the notes that swell
From those dear birds that God has made.

"So, sister, God to me is kind,
Though sight, alas! he has not given;
But tell me, are there any blind
Among the children up in heaven?"

"No, dearest Edward, there all see;
But why ask me a thing so odd?"
"O, Mary, he's so good to me,
I thought I'd like to look at God!"

Ere long, disease his hand had laid
On that dear boy, so meek and mild;
His widowed mother wept and prayed
That God would spare her sightless child.

He felt her warm tears on his face,
And said, "O, never weep for me;
I'm going to a bright, bright place,
Where, Mary says, I God shall see.

"And you'll come there, dear mother, too;
But, mother dear, when you come there,
Tell Edward, mother, that 'tis you—
You know I never saw you here!"

He spoke no more, but sweetly smiled,
Until the final blow was given;
When God took up that poor blind child,
And opened first his eyes—in heaven.

[Selected.]

AFFAIRS ABROAD.

Turkey.—That the war has begun between Turkey and Russia, we know; but at this date, (Dec. 15,) accurate *details* of battles and skirmishes are much wanting. In Asia, where the Turks are fighting, in connexion with Schamyl and his followers, they have been decidedly successful—having beaten a large Russian army. On the Danube, their success has not been so decided. Two battles appear to have been fought—one, certainly, at Oltenitza, a town on the north bank of the Danube, in Wallachia, nearly north of Shumla, and lying near the junction of the Argish with the Danube. The Russians having assailed the Turkish fortifications here—Nov. 3, 4—were driven off, and compelled to withdraw to Bucharest, some forty miles to the north-west, and the capital of Wallachia. Another battle was fought somewhere about Kalafat, opposite Widdin, some two hundred miles west of Oltenitza. In this, also, the Turks were successful. At the last accounts, however, they had mostly retired behind the Danube, awaiting reinforcements, and military operations were lingering.

The Russians are bringing up additional troops. Prince Gortschakoff commands the Russians. If the season admits, the war will be carried on with the utmost fury. The hostility is personal, as well as national, between the combatants.

It is reported that England and France have formed a treaty, in which they have made positive arrangements for furnishing aid, on a large scale, to Turkey.

As every thing relative to the Ottoman empire is now of interest, we append some facts respecting its internal condition. And,

1st. *Education, &c.* The Boston Atlas quotes the following from a late English work:

"In 1846 a council was formed by imperial decree, for the management of all questions of public instruction, and the supervision of the new university. The state of the primary schools under their charge is of the most satisfactory description. Elementary instruction in Turkey is not only free, but *obligatory!* The law requires every citizen, as soon as his sons and daughters have reached their sixth year, to inscribe his name in the books of one of the public schools, unless he can prove his means of educating them at home. In Constantinople, the most recent report shows the existence of 396 free schools, frequented by 22,700 children of both sexes. After five years passed in one of these schools, the pupil can enter a secondary school, where instruction on all points is also gratuitous. There are now six of these schools, with about a thousand pupils. There is also a high school for young men intended to fill public appointments, a college founded with the same view, a normal school for the education of professors, the imperial college of medicine, a military, a naval, and an agricultural school. The Sultan is himself the superintendent of these schools, and visits in person at their examinations. The pupils are said to be devotedly attached to him. The public libraries of Constantinople contain 80,000 volumes. During the reign of the present Sultan, protection and toleration have been extended to all religions. Christians have been permitted to take their position among the servants of the state, and to share in the administration of public affairs; some have been attached even to important embassies. Old abuses in levying taxes have been done away with; monopolies have been abolished. A national bank has been established, and is now in successful operation. Railways are in course of construction. Polygamy is on the decrease: slavery has been suppressed."

2d. *Symptoms of Dissolution.* An intelligent writer in the Edinburgh Review says that there are causes at work which will certainly issue in the breaking up of the Ottoman empire. We give a few extracts:

"The East presents to our view that state of uneasiness which, in the life of nations, is the symptom of an approaching crisis. There are, moreover, powerful and unmistakable signs that the irruption is not far distant. The *gradual decay* of Mahometanism shows itself from two sides—the religious and the national. In the religious, the tendency is to get rid of all the Semitic and Arabic elements which are incorporated into Mahometanism, and to establish an abstract and pure Theism. Already the Persian Shiis have taken that direction, by rejecting the Sunna—the traditions—and disavowing the successors of Mahomet. Many independent Tartar tribes have done the same. The most curious instance of this tendency are the sect of Wehabites, whose numbers are daily increasing in Mahomet's own country, the very heart of Arabia. During Ibrahim Pasha's expedition in the Nejd, they were able, successfully, to oppose him with an army of 60,000 men, pillaging and dispersing several caravans of pilgrims on their way to Mecca. Their principle is, to reject all tradition, disbelieving in Mahomet's mission as prophetic, and adhering strictly to the unity of God. It is a remarkable and interesting circumstance, that these reformers belong almost exclusively to the pure Arab tribes, which were the first champions of Mahometanism, and which, of all the Eastern races, have the greatest vitality and energy. Moreover, that strong, although imperfect, feeling of independence which they have cherished through good and evil fortune, contains the germs of further development.

"In addition to this religious movement, there is also a national one, tending to the dissolution of Mahometanism. Until recently, this had only a negative operation, Mahometanism gradually ceasing to be the one focus of the Eastern races, in which all their differences had been, if not absorbed, at least neutralized. Now many of the Eastern races begin to feel an obscure longing after a separate national existence. This feeling expresses itself more in dissatisfaction with their present condition, than in any clearly defined struggle after a definite object. The effect of this is manifested in a growing animosity among the different races, tending to draw a line of demarkation between them, and to produce different characteristic features in each.

“Although this fermentation has not yet worked long enough to produce great results, its operations may be distinctly traced, especially in those races which are brought into daily contact: we refer to the Turks and the Arabs. At first, Mahometanism sunk all differences between the conquerors and the conquered; now the contrast between them grows every day stronger. So long as Mahometanism was the all-uniting, all-growing spirit, there were wars for supremacy among the rulers, but no hatred of races. Hatred of races is, however, now growing out of the feeling of animosity, and jealousy rankles in the breasts of Turks and Arabs.

“Separate nationalities must grow out of such a state of things, and with them a conscious feeling of their individual existence, apart from a common Orientalism. All new regulations of the government are accepted with the greatest reluctance and distrust, and are resisted as long as possible.”

The conclusion to which this writer comes, is—to express it in the language of Daniel—that this empire will “die without hands.”

France.—The Protestants of France are, in some respects, in a precarious condition. At one time, the government appeared to be entirely under ultra-montane influence, and, of course, openly hostile to evangelizing efforts. Difficulties were thrown in the way of the friends of the gospel by the subordinate authorities, and redress was difficult or impossible. A letter addressed to the English Evangelical Alliance says:

“Never were we more in need of the sympathies, prayers, and support of our friends. You are well acquainted with our difficulties. Evangelical chapels shut in three of our missionary stations; private family meetings declared to be unlawful by the decisions of the tribunals; our schools interdicted on a large scale; liberty of conscience, the right to evangelize, trampled upon: such is our situation. In a month, probably, these questions will be decided by the Supreme Court of Judicature, (la Cour de Cassation.) When its decision is known, if it be unfavourable, as we expect it will, we shall make a direct application to the Emperor; and then . . . we shall appeal from Cæsar to God, that is to say, we shall continue to evangelize, confiding in God’s protection. Happy shall we be, if we are called upon to suffer something for Christ’s sake. We live in serious and solemn times. Let our friends pray for us, and with us! But the blessings keep pace with the difficulties. The spiritual work goes on in the most encouraging manner; in the centres of evangelization, where attacks are making upon it, souls are turning to God. Never was the Bible more abundantly circulated; never were the tracts more universally distributed and read. The circumstances of the times, the discouragements of many, the scandalous proceedings of the Catholic reaction, prepare the soil for the divine seed. The fury of our adversaries bears witness to the success of our work. Our success is daily denounced to the authorities by the Catholic newspapers. The Catholic party tried to employ one of our means of evangelization, by instituting a kind of colporteur work of their own, but the attempt was rather unsuccessful. It is especially by insults and calumnies that Popery exerts itself against us.”

Of late the tendencies of the government are less decidedly Jesuitical. The following is good news:

“The Bible is now a stamped book in France. The recent measures of Napoleon, intended to bring hawkers of books and pamphlets more completely under the control of the central administration, have unexpectedly, and to the great chagrin of the ultra-montane party, operated in favour of religious liberty. The tolerance of all religions, established in 1789, and now indissolubly incorporated with the law of France, is a principle not yet completely engrafted upon the manners of the people. In many provincial districts, the local authorities are as bigoted as the Spaniards, who refuse to bury Protestants, or the Tuscan persecutors of the Madiai and Miss Cunningham. In those parts of France, it has hitherto been practically impossible to disseminate Protestant Bibles, because the hawkers, who alone supply the majority of country people with books, know very well that the sale of them would, under one pretext or another, entail the loss of their license. But now that a Government stamp is affixed to every publication, before it can be law-

fully sold by the hawkers, they have nothing to fear, so long as they sell nothing unstamped. The Government mark is a conclusive certificate, and, it being impossible for the government to stigmatize the Bible as a bad book, Protestant Bibles are now selling freely in priest-ridden Brittany, and many other places where such things were scarcely known."

Switzerland.—A correspondent of the Presbyterian furnishes some interesting statements regarding some late movements in Geneva. An election has just taken place in that canton, which has resulted, to the great joy of the evangelical Protestants, in the complete overthrow of the late government. It seems to be a triumph over irreligion and Popery. This writer goes back a few years in his explanations.

"Before the year 1846, the government of the canton was entirely in the hands of the aristocratic party. Learning, dignity, and wealth swayed the councils of the country, and gave shape to its institutions. The faults of this government were those which generally belong to ultra-conservatism everywhere. It was the foe of progress—had little sympathy with the masses, and sought to concentrate all power in the hands of a particular class. Its virtues lay in its conservatism, (although it was quite too rigid,) in its high moral dignity—in its decided support of protestantism, and in the lofty character it secured for the educational institutions of Geneva, by the appointment of professors of erudition and celebrity. It was the influence of this government that preserved to Geneva its decided protestantism, and its wide-spread reputation as the seat of literature and education. But in 1846 this government was overthrown by a violent revolution, and was succeeded by that of the radicals. The principles of this party were just what their name indicates. They were levellers in the literal sense of the word. They were for sweeping away every thing old, and bringing in all things new. They proceeded at once to do away entirely with the old regime; and while many things have been done by them well, they have, in the excess of their democratic zeal, done many other things badly enough. Nobody but the aristocrats complained of their levelling the useless fortifications about the city, of their being the friends of railroads and steamboats, and of their stirring up the stagnant pool of a too rigid conservatism; but they went further than this. They contracted large debts, they gave the offices of government into incompetent hands, they licensed all sorts of circuses and puppet shows on the Sabbath, thus demoralizing the population; and sweeping away all the old honoured professors from the literary institutions, they put in men of their own radical principles—and you know that European radicalism is generally the foe of the Bible, and the associate of infidelity.

"These statements are enough to make you acquainted with the relative position of the two parties; but to these must be added the important fact that has given rise to the late violent struggle, and now to the overthrow of the late actual government. Its chief, Herr Fazy, sought popularity by courting the Roman Catholics, and so openly, that the protestant feeling was deeply aroused, great alarm excited, and the determination come to, to make a most vigorous effort to bring about a revolution. For this purpose a junction was effected between the conservatives and a disaffected portion of the radicals, and thus constituted, the two parties entered upon the present struggle. Whatever might have been the minor points of dispute, there is no question that it was in the main a struggle between Romanism and Protestantism. This was a distinct issue, and freely discussed on all sides. The canvass, as you may well imagine, was unusually active, and attended with the ordinary demonstrations. Yesterday the election took place in St. Peter's cathedral, where all the elections of the canton are held. The decision was made known this afternoon, and a crier sent round the city with a *drum*, to proclaim the success of the opposition.

"The above would be hardly worth my recording, or your reading, were it not a signal triumph of Protestantism over Romanism, and did it not show that the good city of Calvin has still some of the spirit of the old reformer left in her. Her protestant feeling has been aroused, and has caused a most signal overthrow of the one who presumed to tamper with her old enemy.

"Until between twenty and thirty years ago, there was scarcely a Romanist in the canton. Since that time, however, they have increased, so as to become not merely quite a significant weight in the scale of parties, but, as we have seen, quite a formidable party themselves. There is but too much probability that

henceforth the prominent issues at all elections will be directly between these two religious antagonists."

We cannot unite with the writer in regretting this. It has not occurred, he says, since Calvin's time. So much the worse. Protestants have yet to learn that they must take their religious principles to the polls, and, if necessary, rally directly under the banner of truth. Had they done this in Geneva, the Papal element would have found no place in their canton, for thirty years ago there was scarcely a papist to be found there. If Geneva becomes Popish, as some apprehend it may, the cause will be the faithlessness of Protestants.

Australia.—We were not aware that any Reformed Presbyterians were in Australia, until the following came to our notice. We find it in the Coleraine (Ireland) Chronicle, of Oct. 22d :

"In 1840, James Kilpatrick, a member of the Reformed Presbyterian Church at Drumbolg, left Ireland for Sydney. When he landed there he had just one sovereign, lent him by a kind friend. On this he commenced, and in 1852 he had 360 acres clear, a government sheep run 4 miles square, and now he has another farm of 600 acres. He has about 300 head of cattle, with pigs, poultry, and other sources of incipient wealth. It is proper to mention that he left this under pecuniary embarrassments; but, it gives me great pleasure to state, that, in a bill of exchange to his brothers, in 1852, he remitted a sum equal to cover all the demands, together with interest at 5 per cent. up till November last. Having paid his debts he built a little church on his farm, on the great leading road from Sydney to Melbourne and Adelaide, about 66 miles from the former town, at a place called Bargo or Swinden, near Pictou post-office. In that little church, the elder from Drumbolg keeps up a regular form of public social worship every Sabbath. He commences with prayer and praise, reads a portion of the Old Testament, and then a chapter of the New. He then reads a good sermon or lecture from some of the Scottish divines, and closes with prayer and praise. This house of worship is open to every orthodox minister, on his way to and from the interior of the country. The Rev. Mr. Smith, his former pastor, has received lately from him 27*l.* 10*s.*, towards defraying the expenses of outfit of a minister from the Synod here. Last year he sent 5*l.* for a similar object, and, in connexion with these sums, he sent 2*l.* 10*s.* to the Tract Society, and 10*l.* 19*s.* 10*d.* collections taken in the little church, to the Missionary Society of the Reformed Synod of Scotland. I might state, moreover, as an example to the young, his little daughter, Esther, who was baptized at Drumbolg, shortly before leaving home, had a cow of her own, the first article of property she possessed: this she sold, and sent the proceeds to the cause of missions, stating that she considered it her duty to give the first fruits to God himself, Prov. iii. 9, 10. I might add, that this friend has dedicated the tenth part of his gains to the God of the whole earth. From August, 1852, to same month '53, he put 300*l.* in the bank, and according to his vow he has sent 30*l.* to the missionary cause. Were all our Irish emigrants under the influence of such principles, and in the performance of such important duties, they would not only be an honour to their country, but a blessing to those nations where they sojourn."

Palestine.—Our readers may not be aware that the British and Prussian governments established some years ago a mission in Palestine, each reserving to itself the right of nominating alternately a bishop of Jerusalem. The present incumbent appears to be in earnest. A letter of this bishop, Gobat, contains the first information we have read of their doings or success. He says:

"The third Scripture reader, Michael, has been engaged for some time in the spring in visiting the low country, Ramlah, Lidd, and Jaffa; but there he found a strong opposition to the gospel, people afraid of one another and of their priests, did not dare to speak to him. He could, however, collect a few in some retired places, when he learned that a good number of persons are secretly reading the word of God. . . . Thus, latterly, two families belonging formerly to the Latins, were at once driven, or were rather thrown out of their dwellings, because they would not give up their Bibles to be burnt. When thus driven out of their

lodgings for the word of God's sake, which we endeavour to preach and to spread, it would be too cruel not to provide houses for them, although they may not yet have given proof of a thorough conversion of heart. I, therefore, generally pay house-rent for them, as long as they do well and need my help."

NOTICES OF BOOKS.

MEDITATIONS AND DISCOURSES ON THE GLORY OF CHRIST. In two Parts. I. In his person, office and grace; with the differences between faith and sight. Applied unto the use of them that believe. II. The spiritual decays. By John Owen, D. D. From a late London Edition. With a short account of the Author's Life. Wm. S. Young, 173 Race Street. 1853. Price, muslin, 63 cents, or \$6 00 per dozen.

This is the last work of the great John Owen. It was put to press while he was on his death bed. It contains his last and ripest thoughts on a subject which had long filled and exercised his mind and heart. It has ever been a favourite work of the devout and spiritual, and is eminently worthy of the high place which it has ever occupied in the esteem of the godly. What a theme! And how rich the treasures of knowledge and experience spread out upon it in this volume! Owen is, generally, prolix, but in this work this fault does not appear. It is clear, concise, scriptural, and, throughout, savoury with Christ's good ointments. We congratulate our readers that they have now an opportunity of obtaining a neat and cheap copy of these discourses, and particularly at this time, when so much is heard of the glory of wealth, of national power, of science, philosophy, and inventions, and so little—may we not say even in the pulpit?—of the glory of Him who alone is glorious—Jesus, God-man, Mediator, and Lord.

THE FIGURES AND SYMBOLS OF DIVINE INSPIRATION, AND THE METHOD OF LEARNING THEIR MEANING. By Rev. Edwin Ruthven McGregor, A.M. 18mo., pp. 190. E. French, 12 Bible House, Astor Place, New York, 1853.

The subject of this book has not received the amount of attention it deserves. Every writer on the prophetic scriptures, particularly, will, of course, incorporate with his expositions some discussions in reference to the figures or symbols in which many of them are conveyed. And, occasionally, a more laboured attempt has been made to lay down the laws of symbolism. Still, we have no work that fully answers the description of the one before us. That this supplies the deficiency, we are not quite prepared to say. We think the author scarcely does justice to what he denominates the "spiritual" mode of interpretation. It is very plain that we have in the New Testament a number of instances where the title Jew is so applied as to mean the true people of God. And that Zion, and the Lord's house do signify the church. Indeed it is expressly asserted (Rom. ii. 29,) that "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly." And again, (Gal. iii. 7.) "Know ye, therefore, that they which are of faith, the same are the children of Abraham." (Gal. iii. 29,) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." To these we add, (chap. iv. 28,) "Now we, brethren, (meaning believers, as the epistle is addressed to the Gentiles,) as Isaac was, are the children of promise." These texts do certainly seem to warrant the application of the term Jew, or Israel, to Gentile converts, and in Heb. ii. 22, Paul reckons among the privileges of the New Testament saints

that they "are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem," which he styles, (Gal. iv. 26,) "the mother of us all."

These passages are enough to show,—and we may add 1 Pet. ii. 8,—that what is called the spiritual interpretation of Old Testament texts has some ground to stand on. The author should, we think, modify this part of his book somewhat.

However, in regard to the nature of symbols, and the laws to be observed in their interpretation, this book is valuable. It embodies, as stated in the preface, the substance of all Mr. Lord's investigations, with some additions, and will well repay perusal, and may be even studied to advantage; only let it be done with the fact in view that it bears very directly upon what is styled the literal mode of interpreting the prophecies. We are glad to see an effort to attain distinct and well grounded views of the prophetic language of the Bible.

O B I T U A R Y .

ANDREW SYMINGTON, D. D. PAISLEY.

[We think it due to our readers, as well as to the memory of the late Professor Symington, to transfer to our pages the following sketch of his life and labours, which appeared in the "Scottish Guardian" soon after his lamented decease. It is obviously the production of one well acquainted with his whole career, and fitted by the warmth of his esteem and veneration to do justice to his character. We regret the less the brief and hurried notice which appeared in our last number, that we have it in our power to supplement it with so interesting a memorial as the following.]—*Scottish Presb.*

We have already announced to our readers the somewhat unexpected demise of this good man and able divine. His name, however, has been so often before the public in various walks of usefulness and duty, that a more extended notice will be felt due to his memory, and will be prized by multitudes to whom he was endeared by the genial kindness of his disposition, his unspotted character, and his long course of eminent services in the cause of his Divine Master.

He was born in Paisley during the month of June, 1785, and must have been past the 68th year of his age when he died. His father, a godly merchant in his native town, gave him an education for the Christian ministry. After an attendance for four years in Paisley Grammar School, where he generally stood at the head of his class, he entered the University of Glasgow, and carried off the first honours in several classes—in the higher mathematics, in natural philosophy, and in divinity. He took the degree of A.M. in 1803. No sooner had he obtained license in the Reformed Presbyterian Church, than at least four congregations, in admiration of his abilities as a preacher, competed in the presentation of a call to him. Having decided in favour of the call from the congregation in his native town, he received ordination in 1809. His congregation consisted of a few members recently disjoined from a neighbouring charge, but soon grew to strength under his fostering care. The entire debt—which originally was by no means small—contracted by them in the purchase of ground, and in the erection of a church and manse, was extinguished some years before his death; and he left behind him his congregation in deep grief at the loss of their pastor, but in a condition of strength and prosperity, mainly owing, under God, to the spiritual depth, scriptural simplicity, and Christian pathos of his ministrations, his spreading reputation for theological learning and attainments, the promptitude and constancy of his sympathies with the afflicted, and his conduct uniformly so becoming as to put the tongue of calumny at defiance. And his congregation, it should be added, were worthy of such a pastor—a model of dutifulness and affection to him—not merely consenting, for the general benefit of the Church, to give him up during two months of the year, after he became professor, but when his infirmities increased, relieving him for weeks from the labours of the pulpit, and sometimes putting means at his command to go elsewhere in quest of health and recreation.

In the year 1820, he was appointed Professor of Theology in the Church to which he belonged. Coming to the office in the full vigour of his life, he devoted himself to it with useful enthusiasm, while his invariable prudence and mature judgment gave dignity and grace to the discharge of his official duties. He moved among his students in a spirit of paternal benignity,—watching their character, as well as instructing their minds, noting their progress, taking a warm interest in all that concerned them, giving advice as to their defects, and encouragement when it was needed, so that in entering the Hall, they soon learned that they had found in him their best friend, as well as a beloved professor. While every denomination in the country has been affected with divisions, the Reformed Presbyterian Church has remained singularly free from them, and this unity must in some measure be attributed to the spirit of brotherhood diffused amongst its rising ministry by their professor, and to that warmth of holy affection by which he transformed the Hall into a family of brethren. With few exceptions, all the ministers of the body have been students under his care—not to speak of a large proportion of the ministers of the same denomination in Ireland, and several in America and other countries. They derived benefit from his sound and able prelections; they derived more from the living Christianity embodied in his character, and with which his whole life before them was instinct. During the session, few men could be more busy, as he taught all the branches of theological education, perused all the exercises of the students, met with them several hours in the course of the day, and held besides devotional meetings with them for the cultivation of personal godliness. His lectures, always solid and useful, rose occasionally into a strain of devout eloquence, and were distinguished by what, after all, is the highest department of theology,—the department in which our Howes and Owens found scope for their powers and resources, and immensely more important than the husks of controversy and criticism—the defective exhibition of Divine truth in its relation to the state and conscience of the sinner, and to the experience of the Christian.

In the course of his ministry he became known to the religious community by public sermons in behalf of important charities and societies. Several of them have been published,—always, however, at the urgent request of those by whom they were heard; for whether or not we are to ascribe it to extreme diffidence and the singular modesty of his nature, he seems never to have entered upon authorship except under pressing solicitation. These discourses took a wide range, from able defences of cardinal doctrines in the Christian system, to sermons addressed with a winning tenderness to youth and children. They all contain felicitous passages, giving proof, as competent authorities have remarked, of a vein of genius in his thinking. But it may be questioned if his printed sermons, with one or two notable exceptions, ever attained the height of effective utterance, which he sometimes reached when he was unembarrassed with the uncongenial publicities of a special occasion. His rare command of language, his thorough mastery of truth and Scripture, the frankness of a warm and open heart, and a memory uncommonly retentive, and habits of observation directed constantly on men and things, enabled him in his happier moments, when he kindled in a discourse, to produce an effect far beyond any mere trick of oratory. A commanding figure, expressive countenance, and rich voice, contributed to the effect, while the copious unction that enriched all his discourses seldom failed to minister to the spiritual quickening of his audience.

In 1811, he was united in marriage to Miss Jane Stevenson. The union was in all respects a happy one, but his domestic life was soon clouded by a succession of trials, which, beginning with the death of two children in 1812, kept him in the house of mourning, till, in 1837, eight children, together with the mother, lay interred in the small burying-place attached to his church and manse. To the end of his days, indeed, his faith was tried with similar causes of domestic and parental anxiety.

His character has long ere this been so established, and his attainments so well known, that various tokens of public confidence and esteem were bestowed on him. He received the degree of Doctor of Divinity from the Western University of Pennsylvania in 1831, and in 1840, the University of Glasgow conferred the same honour on its distinguished alumnus. In his own denomination, he made himself useful by assiduous efforts in the cause of Christ, and grew in esteem as he grew in years. He was so unselfish, so unpresuming, and so free from the least taint of guile and malice, that beyond the circle of his own church, wherever he was best known, he was most loved. Besides preparing a Guide for Social Worship, a Book of Discipline, and similar documents at the request of his Synod, he com-

posed a new doctrinal Testimony in adaptation to the existing state of the Church and of theology—a task executed with his accustomed tact and ability, and in such a way as to cement and consolidate his denomination into peculiar harmony in sentiment and principle. He was an instance of faithfulness in combination with love; for, while no man was more attached to his denominational convictions, he never in his long life was embroiled in a personal controversy, but lived on terms of perfect friendship with his brethren in other churches. He entered with his whole heart into the Evangelical Alliance at its commencement, and was the life and soul of many a happy meeting of its members in the division to which he belonged. Whether taking part in the business of his own Church, or joining, as he was always forward to do, in any public movement for the interests of truth and righteousness, he evinced, besides an inbred and delicate courtesy of nature, such a warmth and honesty of Christian love, as, blending with the firm principles of the man, gave to his whole bearing a dignity that was truly apostolic.

It was difficult for him to resist any call to preach the gospel. He had to preach for many years during the session of the Hall every Sabbath. Arrangements were latterly made to relieve him from this unjustifiable burden, but even then, in spite of his labours as a professor, and during the last years of his life, when a painful infirmity frequently prostrated him for hours, rather than allow a congregation to want the gospel, he would hasten to it if at all within his reach, so that he could be back in sufficient time for his professional studies on the Monday. The last sermon he thus preached was in supplying a congregation in Kilmarnock, with which, under its peculiar trials, he felt a deep sympathy. The discourse he delivered on that occasion evinces his care and tact in suiting himself to the circumstances of a congregation. Referring to the recent death of their pastor, he lectured on what—to use his own graphic phrase—he termed Christ's "unique and all-wonderful farewell," (Mat. xxviii. 18, 20;) and exhorting them to pray that another pastor might be supplied to them, he discoursed on Luke x. 2. How singularly apposite both themes to his own coming death! On Saturday fortnight he slipped his foot on leaving a carriage in the railway, at the Paisley station, and fell with all his weight, so that his leg struck on the edge of the landing place. He bled profusely, but the accident excited no immediate alarm. All the following week he lectured to his students in his dining room, evidently with some degree of pain, and under the fatigue consequent upon want of sleep. On Monday, he was relieved of his duties by his brother, Dr. Symington of this city, and on Tuesday morning, at his usual early hour of half-past seven, A.M., he again gave a lecture to his students. But his work was done. The effort, as his friends, who had urged him to dismiss the Hall at once, had feared, proved too much for him. He sank rapidly all the remainder of Tuesday under some species of fever, whether resulting or not from the injuries he had sustained, it is difficult to say. On Wednesday he was no better, uttering in moments of unconsciousness expressions which showed his mind to be brooding on the duties of the Hall and the interests of the students. On Thursday, he was able to recognise the members of his family, but for some time before his death he appeared to be in a deep slumber, till in the end, without sigh or struggle, so peacefully that there was no indication of death but the stoppage of pulse and breath, his spirit passed into the presence of his God.

He has left six children to deplore his loss, but rich in the memory of parental worth, and in the legacy of his stirring example. Men of greater ability and learning have preceded him within these few years to the grave, or may have been left behind him, but to the extent in which he was known, few have been more successful in commending the gospel to acceptance by their life and character. No man had deeper views of sin; no man humbler views of himself as a sinner to be plucked from the burning only through the grace of God. But of how few can it be said, as with perfect justice it may be said of him, making due allowance for human frailty, that there is not an action of his life, the remembrance of which his friends would wish buried in the grave along with him. His best monument is his own stainless name—with the inscription so conspicuous in it, "The simplicity that is in Christ."

THE LAST DAYS OF DR. A. SYMINGTON.

This naturally enough leads me to speak of his last days, and of that solemn and affecting event which fell upon us all with such a stunning influence. Like Samuel, he was somewhat advanced in years, and may be said to have 'come to

his grave in a full age, like as a shock of corn cometh in his season.' (Job v. 26.) Yet the period of life was not such as to suggest the idea of speedy removal. Neither was there any warning given in protracted sickness. But his work was done, his warfare was accomplished; and he was invited to lay aside his armour, and begin the celebration of his triumph. The time at which he was called secured for his labours all the advantages, without the infirmities, of age. There was the ripe fruit of autumn, unhurt by the chilling colds of winter. Before old age had time to inflict its indolence and decrepitude, to check the glowing warmth of his affections, or to freeze the genial current of his soul; while as yet all that it could do was to add its dignity and peculiar beauty to his noble features, his Master announced to him that he had finished his course, and called him to himself.

His last sermon to his own people was from a text which may be regarded as at once an embodiment of his ministry on earth, and an expression of his admiring exercise in heaven:—'Yea, he is altogether lovely.' His last pulpit services were given to a vacant and bereaved congregation at some distance, whose circumstances seem to have suggested his subjects;—the commission of Christ to his Apostles, and the injunction, 'Pray ye the Lord of the harvest, that he may send forth labourers into his harvest.' His last visit to the sick was to a member of the congregation, a short time before he received the injury which confined him to the house for a week.

My last interview with him in health was on the Monday before his death, when I was more in his company than for many months before. The conversation at one part of the interview turned on a portion of Scripture, the import of which he said he did not understand, but of which he has now the most satisfactory knowledge. His last lecture to his students was delivered, with some difficulty, on the following morning; and he returned from it to the bed from which he was never to rise. I saw him on Wednesday, when the disease had taken firm hold, and his mental powers were borne down under an oppressive load of physical disorder, from which he could not raise himself. Complaining of great weakness, he expressed satisfaction that "the issue was in the hands of the Lord," and requested prayer to be offered.

Thursday was his last day on earth. I hastened to his sick bed as early as I could find means of conveyance. Before my arrival he had told a member of his family to "trust in the Lord;" and, to the inquiries of another how he felt, he repeatedly made reply by pronouncing the Latin word "Excelsior," which perhaps may be taken to mean that he felt a wish to mount higher and higher. At another time, when the words, "Thou wilt keep him in perfect peace whose mind is stayed on thee," were repeated, he observed, "Sweet is the rest of a Christian." On a part of the description of the New Jerusalem being read to him, he said, "Very beautiful." On its being said a little farther on in the day, "To them that believe He is precious;" and a hope being expressed that he found him so, he said, "Very precious." Again when one, seeing him distressed, quoted the words, "O Lord, I am oppressed, undertake for me," he added, "We'll just leave the matter in his hands." After a part of a psalm had been sung, he was asked whether he had heard and been able to join, when he said, "there's moral (meaning mental) singing;" and to the remark that he would soon have the celestial singing, he assented by a sign. Some time afterwards, when, from his seeming to look round the apartment, it was inferred that there was more consciousness than usual, an opportunity was taken of repeating slowly the words—"For me to live is Christ, for me to die is,"—at which place he put in distinctly, as heard by all present, the finishing word "gain." And this, brethren, was the last word uttered by those lips on which you have so often hung with rapture. Every after attempt to rouse him by other passages proved ineffectual. He soon closed his eyes and fell in a slumber from which he never awoke. His breathing was laborious, but not distressingly so. Weeping by-standers thought they could perceive signs of inward anxiety, grief, or defiance, passing like momentary clouds over that noble and expressive countenance, which retained its likeness unimpaired to the last. But the habitual predominant expression was that of perfect serenity. At length, when his affectionate family were all around him, looking on in solemn silence, the good man breathed out his soul and fell asleep in Jesus, as peacefully as ever child fell asleep on the bosom of its mother. With reference to him, one could easily fancy that he heard the words—"Well done, good and faithful servant, enter thou into the joy of thy Lord." And, with reference to ourselves, some audibly, and all perhaps mentally, sent out the ejaculation, "Let my last end be like his!"—*Departed Worth and Greatness Lamented: Sermon by Dr. W. Symington.*


ACKNOWLEDGMENTS.

Vol. viii.—Belle Centre, O.—C. Jameson, (vii. and viii., \$2,) Hugh Parks, J. S. Johnston, (50 cents;) Clifton, O.—Mrs. Foster, (vii. and viii., \$2;) Cedarville, O.—Martin Adams; Erie, Pa.—Jas. Hughes, (v., vi., vii. and viii., \$4;) Homer, O.—Wait Wright; Newburgh, N. Y.—Wm. Thompson; New Concord, O.—Thos. H. Nelson, (iv., v. and vi., \$3;) New Kingston, Pa.—Thos. Bell, (vii.;) Philadelphia, Pa.—John Brady, (vii. and viii., \$2;) Eliza. Fulton; Richland, O.—Allen Reed; Salem, Ind.—James Faris, Robert Rock; Sparta, Ill.—Wm. Temple, v., vi. and vii., \$3;) Southfield, Mich.—A. M'Clung, (vii. and viii., \$2;) Waukesha, Wis.—Jas. Wright, (v., vi., vii. and viii., \$4;) each, \$1.

Vol. ix.—Belle Centre, O.—C. Jamison, (50 cents;) Bordentown, N. J.—Thomas Moorehead; Break Neck, Pa.—Wm. N. M'Millan; Brushland, N. Y.—T. Russell, S. Russell; Clifton, O.—Mrs. Foster; Cincinnati, O.—Mrs. Mary A. Murphy, Hugh Glasgow, Robert A. Hays, James Brown; Covington, Ky.—John Gray, Moses Caruthers; Chester, Ill.—Duren Houseman; Cedarville, O.—Martin Adams; Dallas, Va.—Samuel Elliott; Erie, Pa.—James Hughes; Fulton, O.—James Lusk; Hickville, Mich.—Miss J. Smith; Irvine, Pa.—Mrs. M. Davison; Morning Sun, Iowa—J. T. Montgomery, Wm. Milligan; New York, N. Y.—A. Barry, Mrs. M'Leod, Mr. Dickson, Margery Rogers, James Linn, James Martin, John Crow, George Thomas, J. W. Hunter; New Concord, O.—Walter M'Crea, Samuel Wylie; Northville, Mich.—S. Blackwood, Jr.; Philadelphia, Pa.—John Young; Salem, Ind.—James Faris, Robert Rock; Sparta, Ill.—C. R. Miller; Summit, N. Y.—John Anderson; Southfield, Mich.—A. M'Clung; Sullivan, O.—George Tenent; Triadelphia, Va.—Creighton Orr; Waukesha, Wis.—James Wright; Wellsville, O.—Wm. Chisholm, each, \$1.

In Advance for Vol. x.—Morning Sun, Iowa—Wm. Milligan; Cincinnati, O.—James Brown; New York, N. Y.—J. T. Wilson, Jane A. Long, each, \$1.

* Credited to Vol. ix., Utica, on Dec. No., by mistake.

 The first Thursday of February has been appointed by Synod as a day of fasting, humiliation, and prayer—to be observed by all our congregations, societies, and members.


ADDITIONAL NOTICES OF BOOKS.

We have received from the Presbyterian Board, an elegant volume entitled, "THE WALDENSES." It is a 12mo., of 392 pages; giving a history of this remarkable people—their persecutions, &c., down to our own day—to this very year.

There is a small map of the district which they now occupy, and a number of beautiful wood-cut views of distinguished places. The work is substantially and elegantly bound. Our readers will find this a work for the times—for who does not wish to know about the Waldenses?—and also for the season. It is a neat, and attractive, and really valuable gift book.

We have also received "THE YOUTH'S VISITOR," another of the little volumes for juvenile readers, which this Board know so well how to get up. Anecdotes, poetry, and science, all contribute to render this volume an engaging one to the youthful reader; while the substantial character of its articles, renders it also instructive.

NOTICE.

 Mr. Armour having arrived in the bounds of the Philadelphia Presbytery, has been appointed to supply in the 4th congregation until the end of January. Of course, the conditional appointments published in our last, are superseded.

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THE COVENANTER

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ODD-FELLOWSHIP EXAMINED

In the light of Scripture and Reason.

By Joseph T. Cooper, Pastor of the Second Associate Presbyterian Church, Philadelphia. Wm. S. Young, 173 Race Street, Philadelphia. 1853. 252 pages, 18mo. Price, 38 cts., muslin or three copies for \$1.00. Four copies, (paper cover,) will be sent by mail for \$1.24.

CIVIL GOVERNMENT; An Exposition of Rom. xiii. 1—7. By JAMES M. WILLSON, A. M. Philadelphia. Wm. S. Young, 173 Race Street. 1853. 162 pages, 18mo. Four copies, \$1.00.

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VOL. IX.

FEBRUARY, 1854.

No. 7.

THE
COVENANTER;

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH

JAMES M. WILLSON,

Editor and Proprietor.

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

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

VOL. IX.

PHILADELPHIA:

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

1853-54.

MY FIRST VISIT TO EUROPE; OR, SKETCHES OF SOCIETY, SCENERY, AND ANTIQUITIES IN ENGLAND, WALES, IRELAND, SCOTLAND AND FRANCE. BY ANDREW DICKINSON. Author of "The City of the Dead, and Other Poems." Fourth Edition. New-York. Putnam & Co. 10 Park Place. London: John Chapman, 142 Strand. 1851. *One handsome volume duodecimo, plates. Price 63 cents.*

From a large number of testimonials of the Press, and many other sources, the attention of the reader is respectfully invited to the following brief extracts:—

This is a very readable book—fresh, unaffected, genuine. The Author, a practical printer, sought in a sea-voyage and new scenes, restoration of impaired health. He carried with him the quick, intelligent observation of his calling, and a gentle and unobtrusive disposition and manner. He was fortunate in his acquaintances, and in the incidents of his travel; and the narration is at once faithful, varied, and interesting.—*New-York Courier and Enquirer.*

Mr. Dickinson is gifted with a valuable faculty of observation, clear perceptions, and much religious feeling. We have not read a book of travels more pleasing and instructive. He describes the cities and rural scenery in a highly graphic manner.—*New York Daily Times.*

"Timid critics," (says the London Athenæum,) "apprehensive lest England should be utterly blotted from the map of the world by a lively exercise of American expectation, might decline, even with such kind encouragement as the favourable opinion which Mr. Dickinson furnishes, to deal with such a *Dracænsis* as Mr. M. F. W. * * * Mr. Dickinson describes unaffectedly places, persons, and usages, to which he seems to have taken kindly, and appears to be full of that enthusiastic curiosity concerning the haunts of our authors and poets, which so generally distinguishes the American in Europe."—*London Athenæum.*

Mr. D. has gleaned a welcome harvest from the oft-reaped but fertile fields of European scenery, character, and incidents, which he presents in very elegant language.—*Norton's Literary Gazette.*

A very interesting volume indeed. Clear, candid, truthful and logical. The author is a poet, and has interwoven specimens of his poetical genius. Few travellers, remaining only a short time in Britain, could have written so interesting a book. What subject can be more interesting than France, England, Scotland and Ireland? We commend Mr. D.'s book to every American citizen, be he Celt or Saxon.—*The Protestant*—(Rev. Dr. B. Findlay)

With a large share of Yankee inquisitiveness, good nature and common sense, and playing the pedestrian when he pleased, Mr. D. managed to see many things which escape the notice of other tourists, and with his lively imagination, he has furnished a work in which all classes may find much amusing information and instruction.—*New-York Observer.*

Very agreeable sketches. We like Mr. D.'s style of observing. He notes well and describes naturally. He shows good temper—a disposition to be pleased, and this makes it pleasant to travel in his company. We commend the volume.—*The Presbyterian.*

We have gone over these sketches with those pleasurable sensations which the mind experiences while enjoying the companionship of a warm hearted and sincere friend. The lively descriptions, poetic fancies, moral reflections, and religious reverence, which characterize the doings of our traveller effectually prevented all weariness. There is a transparent honesty and sincerity, a deep sympathy with humanity in all its forms of exhibition, and a tenderness of feeling for sorrow and suffering, which will endear this volume to the author's friends. Some parts of the volume have been used as tracts, and hundreds of thousands circulated in a short time.—*Episcopal Recorder.*

He examined the country with a close and scrutinizing eye.—*Christian Intelligencer.*

In the Isle of Wight, Mr. D. visited Brading, the scene of Rev. Legh Richmond's labours. He visited the grave of the Young Cottager, and at Arreton he found the grave of the Dairyman's Daughter. We have found it cheerfully instructive, and one of the most agreeable records of travel we have met with for a long time.—*New York Mirror.*

Its descriptions are characterized by a certain freshness of thought, of which the hackneyed traveller is incapable.—*Protestant Churchman.*

A volume like this will be read with interest for its notices of places once the abode of eminent literary men. It displays a high appreciation of English writers.—*Merchant's Magazine.*

Made up of fresh and living thought. The reader, entering into the author's feelings, is transported to the scene described, and looks at the Tower of London, Westminster Abbey, York Minster, Loch Lomond, Abbotsford, and a host of other places, with a poet's eyes, and rejoices with him in their beauty or grandeur.—*Boston Carpet-Bag.*

A pleasing little book of travels. His pages are better than daguerreotypes. Objects appear in beautiful lights and shadows—their very tints are given with such fidelity that the reader sees everything for himself. It is a handbook for a household, whereby the aged may travel without fatigue, and the young may see much of the Old World without the usual expense and danger. Read it by all means.—*Churchman.*

He has looked at countries he visited with his own eyes, and told his story in simple, idiomatic English, and has consequently made a pleasing and valuable little book.—*New-York Recorder.*

What he has seen he describes well.—*Commercial Advertiser.*

Unusually agreeable and readable—highly useful and suggestive.—*New-York Evangelist.*

Written with great simplicity and excellent feeling.—*Tribune*

He saw with a poet's eye, and describes with a poet's enthusiasm.—*Journal of Commerce.*

A very pleasant contribution to our knowledge of the Old World.—*Independent.*

Off-hand, sketchy, and exceedingly vivid, second only to seeing.—*Brooklyn Advertiser.*

The book deserves to be commended to all respectable and virtuous readers for its peculiar merits. We may use the author's eyes to see, and his thoughts to improve. His descriptions are true and rich, authentic and genuine. He is original, trustworthy, instructive and entertaining. Europe has not un-Americanized him, nor America made him extravagant, severe, or ridiculous in his censures. I have not lately read a book of travels so safe, so interesting, and so worthy of commendation to the young.

SAMUEL H. COX.

For sale by WM. S. YOUNG, Bookseller, 173 Race-street, Philadelphia.

THE

COVENANTER.

FEBRUARY, 1854.

THE PRESENT ASPECT OF EVENTS IN THE LIGHT OF PROPHECY.

“The nations were angry,” says the prophet, (Rev. xi. 18,) “and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to thy saints, and them that fear thy name, both small and great; and shouldst destroy them that destroy the earth.”

The sounding of the seventh trumpet ushers in this train of great events, and most distinctly does the series of prophetic announcements in the book of Revelation indicate that the time is at hand; and it may not be un instructive to enter upon such an examination of the intimations of prophecy, and such a review of the present aspect of the times, as may aid our conceptions and guide our anticipations in regard to the movements and issues now on the wheel of providence.

And, first, the *prophecies* describe a *great awakening of the powers of evil*, by agents numerous, lively, and active. “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,” (Rev. xvi. 13.) There are three classes of agents—each “spirit” the representative of a class. They emanate from three distinct sources: some directly from the devil, for he is the “dragon” of the book of Revelation, (Rev. xii. 9;) some have their origin, and receive their vitality from the “beast”—the seven-headed and ten-horned beast—the despotic, oppressive, and anti-christian civil governments of the world; some are the emissaries of the “false prophet”—not of the descendant and successor of Mohammed, the Sultan of the Turkish empire: he sends out no emissaries, makes no attempt to propagate his system of imposition—but of him who “sits as Lord in the temple of God”—the Pope of Rome. These are “the spirits of demons.” They are all alike animated by devils; prompted, actuated, directed by the infernal powers. They “work miracles,” or “do wonders;” producing changes in public sentiment, and in the course of events, that fill the minds of men with astonishment; or, they actually claim and exercise a pretended miraculous power.

It is certainly not difficult to identify these “spirits.” There are, and for some years past have been, three distinct and well-defined agencies at work; chiefly in Europe, but not exclusively there, to make “the nations angry,” and thus “gather them to the battle of the great day.” There is—

I. A licentious and unbridled, a proud, malevolent, presumptuous,

and polluting *infidelity*. Its forms are various. It changes its hues like the chameleon. It is Rationalism and Pantheism in Germany, Socialism in France, blank hostility to the Bible in Great Britain. Sometimes it only criticises away the miracles and inspiration of the Scriptures, and thus seeks to rid them of all but their moral teachings. Sometimes it speaks of Christ, but disrobes Him of His divinity, and makes Him no more than the "representative man." Sometimes—and this is its ultimate goal—it denies God, and is openly Atheistic. It uses the press, the club, the lecture, and in not a few instances even the pulpit.* It works with untiring zeal. It pushes its way into the workshop,† the hall of science, the professor's chair. Its resources are vast. Never has the world seen such an array under the infidel banner, and never have these dark hosts of Satan fought at such an advantage. The statistics are fearful. Speaking of French literature, M. Boucher says:—"The first angle is occupied by infidelity in its various shapes—indifference, materialism, skepticism." "*Millions* of readers of French papers, in and out of France, come, day after day, under the influence of this anti-christian agency."‡ Indeed, we may safely say, there is not one page in a thousand of all that is issued and *eagerly* read in France, but is more or less deeply marked with an infidel tone—and a large proportion is openly and avowedly opposed to the Word of God.

This "spirit" has been sent into Britain. "In the year 1851, the purely infidel press in London issued publications to the amount of more than *twelve* millions; the issues of avowed atheism, during the same period, exceeded *six hundred and forty* thousand; and, in addition to these, were issued upwards of *seventeen* millions and a half of a negative or corrupting character."§ Add to all this twenty million annual issues of *immoral* publications, and the vast weekly importation of French novels, most of them full of infidel sentiments, and a large part of them too indecent for unmodified translation—and we may form some notion of the character and success of this "spirit" of the dragon: so called, moreover, because these infidel efforts—though prompted by existing corruptions in civil and ecclesiastical organizations—are not the *formal* and *designed* result of either: *they are immediately from the great author of evil himself*, who "blinds the minds of those that believe not," (2 Cor. iv. 4,) and kindles by his blasts, directly from hell, the unholy passions of corrupt men.

This infidelity has generally allied itself with popular rights. It stands in direct antagonism to the regal and aristocratic claims of feudalism, and even assails the right of property. As infidelity, it contributes to fill up the vials of God's "wrath;" as it professes the democratic principle, it contributes no little to make "the nations angry." There is—

II. *An equally earnest, though less active and noisy advocacy of the claims of legitimacy*: that is, the divine right of kings, and nobles, and "higher orders." A "spirit" comes out of the mouth of the

* The vast majority of the occupants of the pulpit on the Continent of Europe are either Unitarian, Neological, secular, or Pantheistic.

† The vast bulk of artisans in Europe are infidel—hosts of them Atheists.

‡ Pearson on Infidelity.

§ Do., p. 506.

beast. But is there such a "spirit" now at work? Unquestionably there is, and on a large scale. Every ruler in Europe—the family of every ruler—with few exceptions, every noble—all the great capitalists—the officers, again with exceptions, of the European armies, and, among the people, all *devoted* papists—are at this moment arrayed, and with earnestness, under the banner of legitimacy. They constitute an immense host. They have the wealth of the world—the greater part of it—at their command; they have the prestige of rank and name, with the habit of command; and they hold the reins of power. But this is not all; nor is it precisely what is meant by the vision of the "spirit's" "coming out of the mouth of the beast." This imports a revived activity on behalf of the "beastly" system of administration. And such there is. Largely as the press is engaged on the democratic side, it is closely followed up by that which vindicates what it calls, with a very delicate euphemism, "*the principle of order.*" Even in France, the very hot-bed of infidel democracy, the cause of monarchy and aristocracy, under the title of "order," is daily and powerfully defended. The Legitimist party there—now that a fusion has taken place between the two branches of the house of Bourbon—musters in great strength. So in Switzerland—that old and honoured republic—the same "spirit" is most vigorous and outspoken. In Germany—even in Prussia—it is not less so. The majority of the masses may be on the side of democracy; but the great mass of the "well-to-do" in the world, of whatever station, are the willing, and, we may even admit, the sincere votaries of at least a modified feudalism. They have their millions of followers and disciples in inferior stations; and, what is even of greater importance, they feel that they have a common cause—that they are in the presence of an ardent, and uncompromising, and vigilant enemy. They, also, are "angry." There is—

III. *A revived and concentrated energy at work on behalf of the superstitions and arrogant assumptions of the Papacy.* A "spirit" has gone forth "out of the mouth of the false prophet." No doubt we are to look for the most characteristic exemplification of the operations of this "spirit" in the workings of the Jesuits. Never were they more active. Never were their efforts more successful. Driven from some of the States of Europe,* they are still the most cherished, as they are the most efficient of all the servants of the "false prophet." Once and again disowned by their master, and visited with well-earned penalties by even the papal powers of the old world, they have now risen higher in numbers, in influence, in access to the very fountains of power, than at any preceding epoch of their history. In France, in Austria, in most of the smaller circles of Germany, in Holland, in Belgium, in Spain and Portugal, Italy and Naples, in Sardinia itself, in Great Britain, and in the United States, they swarm truly "like frogs." They have schools, universities, and presses at their feet. As odious as ever in their aims and in their moral principles, they have become a necessity to the cause of legitimacy, and find ready avenues to society in every rank, in nearly every nation.

* Prussia, Baden.

Their influence none can rightly estimate. They have again become the Pope's "right arm."

But they work not alone. The clergy, regular and secular, have received a new "spirit." In every land they are, more than ever, actively employed in vindicating the highest papal assumptions. Exceptions there are, and more, perhaps, in Italy itself than any where else; but they are no more than exceptions. One spirit animates the entire body. They are inspirited by new hopes. Miracles are proclaimed. Old superstitions are revived. Holy coats, saintly virgins, weeping pictures, long-forgotten legends, are once more held up to the admiration of stupid and excitable votaries. We need not flatter ourselves that popish faith is dead. Infidelity, indeed, often wears the papal garb; but this garb also covers myriads of earnest and devoted—really deluded—believers.

To what but to the workings of this "spirit" can we ascribe the revival of some of the worst errors and superstitions of popery in the English Establishment, and in the German Reformed Church in this country? A few years ago, who could have imagined it possible that thousands of so-called Protestants would have become simultaneously infected with a mania for Romish doctrines and doings? Yet so it is. The coldness, and formalism, and skepticism of the last generation, have passed, by a quick transition, into the very heat of an uninquiring and credulous superstition. Truly, the "spirit of the false prophet" has neither been inactive nor unsuccessful. He can reckon his converts by thousands, his subjects and servants by myriads—all owing to him a kind of new life.

These, then, are the "three spirits like frogs;" and these are their works, as, among them, they distribute and control a very large proportion of the minds of Christendom. Instead of the Bible, there are the dreams of Socialism, or the blasphemies of Pantheism or atheism, the follies of "spiritual manifestations," or the gross impositions and frightful immoralities of Mormonism. Instead of civil and political ameliorations, there are the reactive processes and fruits of a reinvigorated despotism. Instead of growing light and truth, there is the rising of a new cloud of superstition and delusion. This work goes on. Past successes embolden for further efforts. It goes on rapidly. Every modern improvement is laid under contribution and bound to some form of unholy servitude. "The nations are angry." They are a seething caldron. They boil like a pot. New fuel is constantly supplied. The day of God's wrath cannot be far distant.

In the *second* place, there are prophetic intimations of *the greatly diminished influence of Protestantism*. We use, designedly, a cautious phraseology; but, perhaps, we might have employed more sweeping terms. In Daniel, in a passage which applies to our own times, or to times not distant, it is said, (xii. 7,) "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." John is still more explicit, (Rev. xi. 7,) "And when they (the two witnesses) shall have finished their testimony, the beast out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

These prophecies refer to the same period and the same event. The "holy people" of Daniel are the "saints" of Rev. xiii. 7. "And

it was given unto him (the beast of the sea) to make war upon the saints, and to overcome them." And these, again, are the "witnesses" of the eleventh chapter; and both comprehend the faithful "remnant of the woman's seed, which keep the commandments of God, and the testimony of Jesus Christ," (xii. 17.) The field of conflict is embraced in the empire of the "beast;" and, of course, includes all Western and Southern Europe. The prophecy, in its general import, is absolutely unmistakable. It could not have been expressed in plainer language. It clearly foretells the temporary, and apparently utter dissipation of Protestant power—the complete and unlimited ascendancy "in the street of the great city," and even throughout its whole extent, of the papal and infidel, or despotic power. The "witnesses" shall "lie dead;" not literally, for then must the resurrection be also literal, and also their ascent "into heaven;" but "dead," as to any ability, or even open attempt, to renew the war with its blood-thirsty opponent.

We are not anxious to fix very definitely the precise locality denominated by the prophet "the street," or the "broad place" of the city. It may be chiefly Great Britain. We are disposed to think it is; for there are the greatest number of faithful Christians—there have been found, since the Reformation, the most intelligent and decided "witnesses" for Christ in all his offices—as, in past times, there have been made the highest attainments in the knowledge and right application of Bible truth and law. But we would not restrict this event to any one district of the great battle-field where the contest has gone on for ages. It is the "broad place" of the city, where the "witnesses" are to lie. Will the Waldenses escape? Will the descendants of the Huguenots, or the godly any where? No, verily. The "beast" will rage every where. Some he will slay, some banish, and some silence. All he will deprive, as far as he can, of access to the public ear, and of every means of influence over the public mind and movements. He will leave none actively engaged in circulating the Scriptures, or in openly publishing evangelical doctrine and a Scriptural testimony against immoral power.*

If this view of the prophecies be correct, then are we to look yet, and soon, for a religious war, or rather for such a combination among the more despotic nations of the old world, as will result in bringing over every district of the Latin "earth" to the dominion of Antichrist. And, certainly, far more unlikely things have taken place. There is an evident shaping, even now, in this direction. But, let us not misinterpret. There will still be true religion in the world,—much of it even in "the street of the great city." While "dead" civilly, and as to *open* efforts, the "witnesses" will not all be "dead" literally. They will be busy—busier than ever before. Hunted, perhaps, and imprisoned, some of them may be, and some put to a literal *death*, even during this season of civil death—but still, their cause will not be "dead." It will live, not only in the hearts, but in the hands and efforts, though more private, of the faithful. But, more than this.

* That the slaying of the witnesses has taken place is utterly inconsistent with the clause that says, "When they shall have sealed their testimony." Surely the faithful are not done testifying!

The "witnesses" will not "lie dead" every where. The locality is fixed and definite. It is only in "the great city," spiritually called Sodom and Egypt. Elsewhere there will be found, it may be, many faithful churches. Even in Europe such will not be wanting; and so in this land, in the East, in the isles of the seas, will many a voice be lifted up for Christ and his "testimony." The exaltation of the Antichrist, and his abettors and votaries, (Rev. xi. 10,) will be premature.

These considerations furnish an answer and a relief: an answer to such as would be disposed to imagine and object that so entire a victory on the part of Rome and the allied despots is not possible, in view of the vast agencies now at work in Britain and on the Continent on the side of the Bible: a relief to any who may be discouraged by so dark and cheerless a prospect, and hence be inclined to relax in effort, as if all exertion were necessarily hopeless. All that we need to protect us against the temptation, either to unbelief or despondency, is the reflection that the death of the witnesses does not imply either the extermination of the faithful, or the entire cessation of their Christian efforts. It is but a temporary and very transient discomfiture—deeply afflicting in the mean time, but to be attended with an unexampled growth, though hidden, of Bible knowledge and belief, and to be succeeded by a period of unparalleled prosperity and triumph.

We have not pretended to point out the precise manner in which this consummation will be brought about. It is not necessary to know this. To set the imagination to work regarding it, would be toil without profit. *It can be brought about*; and the indications are clear enough in the Revelation that some signal triumph is to attend the Papacy in its last days—a triumph consisting in the prostration, for a time, of all Protestant influence in the old world. And we only add, that the shattered and corrupt, and partially popish state of a large part of the nominal Protestant world, gives, of itself, ground to anticipate some such catastrophe. The churches have bound themselves to the car of feudalism, for they have given their power to its support. They have admitted the right of Popery to the same measure of countenance and support that the pure bride of Christ can justly demand. They have abandoned many past attainments—we refer mainly to the British churches—and have cast reproach upon the instruments raised up, endowed and honoured of God in the days of the Reformation, as if they dealt too harshly with the mother of harlots and her votaries. On the Continental churches rests the guilt of nearly a century of Neological skepticism and blasphemy. God does not forget all this. Nor will he leave these defections unvisited. European Protestantism has yet to feel the heavy hand of the anti-christian "beast." May this nation and its churches take warning, lest they suffer also.

[To be continued.]

[For the Covenanter.]

COVENANTING.

As the subject of Covenanting has been once and again before our Synod, permit me to offer a few thoughts in relation to that important matter.

The Society people, and the first Seceders, both considered themselves Covenanters; but they differed about the manner of renewing the covenants. The Covenanters thought they should renew the solemn league and covenant in the very words of the original document. The Seceders thought they should renew the covenants in a bond suited to their present circumstances. In my humble opinion, this was the dictate of common sense. How far the Seceders' bond was defective, it is not necessary, for the present purpose, to inquire. It appears to me, it will be time enough to swear allegiance to a covenanted king, when we see him. I know it has been alleged, in defence of the Auchensauch covenant, that Moses brought the Israelites under an oath, to perform duties which were not competent to them, until they had possession of Canaan. True; but they were certain that they would have possession of Canaan in a few months.

Mr. McMillan and his people had no such prospect of a covenanted king. I know of neither precept nor example for binding ourselves to perform duties, the performance of which may never be in our power. The Reformers always framed their covenants according to their then present circumstances. This is evident to any one who will examine the National Covenant of 1580, and the renewal of that covenant, in 1639; also the Solemn League and Covenant of 1643, and the Acknowledgment of Sins and Engagement to Duties, of 1648.

But, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. In the Old Testament, we have several accounts of God's people renewing their covenant with him. 2 Chron. xv. 12; xxiii. 16; xxxiv. 31. At the time of those renewals, the people of God were both a church and a nation. It is probable, therefore, that the covenants of Asa, Jehoiada, and Josiah, would vary but little from that which Moses made with Israel in the land of Moab. Deut. xxix. But we have an account of them renewing their covenant, when they had ceased to be a nation; that is, they did not possess the supreme government. This was in the days of Nehemiah. They did not then lay a snare upon themselves, by swearing to perform duties to which they were not competent. Ezra and Nehemiah were men that had understanding of the times, to know what Israel ought to do. They say nothing, in their covenant, about what they would do when they should have a king sitting on the throne of David: neither do they bind themselves to extirpate idolatry, as the pious kings did who had that in their power; but they will suppress idolatry, as far as they are able, by not permitting their children to intermarry with idolaters. They bind themselves to the observance of all the laws which God gave them by Moses. They engage to keep themselves from idols; and, as they had it not in their power to enforce the observation of the Sabbath on the heathen, they engage to discountenance its violation. The remaining clauses of the covenant respect the support of the worship of God and the ministry.

Now, it appears to me, after long consideration of the subject, that if we should vow to God, in the spirit of the *Tirshathite* covenant, we should,—

1. Acknowledge that the covenants of our ancestors bind us to all the duties specified in them, so far as the performance is in our power.

2. There should be an acknowledgment, not of Americans', but of Covenanters' breaches of covenant. The Israelites confessed their own sins, not those of the Persians.

3. We should bind ourselves to a conscientious observance of the whole law of God.

4. We should bind ourselves "Not to marry with infidels, Papists, or other idolaters." *Con. of Faith, ch. xxiv. sec. 3.*

5. We should engage to discountenance the profanation of the Sabbath, in every form; particularly, to abstain from travelling in any of the public conveyances on that day, namely, steamboats, railroad cars, omnibusses, and the like.

6. We should engage that ministers shall have a competent support.

7. We should engage that places of worship shall be kept comfortable, so that we may wait on God without distraction.

8. In Nehemiah's day, the church was not constituted a missionary society, as she was after our Lord's resurrection. *Mark xvi. 15.* But the spirit of the covenant was, to promote her prosperity, as far as possible. This teaches us to engage, that, as far as in our power, we will support home and foreign missions.

There have been several, so called, renewals of the covenants, since the death of Renwick; and it does not appear that any of them has, in any degree, forwarded the work of reformation. This is a sad evidence that they were not approved by the Head of the church; and I am persuaded that He never will countenance his people in assuming a false position—calling themselves a nation, when they have no political organization. I fear that, in modern renewals of the covenant, there has been more zeal than prudence.

I hope my brethren in the ministry, and your readers generally, will examine this subject diligently, candidly, and prayerfully. "The law of the Lord is perfect," (*Psa. xix. 7.*) but there are few that know it. I was supposed to be tolerably acquainted with my Bible; but when I read Gillespie's "Aaron's Rod," I seemed to be only commencing the study of scripture. And it is only a few years since I ardently wished that I could see a copy of the covenant, into which the church entered in the days of Nehemiah!—not being aware that we have that very thing in the tenth chapter. The general inference, from that covenant, seems to be, that we should bind ourselves more particularly to those duties which we are most in danger of neglecting. We see that the law of the Lord is a perfect rule in covenanting, as well as in all other duties.

The great thing needed, in regard of covenanting, is the outpouring of the Spirit, to lead us, with weeping and supplication, to join ourselves to the Lord in an everlasting covenant, not to be forgotten. For this let us pray without ceasing. PRATENSIS.

(For the Covenanters.)

DREAMING.

"God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night."—*Job xxxiii. 14, 15.*

Modern philosophers have invented different theories to account for the phenomenon of dreaming; but they have all signally failed.

Christians suppose that some dreams are caused by good spirits, some by evil spirits, and some by the multitude of business: to these, some add a fourth cause—the working of the imagination.

That we are not to expect any new revelation in dreams, is settled by divine authority, (Rev. xxii. 18.) But this is no proof that the people of God may not have fellowship with him in dreams, either by the ministry of angels, or by the immediate operation of the Holy Spirit. We have two notable instances of God conversing with his people in dreams, in modern times: one in the life of Mrs. Tooty, another in that of the celebrated John Newton. I beg leave to relate a third.

In the obituary of Mrs. Laughlin, of Ryegate, it was stated that she joined the church at sixteen years of age. Some thirty years ago, she related to me the following anecdote: After she had resolved to join the church, she fell into great perplexity of mind. Her mother, being a very pious woman, she let her know her situation. Their minister was the Rev. Wm. Stavely, father to the present Dr. Stavely. He preached at that time in county Down, Ireland. Mrs. Clark, Mrs. Laughlin's mother, asked Mr. Stavely, on the Sabbath evening, to visit them as early as possible in the week; and he came on Monday afternoon. Mrs. Clark took him and her daughter Elizabeth, (afterwards Mrs. Laughlin,) into the room, and let him know her daughter's difficulties. He shook his head, and exclaimed, with great emphasis, "O, the depths of Satan!" And that was all they got from him. The Thursday night following, Mrs. Laughlin dreamed that she was in a public company, where Mr. Stavely was present. She thought there was a vessel of wine, and a glass by it, sitting on a table in the room; and that Mr. Stavely went to the table, poured out a glass-full, and gave it to her to drink. She thought she never felt such exquisite pleasure in her life, as she felt in drinking that wine.

On the Sabbath following, the family went, as usual, to hear Mr. Stavely. His text, in the afternoon, was, Psa. cvi. 4: "Remember me, O Lord, with the favour that thou bearest unto thy people." "And," said Mrs. L., "before he finished his sermon, he did not leave a doubt in my mind which he did not entirely remove." Mrs. Laughlin's course, as a professor, was remarkably consistent with such a beginning.

James Young, of Little Beaver, Pa., one of our much esteemed elders, who died a few years ago, told me the following anecdote: While Mr. Stavely was a probationer, being sent to the county Donegal to preach, he boarded with an uncle of Mr. Young's. Mrs. Young was esteemed a very pious woman. Near bed-time, on Saturday night, Mr. S. called her into his room, and, in great agitation of mind, told her, that although he had been trying all the week, he had not been able to find a text for the morrow; and desired her to go to the throne of grace on his account. She did so. After a little, being exhausted with watching and anxiety, he threw himself on the bed, and fell into a slumber. In his slumber, he got for a text, Gen. viii. 4: "And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." The congregation thought he gave them a great sermon.

WM. SLOANE, V. D. M.

THE AGED CHRISTIAN'S DESIRES.

There are two things which those who, after a long profession of the gospel, are entering into the confines of eternity, do long for and desire. The one is, that all their breaches may be repaired, their decays recovered, their backslidings healed; for unto these things they have been less or more obnoxious in the course of their walking before God. The other is, that they may have fresh springs of spiritual life, and vigorous actings of all divine graces, in spiritual-mindedness, holiness, and fruitfulness; unto the praise of God, the honour of the gospel, and the increase of their own peace and joy. These things they value more than all the world, and all that is in it; about these things are their thoughts exercised night and day. Those with whom it is otherwise, whatever they pretend, are in the dark unto themselves and their own condition; for it is in the nature of this grace to grow and increase unto the end. As to rivers, the nearer they come unto the ocean, whither they tend, the more they increase their waters, and speed their streams; so will grace flow more freely and fully in its near approaches to the ocean of glory. That is not saving which doth not so. (Owen.)

DILIGENCE AND WATCHFULNESS.

To keep up the mind unto this frame, to stir up all grace unto a constant, vigorous exercise in all holy duties, is a matter whereunto great spiritual diligence and watchfulness is required: watch unto prayer. A thousand pretences rise against it; all the arts of sloth, formality, weariness of the flesh, and the business of life, do contend to frustrate the design of it. And the suitableness of resting in the work done, unto the principles of a natural conscience, gives efficacy to them all; and when men come to satisfy themselves herein, it may be it were better that, for a time, such duties were wholly omitted; for in that case conscience itself will urgently call on men, not hardened in sin, to a consideration of their condition; wherefore much spiritual labour and diligence is required in this matter. The outward performance of religious duties, be they never so many, or however strictly enjoined, as the daily and canonical hours amongst the popish devotionists, is an easy task, much inferior unto the constant labour which some men use in their trades and callings. And in them—in the performance of them, either public or in their families—men may be weary of God; and according as they are remiss in the constant keeping up of spirituality, and the exercise of grace in sacred duties, so is the degree of their weariness. And there is almost nothing whereby men may take a safer measure of their decays or growth than by the usual frame of their minds in these duties. If they do constantly in them stir up themselves to take hold of God, as Isa. lxxiv. 7, it is an evidence of a good temper of spiritual health in the soul. But this will not be done without the utmost watchfulness and care against impressions from the flesh and other temptations. But sloth and formality herein, is a sign of a thriftless state in the inner man, and all inventions of such formality are disserviceable unto the interest of grace. (Ibid.)

RECEIVING FROM CHRIST.

The only way of receiving supplies of spiritual strength and grace from Jesus Christ; on our part, is by faith. Hereby we come unto him, are implanted in him, abide with him, so as to bring forth fruit. He dwells in our hearts by faith, and he acts in us by faith, and we live by faith in or on the Son of God. This I suppose will be granted, that if we receive any thing from Christ, it must be by faith, it must be in the exercise of it, or in a way of believing; nor is there one word in the scripture that gives the least encouragement to expect either grace or mercy from him in any other way, or by any other means. This faith respects the person of Christ, his grace, his whole mediation, with all the effects of it, and his glory in them all. A steady view of the glory of Christ, in his person, grace, and office, through faith, or a constant, lively exercise of faith on him, according as he is revealed unto us in the scripture, is the only effectual way to obtain a revival from under our spiritual decays, and such supplies of grace as shall make us flourishing and fruitful even in old age. He that thus lives by faith in him, shall, by his spiritual thriving and growth, show "that the Lord is upright, that he is our Rock, and that there is no unrighteousness in him." (*Ibid.*)

THE HOLY MAN.

A holy man *will endeavour to shun every known sin, and to keep every known commandment.* He will have a decided bent of mind towards God,—a hearty desire to do His will,—a greater fear of displeasing Him than of displeasing the world, and to love all His ways. He will feel what Paul felt when he said, "I delight in the law of God after the inward man," (Rom. vii. 22,) and what David felt when he said, "I esteem *all* thy precepts concerning all things to be right, and I hate every false way." (Psalm cxix. 128.) A holy man will *strive to be like our Lord Jesus Christ*; to have the mind that was in Him, and to be conformed to His image. It will be his aim to bear with and forgive others, even as Christ forgave us,—to be unselfish, even as Christ pleased not Himself,—to walk in love, even as Christ loved us,—to be lowly minded and humble, even as Christ made Himself of no reputation, and humbled Himself. He will remember that Christ was a faithful witness for the truth,—that He came not to do His own will,—that it was His meat and drink to do His Father's will,—that he would stoop to any work, in order to minister to others,—that He was meek and patient under undeserved insults,—that He thought more of godly poor men than of kings,—that He was full of love and compassion to sinners,—that He was bold and uncompromising in denouncing sin,—that He sought not the praise of men, when He might have had it,—that He went about doing good,—that he was separate from worldly people,—that he continued instant in prayer,—that He would not let even His own relations stand in His way, when God's work was to be done. These things a holy man will try to remember. By them he will endeavour to shape his course in life. He will lay to heart the saying of John, "He that saith he abideth in Christ, ought himself to walk, even as He walked," (1 John ii. 6;) and the saying of Peter, that "Christ suffered for us, leaving us an example that ye should follow His steps." (1 Peter ii. 21.)—*Rev. John C. Ryle.*

REVIEW OF M'LAREN ON PSALMODY.

A work styled "A Plea for Peace," has been lately published by Mr. M'Laren, formerly a minister of the Associate Reformed church. It is on the question of Psalmody; and under the above plausible title, advocates the lawfulness of the use of other than the Scripture Psalmody in the worship of God. The following is the first of a series of articles written for, and published in, the "Christian Instructor," in reply to the Plea. We have been much pleased and edified in reading them, and have concluded to give our readers an opportunity of reading them also, or rather of studying them; for they are calculated not so much for a superficial reader, as for one who will take the pains to examine as he reads. The question is of great moment; for if it be so that the Most High has given no warrant for the superseding of His psalms by merely human songs, then does no light load of guilt rest upon the churches that have presumed to interfere with God's arrangements in the matter of his worship in regard to which he is so jealous, and to make other arrangements of their own.

We have taken the liberty of omitting a few paragraphs which touch upon topics not bearing directly upon the merits of the question, and also some introductory remarks. These articles will run through four numbers of the Covenanter.—ED. COV.

I begin with what occupies a most prominent place in the Plea, and is calculated more than any thing else in it, to produce an impression favourable to its views. It undertakes "to prove from the Scriptures that we have divine warrant for the use of other songs of praise beside those contained in the book of Psalms." This "positive argument" is set forth and elaborately illustrated in the seventh chapter. It is founded on a new and bold interpretation of Eph. v. 19, and Col. iii. 16. In these passages the terms "psalms, hymns and spiritual songs," in the Greek Testament, as in our English translation, are destitute of the article. From this it is argued, that the apostle, by omitting the article, showed that he intended to employ those terms in an indefinite and general sense; for, "had he meant to confine his reference to the Psalms of David, he would have said "in *the* psalms, hymns and spiritual songs." If the absence of the article before these words is of itself evidence that they are indefinite, then the argument advanced is a good one; and if this interpretation be correct, then here "we have the long-demanded Scripture warrant for the use of other songs of praise beside those contained in the book of Psalms." But if the omission of the article does not prove that the words are indefinite, if this interpretation be incorrect, if the apostle might mean to confine his reference to the Bible Psalms, and yet omit the article without violating any rule respecting it, then the argument is worthless; and the long-demanded Scripture warrant is still wanting.

The only question to be answered here is, Does the absence of the article before nouns situated as these are, prove that they are devoid of definiteness? To this there can be but one answer given, and that is utterly subversive of the argument, as every one must know who is competent, in a moderate acquaintance with the Greek article, to

form a judgment on the question. Whoever has studied into the nature and uses of the article, as exhibited in the famous work of Dr. Middleton, "*On the Doctrine of the Greek Article applied to Criticism and the Illustration of the New Testament*," must have met with the following statement fully substantiated by quotations from the Greek classics:—

"1. It has been shown that the article is commonly prefixed to nouns, which are employed distinctively, and in some similar cases noticed above: but I am not aware that any philologist has observed how frequently such nouns become anarthrous (without the article) after prepositions." After giving examples, he adds—"Hence it is evident that the absence of the article in such instances affords no presumption that the nouns are used indefinitely. Their definiteness or indefiniteness, when they are governed by prepositions, must be determined on other grounds.

"2. Another irregularity may be observed, where several nouns are coupled together by conjunctions. Though the nouns would, if they stood singly, require the article, yet when thus brought together, they very frequently reject it. This anomaly I shall hereafter speak of by the name, enumeration."

Dr. Middleton further gives numerous exemplifications of this twofold anomalous usage in his Notes on the New Testament, in the second part of his work. Now, let us examine how this usage is followed in the passages where the word psalm occurs. "And David saith in the book of Psalms." Luke xx. 42. Here the article is not inserted before book, although the word is evidently definite in its import. Now it was not the custom of Greek writers, nor a rule of the language, to omit the article before a noun, whenever its definiteness could be discerned without it. The article was as necessary in such cases as in those in which the definiteness was less perceptible. According to the first usage mentioned above, the article is omitted before book; and that being without the article, its correlative, psalms, is consequently without it. Again, in Acts i. 20—"In the book of Psalms." Here, also, the article is absent, and for the same reason; yet the article might have been prefixed both to book and Psalms.

Let us inspect another passage. "In the law of Moses, and in the prophets, and in the Psalms." Luke xxiv. 44. The article is inserted before law, but not before prophets or Psalms; yet both these terms have here a specific meaning and definite reference. The latter designates the Psalms of David exclusively. Why, then, is not that definiteness marked by the article? The omission is accounted for by the second rule or usage mentioned by Dr. Middleton, that where two or more nouns are connected by conjunctions, expressed or understood, they very frequently omit the article, though if they stood singly, they would require it. We refer to the following instances of this:—"Heaven and earth, Acts xvii. 24, both definite, yet without the article:—"The just and unjust," xxiv. 15; "The dead and living," Rom. xiv. 9; "Soul and spirit," Heb. iv. 12; "The elements, and the earth also," 2 Pet. iii. 10.

Enough has now been advanced to demonstrate, beyond the reach of rational controversy, that the omission of the article before the words

“Psalms, hymns, and spiritual songs,” is no proof or indication that these are used indefinitely without special reference to the Psalms of the Bible where they occur in Paul’s epistles. There never was good reason why brethren should shrink away from this argument; but there is good reason why it should shrink away from itself, and show its face no more. There was much skill shown in the weaving of this argument, but no discretion exercised in the way of first trying the strength of the material of which it is made. I regret the necessity which constrains me thus to characterize the reasoning of one who is justly held in high repute as a cautious and sound reasoner. The best of men, however, and men of the strongest intellect, will sometimes act strangely, and say and see strange things, under the flush, and amid the heat and smoke of controversy. I need to take heed to myself. Before taking leave of this argument, I will venture to advise the author, should another edition of the Plea be issued, to leave out the whole seventh chapter; and if he should not have any thing better at hand, he may insert in its place the foregoing.

Having thus, by proof which cannot be ruled out, annulled the only “positive argument from Scripture,” which the Plea could urge in favour of its doctrine; having shown that the argument rests on a false assumption, on a mistaken and erroneous view of the Greek article, I may add, that all other assumptions in the Plea, every conclusion and affirmation, to which the primary mistake gave rise, is vitiated by it. For instance, it is not true on the ground of the reason assigned in the Plea, that the terms used in the verses under consideration are “general and unqualified;” consequently, it is not true, on the ground, and the only ground, on which the author makes the allegation, “that these verses enjoin the use of any religious, scriptural songs of praise, without specifying, and of course without excluding inspired or uninspired productions.”

To the completeness of this reply, it is not essential for me to adduce proof that those terms, as used and intended by the apostle, have direct reference to the book of Psalms. It is proving what the Plea admits; “for it is not denied by any good interpreter, that the terms of this passage include the Psalms of David. We admit, before our brethren laboriously reason the case, that the Psalms of David are included.” Good interpreters must have good reasons for this opinion. If, then, there are reasons sufficient to convince all good interpreters that these terms, according to the design of the apostle, are applicable to the inspired Psalms, then, in the absence of all evidence that they refer to any thing else, and especially in the insufficiency and failure of the proof of this offered in the Plea, we must consider that the reference in these terms to the inspired Psalms is definite and restricted.

It is not, however, by any means superfluous to prove that the inspired Psalms are expressly referred to in these two passages. For some persons, among whom the author of the Plea may be numbered, not only refuse to bring proof of what they admit on this point, but are ill pleased with the proof which we bring in confirmation of the truth of what they themselves profess to believe. Ask the well-instructed and able pleader for peace, if there is any reason, even for the opinion that the Bible Psalms are referred to at all in these verses,

and you will ask in vain. So, also, he maintains for himself, and in behalf of those whom he so faithfully represents, that the Psalms of the Bible ought to be sung. But there is not a reason, nor half a reason, nor a word of argument for this in the whole Plea. There have been, and there still are, many who deny that the Psalms of the Old Testament should be sung. To one of this opinion this Plea on Psalmody would be of no more use than the Christian Almanac to convince him of his error. Indeed, it would tend rather to confirm him in his error than to convince him of it. This omission, this lack of service on the part of the author, with respect to the passages under consideration, I will try to supply; although he could have done it far better himself, and only with a small part of the labour which it cost him to build up that air-castle of an argument, which a little true light from the Greek article, that bright jewelled point, has turned to nothing.

The apostle makes mention of "psalms, hymns, and spiritual songs," as then extant and common, and also well known and accessible to all those whom he addressed. So were the Holy Scriptures, and the Psalms therein. Christians, by opening the sacred volume, could find psalms, hymns, and spiritual songs, which, being given by inspiration, were known to be as superior to all other lyrical poems as the entire Scriptures are to all human writings. When there was nothing in the words of the apostle to direct attention away from the Scriptural Psalter, could those to whom he wrote judiciously come to any other conclusion than that the Psalter contained the psalms, hymns, and songs, which they were required to sing?

The main duty laid upon the Colossians, was—"Let the word of Christ dwell in you richly in all wisdom." Those who had the word of Christ contained in the Holy Scriptures in them, would teach and admonish one another in psalms, hymns, and spiritual songs, thus using for mutual edification a particular portion of the word of Christ, singing the same with grace in their hearts to the Lord.

Whenever psalms are mentioned elsewhere in the New Testament, the psalms of the Old Testament are meant. There was only one book of Psalms. There was only one second Psalm, Acts xiii. 33; and when the apostle speaks of "another," (ver. 35,) it is in the same collection. As there was but one book of Psalms, the word book, in that connexion, is always used definitely; and when two nouns, as in the expression, book of Psalms, have a mutual reference, the first relating to the second, and the second to the first, the second noun must be definite if the first is so. See Middleton on the Article, chap. iii. 7. So, then, instead of the book of Psalms, it should be, according to this rule, the book of the Psalms. This shows that there were no other psalms than those to which the apostle could refer.

When we turn to that book in Hebrew, we find its title to be, The Book of Hymns or Praises. In the title prefixed to them particularly, many of them are styled songs. Frequently in the body of the psalm they are so called. The ninety-eighth is a psalm, and in the first verse it is called a song. So, also, xl. 3. They are named psalms specifically, because they were given by divine inspiration, to be sung with music in worship. They are called songs, because they are to be sung. They are hymns, because in them the praises of God

are celebrated. The thirtieth is a psalm,—a song of dedication; forty-eighth, sixty-fifth, sixty-seventh, sixty-eighth, seventy-fifth, seventy-sixth, eighty-seventh, ninety-second, psalm songs; forty-eighth, sixty-sixth, eighty-third, eighty-eighth, ninety-second, song psalms. It appears, then, the psalms, hymns, and songs referred to by the apostle, and those contained in the inspired Psalter, are identical.

These titles do correspond very closely with the titles prefixed to the Old Testament Psalms in the Septuagint version, in which very few of them are without titles. Between fifty and sixty are called psalms; from twenty to thirty, songs; several, song of psalm, or psalm of song; a number simply have the name of David, as their author, prefixed; Alleluia is a part of the psalm in Hebrew; three or four are called prayers, with special reference to their included petitions; one is called a writing or inscription. This does not in the least degree invalidate or obscure the evidence furnished even in the ancient Greek version of the Old Testament, that the book of Psalms contains what the apostle enjoined Christians to sing.

There is no reason to believe that the apostle's injunction would suggest to believers at Ephesus, Colosse, or in any other place where the Greek language was spoken, an idea of any other than the Scripture Psalms. They would, of course, understand the meaning of the word hymn, for there was abundance of them to the praise of false gods; but the patrons of modern hymns cannot show that there were any similar hymns in the days of the apostles. Where is the proof that a psalm was ever composed by a Greek Christian or heathen? Where, indeed, in the Greek classics, was the word ever used as significant of a composition?

Unable to prove from Scripture that there were any other songs of praise than those in the Bible Psalm-book to be included in the terms used by the apostle, or that any others were sung by the churches in those early times, the author of the Plea is constrained to resort to history and tradition, that he may gather up, if possible, some fragmentary proof of the existence of human hymns, and of their use in the worship of God. I attach little value to any thing of this kind that may be raked up from the ruins and darkness of the second or third century, and did not intend to notice the author's doings in this department; but as he has collected an amount sufficient in quantity or quality for a short chapter, with the dignified title of "Positive Argument from the History of the Ancient Church," I will examine the mouldy, moth-eaten material of which it is composed, and in doing so will handle it as lightly as its frailty deserves.

A sentence from Pliny's letter to Trajan describes a part of the worship performed by Christians. "They are accustomed among themselves alternately to rehearse a song to Christ as a god." So they might, and sing nothing but a psalm out of the Bible; so do we in singing the Psalms. Is there nothing "written in the Psalms" concerning Christ? Did he not prove his divinity from the Psalms? Did not the apostles do the same? Is there more of Christ in hymns made by man than in those made by holy men who spake as they were moved by the Holy Ghost?

According to the historian Eusebius, Justin Martyr wrote a work called the Psalmist. What if he did? What do you know about it?

It is more likely to have been a version of the Psalms than any thing else—something like Rouse's version. But if it were a real hymn book, like Watts',—what then? There was no temptation to book-making in the middle of the second century. The business was not so easy, cheap, or profitable then as now. He would not have made a hymn book had there not been some urgent necessity for it. But if there had been a book of that kind prepared under the supervision of the apostles, it would of course have been a good one, and one not likely to become so unpopular and obsolete in the course of three or four score years as to render the making of a new one necessary; so that if Martyr made a set of hymns, it would indicate that there was none before it.

Eusebius also, in his history of the first three centuries, quotes from a certain writer who wrote "against the Arians," as follows: "Whatever psalms and hymns were written by the brethren from the beginning, celebrate Christ, the Word of God, by asserting his divinity." Whoever is determined to hang an argument or opinion somewhere, and has nothing better to hang it upon, may, if he choose, without any hinderance from me, hang it for show, as Pharaoh did the chief baker, on what Eusebius wrote, of what a nameless controversial writer had written, of what the brethren before him had written from the beginning. Controversial writers are too liable to mistakes and exaggeration to be good historians. The statement attributed to this ancient controversialist is in itself altogether improbable, that "whatever psalms or hymns might have been written up to that time asserted the divinity of Christ." It is not true of any one hymn book which you may pick up: it is not true, even of all the Bible Psalms, that every one asserts this doctrine. After all, these psalms and hymns may have been versions of the psalms and hymns in the Bible. We may observe that no writer could have written against the Arians before the rise of the Arian heresy in the fourth century.

Paul, of Samosata, an ecclesiastical tyrant at Antioch, "stopped the psalms that were sung in honour of our Lord Jesus, as the late compositions of modern men." He did a very wicked thing in putting a stop to psalm-singing in his diocess. The reason given for it was either a pretence or a fact. If the former, then the psalms might have been the old psalms. But if they were in reality man-made and modern, they must have been made after the days of the apostles.

The only remaining prop to support this historical argument is made of a substance lately discovered by the author in one of the auriferous sand-banks of Pool's Synopsis Criticorum, sec. on Matt. xxvi. 30. Its original bed, however, is a little higher up in the stream of time; for it may be found in the Commentary of Hugo Grotius, where it was deposited, with many other various old things jumbled together, by a flood that wore and washed away a great quantity of one thing and another from the mountains and marshes of antiquity. Whether this is gold, wood, or stone, it matters not. It is fitted to fill a place which would be vacant without it, and it has the stamp and mould of antiquity upon it; so it answers the purpose to which it is here applied;—for it is nothing more or less than a quotation from some unmentioned work of old Tertullian, who, as stated in the Plea, "wrote as follows in reference to the custom of singing in the church:—

‘Each one is called out into the midst, to sing unto God, either from the Scriptures, or *from his own mind*, as he is able.’” Short as this extract is in Pool, the author of the Plea has seen fit to abbreviate it, and thus make it like a lamp-post in a dark night, in a narrow street, without the lamp. I confess I should be rather working in the dark, in trying to construe the passage as the Plea has done, without the illustrative exordium, which it has unwarrantably suppressed. When the lamp, however, is restored to its own place, and lighted, we can, without difficulty, interpret the whole, as follows:—“*Post aquam manulem et lumina ut quisque de Scripturis, vel de proprio ingenio, potest, provocatur in medium Deo canere.*” “*After washing the hands and lighting the lamps, as each one, from the Scriptures, or from memory, is able, he is called forth into the midst to sing to God.*” (*Ingenium, memory.* See Ainsworth’s Dictionary.) Some sang from the book, and some without it. From what does it appear that this refers to the custom of singing in the church? In the understanding I have of it, it rather describes a practice observed in cleanly religious families after the labour of the day was finished. Were the author’s translation of the phrase, “*proprio ingenio*,” correct—and I will not strive with him about it—what then? Would the whole passage, *unmutilated*, have in it the argument which he tries to draw out of it? Certainly not. It has evident respect to worship in private households; and there it would not permit any one who lays aside the Scripture Psalms to sing any thing else in their stead but a song of his own making. If every one in the family, in the church, in the ministry, or even in the Western Theological Seminary, were to be called forth into the midst to sing at the time of worship, either one of the old psalms or a hymn of his own composition, few hymns would under these circumstances be sung, and there would be fewer still worth hearing. Now, will any one seriously affirm that such a custom ever prevailed in the Christian church, or in well-ordered families? If “*proprio ingenio*” would demand the meaning which the Plea puts upon it, I would be inclined to conjecture that this piece of ancient history must have been taken from some work of Tertullian descriptive of the religious practices observed by the followers of the austere and heretical Montanus, to whom it is well known Tertullian was favourable.

The testimony of Neander, “that the hymns used in the worship of God were appealed to, in the second and third centuries, in proof of the incarnation and divinity of Christ,” is important; for it attests that what was sung in worship, in those early ages, was regarded by those who held the truth to be of valid authority for deciding a doctrine and question of faith. The psalms and hymns then sung being those of the Bible, they might with propriety be appealed to. But is it at all likely that in a period so near to that of Christ and the apostles, those sound in the faith, and the very defenders of the faith, would, in defence, or in proof of a fundamental doctrine of the Bible, appeal to the poetical compositions of uninspired men, and of men then living, or living not long before? Had the church and the ministry in those centuries lost sight of the Holy Scriptures as the only rule of faith and practice? If so, the next step, natural for them to take, would be to multiply and magnify devotional hymns,

and substitute them in the place of God's Word. But their example would be no safe precedent for us.

It is my object to convince the judgment of the beloved author of this Plea, and of all who may read it, that thus far it is egregiously erroneous, not only in its interpretation of Scripture, but in the arbitrary rule of criticism followed in arriving at that interpretation, not only in its understanding of some, but in its very statement of other historical parts. I avoid, therefore, all side issues and irrelevant questions.

(To be continued.)

[For the Covenanter.]

FELLOWSHIP MEETINGS.

Fellowship meetings are said to be the spiritual pulse of the congregation. Their condition indicates its vigour, or its spiritual decay. Even where they enjoy a comparatively healthy state, their influence and usefulness might be greatly increased by a little attention on the part of the members. Experience teaches that they may be made interesting and instructive; or they may degenerate into an empty and almost unmeaning form. A few suggestions are respectfully offered.

1. The devotional exercises should be of *a social character*. In order to this, each member must think, and speak, and act like himself. If all would attend to this, the chilling atmosphere, which sometimes nips the very buds of devotional feeling, would never enter. The hearer of prayer delights in truth; and men are pleased with truth in others; yet some seem to think it absolutely necessary they should be something different from themselves the moment they enter a fellowship meeting. They neither read, nor speak, nor pray, with their natural voice. This artificial manner restrains their own thoughts and feelings; the influence is felt by others, so that the exercises which should be eminently social, are constrained, and cold, and formal.

2. All the members *should be punctual*. This is important. The society which begins fifteen or twenty minutes after the appointed time, invariably loses its savour. The Redeemer is jealous. If we begin by committing a robbery upon him, we need not expect his approbation and blessing that evening. If we do, we will be disappointed.

3. We should not tolerate *silent* members. He that is possessed of a dumb devil is in a deplorable condition, and his deliverance should be an object of deep interest to all the brethren. Even female members may become eminently useful to themselves and to others. Each can bring two or three parallel texts to prove or illustrate the question; and the repetition of these texts often diffuses a fragrant odour of divine truth, and imparts vitality to the exercises of the evening. Every week they increase their own stores, and refresh others by their acquisitions. The silent members gain little themselves, and injure others by their example.

4. The exercises *should be brief*. If the member who opens the meeting begins by singing a long psalm, reading a long chapter, or

turning over a large portion of the Bible to make the selection, and think it necessary to pray over the whole covenant of grace, or even half way from Adam to Revelation, the patience of the others is exhausted; and, in measure, they are unfitted for the duties for which they have assembled. In speaking to the question, too, the "gifted brethren" should recollect that fellowship meetings are not designed for preaching the gospel, nor yet, directly, for exhorting sinners. The design is to cultivate the gifts of all; and in proportion as "the gifted brethren" monopolize the time, they hinder the edification of others. If each society would limit the time of speakers, and give the meeting more of a purely devotional character, much good might be accomplished.

5. We should have a *distinct object*. Overlooking this point may have occasioned much of the formality and indifference now so prevalent. Its importance has been considered in appointing a subject of conversation; but overlooked as regards our prayers. What two or three agree to ask in *His* name, shall be granted. What a privilege! The united supplications ascending from the praying society in the house of Mary, the mother of *John Mark*, brought an angel from heaven, opened the prison doors, struck the chains from the hands of the prisoners, saved the life of the apostle, and set him free to preach the gospel. We have yet to learn the power of united prayer. Were the members of each society to assemble once a week to unite their prayers for a distinct object, and wrestle till obtained, no human mind could calculate the result. S.

SYNOD OF NORTHERN INDIANA, (O. S. P.) DEACONS.

This Synod has issued a very judicious "Pastoral Letter" on the subject of ministerial support. After an argument enforcing the *right* of the ministry to a competent support, this letter proceeds to furnish some practical directions. We give two of them, the second and fourth.

"2. That you adhere to the Scripture order of appointing men of faith and piety, and efficient business habits to the office of deacon.

"4. That both churches and ministers discourage the prevailing idea, that the amount promised for ministerial support, by the individual members of a congregation, is a debt due from them severally to the minister in person.

"This is not the true idea. The minister comes to a church knowing no individual in it. He is called by the church as a body, through their regularly chosen officers and representatives.—All his agreements are with them as such. The whole church is pledged for each and every portion of his support. He has nothing to do with sources from which that support is derived."

These are sensible directions, and Scriptural ones too. And are, moreover, *inseparable*. If the pastor contract with individuals,—if he is to look to individuals for his salary, then is there no need of any church officers, nor any room for them to attend to matters of salary; but, on the other hand, if the congregation making the call also make the engagement to pay the stipulated salary; then must there be deacons to collect and pay it over. We say "deacons," for trustees are mere agents of individual subscribers, or pew-holders, and sustain no *recognised* relation to the congregation which called the pastor, and with which the contract is made through the Presbytery.

We are pleased to learn from this Letter, that some of their churches are at this time fully carrying out this plan.

THE SUPREMACY OF CHRIST.

"We fear that if in England there is a commingling of the spiritual and the temporal—a mixing up of the affairs of the Church and the State, there is in some regions in this country a tendency to the opposite extreme; and that in the dissociation of the Church and the State, there is even a forgetting of the fact, that civil government is the ordinance of God, and that as Christ is head over all things to his Church, so he is head over Kings, Presidents, and Legislators and Judges, to use them for the promotion of his cause."—[*Presb. Ban.*

We are happy to find so widely circulated a paper as the Presbyterian Banner making so true and important a statement. We would, however, have put it in stronger terms, for this is one of the prevalent sins of this land. It forgets, and so disowns Christ as King. In the constitution of the general government there is no reference to the dominion of Christ, and it studiously ignores the church. The Church should speak out on this subject, by the pulpit and by the press. The nations *must* "Kiss the Son," (Ps. ii. 12) or perish.

CONGREGATIONALISM IN CONNECTICUT.

Dr. Hewitt, an aged and distinguished congregationalist, of Connecticut, has recently withdrawn and formed a Presbyterian congregation there in connexion with the General Assembly, (O. S.) Independency is roused, and a pretty earnest paper war has been the consequence. Another leading and quite aged congregationalist, Dr. Hall of Norwich, Connecticut, has written to his old friend to comfort him in his trials, and thus speaks of Congregationalism as he finds it. It is in a sad condition. Mark the cause.

"We have now a disjointed, capricious, irresponsible Independency; which holds alike in its embrace the vilest errors and the most precious truth. Whoever will not submit to this state of things, has no other alternative before him, but either to contend almost hopelessly for the ancient faith and order, or to withdraw.

"The course of Congregationalism has been suicidal. Among the remoter, yet actual and most efficient causes which have led to such looseness in doctrine among us; I cannot but reckon the silent, but sure and irresistible influence of so much striving after union in some of our publishing societies. That these have done great good, I know; I have rejoiced in it, and still rejoice. But they have taught our people to regard our distinctive doctrines and order, (I make no difference here between us and the Presbyterians,) as unessential. They have mutilated and altered our standard books. They have fed our children and youth with sentimental stories, in many of which the distinctive and cardinal doctrines of the gospel are rased out or ignored. It has been perilous for any man to lisp a word of disapprobation, or even of solicitude. The influence of ubiquitous and powerful societies has crushed all who would call for the correction of abuses. Our resources have been swallowed up; our ministers and missionaries have been left destitute of books and tracts calculated to set forth clearly the distinctive articles of our faith. The great effort has been to convince people that our distinctive peculiarities are worthless, and that the gospel can be better propagated in destitute parts by laying these peculiarities aside. The masses have carried out the logic, and made it practical. If better propagated in destitute parts without our distinctive doctrines,

then why not at home? The consequence is, that when enemies of the cross of Christ prate about the "Life," and decry "Dogma" as contrary to "Spirit," (meaning thereby, that there is no fundamental or essential *doctrine* in the gospel,) there are masses of people in our churches fully prepared to receive the annunciation as a blessed discovery, and to frown upon *doctrine* as the foe of vital religion. The apostacy of numbers of ministers in Connecticut, and of one in one of the chief seats at Andover, seems to me not near so ill an omen, as the indifference which prevails among our ministers who profess to hold fast evangelical truth, and yet persist in embracing these heresies in the fellowship of our churches. We can meet the open adversaries of the truth. We can tear the veil from the face of the hypocrite; but alas! what can we do, when those who are set for the defence of the truth rise up almost in a mass, and declare these enemies and hypocrites good pious people, who ought not to be molested, simply because they have denied the Lord who bought them!"

WALTER MILL, THE MARTYR.*

"He still scorned every proposal of recantation; and just before he was bound to the stake, he turned to the priests, and spoke to them as boldly as he had done at his trial: "I marvel at your rage," he said, "ye hypocrites, who do so cruelly pursue the servants of God! As for me, I am now eighty-two years old, and cannot live long by course of nature; but a hundred shall rise out of my ashes, who shall scatter you, ye hypocrites and persecutors of God's people; and such of you as now think yourselves the best, shall not die such an honest death as I now do. I trust in God I shall be the last who shall suffer death in this fashion, for this cause in this land." His words proved true; and so great was the horror which was excited over the whole kingdom, on account of this most cruel martyrdom, that, although the Papists had more victims, it is probable they would scarcely have had the temerity to venture on another public exhibition of the stake. The citizens of St. Andrew's reared a *cairn* over the spot where the martyr died; and though the priests often caused the huge pile of stones to be removed, the next morning saw it as often restored by the populace. The Papists had not another martyr to slay; and probably, after they had silenced Walter Mill, they thought themselves secure. But this martyrdom, more than all the rest that went before it, prepared the nation to rise up and drive an infamous priesthood from the sanctuary they had made desolate. It caused the people to bind themselves solemnly together, and to declare that, rather than suffer such oppression longer, they would take up arms for the destruction of Popery."

In chains a servant of the Lord
Was hurried to the stake,
Confiding in his Saviour's word,
To suffer for his sake,—
His sake, who shed his richest blood,
Without a murmuring breath;
And soothed the dreadful wrath of God
With his vicarious death.

Though marching to a fiery doom,
His soul was free from care;
The agonies of martyrdom
He viewed devoid of fear.
Nay, joy itself shone o'er his face,
In rays divinely mild;
"Father, I feel thy strengthening grace!"
He said, and sweetly smiled.

When tears he saw, and sighs he heard,
And all around was grief:
"Weep not for me, saints of the Lord,
My sufferings will be brief.
Each moment higher throbs my heart,

At thought of joys to come;
The fire that burns the mortal part
Shall light my spirit home."

The cord pressed hard his aged frame,
And bound him to the pole;
Fresh lustre o'er his visage came,—
Fresh glory filled his soul.
He hailed the twilight of his woes,
And to the eye of faith,
The Sun of Righteousness arose
Beyond the realms of death.

The fire was lit, and fiercely blazed;
The martyr longed to die;
Thrice clapped his withered hands, then
raised
To heaven his joyous eye,—
"For me my Lord was crucified;
I hail thee, cross of Christ!—
Welcome, eternal life!" he cried;
And flew to endless rest.

R. FURMAN.

*Burnt the 28th of April, 1558: the last of the Scottish martyrs before the first Reformation.

AFFAIRS ABROAD.

China.—The revolution advances. Shanghai is taken, and the fall of Canton was looked for immediately. All Central China is now in the possession of the insurgents, and the capture of Canton will fix them firmly in the South, leaving to the Emperor but a comparatively limited section in the North.

Affghanistan.—This country lies to the west of the Indus—touching Persia on the west, and British India on the east. Its inhabitants have been heretofore regarded as a tolerably homogeneous race—Mohammedan in religion, and exceedingly warlike. It is now stated by “Allen’s Indian Mail,” on the authority of one of themselves, that “a Christian nation exists about eighteen miles from Cabul. They inhabit twelve thousand villages, each containing two hundred soldiers, and have churches, pastors, the Scriptures, and a bishop.” It is added that “the people are as fair as Europeans, and the man was exceedingly anxious for controversial tracts against the Mussulmans, with whom his people live at continual war.” The statement needs confirmation, though it is not impossible that they may be the descendants of the Nestorians.

Turkey.—We have nothing new respecting the missions in Turkey. But we have no reason to believe that the war has, as yet, wrought *directly* against them. The portion of the population towards whose conversion their efforts are directed—the Armenians—are not liable to be called upon to serve in the army, and the whole policy of the Turkish government is now tolerant in regard to religious matters, except in the case of Mohammedans. As to these, the old law that condemns the renegade to death is still in force, and the papers tell us of a late instance in which it was executed. A young man avowed himself a Christian, and was promptly and unrelentingly put to death. Should Turkey stand awhile longer, and the religious interest spread from the Armenians to the Mohammedans, we may yet hear many such tales of blood. With all its apparent tolerance, Islamism is the same it ever was.

The war has not been renewed (January 19th) on the Danube. In Asia there have been bloody conflicts—the Turks generally successful. One naval battle has been fought at Sinope—a port on the southern shore of the Black Sea, rather more than half way from the Strait of Constantinople to its eastern extremity. The Russian fleet attacked and utterly destroyed seventeen out of eighteen Turkish ships; most of them transports, with 5,000 troops, and stores, and ammunition for the army in Asia. The Russian force was overpowering, but their loss was severe. The Turks fought with great bravery for four hours. This event has hastened the efforts of the diplomatists to bring about, even yet, an arrangement between the contending parties. A note has been prepared by France, England, Austria, and Prussia, which has been submitted to the Turkish government, and *accepted*. Russia, it is fully believed, will *reject* it. In this case, the two former powers, it is understood, stand pledged to use force on the side of Turkey. Then will the flames of war be lighted up throughout Europe: how and where to end, none can certainly foretell. Persia has declared war against Turkey.

Italy. 1. *Naples and Rome.*—At the late meeting of the Evangelical Alliance, (London,) Sir Culling Eardley said :

“He must confine himself to generalities, because, in speaking of a country which was under a despotic government, it would be perilous to mention names and places. He would tell them, in a word, that there was a most gratifying movement going on in the midst of Naples. A very large number of the clergy were not only supposed, but known to entertain Jansenist opinions; and he had reason to believe that whenever convulsions should arise in Italy—and the time could not be far distant—the Neapolitan clergy would be found to include individuals capable of well promoting the cause of the Gospel. He would now go for a moment to Rome itself. Here there was one symptom, which, though hopeful as a symptom, was in itself fearful; and that was, the intense hatred of the people to the clergy. If there were one proverb more common than another in Italy it was this, that were the French soldiers withdrawn from Rome, there was not a priest who would not be at the bottom of the Tiber in twenty-four hours. He (Sir C. Eardley) met at Geneva a gentleman who was for some months Prime Minister to the Pope; and this gentleman told him that the priesthood was carried on in an infamous manner, and that in its present form the system of administration could not be maintained.”

2. *Turin.*—“The Crusader,” published by Italian refugees in New York, says :

“The papal brief, abolishing a great many holidays, has been read from the pulpits of all the churches in the kingdom. This is a measure emanating from Rome, but at the solicitation of the Savoyard bishops. Nevertheless, the clerical party has not failed to convert it into a handle against the government. Last week a preacher in one of the most frequented churches of Genoa openly declared that the suppression of so many *fêtes* was a scandal, and that this scandal was due to an impious ministry, the members of which he concluded by abusing bitterly, and severally by name. The language of the reactionary party at the present moment is inconceivably audacious; they are delighted with the Oriental crisis, looking upon Russian success as certain, and revelling in the coming downfall of constitutional liberty, and its personification, ‘perfidious Albion.’”

The Sardinian government still stands firm.

Switzerland.—We take the following account of the formation of an Italian church in Geneva from the columns of the “Crusader.” It will be seen that while professing “evangelical principles,” it does not connect itself with Protestants. This may be politic; but, after all, cannot be justified. Still it is much that they plant themselves upon the Bible alone.

“The Italian exiles in Geneva have formed an Evangelical Society, with the noble intent of spreading the Gospel in their own land as soon as the bright light of freedom will shine there. On the 1st of October last, they met in a convention and adopted the necessary measures to have among us an Italian Church, independent from all Protestant denominations, and similar to that as preached by our reformer Gavazzi in America. This Christian congregation is composed of patriots from all parts of Italy; they have sworn, in the future struggle for the independence of Italy, to destroy papacy both temporal and spiritual. The Italians wish for the Gospel, and do not wish to be sectarians; they desire the ancient religion of their ancestors, such as it is in the Gospel, without any mixture of human doctrines. Seventy-five Italians answered the appeal; they were Piedmontese, Lombards, Venitians, Tuscans,

Romans, and Neapolitans. After having, by a fervent prayer, invoked the Lord's aid, they proceeded to the formation of an Italian Evangelical Association, founding their worship upon the simple rules of the Gospel; the organization of the church was established on the same grounds; they did not forget visiting the sick, taking care of the poor, and agreed to place themselves in communication with the evangelical churches of Italy. This fact is one of the finest answers that can be made to the slanders of clericals who say that those Italians who embrace the Gospel sell themselves to Protestants. Behold a few exiles, in great need, who form themselves in a foreign land into an independent church, whilst they could have belonged to a wealthy and powerful church, and take upon themselves the necessary expenses which are to be borne from their own purse, and deprive themselves of a part of the necessities of life; these facts should suffice to silence for ever the enemies of the Gospel and of Italy. We do express our utmost sympathies and our sincerest affection in Jesus Christ our only Saviour for this new Italian evangelical community, and pray that it may continue pure in evangelical principles, by preserving all that which is in the holy book of God, without any mixture of human doctrines."

Germany.—The sixth annual meeting of the Kirchentag was held in Berlin last September. Its constitution is thus described:

It was attended by upwards of two thousand persons, the great majority of whom were ministers. The Kirchentag is not confined to Prussia, but obtains in great degree in Wirtemberg, and in less degree in Baden and Nassau, and in some of the free towns, as in Bremen. Its three main constituent parties are the Lutheran and Calvinistic Churches, and the Union. This last party was founded by Professor Nitzsch, who drew up, in 1846, a doctrinal *consensus*, or Union creed, between Lutherans and Calvinists. In addition to these three parties, the United Evangelical Church of Germany recognises the Separatists, chiefly of the Baptist and Methodist persuasion, as within her pale, but these latter were not represented by any delegates at the Kirchentag. The actual members of that conference consisted of Lutherans, Calvinists, and Unionists.

Its principal object was to renew the profession of their faith in the Augsburg Confession. We give the views of some of the leaders of various parties, and their conclusions:

Dr. Nitzsch opened the proceedings with a speech strongly urging union, and at the same time condemning the views of those who sought to obtain union by dropping all definite forms of confession. He proposed the adoption of the Augsburg confession as the common bond of the Protestant Churches in Germany, and as being the ground-work alike of the Lutheran and the reformed Church. *Dr. Krummacher* followed from the Reformed point of view. He cordially seconded the adoption of the Augsburg Confession as the common banner of evangelical protestants. He argued that the Augsburg Confession contained the germs both of his own and of the Lutheran Theology. From that Confession the Reformed Church differed in not one, and he could not but regard that Confession as a glorious national charter of the Protestant faith. *Dr. Stahl*, who spoke for the Lutherans, advocated the adoption of the proposed symbol.—These three speakers, the representatives of the three parties in the Church, were followed by others from different parts of Prussia and Germany, all with wonderful unanimity recommending the adoption of the Augsburg Confession. The Assembly was then called on by its President to pronounce for or against the following resolution:—

"The members of the German Evangelical Kirchentag hereby will make known that they with heart and voice hold and profess the Confession presented by the Evangelical Princes and Estates to the Emperor Charles V.,

at the Imperial Diet at Augsburg in the year 1530, and hereby publicly testify their accord with it, as the oldest and simplest common record of publicly acknowledged evangelical doctrine in Germany.

"To this testimony they subjoin the declaration that they all and each for himself hold fast to the peculiar articles of their separate churches, and the Unionists to the *consensus* of both; and that no prejudice shall hereby accrue to the various positions of the Lutherans, Reformed, and Unionists, with reference to article X. of this Confession, nor to the peculiar circumstances of those Reformed congregations which have never adopted the Augustiana for their symbol."

This resolution was adopted by a majority of 2,100 to 6—these last being opposed to any definite confession. The Augsburg Confession is that which was presented to the Diet of Augsburg, June 25th, 1530, by the German reformers. It includes "a summary of all the leading doctrines of salvation. This Confession contains one mighty defect, which we shall afterwards specify. With this exception, its enumeration of the leading doctrines of the Gospel is characterized by clearness, simplicity, and soundness. Especially does it contain the Bible doctrines respecting the Trinity, the Fall, the Atonement, Justification by Faith alone, Remission of Sins through Christ's Satisfaction, the Renewing Grace of the Spirit, the Resurrection, and Eternal Glory."

The defect alluded to is in the tenth article, which teaches transubstantiation, and it is in reference to this that the explanation is intended in the resolution adopted by the Kirchentag. D'Aubigné thus gives his views of these doings:

The great assembly of Berlin has adopted a resolution which very few individuals could have expected, by proclaiming anew the evangelical doctrines acknowledged by the Protestants in 1530, in the presence of Charles V., from the Nuncio of the Pope of the German Diet. As your correspondent observes, the *Kirchentag* did not think of this when it was formed, in the turbulent days of 1848. Why, then, did it decide upon this act in 1853? The following is the principal reason. The Romish Church, which has latterly made well-known assaults against Holland and England, has been still more ardent in the Prussian States. She has considered Protestant Prussia, with her evangelical King, as the principal bulwark of reform on the continent; and, having already influential archbishops and bishops who are well paid by the State, she has started from that point which belongs to her, and undertaken to send Jesuit missionaries into the principal cities of Prussia, and has attacked Protestantism with all her might. To effect this project, she has drawn her principal argument on the deviations of rationalism, which, as is well known, has injured so much the German Churches. The Protestants, she says, have no positive faith; most of them have rejected the doctrines of the Reformation! Some weak minds, on hearing these attacks made by the Papacy, fell into their snares.

The evangelical Church is awake. The chiefs of German Protestantism have perceived the danger of their position. They have understood that they ought to form in battle array, and hence the proposal made to the Kirchentag. Their aim has not been to give an official value to the Confession of Augsburg; it always had one in Germany: but they wished to give it a new moral strength. They wished, consequently, to present it anew to the free and spontaneous profession of the representatives of the Church. They have been convinced that, in order that Protestantism may triumph, a positive faith was necessary, that this positive faith must be that of the Holy Scriptures, such as the Reformation fixed it in its time, and that a solemn declaration of the representatives

of Evangelical Churches should attest to the world that this faith is common to them all.

Such a manifestation might be sincerely made in Germany. Since 1817 the people's minds have been greatly aroused; the Scriptures have been perused; old rationalism no longer exists; a new rationalism has replaced it, and has some representatives on this side of the Rhine. The German Protestants have returned, by long toiling, by sincere and profound inquiries, to the faith of the apostles and reformers, to the doctrines of the fall of man, of the divinity of Christ, of justification by faith in the death of the Redeemer, of regeneration by the Holy Ghost. The only object proposed there was, to proclaim an accomplished fact; to show, as the most eloquent of its orators (Doctor and Counsellor Stahl) expressed it in the *Kirchentag*: "That the wounds of a rationalist theology were healed!"

And who will not rejoice to learn that even in its own birth-place Neological heresy has met its death, and that its deluded and mystified disciples have found their way back to the doctrines of the cross?

France.—Our readers are aware that the condition of the French Protestants—especially the nonconforming portion of them—has been regarded, both at home and abroad, as highly precarious since the accession of the present Emperor. Matters appear to be approaching a crisis. A case has lately been decided by the highest court, which possesses a deep interest. We give the case, and the proposed action of the French Evangelical Church on the subject, from the columns of the Presbyterian:

"The facts of the case are simply these. Mr. Porchat, a *Non-Conformist minister*, in connexion with the *Evangelical Society*, had established meetings for *religious worship* at Mamers, which have continued for two or three years, and have been tolerably well attended, mostly by Roman Catholics, there being but very few, if any, Protestants, in the place. When these meetings began, Mr. Porchat informed the local authority, by a regular *declaration*, in order that they might make sure that the meetings had a strictly religious character; but he abstained on principle, and with the approbation of the Evangelical Society, from asking for an authorization for opening his meetings, for he considered such an authorization as implicitly denying his religious liberty, and also as not required under the existing law. The authorities of the place have stopped Mr. Porchat's meetings by force, and brought an action against him before the Judicial Court, as guilty of having opened his meetings without a regular *authorization* from government; the question being, whether such *authorization* is required by law, or whether a simple *declaration* is sufficient. This question stands here quite alone, and is not, as it was unfortunately in other cases, mixed up with any collateral considerations, Mr. Porchat's moral character being universally esteemed, and his ministry having been free from any political tendency whatever.

The question was decided against Mr. Porchat, in the first instance, by the *tribunal* of the little town of Mamers; secondly, by the *tribunal* of Le Mans, (the *chef lieu* of the department,) to which Mr. Porchat had appealed, but which confirmed the sentence of the first judges. Mr. Porchat then appealed to the *Cour de Cassation*; and this court having sanctioned the sentence of Le Mans, no further appeal is left to Mr. Porchat; he is to pay the fine to which he had been condemned, his place of worship is finally closed, and the French law is declared to be that a *declaration* is insufficient, and that an *authorization* is necessary."

It is now to be maturely considered what course our dissenting brethren are to take, and what course we are to take to ourselves, to assist them in their present difficulty, which will probably shortly become our own. A meeting

is convened for to-morrow, in order prayerfully to examine the question. Two contrary opinions are likely to be proposed in that meeting. That it is our duty to obey God rather than man, and that our brethren must continue to come together and preach the gospel, whatever the result may be, all are agreed. The question only is, at what period legal means of obeying that command of God are to be considered as exhausted. Some brethren think that the only thing that remains to be done as to the law, is to go at once to the Emperor, and to endeavour to persuade him that the decree of the 25th of March is contrary to religious liberty, and that it ought to be changed, which of course will be done, if he expresses a wish to that effect. Should he reject so just a demand, the time must be considered as come for resisting openly the powers that be, and submitting to the consequences.

Other brethren think that a more slow course must be resorted to. The Senate should be petitioned for a change in the law. The Emperor should be applied to only after a negative answer is returned by the Senate, (and it will be, to all human probability.) And if the Emperor, our only hope, should refuse to do right, the following course should be taken. The authorization of Government, required by what we must henceforth look upon as *the law*, should be asked for when a new religious meeting is in contemplation; but it should be declared publicly, in our religious periodicals, that such demands of authorization do not imply that Government has a right to deny it, or that Christians could not do without it. This having been done, were the authorization refused, there, and there alone, begins the solemn duty of resisting and preaching the gospel at all hazard.

England.—There are movements on foot, under the auspices of the evangelical party, to effect—what they never will effect without a revolution—a reform in the Established Church of England. To show what the most advanced of the evangelical party wish, we give the following views of Mr. Jordan, Vicar of Eastone, as we find them given by the correspondent of the “Presbyterian:”

“He proposes to announce and to ‘ring in the ears of the people of England, until they tingle to their arousing,’ the necessity of—1st. *Temporal Reform*, including the overturn of *Prelacy*, meaning thereby lordly government by bishops—cathedral thrones, &c.—the dissolution of cathedral establishments, and the recognition of the rights of the laity in the choice of their ministers, &c. 2d. *Spiritual Reform*, as revision of the Liturgy, with liberty of extempore prayer to ministers. The abolition of the term *priests* as applicable to the clergy, and of Tractarian terms to the Lord’s Supper, and the restoration of the laity to their functions in the church. 3d. *Educational Reform*, requiring that the clergy be trained for their work, so that they have a full theological course, such as the theological curriculum of the *Edinburgh divines exemplifies*, occupying a period of four years at least.”

The following is worthy of record, as it shows that the Tractarian notions are not finding much favour in high quarters. The society alluded to is the society sustained by the High Church party. The statement is from the London “Advertiser,” which says:

“We learn, with some surprise, and more pleasure, that on the customary application being recently made to the noble Lord, the Secretary for the Home Department, for the usual Queen’s letter, ordering collections to be made for the Society for Propagating the Gospel in Foreign Parts, his lordship replied that he had heard so many complaints of the working of that Society, and of the High Church leaven which had got into it, that he could not advise her Majesty to grant any such letter.

“Astounded at this rebuff, the officers of the Society laid the matter before

a Right Rev. Prelate, who at once sought an interview with two leading members of the Cabinet—a noble Duke, and the representative of one of the Universities. The result was that these three eminent persons at once proceeded to call on the Home Secretary for the purpose of expostulating with him on the decision to which he had come; but they found, to their amazement and mortification, that his lordship was wholly inexorable. They were politely reminded that the matter lay in *his* department, not in that of either of his two colleagues in the Cabinet who were present; and that he felt no necessity for their advice or interference in any way in the matter.

“We learn that his lordship also plainly stated that this was not the only church society which would in future be excluded from the privilege of a Queen’s letter. We need scarcely say that the consternation in High Church quarters at this unexpected occurrence exceeds any thing ever before known. It is even believed that after the extraordinary circumstances which have occurred, it will be impossible for the Duke of Newcastle and Mr. Gladstone, and one or two others, to remain in the cabinet with Lord Palmerston. Assuredly, Tractarianism never before received so heavy a blow and great discouragement since it first emerged into existence, as it has done at the hands of the noble Secretary for the Home Department.”

Ireland.—We mentioned in a late number that a deputation of one hundred ministers had gone from England, two and two together, to preach in Ireland, in its darkest regions. They went. With what success the following shows. Our extracts are from an address sent by them to the Papists in Ireland:

“You are aware that, in many places, as soon as we had opened our lips we were assailed by stones and mud, and other offensive or dangerous missiles; our efforts to speak were overwhelmed by yelling, hooting, and other indescribable noises; we were exposed to every form of indignity and insult which the most malicious ingenuity could invent. You are aware that in newspapers and in placards, the most opprobrious epithets were heaped upon us; motives the most dishonourable were ascribed to us, and all this without the slightest foundation of evidence. You are aware that magistrates in some places refused us the protection of law, declaring that they were unable to shield our persons from violence, and warning us to leave their neighbourhoods without delay; thus virtually surrendering their authority to the mob, and denying us that liberty of speech, which, as British subjects, we claim to be our inalienable right. You are aware of the truth of all these statements. Now we ask you, Roman Catholics, in the name of reason and common sense, is this the mode in which the truth of God is to be defended and sustained? Is this the mode of convincing an opponent of the error or evil of his ways? Is this the way in which your own Father Ignatius was treated by Protestants in the city of Dublin, or Father Cahill in England and in Scotland? Is this form of procedure consistent with your oft-repeated appeal for unshackled toleration in the observance of all Roman Catholic ceremonies, even those of them which are most offensive to your Protestant neighbours? Is this conduct in accordance with your own demand, so often and so urgently made, for full civil and religious equality? And are you not bound to do unto others as you would that they should do unto you?

“On the other hand, we rejoice to be able to state, that during our short abode in Ireland we have received from many of the people whom we addressed, much of the courtesy and kindness which we have always considered to be prevailing features of the national character. We have further the pleasure of reporting, that in some places we obtained an attentive hearing from Roman Catholics, throughout the whole period of our ministrations; that in other places, the opposition we experienced at the outset was greatly mitigated, or

even completely subdued, before we took our final departure; and we have no doubt that when others come to follow up our labours, they will obtain effectual entrance; not only into the houses, but into the hearts of many of the people in the districts from which we have just returned.

“It has been repeatedly announced in your newspapers, that this mission has proved an utter failure. If by failure is meant, that we have not in all places been permitted to preach the gospel, the statement is certainly true. But in other important respects we distinctly and emphatically deny that it has been a failure. We have had the high privilege of declaring the glorious gospel of the grace of God to hundreds and thousands, including both Roman Catholics and Protestants, who were willing and eager to hear us. We have also had many precious opportunities of delivering the same message to individuals, who, when retired from public observation, received the word of God with readiness and gladness.”

India.—The “Native Friend of India” gives an account of a Hindoo reformer, of an extraordinary character, who has lately made his appearance in the Mirzapore district. It says:

“His impression is, that he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people, and requires all who are his disciples to adopt, and act accordingly. The nature of it is, that God has formed all men, but that they have forsaken him and worshipped idols; but that they now repent, and ask for mercy and forgiveness.

“He has entirely abandoned the distinctions of caste, cordially repudiates the worship of the gods; and on these subjects he speaks with such power that even Pundits are unable to withstand him. He has, moreover, great facility in native versification, and recites and chants his productions with great vehemence.

“While in Mirzapore, hundreds of persons have been to see him; and on one occasion the whole town presented the aspect of a *melé*.

“Doubtless, the man possesses influence and power to do much in refuting and destroying Hindooism. To what extent he will be allowed to prosecute his mission, without violent interference on the part of the Hindoos, is yet to be seen; the people generally consider him an *Aghor-panthi*; and that sect has been too long tolerated to be now interfered with. His boldness is remarkable; and, among the mass, it is entirely successful. But, besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the form of commands, requiring them to submit to the will of Heaven, in respect to the spread of Christianity, and the abolition of idolatry and demon worship; and it is said that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony.”

Taken in connexion with the singular events now going on in China, the era of this Hindoo “iconoclast” is surely worthy of notice. A wide door is open in that entire region. We take the following from the columns of the Presbyterian:

A door for the admission of the gospel into India is now wide open. This has not always been the case. The East India Company, whose government extends over about two-thirds of the country, and whose influence is paramount in every other part, was once hostile to missionary efforts. Excepting, perhaps, the kingdom Nípal, (which contains about two millions of people, out of the one hundred and fifty millions of India,) there is not, I believe, a kingdom, province, city, or village, in which a preacher of the gospel might not prosecute his work, under the protection, if it were required, of the very power which would once have driven him out of the country.

[From the (Belfast) Monitor and Missionary Chronicle.]

DEATH OF THE REV. JAMES R. WILLSON, D.D., UNITED STATES, NORTH AMERICA.

We are called again to record the decease of one of the most distinguished fathers of the Reformed Presbyterian Church in America, in whose removal the whole Covenanting body have suffered a loss which will not speedily be supplied. Dr. Willson was Professor of Theology; and, for a period of nineteen or twenty years, he conducted the studies of the candidates for the ministry with untiring ardour and eminent success.

The circumstances of the death of this venerable man are, on several accounts, deserving of notice. He was called to enter into his rest within eight days of the removal of Professor Symington, on the 29th of September last. He had been guided by an unseen hand to Coldenham, N. Y., a place endeared to him by many solemn and pleasing associations, as the scene of his early ministry, and where his beloved wife and some of his children were interred. He had frequently expressed the wish, in submission to the Divine will, that he might end his life and labours in this place, and that his dust might mingle with endeared friends and relatives. Here, some six weeks before his death, in the house of an attached friend, in passing from one room to another, he fell, and fractured his thigh bone; and after patiently enduring some bodily suffering, while his mind was kept in peace, stayed upon God, surrounded by those whom he loved, and by whom he was regarded with veneration and tender affection, he was called away from earthly labours to the joy of his Lord.

The following notices of his decease, which contain a faithful delineation of the prominent features of his character, and a deserved tribute to a life of singular usefulness and excellence, are extracted from the November number of the "*Covenanter*," (America:)

Having quoted these, the Monitor proceeds :

We may be allowed to add to these testimonies to the worth of our departed father one or two remarks, which brethren in America have withheld, from an undue sensitiveness, lest others should regard the portrait overcharged, through the partiality of friendship. That Dr. Willson was faultless, either as a man, a minister, or a public witness for truth, we are far from asserting; and none, during life, was more ready than himself to acknowledge error, through hasty judgment, or occasional imperfections in his mode of public acting. He was, however, a Christian of tried and mature piety. Amidst trials and labours manifold, throughout life he cultivated habitual and close intercourse with the Word of God and the throne of grace. It was, doubtless, owing to this, and to the Spirit largely conferred on him, in answer to prayer, that he was so strikingly characterized for decision of holy purpose, firm faith, the confiding attachment of friendship, and single-hearted simplicity and candour. He loved with a pure heart fervently those who loved his exalted Master; and especially did he ever manifest fervent delight in the persons and labours of brethren in different lands, who were called to endure trial for the truth's sake, or who were labouring for the purity of the house of God, or the advancement of the testimony of Jesus. Those who were privileged to enjoy his friendship, knew that they had a deep interest in his prayers; and while they venerated him as a man of God, they loved him as a father.

As a preacher of the glorious gospel, and a minister of Christ, Dr. Willson occupied a high position. Possessed of many of the main qualifications for expounding the Sacred Oracles and of effective pulpit oratory, when in the vigour of life, he rose at times to a power and grandeur of eloquence, in which, it is believed, in his day, he was equalled by few, and excelled by no minister of his own or any other denomination. In the exposition and application of prophecy he greatly delighted; and though, occasionally, his statements were somewhat fanciful, his views were at once lofty, evangelical, and singularly comprehensive—whether as unfolding the Divine purposes towards the church and civil communities, or the scheme of Providence. His published sermons abound in clear elucidation of Scripture, powerful practical application of the truth, and are eminently suggestive of grand and important principles; though we have been often told, by those who were privileged to hear him, that none of these are to be compared with many remarkable specimens which he delivered on public occasions, in the course of his ministry.

Dr. Willson was eminently a faithful and devoted witness for precious truth. He

was fervently attached to a Covenanted testimony, and its grand distinctive principles concerning Messiah's Headship—the subjection of nations to His sovereign dominion—the supreme and universal authority of His law—the doctrine of Covenant-obligation—and the independence of the Church of Christ, he unfolded and defended with a fulness, manly boldness, and intrepidity, which few have manifested to a greater degree in any age or country. Whether from the pulpit or press, in ecclesiastical courts, or in denouncing corrupt civil systems and rulers, Dr. Willson ever displayed the character of an intrepid and consistent standard-bearer, and his advocacy was acknowledged to be a tower of strength, in cases of emergency and difficulty.

In conducting the theological studies of the rising ministry, he was laborious and indefatigable. The course of study which he prescribed was remarkably full and comprehensive; his own ardent spirit inspired his students with devoted love to sacred studies; while the devotional habits which he recommended to the young under his care, and in which he was ever ready to take part with them, gave a peculiar character to the Divinity Hall of the Reformed Presbyterian Church in America deserving of general imitation. We have only to add, that several of Dr. Willson's published works indicate powers of a high order, and have been extensively useful in the Church of America. His ever active and useful public engagements left him little leisure for literary composition; yet his "History of Controversies on the Atonement," published early, his excellent little work on the "Written Law," his discourses on "Prince Messiah," and various other discourses and addresses, as well as his contributions to literary and religious periodicals, discover extensive reading, the fertility of his resources, and his earnest wish to advocate the Redeemer's glory throughout the earth. Some of the papers written by him for the periodical press, when the infirmities of age were gathering upon him exhibit the maturity of his intellect, and the unabated vigour of his sanctified faculties.

We indulge the hope that the Church may yet be favoured with a full memoir of the life and labours of this devoted servant of God; and we trust that, as it was known that, during life, he spent considerable portions of time in private in writing, some works may be found left behind in such a state of preparation as, by their publication, may serve yet farther to endear his memory to those who delight in earnest piety, and who love the Redeemer's testimony.

COVENANTING.

We publish in this number an article on Covenanting. It is from the pen of one of the oldest ministers of the Synod. It must speak for itself. If we are to engage as a church in this duty, we can do so, harmoniously and rightly, only by a free and candid expression of views. We hope the subject will be discussed in the periodicals before the next meeting of Synod—we mean as to the mode, particularly—so fully, that it will not be found necessary to occupy much time on this point then.

☞ We are not receiving funds fast enough. There are many hundreds of dollars standing upon our books for back volumes—some against subscribers who have received the *Covener* for years without making payment. This is wrong. Surely a religious periodical should have *punctual* subscribers. We are aware that in most cases it is owing to a want of reflection; and, hence, we intend to send bills from time to time to those who are in arrears. Our expenses have increased in the general rise of prices, and we feel more urgent on that account. To you, a dollar, or a few dollars, is a small affair,—the aggregate is of great consequence to us.

☞ Mr. Wm. Milroy has received a unanimous call from the 2d Miami Congregation.

☞ Some Notices of Books have been excluded by press of matter from this number.

ACKNOWLEDGMENTS.


Vol. viii.—Bellecentre, O.—J. P. Montgomery, (vols. vii. and viii., \$2;) Allegheny city, Pa.—John Cabbage, Jas. Smith, (lost by mail;) Elkhorn, Ill.—Rev. W. Sloane, (vols. vii. and viii., \$2,) J. M. Sloane; New York, N. Y.—James Jacks, Mary M'Call, (vol. vii.) Rushsylvania, O.—James Qua; Pleasant Grove, Iowa—Dr. J. O. Robinson; Warsaw, Penn.—H. Temple, (vol. vii.); New Concord, Ohio—Thomas H. Nelson,*—each, \$1.


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
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DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILSON,

Editor and Proprietor.

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"Whereas we have aches and pains, let us walk by the same rule, let us mind the same thing." — PHIL. III. 16.

VOL. IX.

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COVENANTER.

 MARCH, 1854.

 THE PRESENT ASPECT OF EVENTS IN THE LIGHT
 OF PROPHECY.

[Continued from page 198.]

We have already considered the elements at work in arousing the nations to a great approaching conflict; and also the intimations in prophecy of a coming period, when true religion and a faithful testimony will fall, for a time, before the power of the seven-headed and ten-horned beast," or the anti-Christian power of the old world. We mention,

III. *The prophecies announce a most bloody and destructive conflict, to be terminated by the battle of Armageddon.*

That we may enter intelligently upon the examination of the course of this huge conflict, it is necessary to have before us the principal passages in which it is foretold. They are, Ezekiel, chapters xxxviii. and xxxix.; particularly the latter, from the 1st verse to the 5th: "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God." Dan. xi. 40—45: "And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy moun-

tain: yet he shall come to his end, and none shall help him." Rev. xiv. 17—20: "And another angel came out of the temple which is in heaven; he also had a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs." Rev. xix. 17, 18: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. xvi. 16: "And he gathered them together into a place called, in the Hebrew language, Armageddon." Joel iii. 9—14: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision."

These prophecies refer to the same event, but describe it under different aspects—some being the parties, some the place, or field of battle, and others the nature and issues of the conflict. We remark:

1. That the Gog and Magog (Ezek. xxxviii., xxxix.) are identical with Daniel's king of the north. They are so in every leading circumstance. Both occupy, originally, the same region—the north. Both proceed to the same region—styled, by Daniel, "the glorious holy mountain, between the seas;" and by Ezekiel, "the mountains of Israel." Both have the same allies: "The Tityans and the Ethiopians shall be at his steps." Dan. xi. 43. "Persia, Ethiopia, and Lybia with them." Ezek. xxxviii. 5. Both wage war at the same time—styled, by Ezekiel, "the latter days;" and by Daniel, "the time of the end." Both make war in the same way: Gog "shall ascend and come like a storm." Ezek. xxxviii. 9. "The king of the north shall come against him like a whirlwind." Dan. xi. 40. And, finally, both perish in the conflict.

This is enough. The identity is certain. And hence, the way is clear to determine, with the utmost confidence, at least one of the combatants in this war. It must be *Russia*, with her allies. The place, "the north quarter;" and the names, "the prince of [Rosh] Meshech," (or Moscow,) "and Tubal," (or Tobolsk,) establish this

interpretation. And we have only to look at Russia, in the position she now occupies in reference to the entire South and East, and every doubt must be removed. The Spirit of prophecy saw that vast power, when its very sources were concealed from the knowledge of men, in the frozen recesses of the North—saw it rise, as it has done for the last eight hundred years, slowly, but mightily, until it has become the dreaded “Colossus of the North”—awakening a mysterious apprehension in all Northern Europe, and Western Asia, as the destined instrument in accomplishing some fearful purpose.

2. *The King of the South is the Mahomedan power, with its allies:* these allies including all the powers of the world that fear the ultimate ascendancy of the “King of the North.” That the Ottoman is the “King of the South,” can scarcely be questioned. Its locality, in reference to Russia, alone is enough. But in addition, we may add, that Turkey is substantially a southern power. Mohammedanism had its origin in the south. Egypt was long the seat of its power. Its spirit is that of the nations of the torrid zone. And it alone can claim to be, in any sense, the representative of that very “King of the South,” of whose wars with “the King of the North,” the eleventh chapter of Daniel gives so minute a prospective history—just as Russia, whose religion is Greek, *is identified, by this circumstance, with the northern wing of Alexander's divided empire.* And, finally, the Turkish empire includes among its subject-provinces, at this very moment, *every* country that was ever united with the kingdom of the Ptolemies. These considerations appear to us to place beyond all reasonable doubt, the identity of the Ottoman and Daniel's Northern King.

But we have included the allies of Turkey. These are not, indeed, minutely specified; but we have a pretty distinct intimation, in Ezekiel xxxviii. 13, where to look for them. In that passage, “Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof,” are introduced as sustaining a hostile aspect towards Gog and Magog. They say, “Art thou come to take a spoil? hast thou gathered THY company to take a prey?”—clearly implying that their sympathies are against the invader.

But who are “the merchants of Tarshish?” None other, certainly, than the southern and western nations of Europe. Tarshish, or “Tartessus,” says Gesenius, “a city of Spain, with the adjacent country, situated between the two mouths of the river Bœtis, or Guadalquivir, a flourishing colony and mart of the Phœnicians.” And again: “Ships of Tarshish—generically for all large merchant vessels, although sailing to other and different countries.” In Psalm lxxii., “the kings of Tarshish” are mentioned in connexion with “the kings of the isles:” the latter being, unquestionably, the kings of those countries which were approached by sea from the land of Palestine; and, of course, including Great Britain, the island-empire. Gesenius says: “Put for coasts, maritime regions, especially beyond sea—hence, generically, coasts and islands far remote, especially those of the Mediterranean sea.”

We have now ascertained the leading “allies” of the King of the South: Arabia, and *all* the countries lying along the Mediterranean, and reaching as far as France and Britain. But what of the Jews? Are they not to occupy an important place, in the same ranks—

particularly in the last conflict—the great field of Armageddon? We are disposed to reply in the affirmative. It does certainly appear quite evident, unless we are to give an entirely spiritual interpretation to the whole prophecy, that the war of Gog and Magog is to be waged, *towards its close*, against the Israelites restored to their land. “In the latter years thou [Gog] shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but is brought forth out of the nations, and they shall dwell safely [securely] all of them.” This can hardly be understood of any assault upon a *revived church*; for, certainly, there is no room to suppose that the true church, “gathered out of all nations,” will ever dwell securely—that is, free from all apprehension of danger—until *after* the resurrection of the witnesses. And, besides, are there not indications not a few, that render the restoration of the Jews to the land of Palestine a very probable event. In fact, a proposition has been made by the great Jewish capitalists—the bankers Rothschild—to aid the Sultan with large loans, upon condition of receiving Palestine in pledge. And what more likely than that the calamities of war may compel the Ottoman to enter into this arrangement; when, at once, the powers of the West would use their influence to re-establish the Kingdom of Israel. Nor is it an unimportant circumstance, in this connexion, that, just now, the Czar is the most bitter enemy of the Jews, a majority of whom are to be found in his western provinces.

Our view of the parties in this war is, in part, sustained by the current expositions of prophecy; but in part only. Dr. Junkin, and not a few others, regard the “King of the North” as “a grand alliance of all the interests of despotism, not simply of the Roman faith, but in all Europe, and especially including Russia.” The “King of the South,” he dismisses as an unimportant personage. He has been led into this method of interpretation by what we cannot but regard a mistaken view of the prophecy of Daniel xi. 36—39, respecting the “wilful king.” He applies that to the papal power—correctly enough, but correct only when we understand it as portraying this power, through a type—Antiochus Epiphanus. This removes every difficulty. For the series of the prophecy is then perfectly harmonious throughout—a wide space, however, intervening between verses 39 and 40; and this fact itself is plainly hinted by the opening clause of the latter, “and at the time of the end.”

That there ever will be such an alliance as Dr. Junkin supposes, we cannot believe. Where is the enemy? Surely the restored Jews will not be formidable enough; and, besides, they will be dwelling “securely” in “unwalled villages.” And still more, we feel confident that the enmity between the Russian autocrat and the Papal power is too deep and irreconcilable ever to admit of *such* an alliance—an alliance which, according to this interpretation, is expressly designed to establish a *universal Papal* despotism. We believe, rather, and this we think we will be able to show, that God intends to overrule the great schism between the Eastern and Western branches of the Apostasy, for its own ultimate punishment.

Our argument and exposition remain intact. The war of Gog and Magog is the war between the King of the North and King of the

South—these being Russia, with her eastern and some southern allies, and the Ottoman, with his southern, but more mighty western coadjutors.

3. *The scene of this war is to be chiefly in the East.* Admitting that these prophecies give any direct information on the subject at all, we have only to read Daniel xi. 41—45, and the chapters of Ezekiel, to which we have so often referred, to ascertain this field of conflict. It is the “glorious land,” with “many,” of course neighbouring, “countries.” It is “the glorious holy mountain, between the seas.” This is Daniel. In Ezekiel, it is “the mountains of Israel.” In Joel, it is the valley of Jehoshaphat; and in Revelation xvi., we are told that “the kings of the earth and the whole world,” are to be “gathered together into a place called, in the Hebrew tongue, Armageddon”—or “the Mountain [or Destruction] of Megiddo”—Megiddo being a town on the south of the great plain of Esdraelon, lying between the Mediterranean sea and the Lake of Genesaret. “Here,” says an intelligent traveller, “on this plain, the most fertile part of all the land of Canaan, (which, though a solitude, we found like one vast meadow, covered with the richest pasture,) the tribes of Issachar ‘rejoiced in their tents.’ In the first ages of Jewish history, as well as during the Roman empire, the Crusades, and even in later times, it has been the scene of many a contest. Here it was that Barak, descending with his ten thousand from Mount Tabor, discomfited Sisera, and ‘all his chariots, even nine hundred chariots of iron, and all the people that were with him,’ gathered ‘from Harosheth of the Gentiles to the river Kishon,’ when ‘all the hosts of Sisera fell upon the edge of the sword; and there was not a man left, when the kings came and fought the kings of Canaan in Taanach, by the waters of Megiddo.’ It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, King of the Assyrians, (in the history of whose war with Arphaxad, it is mentioned as the great plain of Esdraelon,) until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christians, Crusaders, and antichristian Frenchmen, Egyptians, Persians, Druses, Turks, and Arabs—warriors out of ‘every nation which is under heaven,’ have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon.”

Nor is it unimportant to add, that in Revelation xiv. 20, where, as we will endeavour to show, the same last bloody war is foretold, the measurement of the field is given—a thousand two hundred furlongs—just the length of the land of Palestine.

Of course we are not to imagine that the entire war is to be waged in this land alone. Daniel makes mention of “many countries.” The style of prophecy is rather to fix upon the *last* scenes—those in which the series of events issues. Hence, there is nothing inconsistent in the supposition, that ere the contending hosts meet “at Philippi,” in the final struggle, many bloody conflicts will have taken place; that there may be many preceding victories and defeats; great battles by sea and land; some new adjustments of alliances; and, perhaps, some temporary truces, short pauses in the exterminating

career of furious and unrelenting hostilities; and, it may be, some minor acts of the grand drama, on other scenes of conflict.

4. *This war is identical with the vintage of Revelation xiv., and the first act of the war of Revelation xix.* We now enter upon a more difficult task. The prophecies describe great revolutions in the nations, affecting their entire national and religious organization. Such we find in Rev. xvi. 17—21, where the seventh vial is poured out; in Rev. xix. 19—21, the war of the beast and the false prophets and their armies, with Christ and his followers; in Rev. xviii., which depicts the terrific and eternal overthrow of the papal antichristian system. But *none* of these are identical with this war of Gog and Magog. These take place *after* the slaying, and *at* the resurrection of the witnesses. Not so the vintage of Rev. xiv. This succeeds and resembles the "harvest" of the same chapter—this last having been fulfilled in the ruinous wars of the French Revolution.*

What was the "harvest?" Not a war in which Christianity entered as an element, but a just and consuming judgment of God upon nations—infidel, despotic, vicious, and persecuting—a judgment inflicted by their own hands. The "vintage" will be like the "harvest"—a judgment, not a reformation—but a judgment incomparably more severe than its predecessor; for the "vine of the earth" will be reaped, and "cast into the great wine-press of the wrath of God, and the wine-press shall be trodden without the city, and blood shall come out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs."

The circumstance which, above all others, identifies the "vintage" with the war of which we have been speaking, is this: the wine-press is to be trodden "without the city." A phrase very feebly and unsatisfactorily explained by M'Leod, as denoting no more than the fact, that *then* the objects of this judgment—the adherents of the papacy—will be more than ever manifestly outside of the true church. For such an interpretation, there is not the slightest warrant. "The city," is clearly the same that is so often referred to in the Revelation, by that name—the territory in which the papal antichrist reigns—the Latin Empire. This phrase fixes the peculiar locality of the "vintage," or rather, of the "wine-press;" and it is beyond the limits of the papal authority, set up in a land which measures, as Palestine does, about one hundred and sixty miles from north to south. This comes as near a complete identification with the scene of the prophecies, already noticed, as can reasonably be looked for.

As to Revelation xix., the careful reader will observe that the 17th and 18th verses constitute a distinct prophecy,—embracing a summary account of a consuming judgment—*then* follows the league between the beast and the false prophet, and its disastrous issue; and we have but to compare these verses with Ezekiel xxxix. 17—20, to see this identity. Says John: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God: That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of

* See M'Leod on the Revelation, pp. 471—3.

horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. xix. 17, 18. Says Ezekiel: "And, thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord God." Ezek. xxxix. 17—30.

But in addition to all that we may gather from the very terms of the prophecy, there are other circumstances which serve to identify all these as announcements of the same event or events. First. They all take place at the same time. They are *among* the last judgments. And, Secondly. It is impossible, in the very nature of the case, that *two* series of judgments, of *this class*, should take place in any close proximity to each other. They are both destructive of national power and strength, to a vast extent. And without a miracle, no such accumulation of resources can take place, as will permit of a renewal of bloody conflicts, without the intervention of a period of inadmissible length.

We have now considered the parties, and the scene of this conflict. It remains:

5. *To ascertain its issue.* This is also clearly foretold: "The king of the north shall fall, and none shall help him." Dan. xi. 45. Ezekiel says he "shall fall upon the mountains of Israel." Joel foretells, in general, a season of most bloody, of exterminating conflicts. So John, both in Revelation xiv. and xix. The war will be waged most cruelly; it will be attended with unparalleled waste of life and resources; the "vine of the earth" will be gathered; and the issue will be, many thorough changes, in national organizations, governmental arrangements, and ecclesiastical systems—Greek and Mohammedan, particularly—so that, both literally and figuratively, the ground will be covered with the dead corpses of earth's great men. This wasting and destruction will not be confined merely to the main scene of the war. It will be felt every where. There will be other judgments—famines, pestilences, earthquakes. But the issue will be, that the "King of the North," having shorn the "King of the South" of his power—having given its death-blow to the Ottoman empire and religion—shall hear "tidings out of the east and out of the north," (Dan. xi. 44;) probably a revolution in his own country, and the defection of his eastern allies, and shall then meet with his final overthrow: thus ridding Europe of all future apprehension of the "Colossus of the North."

6. If we have given a correct view of these prophecies, and admitting that they foretell events to take place before the slaying of the witnesses, it is not very difficult to form some plausible conjectures regarding the course of events, as we now see them developing themselves in the old world. And, First. The war against Turkey will go on—at least soon. Secondly. It will enlist all nations: it will

be a general war, involving more of the world than, perhaps, any preceding war. Thirdly. The Turks will be worsted, and deprived, in the course of the war, of their best provinces: Egypt will be overrun, and the armies of Russia will be largely recruited from the north of Africa. Fourthly. The Jews will, at some stage of the war—perhaps during some temporary truce—be restored, *in their unconverted state*, to their own land. Fifthly. The war will be attended with unheard-of calamity. Sixthly. It will issue in the overthrow of the Russian empire, in its present form. Some change will occur that will release the south and west of Europe of all apprehension from that quarter. Seventhly. This will prepare the way for a new league, (Rev. xix. 19.)—of which we will speak hereafter—among the papal powers, against protestantism, and evangelical religion, and Christ's supremacy. Nothing now hinders such a league, but the certainty that Russia would gain all the advantages arising from it. Eighthly. In the coming judgments—*during their first stage*—the church will enjoy external peace; and, perhaps, as in the wars of the French revolution, will find opportunities for new efforts for the diffusion of the Gospel. Ninthly. It is pretty clear that the revolutionary spirit of the old world is not destined to accomplish much, until it has been sanctified by the Gospel. It occupies a small space in the field of prophecy.

(To be continued)

REVIEW OF M'LAREN ON PSALMODY.

(Continued from page 211.)

I cannot, however, overlook the imposing official certificate prefixed to this work as a sealed sanction in its favour, and an authoritative veto, in anticipation, on all that may be said against it. I have felt no timidity or embarrassment on this account in examining the intrinsic properties of the Plea. Still, just and unanswerable as this reply may be from the errors and inward weakness of what it answers, in offering it to ministers and churches with a view to obtaining their unbiassed consideration of it, I am sensibly aware that I labour under one peculiar disadvantage from the indirect, yet heavy and unfavourable bearing which this reply has, in its being true, on the literary good name of the two distinguished Professors in the Western Theological Seminary, whose high recommendations of the book ushered it into public notice, and have done more than any thing else to procure for it public acceptance. The treatise was in its manuscript state submitted, with unreserved confidence, to their critical inspection. Dr. M'Gill had "the pleasure of reading" it, and had the whole of it under review, and he found no fault in it at all. "As far as Dr. Elliott could judge from hearing portions of it read, he heartily" concurred in the opinion expressed by his learned associate. Thus the book was published in the light of their favour, and sent forth under the wings of their protection, beautified with their praise. This advantage it still has to sustain its credit, and to extend its furtherance. But this is an impediment which a reply to it must encounter. The character of Dr. M'Gill, and partially of Dr. Elliott, is identified with the character of the book. An exposé of

its literary errors—and it is only of such that I now write—is an impeachment of the soundness of their joint expressed judgment. The former professor is the principal surety to the Presbyterian family in behalf “of this little work.” He, more than even the author, is responsible for its truth and accuracy. From this responsibility he cannot release himself. I know him not personally, or by sight. His reputation may be far higher than I can see. Nothing that I might say can have reach or power to lower it. I would not do so if I could. But what I neither could nor would do he has himself done in the unqualified commendation which he has given to this work, and which must have been given, either in honesty and zeal without knowledge, or with knowledge without sincerity. Of the latter I have no suspicion. Far be it from me to charge him with dissimulation and intrigue. He may be one of the “confused,” but not one of the “designing” men. The commendation, then, must have been in harmony with the persuasion of his own mind in reading the book, that the things contained therein were all true and correct, as stated in it. The doctor may be a very learned man in many things; but if this commendatory certificate be a proper measure or standard by which to estimate his qualifications, his knowledge must be deficient in some things usually deemed essential in a theological professor, and especially in an exegetical lecturer. He is, with all his learning and ability, imperfectly acquainted with the doctrine of the Greek article, else he never would have sanctioned the argument contained and elucidated in the seventh chapter—an argument which, with its illustrative amplifications, is founded on two rules arbitrarily assumed. The first is, that when a definite noun is encompassed in its connexions and immediate vicinity with evidences of its definiteness, the article is omitted. The other is, that where the circumjacent indications of definiteness are wanting, the omission of the article proves that the noun is indefinite. The argument itself rests on the latter, but the illustrative preparations for it embrace the former. Dr. M'Laren builds up the argument. Dr. M'Gill boldly exclaims, “Well done!—that will answer.” The meek and cautious Dr. Elliott says, “As far as I can judge, I concur.” Before this triumvirate of doctors I may lift up my face and voice, and simply say, I appeal to Dr. Middleton, whose opinion on this subject is law in the supreme court of literature, and whose authority is yet imperial.

Dr. M'Gill pronounces it a special excellency in this Plea, that “it quotes historical facts not generally known, nor hitherto adduced in the discussion; and which, if I mistake not, must prove embarrassing to the advocates of exclusive use,” &c. The historical facts must be those included in the eighth chapter, just reviewed. The only one of them, which the Plea itself pronounces to be new, is “the case from Tertullian,” which he thinks “has never before been cited in the discussion of this subject.” This is one of the facts not generally known. The reader may see that the doctor was mistaken in his conjectural expectation that this would prove “embarrassing to the advocates of exclusive use,” &c. But I am sure that when the case from Tertullian, as it is, and in its connexion with his premature praise, is understood, it will be extremely embarrassing to himself. Did the reverend and learned professor know all about this “historical fact?”

Did he know what Tertullian actually wrote? Did he know that Tertullian meant to describe "the custom of singing in the church?" Did he know that the translation of the extract in the Plea is correct? Or did he know that the translator had, for some reason or other, cut off from the words of Tertullian the very words which are necessary to an understanding of the whole? Whether the doctor knew all this, or did not know it, he is, with his introductory commendation in hand, and before the eyes of the public, the last man that should be looking or pointing away from himself for an exhibition of embarrassment with cause. The reverend professors in the Western Theological Seminary, I doubt not, are good men, able theologians, and popular preachers, and in many respects qualified for the high and responsible position which they occupy. It would, however, if they were diligent, add to their qualifications, their usefulness and celebrity, to study Greek and practise exegesis with a little attention to ancient ecclesiastical history, for a few weeks, at Princeton. Then "plain Christian people" will not again, with their sanction and concurrence, be imposed upon by such arguments as are contained in the seventh and eighth chapters of this Plea.

All proof, whatever it may be in kind or amount, in clearness and force, having respect to the Bible Psalms alone, and showing a divine appointment to sing them in divine worship, the Plea pronounces irrelevant, as not touching the question at issue, and objects to, not on the ground of any discernible insufficiency in it to prove that those Psalms should be sung, but solely on the ground of a defectiveness or failing attributed to it, in its not proving, as is alleged, that they should be sung exclusively. This imaginary defectiveness is the boundless void space in which the doctrine of the Plea is found entrenched behind the broken down walls of the positive argument raised in front for its defence. This objection to all scriptural proof in favour of singing the Psalms, in view of that proof restricting worshippers at all times to use them in offering praise, is the common and oft-repeated negative argument urged in favour of singing, at the option of worshippers, any thing that has a decent religious or moral meaning in it. This is the great argument of the Plea, occupying its first six chapters. Indeed, the book, leaving out its historical portions as extraneous, and the positive argument magnified in the seventh chapter, as a nullity, contains little else than a broad, bald negation, covered here and there with a little scrubby argumentation, and a vine-like species of special pleading, rather weak in the roots, but fair in the foliage, and very flexible in its runners. It may, therefore be called the negative argument, to express what it is, and in suitability to its implied contrast with the argument called "positive."

We shall examine this negative argument, firstly, in respect to the use made of it in the interpretation of Eph. v. 19, and Col. iii. 16, by the author of the Plea, for the purpose of setting aside all the proof which those passages furnish in their definite terms, that they contain a command to sing the Bible Psalms exclusively. The argument in this special and limited application of it is well and forcibly stated, as follows:—

"Had the apostle meant to confine his reference to the Psalms, he

would have said, 'in *the* psalms, hymns, and spiritual songs.' And even then it would not fix the obligation to sing them, and no others. If we should admit that nothing else but the Psalms of David was referred to or included in this expression, that admission would not help our brethren's case at all. They would still have the only hard part of their case to make out. Suppose I say to my Associate Reformed brother, who is straining this passage to prove that it refers to the Psalms of David alone, 'Brother, you need not trouble yourself to do it; I will admit it all.' 'Then you admit all I maintain,' he gladly replies. 'Oh no, I do not; for you have yet the hardest part of your task to perform, viz., to show that the expression fixes the obligation to sing the Psalms of David, to the exclusion of every thing else.'" P. 65.

According to this, it is not hard to prove that the expressions "psalms, hymns, and spiritual songs," which occur in the two apostolic commands, refer to the Psalms of David alone. The reasons for this given before in this reply may, therefore, be deemed above measure sufficient. The only hard thing to prove is, that these expressions, having this definite meaning, referring to the Psalms alone, impose an obligation to sing them alone. It appears to me as easy to prove the one as to prove the other; and that, in proving the former, the latter is proved. If the Psalms of David alone are referred to or included in the expressions, then they can and do here mean nothing else; for terms that are definite cannot in one and the same statement be indefinite, and definite terms are restricted in their meaning to the specified object of definiteness, and exclusive of every thing else. To say that a term definitely means one particular object, and that this is not exclusive of all other objects in any matter predicated of it, is to utter a contradiction. It is impossible to express definiteness without exclusiveness. The proof which demonstrates that the Psalms of David alone are referred to, demonstrates that they are so referred to, in exclusion of every thing else. The admission that they alone are referred to, is an admission of the very thing which it is said to be so exceedingly hard to prove. It is fully proved in what is admitted, so far as these two important passages are concerned. As these are commands, imposing an obligation to sing (what its terms, according to the concession, mean) the Bible Psalms alone, then these commands, in their express and definite terms, necessarily fix an obligation to sing them, to the exclusion of every thing else.

In this application of the negative argument, a rule of interpretation is followed so unfounded, so unsound in itself, and mischievous in the use that may be made of it, that it merits special notice. It is implied in the following statement:—"The *reference*, in these texts, might be exclusively to the book of Psalms, and yet the *injunction* not be so." P. 139. I may not understand this. I have been so accustomed to confide in the accuracy of the author's judgment for many years, that in meeting thus with statements in which I cannot acquiesce, I have to examine very closely into the accuracy of my own discernment before I can gain assurance enough to call in question the accuracy of his views. But I cannot see that the above statement means any thing else than this, as the principle it involves, that the terms describing the subject matter of a command may be special and ex-

clusive, and yet the injunction itself be general and indefinite. It is one of the mental mysteries connected with the writing of this Plea, though not the greatest, that its intelligent author should propose to his intelligent readers a rule of interpretation that would in practice destroy all definiteness, and usefulness in scriptural terms and in scriptural statements of doctrine and duty, and overthrow all certainty in understanding the import and application of divine commands. Were this rule allowable with respect to these texts on the subject of psalmody, it would be equally sound and safe in its application to other passages on any other given subject of faith or duty. It would indeed unsettle all ordinances of worship and corrupt the very rule of faith itself. The only illustration and proof he gives by no means verifies the sweeping rule he lays down.

“I will illustrate by a plain parallel. Christ says, ‘Search the Scriptures.’ This refers indubitably and exclusively to the Old Testament writings, but it does not fix on us the obligation to read those writings to the exclusion of all others. So, admitting the verses under consideration to refer to the book of Psalms, it does not bind us to sing them to the exclusion of all others.” P. 66.

The cases are parallel, but the parallelism is not in the direction which the author conjectured. The words of Christ do not restrict us from reading on any proper occasion other books, nor do the words of the apostle restrict us from singing on any proper occasion other songs. We must, in both cases, take into view the specific nature of these respective commands, and then we will find that the injunction in both cases is as exclusive as their terms. The command of Christ does not impose a general obligation to read the Scriptures, as we read other books, or in common with other books. If it did, the force of all that is definite in specifying the subject matter of the command would be annulled. If it does not this, then the command separates and distinguishes the Scriptures from all other writings. The command, “Search the Scriptures,” by itself, and especially with the reason appended to enforce and illustrate it, has sole and exclusive respect to the written Word of God; and the injunction is so completely restricted to the Scriptures in its reference and in the moral obligation it fixes, that the duty here enjoined would not be performed at all by searching or reading any other books, however good they may be. If a man read *Fisher’s Catechism*, or *Baxter’s Saint’s Rest*, or the *Plea*, or the *Instructor*, or any other book, his duty to do so must rest on other grounds than any furnished in the command, “Search the Scriptures.” So in the case which is admitted to be parallel to this. If the terms “psalms, hymns, and spiritual songs,” have definite reference to the Bible Psalms alone, then necessarily the injunction has sole and exclusive respect to them, and is so restricted to them in the obligation it imposes, that it would not be obeyed at all by singing any thing else. So, if a man sing a religious hymn or common sonnet, his duty to do so must rest on other grounds than are found in the command of the apostle to sing the Psalms; for, since the terms in those passages descriptive of the matter to be sung have reference to the Bible Psalms alone by themselves, they have reference to these exclusively. It is, moreover, to be observed, that the definite designation of “the Scriptures” to be searched, implies that there is that

pertaining to them, making them worthy of this distinction, and fit for this use, which pertains to no other writings. Therefore, although it may be proper and useful to read good religious books, yet the act of doing so, innocent in itself, becomes sinful when we read them as we are commanded to read the Scriptures—the Word of God. In like manner, the definite designation of the Bible Psalms for use in praise, implies that there is that pertaining to them making them worthy of this distinction and fit for this use, which pertains to no other songs; and, although the singing of lyrical poetry of man's invention may, in its own place, be proper and blameless, yet the act of doing so becomes another act, in its moral properties, and is positively sinful, when such poetry is sung as we are required to sing the Psalms of the Bible.

Not only the parallel case cited in the Plea, but many other instances may be adduced as additional proof that when the subject matter of a command is particularly and definitely specified in it, the command itself, or the injunction contained in it, is determinate and restricted to that subject. The great command is, "Thou shalt love the Lord thy God." How would it sound to say, the reference in this text may be to the Lord God exclusively, and yet the injunction not be? Would it prove that the injunction is not exclusive to point out that it does not fix the obligation on us to love God to the exclusion of all others? We are bound to love others in virtue of another precept—"Thou shalt love thy neighbour as thyself." The former command has sole and exclusive respect to God, both in the reference and in the injunction; and though we should love others, we are not to love them as we are required to love Him. If we love father or mother, brother or sister, husband or wife, son or daughter, as we are required to love God, even the love of kindred then becomes sinful, and a direct violation of the command.

Another great command is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Were the author hereafter to be engaged in controversy about the worship of the saints, his popish adversary might find in the Plea the means of an easy victory on this, as well as on some other important points, and there might be a little talk between them in the following strain:—

Protestant. This command enjoins us to worship God, and to serve him alone; consequently, it forbids us to worship any beside him, and him to the exclusion of all others.

Papist. I admit the premises you lay down, but I deny the conclusion you draw. Your nimble logic leaps over "a very wide chasm."

Prot. The terms used in this passage describing the object of worship and of religious obedience refer to God alone, for it is evident that there is no other to whom—

Pap. You need not strain this passage to prove that it refers to God alone; you need not trouble yourself to do it. I admit it all.

Prot. Then you admit all I maintain.

Pap. I do a good deal of it: and my agreement with you relieves me from the trouble of making the forced distinction between *worship* in the former clause, and *service* in the latter clause of this command—a distinction which our polemical writers find it so necessary to make, and so difficult to show, in dealing with Presbyterian heretics less li-

beral in interpretation than you are. For you, as I learn, maintain that the terms defining the subjective or objective matter of a command may be exclusive, and yet the injunction not be exclusive.

Prot. Well, what of that?

Pap. Why, only that I agree with you in it; and this being so, the hardest task you ever had to perform is to show that any expression in this great command fixes the obligation to worship God to the exclusion of all saints. I will illustrate by a plain parallel, &c.

2. I will now examine the negative argument, in its wider scope on the subject generally, in its being brought to bear, for the defence of the principles affirmed in the Plea, against all proof that psalm-singing, in the use of the inspired Psalter, is a distinct and true ordinance of God. That I have not mistaken the nature and drift of this argument, appears from what the author says of it towards the close of the sixth chapter, in entering on his ill-fated positive argument for the use of other songs of praise than those contained in the book of Psalms. "Hitherto I have spoken negatively, defensively, showing that 'the main argument' is not sufficient to sustain the practice of the Associate Reformed Church." The principles on the subject of psalmody which this negative argument took under its protection are, that it is right to sing in divine worship:—1. Fair metrical versions of the Psalms of David. 2. Paraphrases of the Bible Psalms, which exhibit the sense thereof. 3. Metrical translations and paraphrases of other parts of the Holy Scriptures. 4. Hymns, or poetical compositions which are sound or scriptural in their matter. Of these the first is the most important, although equivocally expressed. If it mean a good metrical translation of the entire one hundred and fifty psalms, as a whole, in distinction from and in preference to all the rest mentioned, then it closely approximates to what is true. But in this view of it there is not one particle of evidence given in the Plea of its truth. There is an attempt to show a warrant *for other* songs of praise besides those contained in the book of Psalms, but none sought expressly and specifically for using those contained in the book itself. That the inspired Psalms, in any one version or translation, however perfect it may be, have, in virtue of their inspiration, or by divine appointment, any claim to be used in praise, which does not belong equally to Watts' hymns, so as to bind the worshipper in conscience to use the former in preference to or in rejection of the latter, is the very thing which the Plea throughout denies and controverts. The first three specifications may, therefore, be condensed into one, thus:—It is right to sing metrical translations and paraphrases of any portions of the Bible. There is nothing, however, in the doctrine or reasoning of the Plea, to make any distinction as to this matter between the Bible and any other good book,—so that translations and paraphrases of other religious books may be sung when versified, and thus turned into hymns, together with other human hymns. The doctrine, then, of the Plea may, without any abstraction from its substantial meaning, be thus summarily stated. It is right to sing in worship any thing capable of being sung that is free from doctrinal error. Stripped of all disguise and of all superfluous verbiage, this is the sentiment, nothing else, nothing more and

nothing less than this, is the proposition which the negative argument undertakes to defend. Still, this argument says not one word directly for it. The sentiment concerns an important and essential part of divine worship; it divides a matter of solemn and high moral obligation; it professes to be right, morally right; and yet it is not connected in this Plea by a scriptural proof or scriptural argument with good evidence of any kind, of its being right. It would furnish no support or defence to this sentiment, even had the negative argumentation been as successful as it boasts of being in overthrowing all proof that the Bible Psalms are ordained by God to be sung in his church to the end of time. Before following it in its staggerings and shortcomings, I must stop a little that I may set to rights, into their proper places and natural shape, some things, which the Plea, from unskilfulness or unfairness, has quite disarranged and misshapen.

No statement of the views of those whom the Plea opposes is fair or full, which does not state positively that we are bound to sing in divine praise the Bible Psalms.

[To be continued.]

RICHES OF THE OLD TESTAMENT.

There is scarcely a surer evidence of low attainments in religion, than undervaluing the Old Testament. The mature Christian finds it rich in the same gospel as the New, and the New is the key to the Old. "If the Psalms," says Irving, in his brilliant introduction to Horne, "contain not the argument of the simple doctrines, and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is open, where do we find such spiritual treasures as in the Book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life, and death, or the labours of his apostolic servants and the struggling of his infant church; as these are written in the books of the New Testament, where, in the whole Scriptures, can we find such declarations of the work of Christ, in his humiliation and its glory, the spiritual agonies of his death, and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumphs over the heathen, and the overthrow of all its enemies."

CHRISTIAN GROWTH.

A healthy state of piety is always a growing state; that child which grows not at all must be sickly. If we would enjoy spiritual comfort, we must be in a thriving condition. None enjoy the pleasures of bodily health, but they who are in health. If we would be useful to the Church and the world, we must be growing Christians. If we would live in daily preparation for our change, we must endeavour to grow in grace daily. The aged saint, laden with the fruits of right-

ousness, is like a shock of corn fully ripe, which is ready for the garner; or like a mature fruit, which gradually loosens its hold of the tree, until at last it gently falls off. Thus the aged, mature Christian, departs in peace. As growth in grace is gradual, and the progress from day to day imperceptible, we should aim to do something in this work every day. We should "die daily unto sin and live unto righteousness." Sometimes the children of God grow faster when in the fiery furnace than elsewhere. As metals are purified by being cast into the fire, so saints have their dross consumed and their evidences brightened, by being cast into the furnace of affliction.—*Dr. Alexander.*

FAITH AND HOLY AFFECTIONS.

It is delightful to trace the effects of God's truth in producing every holy affection, when it is discerned by the light of the Holy Spirit. Faith is almost identified with this view; love flows out sweetly and spontaneously; evangelical repentance is enkindled; the soul is clothed with humility; zeal for God's glory is predominant; his ordinances are sought with desire, and found to be channels which freely communicate with the rich fountain of grace beneath the throne of God. So far are right views of free grace from leading those who entertain them to indulge in indolence, or be careless about holy living, that they impart the only true cause of activity and diligence in the work of the Lord.—*Ibid.*

LOVE TO GOD.

Divine love is itself a delightful and soul-satisfying exercise. The soul which has tasted the goodness of God, is convinced that nothing more is necessary to complete felicity, than the perfection of love. This supposes, however, that our love to God is ever accompanied with some sense of his love to us. Love, unless reciprocated, would not fill up the cup of human happiness. But to love, and be loved, this is heaven. And "we love Him because he first loved us." In the first exercises of a renewed mind, love to God and love to man are both brought into action; but often the prospect of deliverance from eternal misery which threatened, may absorb the attention. It is indeed a marvellous deliverance, to be snatched from the verge of hell, and assured of everlasting life; what a tumult of feeling must it create? But notwithstanding this, it frequently happens, that in the first discoveries of the plan of salvation, the soul loses sight of its own interest, and is completely occupied in contemplating and admiring the wisdom, love, and justice of God, as exhibited in the cross of the Lord Jesus Christ. Indeed, the believer, when these spiritual discoveries are afforded, thinks nothing of the nature of those acts which he is exercising; and it may not be till long afterwards, that he recognises these outgoings of soul to be true love to the Saviour.—*Ibid.*

FELLOWSHIP WITH GOD.

God, then, makes himself a God to his people, communicates himself to them, *by indwelling*. "I will *dwell* in them, and *walk* in them, and I will be their God." Here the experience of the church, and that of the world, totally separate. The world know nothing whatever of this, *nor wish* to know: it is enough for them to be religious at certain seasons; to pay their decent measure of attention to divine service, and so to keep God satisfied, while they go after vanity: beyond this, they have no thoughts of God, nor desire for converse with him; they count all pretensions to it, such as the believer makes, hypocrisy or delusion. To entertain the idea of such familiar converse with God, such abiding of God in the believer, and the believer in him, appears the height of impiety and presumption. But the believer in Jesus knows it to be a blessed reality. All the life and power of his religion consist in it. If any thing interrupt his sense of it, all sweetness of ordinances is gone. The soul cannot be happy, till those cheering, warming beams, that light of the divine countenance, shine again in his soul. "Thou didst hide thy face, and I was troubled." O, saith David, when returning to God after a long night of desertion, through his shameful sin, Whatever thou doest, "cast me not away from thy presence; take not thy holy Spirit from me." The interrupted sense which the child of God has of this divine presence, and gracious fellowship, is the chief source of his sorrow, in this evil world. His enemies know this, and press all their advantage this way. If carelessness of walk surprise the soul into sin; if ordinances yield not always the same sweetness; if afflictions, in the providence of God, fall heavily upon the soul, and the believer be called to walk in darkness, for the exercise of faith, and patience, and hope in God—immediately, the adversary taunts him with the suggestion, Where is now thy God? If the soul can but be persuaded it has lost the presence of God, and all interest in him along with it, it is the sport of every temptation with which a malicious foe may be permitted to buffet it. Afflictions could be borne, guilt could be faced, if he might call God *his* God; but if God be thought to have withdrawn himself, the soul is in bitterness indeed.

On the other hand the soul of the believer has its seasons of pleasant communion with God; not without variation even at the best; still, considering what a heart he has, and what a world he lives in, sufficient to fill him with gratitude and joy. Ordinances are not always unprofitable; prayer is not always languid: his spirit can rise at times to the lively contemplation of God, and can call him, *My* God; can taste his love in Christ, and feel the refreshings of his grace, and triumph in the prospect of future glory. God breaks to him the bread of life at his table, and he feeds on Christ indeed: he dwelleth in God, and God in him. He has a sense of his presence, and confesses his fulfilment of this word of his grace, "I will be to them a God." O how ineffably poor do all other delights appear, at seasons like these! How does the flame of holy affection towards God burn brightly and strongly in the happy soul! especially if they come (as they sometimes do) after much coldness, and deadness of spirit in religion. God is pleased to quicken us anew: the heart is warmed, ere

it be aware, and caught away from earth and sense, by some pleasant meditation on divine truth, known indeed before, but now felt in power. The sweet breath of spiritual influences has reached the becalmed soul, and it spreads all its sail, and rides on swiftly, over the troubled sea of life, towards the haven of everlasting rest.—*Goode's Better Covenant.*

[For the Covenanter.]

MINISTERIAL SUPPORT.

The subject of ministerial support, demands attention from all departments of the visible church. Statistics show that the number of candidates for the ministry is steadily decreasing, while the population of the country increases beyond all parallel in history. This lamentable fact cannot be concealed; the lovers of Zion mourn, and many are carefully inquiring the cause.

The causes producing a result so injurious to religion, and the prosperity of the church, are various. And if we are not greatly deceived, the scanty and very inadequate support furnished to the ministry, is among the chief. It is expressly ordained, that they "who preach the gospel," should "live of the gospel;" and that "he who is taught in the word," should "communicate unto him that teacheth in all good things." This is not only just, it is necessary to the discharge of the duties of the office; indeed, essential to the continuance of the ministry. The pastor of a congregation is usually dependent upon his labours for his subsistence; and any attempt to follow a secular employment or profession for a livelihood, will operate injuriously on his studies—distract his mind, waste his strength, and, if persevered in, render him unfit, in a great measure, to perform ministerial duties, either acceptably or profitably to his people. We should not muzzle the ox that treadeth out the corn. The divine arrangement is, that the minister give himself wholly to the work, and the church so minister to him, in temporal things, that he shall serve without distraction.

In the performance of this duty, assigned by the Redeemer, the church has signally failed. The support furnished is very inadequate. The present ministry can hardly subsist; others are deterred from entering upon the work; and the result is, infidelity scorns the religion which so treats its advocates and public teachers, candidates for the ministry are few, and the mind of the church is no longer in the pulpit. It has gone into the counting-house or the mechanic's shop. Mercantile or mechanical labour secures a comfortable subsistence, and oft-times opulence, while ministerial faithfulness and toil may expect self-denial and sore privation. That the support of the ministry falls far short of the wages of an ordinary mechanic, and rarely attains to the pay of a day labourer, some will hardly believe. Let us examine the case. Mechanics receive from two to two and a half dollars; labouring men from one to a dollar and a half. Compare this with the pay of the ministry, who have spent their youth and property in acquiring an education for the pulpit. In the Lakes Presbytery, the average pay of pastors is less than seventy-five cents a day; in Rochester Presbytery, less than a dollar, and in New York Presbytery, about a dollar and twenty-five cents. On this

allowance, they are expected to be given to hospitality; to show public spirit and great liberality in all matters of general interest to the church; always appear respectably clothed; attend punctually, at whatever cost, the meetings of the judicatories, and especially obey the divine command, "Owe no man any thing." Is it strange, then, that young men of sound sense refuse to enter the ministry, when such is the estimate which the church puts upon ministerial labour? They can be useful in society, enjoy ordinances, acquire property, and gain deserved esteem for their liberal donations to the cause of Jesus, by giving their time and talents to some secular employment. And they choose this, rather.

How shall this sore evil be remedied? is certainly an important inquiry. None worthy of a place in the house of God, desires that it should continue. To be successful in its removal, we should ascertain the causes by which it is produced. These are various. In some cases, it is probably from thoughtlessness, rather than a want of disposition or means. When the pastor was settled, many years ago, he was young, without any family ties or obligations, and, according to the price of labour and provisions, and his necessary expenses at the time, his salary was sufficient. Since then, a great change has taken place. The reward of industry has almost doubled; real estate greatly increased in value; the price of food, the expenses of an education, and the sums to be appropriated to books and benevolent objects, with the demands made upon his hospitality by the increasing travel, have all been greatly augmented—while his salary remains unchanged; and what was once adequate, has gradually become utterly insufficient. The very causes which have tended so much to the prosperity of the country, have tended equally to the poverty of the ministry.

In other places, sometimes, from the feeble state of the congregation, the debt on the church building, the poverty of church members, or the anxiety to make new congregations, they are unable to support the ordinances; and the pastor must either leave them destitute, or he and his family be left to suffer very great and undue privations. But there is reason to fear the root of the evil will be found in positive disobedience to the revealed will of Heaven: "Upon the first day of the week, let every one of you lay by him in store, as God has prospered him." 1 Cor. xvi. 2. "The labourer is worthy of his hire." Giving as God prospers, would remove many difficulties, and, in some cases, entirely eradicate the evil. Instead of this, however, the practical religion of many is to give as little as possible; and what is given, is *viewed* rather in the light of a civil contract, than of a precious new covenant privilege, and blessed means of holding communion with Jesus. Indeed, many advocate that pauperism is essential to the spirituality of the ministry; that supporting them like other men, would endanger their soul's salvation. "If you want a godly ministry," say they, "you must keep them poor." Then they will tell you that a minister should not expect much; his comforts are mostly of a spiritual nature; and that the greatest and best, from James Renwick back to Elijah, were very poor. Indeed, Elijah is a great favourite with this class of believers. He lived on so little; and laboured so much. They forget that the God of Israel did not approve of the religion which, in zeal for Elijah's spirituality and

final salvation, sent him hungry and barefooted through the world. As they measured to Elijah, so God measured to them. They kept him on short allowance, and very soon the whole church did eat bread by weight, and drink water with astonishment.

The administration of Jesus is unchanged. The religion which strives to promote the spirituality of the congregation by the starvation of the ministry, is still unacceptable to Heaven, and unprofitable to the professor. When the ministry of old was driven from the altar to the field, because the offerings were withheld, desolating judgments soon followed. When the divine institution was honoured, and religion duly supported, then the nation prospered. And it may still be inquired: "Hath any given to God, and it hath not been recompensed to him again?" They who "honour the Lord with their substance, and with the first fruits of all their increase," still find the promise substantially fulfilled. "Their barns are filled with plenty, and their presses burst out with new wine." S.

[To be continued.]

CHURCH MUSIC.

We take the following from the editorial columns of the Christian Intelligencer:—

"There are, we presume, few intelligent Christians who do not lament the low state into which the public praise of God by the mouths of his people has fallen among us. The New Testament enjoins all to admonish each other in psalms and hymns and spiritual songs, and among the early Christians no church music was recognised but such as proceeded from the whole body of worshippers. But in our day almost the opposite state of things occurs. There is a divorce, more or less complete, between the choir and the church, and a division of labour established, by which the former does the singing and the latter the hearing. Even in the rural districts this prevails to a very general extent. The few singers in the gallery have been permitted to monopolize the music, while the people praise their Maker by proxy. But in large towns and cities, matters are much worse. There, for the most part, there is scarcely even an *attempt on the part of the congregation to sing*. Probably the average number of those who open their mouths for this purpose, does not throughout the year amount to more than one-sixteenth or one-twentieth part of the persons present."

"And the evil seems to be *growing*. Manifestly there is a continual tendency to the worse. Things must be altogether reformed, or they will become wholly intolerable. That is to say, the actual division between the choir and the church will become a formal, recognised, and impassable barrier: for a non-professional person to join in the praise will be deemed bad taste, or an unauthorized intrusion; and the service which was designed for the honour of God will be turned into a mere entertainment for his creatures. Thus an explicit command of the God of Zion will be made obsolete—an important means of religious enjoyment and advancement will be done away, and that part of the worship of the earthly church, which assimilates most nearly with the praises offered by the first-born in heaven, will disappear. No serious person can contemplate such a result without dismay. Yet it is *inevitable*. Unless some efficient and enduring remedy be promptly applied, the causes now in operation must necessarily lead to this state of things. The evil is not one which will cure itself. Its innate tendency is to advance farther and farther in the same direction. Relief must come from extraneous sources, and from whom so properly, so reasonably, as from the highest judicatories of the church."

True, every word. But how deplorable! The praises of God nearly banished from the mouths of his assembled worshippers! The Intelligencer is right. Some remedy is needed, and must soon be applied. "The evil will not cure itself." Certainly not. No evil ever did. And, besides, this fearful result is the direct and even necessary consequence of steps long ago taken or tolerated, to "make a division" between the skilful singers—calling them "a choir," and the congregation itself. A remedy must be applied. Now, what does the Intelligencer propose? Do away with the choir? Banish the organ? Re-instate the obsolete precentor? Give free and untrammelled scope to the plain people of God to tune, it may be their not very harmonious, voices to the exercise of praise? Something of this sort we looked for after so stirring an introduction. It says nothing of all this. It proceeds to say:—

"But what shall be the nature of this relief? This question is best answered by a recurrence to the experience of others. It is well known that in the protestant churches on the continent, especially those of Holland and Germany, the whole congregation, with scarce an exception, join in singing the songs of Zion; and every Christian traveller from this country speaks with wonder and delight of the effect thus produced. Now, while it may well be supposed that several causes have concurred to produce this result, yet there is one which may be considered chief and primal, because, without it, the others could scarcely have had a sufficient scope for efficiency. This is the fact that the Psalm-books have the words set to appropriate tunes, and the music printed on the same page."

"If we do not wish to see public praise on the part of the congregation die entirely out among us, the matter must be vigorously agitated. Nor will mere agitation answer. Scolding, lamenting, and prophesying evil will do as little service as folding the hands. A remedy must be offered—one that will go to the root of the evil, and be enforced by the competent authorities. If one plan will not answer, let another be tried; anything rather than stagnant acquiescence in a habit which is at once in violation of positive and oft-repeated commands, derogatory to the honour of God and injurious to the true interests of men."

This paragraph saddened us more than even the statement of the evil. This is equivalent to an abandonment of the cause. The choir has the complete ascendancy. The Intelligencer thinks it beyond removal, and it is right here also. But its own proposition is utterly fallacious. It cannot be realized; and the work of praising God by proxy, or attempting to do so, will go on till religion, revived and purified, will gain strength enough to demolish the godless tyrant—fashion—that now rules so largely the churches. We shall remain better content with our precentor and our plain worship. Better offend fashionable laws and vain minds than enter upon so awful and headlong a downward course.

GOVERNMENT AND RELIGION.

We find the following paragraph in the columns of the "Preacher:"

"Away with that notion inherited from other days, and borrowed from other lands, where Church and State are united to the injury of both—the notion, that the government has a special mission in reference to religion; and that little can be done to promote true religion and morality, unless the civil ma-

gistrate be set to work with his laws and penalties. Let 'weak brethren' encourage themselves in the Lord."

On this we remark—1. Does this writer know of any who hold the "notion," that "*little* can be done to promote true religion" without the magistrate's aid? For ourselves, we have never met any such, or read of them. 2. Is it not possible that these "other lands," and those in this who hold that civil government should seek to promote religion, have derived their "notion" from the *Bible*? If we do not mistake, we have seen not a few examples, doctrinal statements, and prophecies in this book, that give great countenance to this "notion." Will this writer find himself able to bring any thing, *from this source*, opposed to it? We hold Bible authority and teaching to be fully as good as that of the Constitution of the United States. 3. Is this writer opposed to *all* laws on behalf of the Sabbath, or against blasphemy and profanity? Or does he think that God's institution of civil magistracy should enact such laws without any regard to religious considerations? Would he have the State establish schools and maintain them—as is now so generally done—in which neither God, nor the Bible, nor Christ, nor religion, should have any place? And does he think that the arm of the civil government could give no important aid in promoting religion among city-outcasts particularly? 4. Does he "trust in the Lord," without using means? 5. If Calvin, Knox, Gillespie, Rutherford, Henderson, the Westminster Divines, Chalmers, and Duff, are "weak brethren," we would be glad to know where we are to find the "strong" ones.

DEVELOPMENTS—THE NEW LIGHTS.

Honesty and consistency are fundamental elements of every right character. Without these, there is no basis for mutual confidence. Churches should be honest and consistent. Let us try by these tests the denomination which we have named in our caption. It has missionaries in India. They were sent out nearly twenty years ago. Mark what one of them—Mr. Campbell—says respecting the real views of "some" of the leading members of the body:

"I know, when I first came to India, it was the opinion of some of the venerable fathers and leading ministers of our church, that the trifling distinctions between orthodox Presbyterians of different names should not be kept up or propagated in heathen lands. But our views of duty must sometimes be modified in action, to meet the wishes of our good friends at home. Hence we have a distinct presbytery here which maintains its connexion with our synod in the United States; and thus the interest of our whole church is enlisted in our missionary operations."

That the statements of Mr. Campbell are correct, none, who know him, will doubt. But what are we to think of these "venerable fathers and leading ministers?" *At home* they professed to be zealous for certain denominational peculiarities, and among these psalmody and covenanting, and, perhaps, the views on government which are embodied in the standards of the Reformed Presbyterian Church—but, after all, these are "trifling distinctions" which might have been laid aside, and would have been, if the "good friends at home," as Mr.

Campbell slyly denominates them, would have been satisfied—meaning by these “good friends” such of their ministers and people as were not yet prepared to join with them in repudiating these “trifling distinctions.” “Hence”—for this reason, and no other is referred to, or hinted at—their missionaries have not merged into those of the General Assembly in India. Is this honest? and is it consistent? Surely, if the General Assembly platform is good enough for the Hindoos, it is good enough for Americans. “They feared the people.”

But this is not all. We find the following in the “Presbyterian Advocate,” (Pittsburgh):

“As a further item of much importance on the general subject, we may state that some, perhaps we may say *many* of the Old Side Covenanters, have no objections whatever to the use of Scriptural hymns of the nature of many of the Paraphrases used by the Presbyterian churches of Scotland. We have it from the lips of *more than one* of the most distinguished and influential ministers of that body, that they would cordially approve and recommend to their people an approved Book of Psalmody composed as follows:

“1. The whole of David’s Psalms, in the form now in use in their churches, commonly known as Rouse’s version.

“2. A suitable collection of Scriptural hymns, such as might be made from the several sources of that species of literature.

“If we have correctly understood these brethren, they would not be at all particular as to the size of said collection, provided it was such as to meet their approbation.”

“Old Side,” in this quotation, we need hardly say, should be “New Side.” The New Lights are meant. And now, again, what are we to think of a body that *professes* to be in favour of an exclusive Scripture Psalmody; one of whose Presbyteries, moreover, has lately adjudged a minister worthy of censure for giving out hymns to be sung in a Presbyterian Church—and yet “many” of their most distinguished and influential members “have no objections” to a hymn book? Is this honest? It may be said, Why charge the “body?” We answer, Because the “body” is clearly implicated. They take no measures to rid themselves of these inconsistencies. Their “leading” men are the parties directly concerned. But why should we interfere? We answer, Because they still persist in wearing the Reformed Presbyterian name, while they regard as “trifling”—some, at least, of their “leading” men do—the distinctions between them and orthodox Presbyterians, and seem—the same men—to be prepared to abandon one of the bulwarks of ecclesiastical purity—a Scriptural Psalmody.

AFFAIRS ABROAD.

China. The Chinese Revolutionary army appears to be drawing near to Peking, the capital. It still holds Shanghai; and should the capital fall, the revolution may be regarded as a matter accomplished. In any view of the issue, the real character of the religion which they profess, is a subject of the highest interest. We give two extracts. The first is from the correspondence of the Presbyterian. It is long, but cannot be abridged. The writer dates at Shanghai.

“The point to which the churches will look with the most interest, is the religious character of the revolution. That it had a religious origin, there can be no doubt. The first step was the reading of a Christian tract by Hung

Sew-Tseuen. The second was the awakening of his attention to the subject of that tract, two years after he had read it, by a dream in a season of sickness. The result was, a conviction of the truth of its statements, and immediate action upon those convictions. Hung was at that time a poor village school-master, dependent for his daily bread on the earnings obtained by his school. He was far removed from the teachers of the doctrines which he found in the tract, and had no guide but this little book: yet he at once removed the images of Confucius, which were hung up in his school-room. The consequence of this act was the loss of many of his scholars. This did not discourage him, and he openly proclaimed his hostility to all idolatry. After this he went to Canton, with a view to obtain more complete instruction in this new doctrine, and returned again to his home. His disciples multiplied rapidly; and then came the next step in the movement—persecution by the local officers. This soon became so fierce as to provoke resistance, and resistance was crowned with success.

“Thus far it was purely a religious movement. At what particular stage it became political also—that is, when the standard of rebellion against the Emperor was set up, and Hung openly aspired to the throne—does not appear. This, however, was no part of the original intent, on taking up arms, but grew out of the unexpected success which attended their first conflicts with their oppressors. It is important to bear in mind, however, that on becoming political, it did not cease to be religious. Zeal against idolatry has been conspicuous throughout the progress of the revolutionary host, and the idols have every where been utterly destroyed. But this is not all. Measures are adopted for the religious instruction of the army; and morning and evening worship is regularly observed. In one instance, in which it was witnessed by an American missionary, the worship was most earnest and devout, without any of the levity witnessed in idolatrous ceremonies. In addition to this, the chief, Hung Sew-Tseuen, himself meets his officers for the study of the Scriptures, and requires them, in turn, to instruct those under their charge. This at least is reported to be the fact, on authority which there is no reason to doubt. There is every reason to expect, therefore, that should Hung Sew-Tseuen be placed upon the throne, one of the first objects which will engage his attention, will be the best measures for furthering the propagation of the gospel. And the first of these measures will be, no doubt, the opening of the whole empire to foreigners, and protection to missionaries and native preachers in making known the truth in all parts of the land.”

“Our other extract is from the North China Herald. It is of the same tenor, in general, as the preceding.

“For ourselves, we unreservedly avow the conviction, that no unprejudiced mind can survey the religious features of the case, without coming to the conclusion that foreign nations and foreign governments must be prepared to deal with this insurrection as likely to lead to one of the most important revolutions of modern times. They must regard it, not as consisting of the mere dregs of civil discontent and social anarchy, but as composed of the moral and religious elements of strength, prestige of victory, and a real claim upon the sympathy of Christendom.

“Those who have carefully and impartially studied the character of the rebellion, will have read their religious edicts and manifestos in vain, if they are induced for a moment to confound T'haewing-wang and his host of imperfectly enlightened Christian warriors with the lawless rabble, banded together through the Triad and other secret societies—who, taking advantage of the disturbances in the interior, have recently captured the cities of Amoy and Shanghae. We perceive none of that national arrogance, and blind conceit, which have in past times rendered the Chinese inaccessible to foreign missionary influences. They

give utterance to sentiments which might find no incongruous place in the writings of more matured Christians. They speak of the ancient monotheism of China, when their patriarchs of old worshipped the one God by the light of nature and the dictates of conscience.

“They make mention of the gradual decay by which the one Almighty *Shang-te* had his worship divided with that of the corrupt *shin*, and the introduction of demonolatry corrupted the pure monotheism of China. They allude to the downward tendency and decay of the national religion in the introduction of the idolatries of Buddhism and Taouism. They recognise the prevalence among foreigners of that knowledge of the ONE TRUE GOD—which, among the Chinese themselves, was, above two thousand years ago, corrupted by the intermixture of demonolatrous and idolatrous superstitions. They argue from the material beauties of the visible creation, on the greatness, the glory, and the independence of auxiliary subordinates in the work of creating the universe, which belong to Him, who is the Almighty and Omnipresent Creator. They demolish every pretended argument in favour of image worship, and point their countrymen away from idolatry to the duty of prayer, as alone all-efficacious with God. In spite of the errors and defects which have been noticed in some of their documents, and which, it is to be hoped, further intercourse with European missionary instructors will hereafter correct, in spite of the disadvantages which have resulted from a forced profession of Christianity—and the probable existence of two classes of Christian professors among their multitude—the leaders of this movement have, nevertheless, given no dubious signs of religious sincerity and patriotism; and have proclaimed to their countrymen such views of moral and religious truth, as every enlightened friend of this race must desire to see universally diffused throughout the empire.”

Turkey. The war goes on, and will go on. Since our last, the combined British and French fleets have entered the Black Sea, for the professed purpose of protecting the Turkish fleet, and the coasts of Asia Minor from the assaults of the Russians. And France and England, joined by Austria and Prussia, have sent to the Czar their ultimatum—the same that has been accepted by Turkey. There is no expectation that Nicholas will agree to their terms, though he has not fulfilled his threat to follow the entrance of the fleets into the Black Sea, with an immediate declaration of war. He lingers; but evidently with no other object than to gain time for further preparation for the dreadful contest. Austria has now 80,000 men in Hungary; and, according to the arrangements said to exist between France and England, the former is to send to the scene of conflict 80,000 troops, the latter 10,000, and to bear half the expense of the united armies. In the mean time, there has been some skirmishing along the Danube—from Matschin, near its mouth, to Kalafat, two hundred miles west. At Kalafat, the fighting was severe, and resulted in the defeat of the Russians, with the loss of 4000 men, and 50 superior officers. Persia, it is now said, has withdrawn her declaration of war against Turkey, and will remain neutral.

An able article in the *Edinburgh Review*, favours the idea of the re-establishment of the ancient Greek empire. We give a few extracts, embracing the views presented of the state of things in Turkey, and the phase which the war may ultimately assume:

“The integrity and independence of the Ottoman Empire became little more than a conventional form of words, from the moment it was used to describe, not the actual condition of Turkey, but the forbearance of Europe. Already province after province had been torn from the Ottoman dominions. The

Crimea was lost; Bessarabia is incorporated with Russia, and her frontier advanced to the Pruth; from Moldo-Wallachia the last remnant of the Mussulman race has been expelled by treaty; Servia has a government and constitution of her own; Greece has been made a kingdom; Algeria a French province; Syria has only been restored to the Sultan by a party of British marines; and the tenure of Egypt is that of all but independent alliance. In a word, the Porte has already lost what she could not defend; and her losses would have been greater, but for the support she has received from Europe. But that support has compromised her independence, whilst it has saved a part of her dominions. The contest now going on at Constantinople is not so much a *bonâ fide* assertion of the independence of the Porte, as a struggle between the supremacy rashly claimed by Russia, and the influence which the Western Powers are pledged not to relinquish."

In the opinion of the reviewer—in this differing from statements made by others—the progress of the war may be attended with a revolt of the Christian population, for an independent national existence.

"At this time, especially, throughout the Greek population of those lands, and amongst their countrymen all over the world, there is a deep-rooted conviction that the day of their great struggle and final victory is at hand. As opposed to the Turks, the hereditary enemies of their faith and their nation, the wishes of the Greeks are, we believe, almost to a man, with the Russians, in the present contest. But it must not be imagined on that account, that they are the more disposed to exchange the yoke of Turkey for that of Russia, or to accept any condition but that of national independence."

"The Rayah subjects are still too much exposed to every species of oppression and insult to endure this yoke one hour after they think they can shake it off. Habits of toleration and decrees of equality are a dead letter beyond the diameter of the capital; and we venture to affirm that more acts of cruelty and extortion are still perpetrated in the Turkish Empire, than in all those countries of Europe which habitually inspire us with the strongest commiseration. Within the last ten years, wholesale massacres of Christians have taken place in Asia Minor. The slave-trade is still carried on upon a large scale, in spite of the prohibition of it by law: for the menial servants of Constantinople are negroes imported from Northern Africa; and the white slave-trade in Circassian girls still flourishes amongst the crimps and panders of Tophana. Nay, even the domestic hearth of the Greek subjects of Turkey cannot secure their daughters from the last insults; and many a Greek girl is still consigned to the soul-debasing captivity of the harem, under the pretence that she has renounced the faith of her fathers, and embraced that creed which dooms her to perdition. A conversion to Islamism, whether forced or voluntary, extinguishes all the ties of nature itself."

This he thinks may alter the course of the allied powers.

"Whatever may be the abilities of Omar Pasha, it may be said of him as was said of the far more brilliant triumphs of Heraclius, that the empire has been rather exhausted than exercised by these efforts. Troops have every where been withdrawn from the provinces: in many parts of the country, a total want of security and authority already prevails; and as soon as the Ottoman forces meet with any serious reverse, they will probably find that the Russians are not their most formidable enemies. If such a movement on the part of the Christian population does take place—as we may anticipate that sooner or later it will take place—it would become impossible for the two most enlightened states of Western Europe to support the cause of Mahomedanism, despotism, and barbarism, against the just demands and growing strength of an overwhelming majority of the people."

Sardinia. A correspondent of the London Times, writing from Genoa, gives some very interesting particulars regarding the efforts there on behalf of evangelical religion, and their success. He says:

"I have made some inquiries about the Vaudois Church here. The clergyman is a M. Geymonat, from the Vaudois valley. He has taken the Balbi Villa, in Carignano—a quarter of Genoa—and preaches there in a large hall fitted up as a church. I went last Sabbath to hear him. He preaches in Italian, to a congregation of about three hundred and fifty, I should think, on the day on which I attended. The most of those assembled seemed to be of the working classes, mixed, however, with a considerable number of the wealthier classes. I do not think that there were more than thirty women: they have been slower to adopt Protestant views than the men, but are very earnest and zealous, when converted, studying their Bibles with intense interest. There was a considerable number of children present. The behaviour of the whole congregation was most exemplary; they listened with the utmost attention, and joined in the prayers with earnest devotion. The hymns they sang remarkably well; the children, who were all provided with hymn books, singing with all their hearts. The behaviour of the whole congregation formed a complete contrast to the demeanour of their country people in the churches of the established faith. I came out with the crowd, and listened to the remarks around me; they were all engaged remarking on what they had heard, and explaining to each other the statements of the sermon.

"There is a school for the children, as yet not very fully attended; and, so far as I could learn, only some eighty attend the communion. But the movement is only beginning; the progress already made is, however, most cheering. M. Geymonat's colleague, Signor Mazzarella, a Neapolitan, is a very eloquent preacher; and there are, besides these two ministers, a body of *Evangelisti*, who go from house to house, reading and explaining the Scriptures. These devoted men visit other parts of Italy, and suffer great persecution; but nothing daunts them. When out of prison, they again preach the word, and read the Scriptures to the people."

The same writer says:

"I was introduced to a Genoa banker, who, when he came to Nice on his business tours, always took back with him copies of the Bible for private distribution. He told me that he happened to be present at Nice, when the altar denunciations took place, and his curiosity was, in consequence, excited. He purchased a Diodati's Testament; he took it home and studied it, and soon fully appreciated the motives of the priests in endeavouring to conceal this book from the people. He became a Protestant; and added, that there were many others in Genoa, in his position in society, who had been converted in a similar manner, but as yet they dared not declare themselves, as the power of the priests over the minds of the great bulk of the people was too strong, and by an open confession they would only be bringing ruin on themselves and their families. But he said, significantly, 'We cannot suffer this much longer; we must *éclater*,' (burst out.) Since that time, Protestantism has made rapid strides, and Nice has taken the lead, by opening a French Evangelical Church last October. Hitherto the English chaplain has conducted the service in a private room.

"When at Turin, I took some pains to ascertain the number of Protestants there, and from the most authentic sources, I discovered that there were at least seven thousand."

While these efforts are making in behalf of Protestantism, the government and the priestly and papal power continue their conflict.

The government is firm; and the contest threatens to become severe. It is now "proposed, not only to re-distribute the property of the Church, in order to its increased efficiency, but to alter the laws affecting the responsibility of ecclesiastics to the civil power, and those relating to 'attacks' upon the religion of the State—so that the domination of the Ultramontane party may be checked, and practical religious liberty be insured to all subjects of the Sardinian crown. These propositions have excited the utmost hostility of the "Apostolic See;" and it is probable that a desperate effort will be made to crush the nascent liberties and prosperity of this interesting State. As yet, however, the government remains firm. The result cannot but be of the deepest interest to all parties, and especially to the friends of civil and religious freedom throughout the world."

Rome. We know what Rome is—religiously, morally, politically: that is, we know something of what is really a "mystery" of practical, as the popish system is of theoretical iniquity and lies. But it is well to repeat our recollections—to give testimony. An Italian, Gioberti, after enumerating acts of papal barbarity, says:

"Whose is this church? Of Moloch or of Christ? . . . But the prebends! This is the Belial to which sacrifice is offered on the holy places. . . . The church has no longer the flower of talent, but the husks; there is not an example of a state so miserable, not even in semi-barbarous regions, as Rome. It has become a nest of idle (and often corrupted) nuns and friars. . . . Antonio Rosmini wrote a good book on the Five Wounds of the Holy Church, but the wounds are more than five; and the first of these is the temporal power, of which the illustrious Roveretan has made no mention. . . . What wonder, then, that Protestantism lurks in Italy, and that Geneva and London make proselytes in Rome itself, since Rome is far less learned, less honest, less humane and Christian, than the countries that are not Catholic, and that these disorders are of every-day occurrence, which elsewhere are impossible."

And again, another Italian, Farini, in a letter to Mr. Gladstone, of England, says:

"Finance ruined—commerce and traffic in the most wretched condition—the contraband trade revived—all the immunities and jurisdictions of the clergy restored—taxes and tolls in excess, without rule or measure—neither public nor private security, nor moral authority, nor native army, nor railways, nor telegraphs—studies neglected—not a breath of liberty nor even the hope of a tranquil life—two foreign armies—the state of siege permanent—atrocious revenge—raging sects—universal discontent. Such is the Papal government of the present day. Assassination and revenge are a custom—theft and robbery a profession—smuggling an industry—and blasphemy an elegance of discourse."

The reviewer himself thus describes, on ample authority, the irreligious condition of even the educated Italians:

"The Italians have no theological training. The educated Italians are in the main perfectly indifferent on the subject of religion; they have not got over the French training of the last century. For fifty years the popular literature of the educated Italians has been French. The better classes were French in their ideas, French in their manners, and—when they wrote books—French in their style. It was under such a training that Pietro Giordani complained so bitterly that in Tuscany no books were read but foreign,

and that in Florence itself—the very cradle of the language—scarcely a man who could read spoke Italian. Hence the skepticism of the higher classes. But skepticism is scarcely the right name—it is indifference. Ask them what is meant by the mass, by transubstantiation, or any Romish doctrine, and they do not know nor do they care. Ask them if the soul be immortal, and the chances are that they do not know whether or not: they have not thought on the subject, and perhaps the question has scarcely ever seriously presented itself. We are not libelling them: we appeal to any educated Italian whether this be not a fair picture on the whole? And hence heresy of any kind has never been very deep in Italy. ‘A tendency to infidelity,’ as Mariotti says, ‘by the side of an abject superstition has been unfailingly evinced by the Italian mind at all times;’ and he scarcely needed to draw a proof from the thirteenth century ‘when the citizens of Florence familiarized themselves with the sight of such men as Farinata degli Uberti, Cavalcanti and his son, musing about their streets with downcast heads, busy, if report spoke truth, with the solution of that arduous problem,—If, peradventure, it could be satisfactorily made out that God was not.’—(*Fra Dolcino and his Times*, page 47.) All this does not of course apply to the lower classes, whose tendency is not to infidelity, but to gross superstition.”

And again, referring to the work now going on in Italy, and its prospects, this reviewer says:

“The modern evangelical movement then, if we except the Waldensian church, has little connexion with the past. The truth has sprung up in Italy, but not from the buried seed of the Reformation. It is true, some use has been made of the memorials of other days, and by none better than the descendants of the exiles of the sixteenth century. The banished men of Lucca are returning in their children’s children. The Bible that is now read is Diodati’s.* The lady who did so much for the truth in Tuscany, before an evangelical work had been heard of, was a Calandrid.* In this way the land is receiving back its banished. But in general the influences at work are modern. We cannot refer to them at length, but we must specify first of all the great historic demonstration that has been given of the Papacy, and given in such a way as to destroy the faith of the nation in that system of which the Pope is the political head. Reforming Italy can no longer trust in a Pope. The compatibility of the Papacy with civil liberty was tried in the most favourable circumstances; the hour had come, and the man; and never since the days of the Lombard League had a Pope risen to such an elevation as Pius IX. When he protested against the occupation of Ferrara, and threatened to arm his subjects in defence of the Papal territory, he became in popular estimation a new St. Leo, going forth to meet another Attila—or rather a new Alexander ready to stand forth against another Barbarossa. To the Papal influence in Italy the recoil has been most fatal; and on minds so prepared the good seed of the Word of God has not fallen in vain. It has taken root in Tuscany, in Piedmont, in Rome, and the cases of Count Guiccardini and the two Madiai (to name no others) show that the increase has been to the glory of God.”

A F F A I R S A T H O M E .

Nebraska. The plots of the Slaveocracy are coming to the climax. They mean to re-establish Slavery every where, if they can; and we begin to think they will succeed. The Missouri compromise of 1820

* These names are Italian—Diodati’s family was from Lucca, and the Calandri also.—ED. COV.

was thought to be fixed. Four years ago—one year ago—none, except those in the secret, imagined that the great territories of the North-west were to be abandoned to the rapacity and tyranny of the South; but the day has revealed it, and the decree has gone forth from the political Vatican at Washington, that the area of freedom must be diminished; and, we fear, it will be done. Douglas, the leading Northern ally to Southern despotism—a pretended Democrat (!)—has made himself the speaking-trumpet of Slavery. He knows that the Slave-power rules the country—makes and unmakes its Presidents; and, of course, wields its patronage. And, besides, he is a slaveholder, owning a large plantation in Mississippi; and, as sin loves company, would like to reduce all others to the same low level with himself. We are glad that the Slave-power is fully revealing itself. It is justifying all that has been ever said in denunciation of its falseness and treachery. In 1850, it professed to be on the defensive. It appealed to the sympathies of the North. The North was foolish and wicked enough to yield to its demands: it made what was called a “Compromise;” but which was no compromise, for the South got all.

And now, emboldened, as it well might be, it attacks the territory, long and solemnly devoted to freedom, and claims it as its own. The North, under the “Compromise,” was not even to be allowed the privilege of free *speech*—not a move was to be made *for* liberty: but the South has only to waive its lash; and it even begins, under the same compromise, the most vehement *action* to extend the area of Slavery! So it has always been. And so it will always be, while the compromises of the Constitution stand. *There* is the source of the evil. Slavery is an institution of the country. It *is* recognised by the Constitution—in the three-fifths principle, in the fugitive slave law, and in the provision for suppressing domestic insurrections. And we will say this much for the President and his cabinet, for Douglas himself, and their recreant Northern followers, that they are acting in the spirit, and, we believe, according to the letter of the Constitution. What part of the Constitution condemns slavery? And by what constitutional right does any one assert that *any part* of the territory of the United States, from Maine to California, may and ought not to be polluted with slavery? The Constitution must be amended, or destroyed, or the whole country will be, at no very distant day, a vast despotism.

The Maine Law. This law is making its way rapidly into favour. It will soon, judging from its past progress, be enacted, in its leading features, by every State in the Northern tier. And as it advances, the facilities for executing its provisions will be greatly multiplied. It will be a happy day for the entire community, when liquor-selling shall be classed with gambling, and other crimes against men’s property, against good order and morality.

The Papal Power. We are every day pained and disgusted with some new and flagrant exhibition of the hollowness and treachery of American politicians. Bedini has been here. He came as an ambassador to the papists—to settle some domestic matters of grievance among them—particularly to get all their church property transferred to their bishops. But who is this Bedini? A prime leader

in some of the greatest atrocities against the patriotic Italians of 1848—the civil governor of Bologna in 1849, when that city was made the scene of many bloody executions. In short, this “Nuncio” is a fair representative of the worst form of the despotism of the old world. His presence aroused, in many places, the indignation of the fugitives from European oppression. They manifested their hatred of Bedini, by processions, and burnings in effigy. And now comes the finale. The Senate of the United States spends a day—led by Gen. Cass—in doing honour to this tyrant-representative of papal tyranny! Some would have had him acknowledged as an accredited messenger to the government! He was excused—fawned upon—while the poor fugitives, who had felt his bloody hand in Europe, were spoken of as having disgraced the country! Was ever any thing more contemptible? When will the protestantism of the country lay aside its infidel and foolish notion, that religion and politics are to have no connexion, and use its political power in defence of its own existence and rights? So long as papists vote as papists, and protestants vote as infidels, what better can be expected, than that unprincipled politicians—and all but a few are so—will flatter the former, and treat the latter, practically, with contempt.

Disasters. The past year has been singularly marked by repeated and alarming disasters. Conflagrations, shipwrecks, and railroad collisions, have been more frequent, and more destructive to life and property, during a few months past, than we have ever before known. Travelling is attended with almost universal apprehension. We may explore, and we should, the immediate causes of these occurrences; but he must be blind, who does not see the hand of an invisible Providence in them—~~marking~~ marking pride, and avarice, and rebellion. In many respects, at the same time, the season has not been unfavourable, as it regards health and business.

NOTICES OF BOOKS.

THE RACES: The Evils Connected with Horse-racing, and the Steeple-chase, and their Demoralizing Effects. By Thomas Houston, D. D. Paisley, Scotland: Alexander Gardiner. 1853. 24mo.; pp. 148.

Another book from the prolific and useful pen of the esteemed author of such works as “Parental Duties,” “Youthful Devotedness,” and “Christian Baptism.” The evil here assailed, and successfully exposed, is one of the most popular forms of amusement in Britain—patronised by all classes, from the queen to the cottier; and even sustained by parliamentary grants of money, to provide prizes. The horse-race is a *common* topic of conversation in public conveyances, &c., as we can testify—nearly all taking a deep interest in what they regard in the light of a national affair. Our author justly charges the system of racing with the sins of “idleness,” “mispending of money, and the kindred vices of theft and dishonesty;” “Sabbath profanation,” “drunkenness,” “cruelty to animals,” “danger and loss of life to riders,” and “gambling.” “The Race” is not so popular in this country; and in some sections is, we believe, unknown. Still the evil exists, and it might not be unprofitable to weigh it carefully; for where it does exist, it is attended with all the sins and vices which are its attendants in the old country. Such a work was greatly needed in Britain; and we hope the one before us will not

be without its good fruits. A complete reformation in the whole land will alone extirpate the evil.

THE BIBLE VINDICATED AGAINST THE ASPERSIONS OF JOSEPH BARKER, BY JOSEPH F. BERG. A Full Report of the Discussion on the Authority and Inspiration of the Holy Scriptures, held during Eight Evenings, in Concert Hall, Chestnut street, commencing on Monday evening, January 9th, and closing on Thursday evening, January 19th, 1854. Published by the Committee of Friends of Dr. Berg. 12mo.; 264 pp. Price 31 cts. Philadelphia: Wm. S. Young, 50 North Sixth St.

We are in favour of public discussions. Truth never loses by examination; and, if the parties are capable, no way of testing claims is so good as when friend and foe meet face to face. So Paul met the Jews; so Luther, Zuingli, &c., met the Papists. This is a very fair report of one of the most exciting debates ever held in this city, perhaps, country. The champion of infidelity was their ablest; but he was foiled and vanquished, to the satisfaction of a vast audience. We perceive that a fourth thousand has already been published, showing that the interest in this respect still continues.

OBITUARY.

DIED, in Kortright, on the 4th of January, 1854, ROBERT SPENCE, a ruling elder in the Reformed Presbyterian congregation,—aged 82 years.

He was born in the County Antrim, Ireland. He was a member of the Secession church by profession in his native land. He condemned, even while in that connexion, the reception of the bounty from the government by the ministry. Whenever an opportunity offered, he attended the preaching of Covenanters. He was waiting on the ministrations of the gospel, by the Rev. Mr. Stavely, when he was interrupted during divine service, and taken out of the pulpit by the minions of the perfidious covenant-breaking throne of Britain. He used to say, when speaking of that event, "it was a most solemn scene." He had a distinct recollection of the bearing of Mr. Stavely, as being composed and fearless, notwithstanding the confusion produced by the entrance of the soldiery, and the cries of affrighted women and children.

He emigrated to this country in the early part of the year 1801. He connected himself with the Associate Reformed congregation in Kortright, then under the pastoral care of the Rev. Wm. M'Auley. After some time he discovered that this was not an ecclesiastical connexion in which he could feel at home.

He had occasionally an opportunity of hearing Reformed Presbyterian ministers preach; such as Mr. M'Kinney, Mr. (now Dr.) Milligan, and Mr. (now Dr.) M'Master. He and Dr. M'Master had many private conferences on the differences between the Reformed Presbyterian and Associate Reformed churches. Till his death he remembered many of the arguments used by Dr. M'Master, to prove that the Governments of the United States could not be recognised as scriptural governments, as the ordinance of God. He always spoke of Dr. M'Master as the instrument under God of bringing him to the knowledge of the truth on these points. He was warmly attached to Dr. M'Master. It was to him a matter of astonishment how the Dr. had succeeded in answering his own arguments—how, in his old age, he could employ his influence in pulling down the things which he once builded. He mourned over his defection.

After his accession to the Reformed Presbyterian church, he continued while he lived to promote its interests. By the blessing of Christ upon his labours, the congregation of Kortright is greatly indebted for its continued organization. In the New Light defection he was active in stemming the tide of apostacy, and little harm was done. And, more recently, in the efforts of the modern "Railing Rabslakeh," he was no less active for good.

As a ruling elder, he was careful as far as his influence went, to secure a wholesome discipline. As a man, he was respected by a large circle of friends. By the congregation, and especially by the session, his departure from our midst will be deeply felt.

"Help, Lord, because the godly man doth daily fade away,
And from among the sons of men the faithful do decay."

S. M. W.

(Will the "Reformed Presbyterian" please copy?)

ACKNOWLEDGMENTS.

Vol. viii.—Bloomville, N. Y., John Rice,—Bloomington, Ind., Mrs. A. Barr,—E. Cambridge, Mass., J. L. Bailey,—E. Craftsbury, Vt., Wm. Trumbull,—Macedon, O., Alexander George,—Newburg, N. Y., Nancy Cunningham,—New York, N. Y., Marg't Barclay, (vol. vii.), Wm. Leighton, James C. Ramsay, (vols. vi. and vii., \$2.)—Philadelphia, Pa., Eliz. Shannon, Robert Patton, Alex. Mackie, (vol. vii.) Matthew Mackie, Sr., (vols. vii. and viii., \$2.) Mrs. Armstrong, John Dunlap, Wm. C. Purvis, (vols. ii. and iii., \$2.) Samuel Dornan,—St. Louis, Mo., John M. Armour, (vols. vii. and viii., \$2.)—each, \$1.

Vol. ix.—Belle Centre, O., Rev. J. B. Johnston, Dr. Carter, Moses T. Glasgow, Rev. J. K. Milligan, Wm. Aiken,—Bloomington, Ind., Mrs. A. Barr,—Bloomington, N. Y., John Houston,—Charlotte, N. Y., Alexander M'Elravey,—Davenport, N. Y., Hector M'Naught,—Ellsworth, O., Isaac Kirkpatrick,—E. Craftsbury, Vt., J. A. Morse,—E. Webster, N. Y., James Middleton,—Jamestown, O., Robt. George,—Mercer, Pa., Wm. Stuart, Mrs. Johnson,—Macedon, O., Alex. George, Rev. Wm. F. George,—Mumford, N. Y., James Murray,—Meredith, N. Y., Robt. M'Laughrey,—Manayunk, Pa., Johnson Robinson,—Newburg, N. Y., David T. Cavan, Matthew Simms, Robert Campbell,—New York, N. Y., Joseph Taylor, John Taylor, John Campbell, Wm. Leighton,—Philadelphia, Pa., John Caldwell, Robert Patton, Sarah Montgomery, John Ford, Elizabeth Shannon, John Cunningham, Matthew Mackie, Sr., Robert Keys, Thomas Carson, Robt. Irwin,—Poland, O., Rev. Samuel Sterrett,—Rochester, N. Y., John Lowry, Jane Middleton, James Aiton, (2 copies, \$2.) Abraham Eernisse, Margt. Barry, Frederick Wark, Samuel Aiton, Charles Stormont, Andrew Semple, Hugh Robinson, Robert Wilson, Jas. Montgomery, Sam. Gormly, Jane M'Cartney, Peter Harwood, Jas. Frazer, John Brown, John Donaldson, Thos. Percy, Isabella Patterson, Mary Ann Connelly, James M'Connell, (50 cents, in full,) James Campbell,—Titusville, Pa., Henry Pollock,—Whitehouse, Pa., David Glenn,—each \$1.

In Advance,—Bloomington, Ind., Mrs. A. Barr,—E. Craftsbury, Vt., J. A. Morse,—Hobart, N. Y., Stephen M'Laughry,—Philadelphia, Robert Patton, (\$3.)—Rochester, N. Y., James M'Connell, (50 cents,) James Aiton,—each \$1.

ATTENTION!—OUR SUBSCRIBERS.

We have begun to send bills to our subscribers, who are in arrears on our books. We have got through the A. B. C. s of our list for this number, and will make as rapid progress as we can to the end of the alphabet. We make out bills to Vol. VIII., inclusive. Of course, if any who still take the *Covenanter*, get a bill, they will understand that Vol. IX. is yet unpaid, and, according to our terms, due. If any whose names begin with either of the above letters, who have not yet paid on Vol. IX., do not receive a bill, they will know that they owe but for the current volume.

Some errors may occur. Some who have paid, may receive bills. All that will be necessary is to let us know the fact, and all will be right.

We hope our subscribers will not think we intrude, and that they will give attention to our bills. It is important that we have our books squared up, as far as possible; and to know exactly how our list stands. We would also mention, that any who may be removing from their present location, will do us no little kindness by letting us know immediately of the fact, designating the post-office to which they wish their numbers directed. No little inconvenience has occasionally arisen, for want of attending to this.

It may seem importunate to send bills to those who are back no farther than the eighth volume; but without doing this, we could not accomplish the object of letting all our subscribers know how they stand, up to this year.

The great British Magazines—the advertisement will be found on the second page of our cover—promise to be more than ordinarily valuable in these stirring times. Blackwood is, indeed, rather disfigured by its tales, but can hardly be dispensed with. Not even the North British is a more earnest opponent of Popery. The Westminster contains some highly exceptionable articles; but, as its pages are free, it frequently furnishes the antidote. It is, in other respects, among the most interesting. To know the views of all the various parties of Britain, we must read these magazines.

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☞ The New York Presbytery is to meet in Newburgh, the second Tuesday of May, at half-past seven o'clock P. M.

☞ The Philadelphia Presbytery is to meet in the Second Church, Philadelphia, on the second Tuesday of April, at half-past seven o'clock P. M.

☞ The Pittsburgh Presbytery is to meet in Allegheny, the first Tuesday of April, at ten o'clock A. M.

☞ The Presbytery of the Lakes is to meet in the First Miami Church, the second Wednesday of April, at ten o'clock A. M.

☞ The Rochester Presbytery is to meet in Rochester, on Wednesday after the first Sabbath of May, at ten o'clock A. M.

☞ The Reformed Presbyterian Synod of Scotland, at a *pro nata* meeting, held in Glasgow, on Tuesday, January 10th, in consequence of the death of Professor Symington, of Paisley, unanimously appointed the Rev. Wm. Symington, Professor of Systematic Theology, and the Rev. Dr. Gould, of Edinburgh, Professor of Biblical Literature and Church History.

☞ Mr. Robert Reed has received a call from the congregation of Brookland and North Washington, Pa.

AGENTS.

David Campbell, Tariffville, Connecticut. Stephen Babcock, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William M'Leran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N. Y. John McCullough, Newburgh, New York. William Thompson, Newburgh, New York. James W. Brown, Coldenham, New York. John Houston, Little Britain, New York. David M'Alister, Bethel, New York. Melancthon W. Calvert, Sterling, New York. Andrew Carnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. Matthew M. Henry, 145 28th Street, N. Y. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Isaac Willson, Elizabeth, Pennsylvania. Joseph McKee, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Daniel Crawford, Pittsburgh, Pa. John Stewart, Allegheny, Pennsylvania. Samuel W. Allen, London, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Pa. James E. Nisbet, Blairsville, Pa. John F. Beattie, St. Andrews, N. Y.	Wm. McMillan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Sherer, Newcastle, Pennsylvania. Alex. Hamilton, West Greenville, Pa. Wm. Wylie, Patnam, Muskingum co., O. Robert Speer, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John M'Daniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. David T. Willson, Xenia, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Orange, Indiana. Wm. Colhoun, Princeton, Indiana. Isiah Reed, Salem, Indiana. John M'Clurkin, Elkhorn, Illinois. Thomas Donelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew McClelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Thos. Matthews, St. Louis, Missouri. Samuel Blackwood, Northville, Michigan. Samuel M'Thinney, Dodgeville, Iowa. Rev. W. Sommerville, Horton, Nova Scotia. Rev. Alex. M'Leod Slavery, St. Johns, N. B. D. Halliday, Perth, C. W. John McCullough, Rushsylvania, Ohio. Jacob A. Long, 224 Greenwick st., corner of Barclay st., New York. Henry Caldwell, Staunton, Illinois.
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VOL. IX.

APRIL, 1854.

No. 9.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH

JAMES M. WILLSON,

Editor and Proprietor.

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

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

PHILADELPHIA:

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

1853-54.

LEONARD SCOTT, & CO., NEW YORK,

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¹
THE LONDON QUARTERLY REVIEW, (Conservative,)

²
THE EDINBURGH REVIEW, (Whig,)

³
THE NORTH BRITISH REVIEW, (Free-Church,)

⁴
THE WESTMINSTER REVIEW, (Liberal,) and

⁵
BLACKWOOD'S EDINBURGH MAGAZINE, (Tory.)

The present critical state of European affairs will render these publications unusually interesting during the year 1854. They will occupy a middle ground between the hastily written news-items, crude speculations, and flying rumours of the daily Journal, and the ponderous Tome of the future historian, written after the living interest and excitement of the great political events of the time shall have passed away. It is to these Periodicals that readers must look for the only really intelligible and reliable history of current events, and as such, in addition to their well-established literary, scientific, and theological character, we urge them upon the consideration of the reading public.

Arrangements are in progress for the receipt of early sheets from the British Publishers, by which we shall be able to place *all* our Reprints in the hands of subscribers, about as soon as they can be furnished with the foreign copies. Although this will involve a very large outlay on our part, we shall continue to furnish the Periodicals at the same low rates as heretofore, viz.:

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For any two, do	5 00 do
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COVENANTER.

 APRIL, 1854.

 THE PRESENT ASPECT OF EVENTS IN THE LIGHT
 OF PROPHECY.

[Continued from page 232.]

We have, in our preceding article on this subject, endeavoured to furnish a sketch of coming and approaching events. We have found pretty distinct intimations that there is to be a grand conflict between the Russian empire and its allies, and the Mahomedan and its allies; that the scene of the conflict will be mainly in the East; and that the issue will be the dissolution of the Ottoman power, and the utter overthrow of the "King of the North."

Of course we do not undertake to pronounce absolutely, either as to the precise succession of these events, or as to the minute circumstances attending them. Prophecy offers few details regarding *these* events: it symbolizes them in outlines only.

We remark,

IV. That at the close of this conflict, the papal authority, as allied with ungodly civil governments, will be brought to bear directly against the interests and the friends of evangelical religion. That this will be so we learn from Rev. xi. 7, and Rev. xix. 19. The former reads thus: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them." The latter is as follows: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." And,

1. The terms here clearly designate the papal power and its civil supporters, particularly within the limits of the Roman "earth"—western and southern Europe. "The beast out of the bottomless pit," (Rev. xi. 7,) is the seven-headed and ten-horned beast. See him described, chap. xvii. 8, where the same language is employed. Hence the powers engaged in this war with the saints, can be no other than those which have, for so many centuries, lent themselves to the maintenance of religious corruption and apostacy in the old world—the great powers of Europe, with perhaps some few exceptions.

In Rev. xix., the description is more minute. There is "the beast"—the same "seven-headed and ten-horned beast"—"the kings of the earth"—other powers, not properly belonging to the "beast," as lying outside of his limits, but animated by the same spirit: "the false prophet," (verse 20,)—not the Mahomedan power—for it will be no longer capable of any real effort, and makes no pretences to "work miracles," but the papacy, the same that is, in chap. xiii., sym-

bolized by a "ten-horned beast." Their identity will be evident on the bare inspection of the passages: the one "works miracles," the other "does great wonders;" both "deceive" men, and are concerned alike in subjecting them to the beast and his image.

These, then, are the confederates. We add,

2. That this conflict is subsequent to the great war of the kings of "the North" and of "the South." This we have in part shown, in our account of that war. Nor can it well take place previously. One war of so fearful a character, can alone be in progress at the same period. While it continues, public attention will be mainly absorbed by the rush of great events: the contending hosts on each side will find enough to occupy all their energies. Still, the preparations will be going on. The power of antichrist will be more or less directed to such movements within his own territory as threaten to sap his power. And on the other hand, the intelligent and now awakened friends of Christ will not be idle. And this also is on the page of prophecy; for in Rev. xiv., where we have a lively picture of scenes entirely analogous, or rather identifying with these, we find that, antecedent to "the harvest" and "the vintage," and while these are going on, there are great exertions put forth by the faithful: "And I saw," says the prophet, verse 6, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." A prophecy which we would, by no means, restrict to any period in the more distant past. It relates not to the reformation of the sixteenth century, but rather belongs to this; for it is followed, at once, by the proclamation of another angel, "Saying, Babylon is fallen, is fallen." And, besides, we find "angels," symbols of the Christian ministry particularly, actively employed in influencing the judgments of "the harvest" and "the vintage." They say to "Him that sat on the cloud, Thrust in thy sickle," (verse 15.) And again: "Thrust in thy sharp sickle, and gather the vine of the earth," (verse 18.)

And do not passing events confirm this interpretation? On the one hand, do we not see the friends of the Bible rising in activity, and in vigorous effort. In heathen, in papal, and in Mahomedan lands, the angel is now flying, "having the everlasting gospel." Whatever imperfections we may find in the manner of prosecuting the work, it still goes on; and the word of God is making its way in nearly all parts of the world. We may even see not few evidences of a disposition to "seek for the old paths"—the only paths of rest and of safety—in Germany, in France, in Switzerland, in England, and among the Waldenses: while not a little, in most of these countries, yet needs reformation, there are not wanting indications of life, of zeal, and of purity, such as we would have looked for in vain not a generation ago. These tendencies and efforts will not become less; they will become more decided and firm.

On the other hand, there is, as we have seen in our first article on this subject, a revived Romanism also. The papal party are moving, and hardly now with secrecy, every agency to reinstate the occupant of the Vatican in the full possession of the throne of absolute authority, which Romanists regard as the glory of the "middle ages." Never has there been a time when the papal powers of Europe were

better disposed to abet the plans of the Pope of Rome. Some of them have surrendered—Austria especially—governmental prerogatives, for which their ancestors waged wars. And one and all these powers are evidently seeking support for their tottering thrones, in the influence still exercised by the “mother of harlots,” over the superstitious, priest-ridden hordes subject to their dominion.

And, now, what hinders the complete development of the grand plot against the Bible and liberty? In other words, what prevents the repetition, on a still larger scale, of the religious wars of the sixteenth and seventeenth centuries? Nothing else, unquestionably, but the fear of a combination among the opponents of papal and royal aggrandizement—which, with the aid of Russia, would sweep away at once the Vatican and many a throne. When the great conflict, of which we have before spoken, shall have terminated; when the work of judgment has been accomplished in the East, this obstacle will be taken out of the way; and at the signal from the Vatican, the seven-headed and ten-horned beast will make his last and most deadly assault upon the followers of Christ. The storm will fall upon the faithful every where in papal lands.

3. This assault will, probably, assume the specific form of a league of the papal powers against the Protestants. First. This seems to be intended by the description of Rev. xix. 19. Secondly. We may infer the same thing from Rev. xvii. 13: “These have one mind, and shall give their power and strength unto the beast.” True, no doubt, all along, but to be more signally illustrated in these “last days.” Thirdly. Unless something of this kind take place, it is difficult to say what place we are to assign to Great Britain in these events. That the “witnesses” are to be slain there, seems beyond question—as one part, at least, of the “broad place” of the “great city.” But, certainly, before they are there slain, great changes must take place in its internal condition. It must either, by some speedy change of public sentiment and in its mode of administration as regards religion, become directly as it was in the seventeenth century, a violent persecuting power—persecuting not merely Covenanters, but thousands besides—or it is to be subjected, as a nation, to assault, and be occupied by some of its continental and hereditary enemies. We prefer to take the latter view. In itself it is much more probable; and, besides, it comports better with the way in which God generally deals with guilty nations. It is much more probable, for the dissenters now constitute a majority of the English people—a large majority, including Scotland. And the dissenters are not likely to become persecutors. As to the Establishment, which would no doubt persecute, if it could, it will find enough to do to take care of itself. And more; there are not wanting symptoms of just such a foreign league as we have supposed. Ardent Romanists have spoken of it, both in this country and in Europe. The despots of the continent hate England for its liberties. France, though now united with Britain against Russia, is her mortal enemy still. She would gladly be in the van of an invading host. She has not forgotten Waterloo. Pretexts could easily be framed; and, perhaps, no pretext would be regarded necessary: it would be enough that such a war would be a crusade against a kingdom once Popish, but long an excommunicated apostate from the “Mother Church.”

Again; this would be more in accordance with the way of God's judgments. Britain is deeply guilty before God. She is not only chargeable with all the ordinary sins of prosperous nations—pride, ambition, robbery, conquest, and vice: she has other and peculiar sins of a deeper dye. She has broken her covenants, and persecuted the saints. She has used her wealth and power to sustain the papal power at home and abroad. She has stood carelessly by, while nations have been despoiled. She has on her skirts the blood of the poor innocents; and upon her head the guilt of perjury and blasphemy. She will not go unavenged. But what vengeance would there be in merely letting her run again the same course, and once more imbrue her hands in the blood of martyrs? There will be a league against the Protestant powers.

4. This assault will be successful. We have here anticipated most of our illustrations and arguments, in speaking already of the "slaying of the witnesses." On the continent, the friends of truth will be either driven into exile, slain, or hushed. *All* power of government, of the press, of the pulpit, will be in the hands of the enemy. No voice will be heard in defence of Christ's word, gospel, and supremacy. A dark pall will cover the nations. An intolerable burden of oppression will rest upon a conquered church. How far this will extend over northern Europe—now nominally Protestant—cannot be even conjectured. If any thing shall still remain in these nations, of Bible and evangelical ascendancy, it will be to so small an extent as to be disregarded by the overpowering hosts of Antichrist. England will succumb; and will be treated as a conquered country. Many will, no doubt, conform to the demands of antichristian power.

The way is already prepared for such a result, in the adoption, by thousands of the established clergy, of some of the worst errors of Popery. Recreants will be dealt with, as Rome knows how to deal with such as deny her supremacy. Many will fall in the high places of the field. Men will be awed into silence. Some will flee. The blackness of papal midnight will *seem* to rest upon the land. Liberty and religion will have apparently received a mortal wound. And hence, "They that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Rev. xi. 10.

Others have come to the same conclusion, though not by precisely the same steps. Dr. Junkin favours the view, that this will be accomplished by a revolution in Great Britain, *against* religion and liberty. He says:

"Take, then, into consideration these facts. Look at the radical, antichristian error of a civil establishment of religion—a union of church and state. Look at the insufferable and incurable defects in the representative system; at the immense mass of dissenters and their increased and increasing privations under the oppressions of the establishment, particularly the probable ejection of the Scotch Presbyterians—at Ireland, its Protestant and Catholic dissenters; its vast strength; its restless spirit—at the national debt; its crushing weight falling mainly upon the labouring poor; its rallying the interests of the whole aristocracy to support the system; the impossibility of its ever being liquidated, but by repudiation, or by revolution. Look at the sovereign and nobility, and the strong possibility, that the next generation will be brought up with more

than usual pliability of conscience as to religious scruples; the absolute growth of Catholicism in Britain. Weigh all these things, and ask yourselves whether they can abide thus for a quarter of a century; whether many of these evils are not intolerable, and some of them utterly inconsistent with a pure Christianity and a practical freedom; whether they do not all portend a great concussion?"

"But even suppose it otherwise; suppose the English aristocracy, spiritual and temporal, and the crown, overcome by reason and timidity, should evince a disposition to yield to the people, to eject the Bishops from the House of Lords, and to make its members elective; would the continental powers permit it? Would legitimacy on the Continent tolerate republicanism on the Island? Poland may answer the question. Mark the jealousy with which they eye American republicanism, three thousand miles distant. Would they tolerate it in their own bosom?"

"Therefore, we conclude, that whenever the popular party will have so gained upon their political opponents, as to make them feel for their mitres, their titles of nobility, and their perquisites; when the Lords spiritual particularly, perceive that their position is a tottering one, they will purchase interest. The Oxford Jesuits will make overtures to the O'Connell Jesuits. The former, in behalf of the high church party, will buy in the latter, acting for the Pope and Catholicism, and the continental sovereigns. The court and the aristocracy—a majority of them at least—will become Catholic; the law of the Protestant succession be repealed or trampled under foot; and thus Romanism become the established religion of Britain."

This conclusion follows:

"Such, or something like it, will probably be the extinction of the glorious lights of Protestant Christianity in the British Isles. Painful thought! How distressing to the heart that looks forward to the triumphs of religion under the auspices of British Christians! Yet from this thought we cannot escape. Yes! land of my fathers' sepulchres, thou art to be again drenched with the blood of God's holy martyrs! Yes! glorious England, thy high towers shall be prostrated; thy defences, almost omnipotent, shall fall into the hands of thy real foes. The wild ferocity of the gigantic tornado will sweep over the cliffs of Albion, the hills of Caledonia, the green fields of Erin; and pour down in all their maddened rage upon the wild Atlantic."*

* We take an extract from a speech by Dr. Duff, delivered in this city, in February. We do not endorse it altogether. We only quote it to show that the minds of intelligent and thinking men are running in the same channel with our own:

"Well then, my dear friends and brethren, let us not in this old age of the world—for the world is getting hoary headed, and there are signs of growing decrepitude among most of the nations in the old world, and they look as if they were about to break up and go into dissolution—let us not hear any of you say that you have abundance of territory; that though foreign foes might even invade your shores, you can still retire into the vast unoccupied wilderness of the West, where you might defy them to follow you. I cannot believe that Young America, in the glow and vigour of fast ripening manhood, will ever evince such a spirit of contracted selfishness. She will come out in a spirit of noble and enlarged generosity, especially towards her old fatherland. In the terrific conflict now about to rage over Europe and Asia, methinks it is impossible that America can abandon Britain, so long as Britain continues the refuge of the oppressed, and the stronghold of a living Protestant Christianity. Surely the voice of America will be heard above the waves, saying, that, bound by the ties of consanguinity and blood, bound by the ties of one common language; and, above all, bound by the ties of our one glorious Protestant Christianity, we cannot allow that Island, mistress of many realms, to be hemmed in and beset on the right hand and on the left, by the confederate forces of European despotism. Being now, as it were, the only last surviving asylum of civil and religious liberty in the old world, we cannot allow it to be crushed beneath the iron hoofs of civil and religious tyranny, whether in that of Nicholas of Russia, or the Pope of Rome."

So say we: "Such, or something like it." Nor do we make Great Britain one, much less both, of "the two witnesses." She is an apostate, and perjured nation; but bad as she is, her overthrow is intensely longed for by popish and despotic Europe. Nor can the *real* witnesses ever be slain there until she becomes the prostrate prey of popish power; and this, we think, by foreign invasion.

We have left until now some questions of great interest. Where will the revolutionary principles, now at work in the old world be, in the mean time? Will this assault be made by revolutionized and *infidel* Europe, or by Europe, despotic and papal? These are questions somewhat difficult to solve. That there will be revolutions in all the kingdoms of Europe, and at no distant day, we hold certain; that they will be partially successful, we are well assured; that they will end, as the French revolutions—all of them—have done, in fixing despotism on a firmer basis, we very much fear. Still, they will not be altogether futile. Every past revolution has accomplished something—something, even for religion, as well as liberty. Ways have been opened for sending in Bibles. The word of life has gone in the track of every effort at civil emancipation. So we think it will again. And thus, before the grand assault, the minds of Europe will be *largely* impregnated with the divine word.

That popery *could* ally itself with an infidel democracy, is certainly true. Its Protean character adapts it to any emergency. But, after all, we think these revolutionary efforts will fail. Their immediate and most tangible results will be, the concentration of despotic power—whether in the *old* hands, or in *new* ones, as has been the case with France, is not very important. Either will readily become fit instruments for the schemes of the Vatican.

But when will these revolutions break out? We cannot tell. It is possible, that while the hosts of the West are far away, fighting in the East, the friends of liberty may seize the reins of power for a time; and it is equally possible, that they may stand in abeyance until the armies return, worn and decimated by a dreadful contest. The time is of little consequence. Their efforts will bring no *direct* advantage to the cause of religion; nor will they contribute very much towards national happiness. They are only desirable, as they break down the barriers, for a time, which hinder the flow of the river of the water of life, and as they inflict just judgments upon idolatrous and cruel establishments. They are, moreover, but side incidents in the grand drama.

5. The period of the triumph of Antichrist will be very short. We have before remarked, that the "slaying of the witnesses" does not import their entire extermination. Good men will survive. In other parts of the world, the church will not only live, but perhaps flourish. The word will live. "The blood of the martyrs" will be "the seed of the church." The word will grow. Good men will now learn what popery and bad governments are.

In Britain, they will remember their covenants. They will see their sin in acknowledging and supporting popery, and ungodly and immoral thrones. They will learn, by bitter experience, what the *true* "witnesses" have sought in vain to teach them: that no confidence is to be put in an unscriptural government; that popery is a "beast," that must be dealt with as other wild beasts, which men do not allow

to run loose, and do all the harm they can, on the plea that they have as much right to the roads as human beings; and that there are good physicians, who can cure the wounds they inflict! All such foolish and bad notions will be for ever driven out of the heads of such as survive those fearful days. There will be a great revival: "After three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them." Rev. xi. 11. There will be a simultaneous awakening of *all* the faithful, now united, purified, and full of zeal: ready to acknowledge Christ in his regal claims; to cast off all immoral, as well as despotic power; to frame their social and political arrangements according to the Scriptures. Their rise will be sudden. They will appear in such multitudes as to fill their enemies with dismay. Their numbers will increase: they will hear a voice, saying "Come up hither," and they will "ascend to heaven;" or, without the figure, they will take possession of the reins of influence and power. This will first occur, *probably*, in Great Britain. Her past history, and present position, indicate her priority in the work of establishing millennial institutions. Others will follow in their turn. For,

6. *The rising* of the witnesses will be succeeded by *the* great earthquake: "And the same hour was there a great earthquake," (Rev. xi. 13;) the "earthquake" of the last trumpet, (Rev. xi. 19;) the "earthquake" of the last vial, (Rev. xxi. 18.) Here also comes in the last stage of the war: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."* Rev. xix. 20. This will be the end of revolutions—of *genuine* revolutions. *These* will be brought about by no *mere* declaration upon human rights; nor will they be tainted with any socialistic or infidel follies. They will be the earnest, truthful, holy up-risings of enlightened and sanctified men, prepared by the word of God and a large measure of the Spirit of Christ—then poured out in Pentecostal effusion—for entering upon a work, not their own, or for themselves alone, but Christ's, and mainly for his glory.

This will also be an era of judgment: of judgment upon Antichrist and his obstinate abettors. "Babylon the great" will fall, and sink like "a millstone in the sea, and be found no more at all," (Rev. xviii.) Immoral thrones will be at once demolished, and their occupants covered with shame and contempt. "Every island" shall flee away, and every mountain, (Rev. xvi. 20;) and all who cling to them—the unbelieving, the immoral, the aristocratic in head and heart, shall be visited with tokens of wrath. Reformation will go on with unexampled rapidity, and soon the shout will be heard, "The kingdoms of this world are become the kingdoms of our Lord and his Christ." Rev. xi. 15.

We have not touched the question whether there shall be an actual conflict between the risen armies of Christ and the hosts of Antichrist. Probably not. The battle will be the Lord's, eminently and

* We have said, "the last stage of the war." At first, the league will appear to be successful—this verse gives the issue.

singularly. *He* will do the work—partly by his gracious operations, rousing the nations against the idolatries, persecutions, and blasphemous claims of the Pope and his confederates—partly by his judgments, so marked and irresistible as to fill with dismay the “armies of the aliens.” Perhaps Rome, the accursed city, will be literally swallowed up; but whether so or not, in some form, the hand of an avenging judge will be seen seizing—in the strong language of Rev. xix. 20—and casting his enemies into the lake burning with fire and brimstone.

It remains to inquire, What are we to expect in this land, and for this land, while these great events are in progress? The prophecies do not appear to furnish much light to guide us here. That the experiment of an atheistic and Christless government—though republican—such as has been established in the United States, must fail, we have every warrant in asserting. True, it has been sustained through some two generations; but it already gives signs of debility. It contains the elements of its own destruction. Whether it also is to become popish it is impossible to foretell. Such a thing may happen. But whatever be the series of events through which this land is to pass, one thing is certain—it will be judged. It too must be taught, by disappointments and suffering, that God cannot be wronged, nor humanity oppressed, with impunity. And, besides, there is no little ground to believe that this land may become involved in the wars which are to desolate the nations of the old world. Should this be so, we may expect more or less of the calamities of war, in addition to some immediate visitations from the hand of God.

7. We may thus sum up the results of our examination: First. The worst powers will soon unite against every thing good. Secondly. They will for a time succeed. Thirdly. The work of Christ will, however, go on; and rapidly, both before this league is formed, and even while it is executing its plans. Hence, Fourthly. There is abundant encouragement and earnest call to circulate the Scriptures, and work on behalf of the Gospel. Fifthly. The issue will be sudden, unexpected, and to the saints most joyful. “Light will rise in darkness;” and then will be introduced the church’s millennial day. Sixthly. All this may be looked for soon. Christ comes, “As a thief in the night.” The next twelve years will likely be the most important the world has ever seen.

REVIEW OF M. LAREN ON PSALMODY.

(Continued from page 239.)

The question proposed in the Plea, “Are we bound, in singing the praises of God, to restrict ourselves to the Psalms of David?” is evidently a secondary question; for it implies that we are bound to sing the Psalms. If we were not bound to worship God, it would be superfluous to inquire, Are we bound to confine our worship to him? The fundamental and primary question in psalmody is, Are we bound, in obedience to God’s appointment, in praising Him, to make use of the Bible Psalms?

The affirmative of this question is the proposition which the argu-

ment, showing divine appointment to this effect, is designed to prove, viz., that we are bound, in obedience to God's appointment, in praising Him, to make use of the Bible Psalms. If this is not true, then it is superfluous to inquire about restriction. But if it is proved to be true, then there is another proposition also true, implied in and inferred from it, viz., that we are bound in praise to use the Bible Psalms exclusively. The adroit or inconsiderate displacement of what the Plea calls "the main argument," and its forced misdirection from its true scope, are in a degree to its disadvantage, as it is thereby detached from the proposition it is designed to substantiate, and put in connexion with another which it does prove, but proves only as it is implied in or inferred from the former, and never could prove except through that medium. All I here intend is to restore the argument to its rightful place and proper connexion, and to direct it to its original aim. The proposition already stated is positive. The argument to sustain it is positive, comprising various reasons, all showing that the Psalms are ordained by God for universal and perpetual use in celebrating his praise. Some reasons of this kind I will enumerate, as follows:—

That the book of Psalms is a collection of psalms made by divine authority.

That the church has been furnished with only one book or collection of psalms, wholly and immediately from God.

That the significant title of this book presents some evidence in favour of its continued use in religious worship.

That the descriptive name, or official title, "Sweet Psalmist of Israel," given to David, who wrote the most of them, indicates a design that they were to be sung by the Israel of God.

That the psalms contained in the canonical Scripture Psalm book were sung by the church under the Old Testament.

That there is an express command repeatedly given in the Psalms which is not obeyed unless they are sung in praising God.

That the existence and continuance of this ordinance is recognised in commands contained in the New Testament.

That there are prophecies which are fulfilled only under the New Testament, and which contemplated the perpetual use of the Psalms in praise.

That there is no account of psalms being composed under the New Testament, nor any promise of aid from the Spirit in making them.

That as the book honours the Lord Jesus, so it was signally honoured by Him, and should therefore be esteemed precious and honourable by his followers.

These reasons, which I merely state without comment or amplification, may not be all of equal force; yet, together, they supply abundant evidence that there is an ordinance respecting the Psalms that obligates the worshippers of God to sing them in his worship. That ordinance is valid—that obligation is in force over all. From this condensed summary of the facts and reasons embraced in the main argument, which sets forth a divine appointment in relation to the Psalms, it will appear that the Plea has taken an incorrect survey of the "main argument," and given but a partial and imperfect account of it. There is no attempt to invalidate it, except in two or three

particulars. I design to show that the attempt, after all its chivalrous parade and vaunting prowess, is feeble and unavailing.

A strenuous attempt is made to do away with the first reason in the above list. The fact stated is in part admitted. It is a distinctive characteristic of the book, that it comprises all the psalms given by inspiration of God, and is a collection made, arranged, numbered, approved, authorized, and published by Him. This cannot be denied. Now, the inquiry is, What does all this import, as to the design of God in it, or the special purpose for which that book, as a collection, was inserted in the sacred canon? This fact, in all its parts and compass, not only indicates, but certifies, that it is the will and design of God that the collection should be the accepted Psalter of the church, and that the psalms contained in it should be used universally and perpetually for the end for which they were at first given, in their being sung, as they were sung up to the time when the collection was made. If any one were to call in question the author's ecclesiastical right to sing in worship "psalms and hymns" in common use "in the Presbyterian Church in the United States of America," he would be able to answer that he had the authority of the General Assembly, although by the help, and on the wings of their Plea he would not be able to get any higher. But what would he say if it should be pertinaciously urged upon him that there is no evidence that the Assembly designed that collection to be sung in the churches? Would he not be apt at once to point in the title-page of the book to the following declaration, "Approved and authorized by the General Assembly," as evidence conclusive that the Assembly designed them to be sung?—and would he not be apt to regard it irrelevant small talk on the part of the disputatious writer to say, when he had not any thing else to say, "This mode of arguing inferentially from a *supposed* design" of the Assembly, "gives a little too much room for the play of the fancy."

The important fact above stated is adduced as proof of the divine appointment of the Psalms for perpetual use in praise. The negative argumentation here makes five efforts, as vigorous as it can make, to strip this fact of the evidence it bears on this point; and this it does, not by reasoning directly that the evidence is not in the fact, but by reasoning mainly from certain consequences, which it is alleged must follow, on the supposition that the evidence is good, and the appointment of the Psalms thus shown.

The *first* effort calls the reader to consider with particular attention, that if the collection of the Psalms furnishes such strong evidence of a divine warrant to sing them in subsequent ages, then all who lived during several ages immediately preceding the time when that collection was made and published, were destitute and ignorant of that evidence. Well, what if they were? That does not make the evidence less strong, since it was given. The Plea shall speak for itself. "But let the reader remember that they were sung for five hundred years before they were collected into a separate book, if that was done by Ezra; and it will appear that during all that period, in which the Psalms were used in the worship of God with a splendour and effect greater than at any subsequent time, the main proof of the divine appointment would have been utterly devoid of force. In the days of David and Solomon, and in the period even when king Hezekiah commanded the Levites to sing praise unto the Lord with the

words of David, and of Asaph the Seer, and for three hundred years afterwards, the Psalms were not collected into a book, in their present form, and therefore this part of our brethren's argument would, during all that time, be utterly invalid." P. 34. Certainly; and more than that, there was then no such evidence in existence. But what does this prove? Just nothing at all. The evidence of an ordinance is one thing, and the ordinance itself is another thing. The evidences of an ordinance, as of a doctrine, may be many and various, yet all tending to one point,—the ordinance always one and the same. The collection of the Psalms did, as it still does, give evidence of divine appointment. But it by no means follows from this that those who sung them before their collection into one book were utterly devoid of satisfactory evidence that they were appointed of God to be sung in his praise. The admitted fact that they were sung for so many years does, of itself, manifest that this matter was then well understood.

The *second* effort is very negative. "All that the collection of the Psalms into one book proves, is, that they were to be preserved as a part of the sacred Scriptures: it proves nothing about their being intended to be sung." It might prove the former, and at the same time equally prove what is denied in the latter clause. Why not? But in the former part of the statement the proof is not exactly consonant to the thing proven. The book of Psalms, as a whole, is one in a collection of sacred books; and its insertion in the inspired canon does prove that it was to be preserved as a part of the sacred Scriptures, and preserved for the end and use for which it was given, in common with the other books. If there were a dispute about any one of these books being a part of the Word of God, the main argument in its favour would be derived from the fact that it has a place in the collection of sacred books made under the Old Testament. But would it invalidate that argument to say that, for ages before the Old Testament collection was completed, the main proof of the divine authenticity of the disputed book was utterly devoid of force? But further, the book of Psalms is not only one in a collection of books, but it is also a collection itself; and, as such, was inserted in the sacred volume. This fact stands just as it did. The negative argument does not touch it, much less obscure or weaken the evidence it puts forth that this collection of Psalms was prepared and ordained for perpetual use by the church in the worship of God. It includes compositions, every one of which was from the first not only inspired, but a psalm; and was, and continues to be, the latter as unalterably as to be the former. Their collection into one book did not change their nature or end. Every psalm was given not only to guide in faith and practice, but also to be sung. Their collection, therefore, into one distinct book, by the direction, and under the supervision of God, among the people to whom the oracles of God were committed, was the chief means of their preservation for the end for which they were originally given; so that their collection into one book of Psalms did certify at the time it was done, and still equally certifies, that they were given and preserved, not only to be a part of the rule of faith to the end of the world, but also to be used as psalms, always and universally by the church, in their being sung in the worship of God, as they had been for hundreds of years, up to the time when they were all collected together into one book.

The *third* effort is a twin negation, that does not even look towards the part of the assailed main argument, where the breach was to be made. "And it is worthy of notice, that although Psalms, and the book of Psalms, and David, are again and again mentioned in the New Testament yet they are referred to in the same way as any other portion of the old Testament, and *not associated with singing at all*. David is spoken of as a prophet; his Psalms are quoted as proofs and illustrations of doctrine; they are classified with the Scriptures, but *are not mentioned* in connexion with singing in a single instance in the New Testament." What impression for conviction can this make on a thinking mind? "The reader will remember that they were sung for five hundred years before they were collected into a book," and are referred to seldom in connexion with singing during that time, and thus they might have been sung for five hundred years afterwards with little mention made of them. To affirm that they are not associated with singing at all in the New Testament, is the next thing to saying that singing is not associated with them; and the Plea admits, that to affirm the latter proves nothing. But the Plea also admits, what is here twice denied. In its comment on Eph. v. 19, and Col. iii. 16, of which "the interpretation of the one will do for both," the Plea owns, "It is not denied by any good interpreter that the terms of this passage include the Psalms of David. We admit that the Psalms of David are included." Here are two instances, at least, in which the Psalms are associated with singing. In another place he seems to think it would be embarrassing to those whom he opposes, if he should ask them to show that the Psalms were sung *at all* in the apostolic age, (p. 37,) and that, if he should demand divine warrant for singing the Psalms of David at all in the New Testament, it would be extremely hard to meet it, (p. 51.) The author himself, however, can meet it without difficulty.

The *fourth* effort is an argument drawn from consequences said to follow from restriction to the Psalms in praise, although it does not apply to the proof of this furnished by their collection into one book, nor to the proposition which that proof is brought to sustain, but to what is implied in it. "It might appear frivolous, and yet not more so than the reasoning which it meets, to say, that if a supposed design of the Psalms is to be so narrowly defined and rigidly adhered to,"—that is, if there were a design, and if there be an ordinance to sing the Psalms exclusively, then "they ought by no means to be read, because they were given to be sung." Is there any contrariety in these two things, so that if they should be sung, they should not be read? May there not be a command to read them, and a command to sing them alone, and these two be obeyed without clashing? Does not the Assembly's act, expressed on the title page of the Collection of "Psalms and Hymns" used by the author, refer to it alone, and to it so exclusively, that no other collection can be admitted into use in their churches under that act, and by its authority? But ought those psalms and hymns by no means to be read, because they were given to be sung? This reasoning has an appearance of frivolity by no means deceptive, making it the next thing to nonsense. The Plea hurries away from this objection to another equally thin in the shell, and empty within.

The *fifth* and last effort is but the repetition of a piece of reasoning

before noticed, in which the Plea argues that, if the command to sing in praise the Psalms requires us to sing them only, then, by parity of reason, the command to read the Scriptures would restrict all our reading to the Scriptures. "But there is another reply to the allegation on broader and more important grounds." I have searched but cannot find these in what is added. "The reading of the Scriptures is inculcated as often and explicitly as the singing of the Psalms is. Now, if the collection of one hundred and fifty Psalms into one book is sufficient evidence that God designed to restrict all our singing of praise to these, then the collection into one book of all the inspired writings is equal evidence that he designed all our religious reading to be confined to this one book, and the reading of any other is a corruption of the ordinance of religious reading, just as we are told the singing of hymns is a corruption of the ordinance of praise." This objection, in the mode of terms of its statement, is so interwoven with the proof it proposes to rebut, that it would seem to be the understanding of the objector that it had special respect to that proof; but it has in reality none. It has sole respect to what is necessarily implied in the main proposition which that proof is designed to make good. Let the proof be in nature and kind what it may, let it be unobjectionable and decisive, so as to place beyond the reach of doubt that there is a divine appointment restricting us to the use of the Psalms in praise, the objection would be what it now is. According to the immediate preceding effort of reasoning from analogy or consequence, we ought not to read the Psalms, because they were given to be sung. According to this homogeneous effort, our reading must for the same reason be restricted to the Psalms with the rest of the Bible; that is, we would not be permitted to read any other book than the Bible. On this we before said enough to answer it.

There are two admissions, however, in the above extract, which are valuable on account of their truth. The first is, that the singing of Psalms that is, (as the connexion shows,) of the one hundred and fifty Psalms in the Bible collection, is often and explicitly inculcated in the Scriptures. The obligation to sing them, therefore, is perpetual and universal. It is only to prove this that the fact is adduced that the inspired Psalter is a collection of hymns and spiritual songs, made, arranged, edited, and published by human agency, infallibly inspired and directed. The other admission, contained in mode and terms in which the objection is stated, is, that the collection of all the inspired Psalms into one book, and the collection of all the inspired books into one volume, are parallel or analogous facts. If the collection of the sacred Psalms proves that they are always to be sung for the purpose for which they were at first given, the collection of all the sacred books proves that they are always to be read for the purpose for which they were at first given. If the collection of the Psalms into one book, with the command to sing them, obligates us to sing them exclusively, then, also, the collection of the inspired books into one volume, with a command to read them, obligates us to read them exclusively; or to invert this order of statement, if the collection of all the inspired books into one volume furnishes evidence that in harmony with the command to read them, they only are to be read for the end for which they were given and collected, then, also, the collection of all the Psalms or books into one Psalter furnishes evidence

that in harmony with the command to sing them, they only should be sung for the end for which they were given and collected. The command to read the Scriptures is not obeyed when we read any thing else, and the command to sing the Psalms is not obeyed when we sing any thing else. If we read other books, however free from doctrinal error, as we are required to read the books of the inspired collection, we violate the divine ordinance that makes that collection the only rule of faith and practice, and so if we sing other hymns, though free from doctrinal error, as we are required to sing the Psalms in the inspired collection the only psalm-book of the church. We are to receive and use the Word, not as the word of men, but as it is in truth the Word of God. So we are to receive and use the Psalms, not as the hymns of men, but as they are in truth the songs of the Lord. The Bible is a religious book, and there are other religious books; but the sacred books are distinguished from all other books in their being the Word of God, the only authorized rule of faith and obedience towards Him, and in their being as such collected into one book and published by the authority of the King for use, perfect and entire, all over the world to the end of time. The Psalms are religious poems; and there are other religious poems; but the sacred Psalms are distinguished from all other hymns, however sound in doctrine and pious in spirit, in their being the only divinely authorized form of religious praise, and in their being, as such, collected into one book, and published by the authority of the King and Head of the church for use, in praise, perfect and entire, as a whole, without addition or subtraction, all over the world to the end of time.

The act of lowering the Psalms, or any one of them contained in the canonical collection, to a level with even the best hymns composed by uninspired men, and act of elevating uninspired books, ancient or modern, to a level with the books contained in the canonical collection of sacred books, are acts which in their nature are an infringement on what is sacred, in their interfering with the established inspired canon, are both equally unjustifiable, and equally detrimental in the respective spheres into which they intrude, of faith or of praise. If an author in framing an historical compilation, professing to derive his materials from the writings of men, should insert or intersperse among his extracts two or three books or chapters of our English Bible, without making any distinction of them from the rest, putting them all on one common ground for truth and authority, and attributing to them all a like excellence or like fallibility, would not the Christian reader be apt to deem the compiler an infidel, and his act an insulting sneer thrown at the Holy Scriptures? If the compiler of a hymn-book, made up professedly of human composites, include among them a few or more correct metrical translations of inspired psalms, he does, by thus classing them with hymns of man's device, expose himself to the charge of making that common which God has made holy, and of taking away all difference as far as it can exist in a translation between the Word of God and the writings of men. Were the same thing done with the inspired Psalms in Hebrew, if such an act were practicable, were they ranked and intermixed with human hymns, though it were done by the largest assembly that ever bore rule in the visible church, the deed would in its moral nature be a deed of barefaced profanity. What is wrong in the treatment of the original

untranslated Psalms is at least culpable in the treatment of a good translation of them. What would be wrong in its being done by a scoffing infidel against the prose of the Bible, cannot be any thing else than wrong in its being done, though ignorantly, by a band of Christian ministers against the poetry of the Bible. A good translation of the Bible Psalter should not only give the sense of every Psalm, and of every part of it, but also give it a poetic form and measure, to admit of its being sung in worship. Of two versions of the same Psalm, the one in prose and the other in metre, the latter would justly claim the preference from its more close conformity to the original Psalm, in its being in a poetical form, and capable of being sung; for translators have no right, and the church cannot give them the right, of translating the poetry of the inspired volume into prose, or the prose into poetry. To class Psalms, faithfully translated, though in plain and humble verse, with hymns composed by men, is as wide a departure from what is holy and comely, as to class our English version of the Bible, or any part of it, with ordinary books.

We have thus aimed to show that the special pleadings of the Plea do not so much as touch the proofs which they were designed to subvert, nor weaken the argument which that proof strengthens.

One reason, which the Plea makes no attempt to invalidate, for singing the Psalms, is found in an express command often met with in the book itself, and so expressed, that it cannot be obeyed except by singing the Psalms. The word *zimra*, psalm, has a specific meaning; that is, in every place in which it occurs, it signifies a well-pruned, choice poetic composition, given by divine inspiration, to be sung with the voice in worship. There is also a Hebrew verb often used in the Psalms, which expresses the act of singing them, or the articulate utterance of a Psalm in a musical voice, with the accompaniment of instrumental music, or without it. The genuine meaning is not given to this in the *The Psalms, translated and explained by J. A. Alexander*. He renders it, "to make music, to play." But the mere exercise of making music is expressed by a different word; 1 Sam. xvi. 16; Isa. xxxviii. 20, xxviii. 16; Ps. xxxiii. 3, lxviii. 26; Ezek. xxxiii. 32. But although he assigns to the verb this meaning, he usually translates, as in the prose and metrical version, "to sing, to praise, sing praise, celebrate." But in no instance has he given to it the meaning, in his comment on Ps. xxx. 13, "psalmos canere," to sing psalms. Thus, also, he renders Ps. xviii. 49, *sing psalms to thy name*. The work of Venema, though scarce now, has been too long known and too highly prized to need any new recommendation. Those who have it cannot get a better; but those who have not access to it may have the best substitute for it in Alexander's Translation and Notes, a work which was much needed, and is well fitted to furnish valuable aid to ministers and private Christians in the study of the Psalms. The following extract will manifest that the opinion of the learned Princeton is very different on some points from that which is set forth in the Plea promulgated from the Western Theological Seminary. "These hundred and fifty pieces, different as they are, have this in common, that they are all poetical, not merely imaginative and expressive of feeling, but stamped externally with that peculiar character of parallelism, which distinguishes the higher style of Hebrew compositions from ordinary prose. A still more marked resemblance

is, that they are all not only poetical, but lyrical, i. e., songs, poems intended to be sung, and with a musical accompaniment. Thirdly, they are all religious lyrics, even those which seem at first sight the most secular in theme and spirit, but which are all found on inquiry to be strongly expressive of religious feeling. In the fourth place, they are all ecclesiastical lyrics, psalms, or hymns, intended to be permanently used in public worship, not excepting those which bear the clearest impress of original connexion with social, domestic, or personal relations and experience of the writers."

[To be continued.]

ACTIVITY THE TEST OF CHRISTIAN LIFE.

If a soul that has been dead in trespasses and sins, is awakened into life, life cannot be restrained within it—it must shoot out. If it do not, it is a sign and proof that there is no life there. You have your germinant seed, out of which the sapling is to sprout: it may be that of an oak; and if it have life in it, it must in due season show itself, and grow continuously from season to season. When it attained to a certain stature, suppose you say that you like it in its present shape and size: try to keep it so; and you repress its vital energy, and it will gradually droop, and wither, and die. If there be life and energy in the soul, keep it there shut up within itself, if you can. If you try to keep it entirely to yourself, without growth or expansion, it will slip out of your hands, or droop and languish away, and you will become again, virtually at least, a dead man. And hence it is, why there are so many lifeless skeleton forms in the midst of us; and drooping souls, moping like hypochondriacs, without health, or vigour, or living energy, creeping along in the dust, instead of soaring upwards, as on eagles' wings, into the heavens.

[*Dr. Duff.*]

CHARITY.

It is a frequent feeling, if not utterance, "O, if I had wealth, how much pleasure it would afford me to contribute largely to all benevolent and religious objects!" "I am not quite so sure of that," was the response of an aged Christian to one thus expressing himself; "and that for several reasons. First, you do not seem to realize that God demands a charity commensurate with what we have, and not with that which we have not; and hence, if we do not come up to this real standard it is not probable that we would comply with an imaginary one. Second, it is the willing heart which is most commendable in the sight of God; and if the heart refuses when our means are small, it is in vain to excuse our delinquency by a promise of generosity in circumstances which may never occur. Third, this prospective benevolence seems entirely to forget that, by God's blessing, the mite of the poor may go much further than the affluent gifts of the rich; and if we have no just sense of this, how can we suppose that we understand, or can never understand the nature of true charity? Fourth, if the love of Christ does not impel us to show our attachment to him under one arrangement of circumstances, what warrant have we to believe that it will become influential in a different position. And fifth, charity is like a plant, which must be cultivated before it will grow. If we do not then begin early to give it our attention, it will die out. To postpone giving until we can give largely, is equivalent to an indefinite postponement. The lust of accumulation is most unfriendly to the growth of charity; if our charity be reluctant when

we are poor, it will not likely be very prompt when we grow rich. Many cases might be adduced to show that the rich, with all their imaginary wants to gratify, have usually less to give away than might have been convenient to them in their poorer days, when their wants were few and simple. If we are not willing now to cast in our gifts to the Lord's treasury, let us not practise a deceit on ourselves, by supposing and promising what we would do if we were rich."

THE THEORETICAL AND THE PRACTICAL.

"Add to your faith virtue," &c. 2 Pet. i. 5, 6.

There is a time in the Christian's life, when the way of salvation is what we require to learn; when the doctrines of the gospel are, and ought to be, the essential objects of our inquiry; and I think persons in this stage do really mistake their own necessities, when they insist on something they call "practical," in all the teaching they receive. The gate must be found, before the path can be trodden; the tree must be planted, and firmly rooted, before the fruit can be produced. What such persons really want, though they do not always think so, is to have their understanding cleared, and their minds established upon the doctrines of the gospel. But there comes a time when this foundation is well and firmly laid; when there is really no doubt or darkness upon the mind respecting the way of salvation, or our own interest in it. Then, I think, a similar mistake is made, if we dislike all teaching that does not bear exclusively upon these fundamental truths; and are impatient of discourses that dwell much upon the duties of our high and holy calling: insisting on being continually persuaded to what we are convinced of, while that which we have not, and never shall have learned sufficiently, the Christian character, is a distasteful subject. Thus, while God has spread his table with diversity of food, meet for the spiritual sustenance of each separate guest, the sickly appetite insists on taking exactly that which is least suited to our condition.

[*Daily Readings.*

THE CONVERTED THIEF.

A dangerous, and I think mistaken, use has been sometimes made of this wonderful instance of late repentance and a dying faith; to dress with fictitious promise the scaffold of the criminal, or deepen the slumbers of the procrastinator. For the last of these I am sure it was not intended: I do not know that it was intended for either. As an evidence that faith may be manifested for the first time, at the moment of departure hence; that dying, we may recognise the Saviour whom, living, we disowned, and by a late repentance, cancel all, I think the incident is of very little value. The case of the thief upon the cross, can never be our case. We never shall have an opportunity to manifest a faith like his, or show a trust so pure. It avails nothing to know that at such a moment a sinner can be saved. There never has been, there never will be, such another moment. When that thief called Jesus, "Lord," every evidence of his being so had been withdrawn: his enemies had prevailed, his friends had fled, and God, whose Son he had made himself, even God, his Father, had forsaken him. At such a moment, when it seemed as if he could

indeed not save himself, this criminal perceived and owned the Saviour. The spiritual history of man contains not another instance of faith so strong, so bold, so single. Perhaps of the thousands who had heard, and the hundreds who had believed the words of Christ, this malefactor was the only one who at that moment did not doubt. It will be poor comfort on our death-beds; if we come to them impenitent, to remember him. A written word, a preached gospel, a risen and glorified Saviour—these are the objects of our reluctant faith and postponed affections: his had nothing to lay hold of but a dying Master. I think the value of the incident is of a quite different kind; encouragement to the living, not the dying. The method of salvation, its freeness and fulness, and the security of the believer, are nowhere so simply and forcibly exhibited. We may tell it to the papist, who dreams of expiatory pains; to the pharisee, who proposes to pay a part price of his salvation; to the trembling sinner, who fears to come to Christ till he is fitter to be received. Forgiveness granted on believing, without a condition, without a contingency, and without delay—this was the thief's salvation. "To-day:" it would have been essentially true had he lived, as when he died; he would have entered that day into the peace of God. At the moment he confessed his Saviour, his name would have been graven on that Saviour's bosom, borne by him before the Father's throne, and transferred into the book of life; and though he had stayed behind his Master threescore years, the gates of Paradise would have been left open till he came. A little alteration of the words would make it true of every sinner, who, with a penitent heart, and a lively faith, calls Jesus, Lord. He might say to us, he does say to us, at the moment we so believe, "This day is my paradise thine."

[*Ibid.*

(For the Covenanter.)

CHILDREN.

In the house of God, children are greatly overlooked. We often speak of them as the hope, not only of their parents, but of the church. Yet we seldom employ them directly in the service of the Redeemer till they make a profession of religion. This is a great error in us, and a great wrong to the lambs of the flock. Children are easily interested. Their affections are warm. They have influence, and that influence will very soon be employed either to promote or hinder the cause of the Redeemer. "Train up a child in the way he should go, and when he is old, he will not depart from it."

About a year ago, in catechising a class of the children of the 2d Congregation, New York, the subject led us to consider the value of the Bible and the necessity of divine Revelation in order to salvation. I spoke of the Heathen, and of families in Christian lands without the Bible, and tried to show, that if these were supplied, it must be by the church of Christ. That this was a work in which every baptized child might be employed. They had each some money, I said, and I had no doubt if they would save their pennies which they occasionally spent for candies, &c., &c., they would at the end of the year, each be able to supply one family, (and some of them several families,) with the Bible.

I confess I thought little more about my advice. Not so with the children. It seems that without any mutual understanding, each resolved to save his money for the Bible Society; and that day twelvemonth exactly, several of the children called upon me with their offerings. I was very much pleased with the incident: others came the next day, and I found the thing was very general among the children of the congregation. To save trouble, I promised to meet

them all in the Sabbath School on the first Sabbath of this month, and receive what they had to bestow. I did so and the voluntary offering amounted to one hundred and forty dollars. Many of these children gave their all, and some of them their first fruits. When I reflected that the greater part of this sum had been collected penny by penny through a whole year, and the very great self-denial which must have been exercised, where candy shops are almost as numerous as grog shops, I can truly say that during my ministry, no incident ever gave me more satisfaction. The children too were delighted to be useful, and as they have now taken the Bible Society for their field of operation, its interests are safe in our Congregation.

Now, Mr. Editor, are there not many children in all our Congregations, who would like to send a Bible to the Heathen? I know there are. Let them have an opportunity. All these who desire to be employed in this great and good work, should begin to save now, and on, or about the first of January, next, bring their savings to their pastor, to be sent in their name to the Bible Society. If they do, we will have a report in the February number of the *Covenanter*, respecting the power, the influence, and the usefulness of our children, which will refresh and comfort the church. The February number will be a great number.

New York. Feb. 1854.

ANDREW STEVENSON.

[For the *Covenanter*.]

ON COVENANTING.

Our covenants, national and solemn league, we consider binding to the latest posterity.

The Society people, in 1689, and the church, with the Rev. Mr. M'Millan, in 1712, renewed the covenants, both with zeal and prudence; and according to common sense, (their common enemy being still the same,) and made the same manifest by their free act and deed. They believed that magistracy is the ordinance of God; and they were willing to make their belief manifest, by swearing to the only platform that was according to truth; having copied after a noble example, viz:—the renovations of the covenants of 1596, 1604, 1638 and 1648: being aware that the saints would take the kingdom; and he who ruled over men would be just, ruling in the fear of God; although not in a few months, yet in a few years;—even the time appointed, Isa. i. 26, “and I will restore thy judges as at the first, and thy counsellors as at the beginning; afterwards thou shalt be called the city of righteousness, the faithful city.”

It appears to me, that God has blessed the renewing of these covenants, (when we consider the fearful backsliding and apostacy, of the covenanted isles of the sea) in that “now for a little space, grace hath been showed from the Lord our God, to leave us a remnant for escape, and to give us a nail in his holy place, that God may lighten our eyes, and give us a little reviving in our bondage. Ezra ix. 8.

The world, as well as we, are partaking of the benefits of these solemn vows. And to degrade these covenants, is to cast filth upon what was the glory of Scotland, England, and Ireland, and the pride of Covenanters, and is worse than the breaking, burning, and burying of them. To bespatter their reputation, and deny their perpetual obligations, is to render them odious to all generations. It is no “sad evidence that they were not approved by the Head of the church,” any more than the Head of the church did not approve of the covenant at Horeb, because of the children of Israel soon falling into idolatry.

Now, it appears to me, that we should renew these covenants, national and solemn league, as they are, with an additional bond, suited to the present time. G.

THE SLAVE SYSTEM, AND THE NORTH.

The North professes—*pretends*, we should say—to dislike Slavery. Are these professions sincere? We doubt them. We must doubt them. Sincerity shows itself. If men—northern men—hate Abolition, as a majority of them do, they take care to make their feelings known. They show them by words and by deeds. They don't need to *say* that they hate Abolition: they give proofs that they really do hate it. How is it with Slavery, which they *say* they dislike? Would it seem so? We see them taking slaveholders to their homes, their pulpits, their communion-tables, their hearts. They yield to—often promote—the schemes of slaveholders. They vote for slaveholders for the highest offices, knowing that they will employ their official influence for the support of slavery. They will not listen to a word against the system. They will patronise no paper that opposes it. If ministers, they neither preach nor pray against it. If they refer to the subject at all, it is most probably to insist upon the faithful execution of all laws relating to it; that is, that their hearers ought to turn slave-hunters. In their estimation—and this is their public teaching—an abolitionist is a fanatic, a fool, an enemy of the public peace. To wish for *all* others—and to try to get for them—the *same* rights that men—these very men—claim for themselves, is to be an infidel, or, at least, on infidel ground, and nearly or quite enough to justify outlawry, and “like people,” they also say amen.

Still more; they despise the coloured man *at home*. If he will go to Liberia, he is a decent man. They will write about him, pet him, and speak as though they respected him. In Africa, he is “Mr.,” or even “his excellency;” but if he stays in America, where he was born, and some generations of his fathers before him, he is a “nigger;” “can never rise;” “a nuisance;” not to be walked with, nor ate with, nor sat with, even in church! And yet, all this time—smiling upon slaveholders, and frowning awfully upon abolitionists and the enslaved—these people *say* that they dislike slavery; that it is a great moral and social evil; that the Gospel is against it, and will eradicate it. Are they sincere? No. Instead of hating slavery, they hate the slave. Instead of hating slavery, they do cordially hate the doctrine that the slave has, before God, the same rights that they have. Instead of hating slavery, they would hold slaves, and exercise all the functions of slaveholders themselves, if the circumstances were different.

The conclusion is, that the anti-slavery professions of the North—we mean the majority—are a mere sham: a concession to the opinion of the world; perhaps to conscience; but hollow, mere words; backed by no abhorrence of the system, or none that will not readily give way to the attractions of place, power, gain, or fashion. Nor will it avail to say that just now the North is rising against the Nebraska bill. So it rose against the annexation of Texas, the Mexican war, the compromise of 1850. But what came of it? Nothing. And should the bill pass, we shall likely see the same huge results—nothing!

And why? Because there is no principle in the public mind; no fixed determination, on well considered grounds, against slavery. Any movement against it is but a spasm—a ripple on the surface: it soon subsides, and leaves the malignant slave-power to carry on and out its base and treacherous plots.

What is the prospect before us? We give the reply in the words of Garrison. We take them from his address delivered in New York, February 14th.

“While the present union exists, I pronounce it hopeless to expect any repose, or that any barrier can be effectually raised against the extension of Slavery. With two thousand million dollars’ worth of property in human flesh in its hands, to be watched and wielded as one vast interest for all the South—with forces never divided, and purposes never conflictive—with a spurious negro-hating religion universally diffused, and every where ready to shield it from harm—with a selfish, serdid, divided North, long since bereft of its manhood, to cajole, bribe and intimidate—with its foot planted on two-thirds of our vast national domains, and there unquestioned, absolute and bloody in its sway—with the terrible strength and boundless resources of the whole country at its command—it cannot be otherwise than that the Slave Power will consummate its diabolical purposes to the uttermost. The North-west Territory, Nebraska, Mexico, Cuba, Hayti, the Sandwich Islands, and colonial possessions in the tropics—to seize and subjugate these to its accursed reign, and ultimately to re-establish the foreign Slave Trade as a lawful commerce, are among its settled designs. It is not a question of probabilities, but of time. And whom will a just God hold responsible for all these results? All who despise and persecute men on account of their complexion; all who endorse a slaveholding religion as genuine; all who give the right hand of Christian fellowship to men whose hands are stained with the blood of the slave; all who regard material prosperity as paramount to moral integrity, and the law of the land as above the law of God; all who are either hostile or indifferent to the Anti-Slavery movement; and all who advocate the necessity of making compromises with the Slave Power, in order that the Union may receive no detriment.”

SLAVERY—THE NORTH SUSTAINS IT.

The Slave States depend upon the North. Without the North, Slavery could not last. This is not our own assertion. The highest Southern authorities make it. We give the following as we find them quoted by Wm. Lloyd Garrison. The Marysville (Tenn.) Intelligencer says:

“We of the South are emphatically surrounded by a dangerous class of beings—degraded, stupid savages—who, if they could but once entertain the idea that immediate and unconditional death would not be their portion, would re-enact the St. Domingo tragedy. But the consciousness, with all their stupidity, that a tenfold force, superior in discipline, if not in barbarity, would gather from the four corners of the United States and slaughter them, keeps them in subjection. *But, to the non-slaveholding States, particularly, we are indebted for a permanent safeguard against insurrection.* Without their assistance, the white population of the south would be too weak to quiet that insane desire for liberty which is ever ready to act itself out with every rational creature.”

Again: Mr. Underwood, from Kentucky, said, in the Senate of the United States:

“They (the south) were the weaker portion, were in the minority. *The North could do what they pleased with them*; they could adopt their own measures. All he asked was, that they would let the South know what those measures were. One thing he knew well; that State, which he in part represented, had perhaps a deeper interest in this subject than any other, except Maryland and a small portion of Virginia. And why? Because he knew that to dissolve the Union, and separate the different states composing the confederacy, making the Ohio river and the Mason and Dixon’s line the boundary line, *he knew as soon as that was done, Slavery was done* in Kentucky, Maryland, and a large portion of Virginia, and it would extend to all the States south of this line. *The dissolution of the Union was the dissolution of Slavery.* It has been the common practice for the Southern men to get up on this floor, and say, ‘Touch this subject, and we will dissolve this Union, as a remedy.’ *Their remedy was the destruction of the thing which they wished to save, and any sensible man could see it.* If the Union were dissolved in two parts, the slave would cross the line, and then turn round and curse the master from the other shore.”

And again: Thomas D. Arnold, of Tennessee, said, at the same time, in the House of Representatives:

“The Free States had a majority of 44 in that House. Under the new census, they would have 53. The cause of the slaveholding States was getting weaker and weaker, and what were they to do? He would ask his Southern friends what the South had to rely on, if the Union were dissolved? Suppose the dissolution could be peaceably effected, (if that did not involve a contradiction in terms,) what had the South to depend upon? *All the crowned heads were against her. A million of slaves were ready to rise and strike for freedom, at the first tap of the drum.* If they were cut loose from their friends at the North—friends that ought to be, and without them, the South had no friends—*whither were they to look for protection?* How were they to sustain an assault from England or France, with the cancer at their vitals? The more the South reflected, the more clearly she must see that she has a deep and vital interest in maintaining the Union.”

Now, we remark: 1. It is admitted by these witnesses, that the slaves are not contented. They are “dangerous;” “ready to strike for freedom at the tap of the drum.” 2. It is admitted that the South could not, by itself, hold them in peace; that they are indebted to the North for the *safe* holding of their millions of slaves. Hence, 3. How plain it is, that the guilt lies as heavily upon the North as upon the South; and, also, that the only hope of the slave lies in the breaking up, or thorough remodelling of the Constitution. And, 4. We ask, what are we to think of the hearts of even southerners—and what of the wisdom of northern politicians—who are leaving nothing unattempted to bring about the introduction of this “dangerous class” into the vast territories of Kansas and Nebraska? A dark day of reckoning is in store for these United States—as surely as a just God reigns.

THE SCOTTISH SYNOD.

“This synod met, *pro-re-nata*,”—we quote from the “Scottish Presbyterian,”—in Glasgow, on the 10th day of January. Thirty ministers were present—the whole number of ministers now connected with the Synod being thirty-three. Besides the appointment of Dr. Symington and Gould as professors, the Synod passed a series of re-

solutions on national education, and passed upon a scheme of Theological education. The resolutions which were submitted by Mr. Anderson of Loanhead, are as follows:

1. That there is a loud call for the establishment in Scotland of a national system of education, based on Scriptural principles, thoroughly imbued with the spirit of the gospel, and adequate to provide the whole land with sound literary and religious instruction.

2. That it is the duty of the Government and Legislature to establish such a system without delay.

3. That there are remarkable facilities for the accomplishment of this most desirable object, inasmuch as, notwithstanding of existing differences in regard to matters of religion, and even in regard to the duties of Government respecting education, there is an almost universal desire among all classes in Scotland that the Bible and the Shorter Catechism of the Westminster Assembly should be read in every school.

4. That in the Act of the Legislature establishing such a system, there ought to be a distinct recognition of the Word of God, and of the principles of true religion found on that infallible record; and that provision should be made for teaching in every school the Holy Scriptures, and the doctrines in the Shorter Catechism; that the school should be open to such well-qualified teachers, and to those only, of whatever name or denomination, as give evidence of good moral and religious character, and of cordially believing the Word of God, and holding its precious truths, as these are exhibited in the Shorter Catechism, which it would be their duty to teach; and that local boards should be established everywhere throughout the land for the election of teachers, and for carrying out the system according to these principles.

5. That in the conviction of this Synod such a system, if once established and carried into vigorous operation, would be cordially received and practically adopted by Christian men of every denomination, and could not fail, by the blessing of God, to confer incalculable benefits in the advancement throughout Scotland of knowledge, religion, and morality.

6. That the Rev. William Anderson, the Rev. Dr. Gould, and Mr. Matthew Tait, be appointed a committee to take charge of these resolutions—to convey them to the Government of the country, and to Scottish Members of Parliament, and to hold such correspondence with other parties as may appear desirable.

From the report on “the Hall,” and scheme of education, which is very long, we make a few extracts. And I. *Work done in the Hall of Paisley*:—

According to the last formal report submitted to Synod in 1847, it was shown that from 1820 to 1847, 150 students had been admitted to the Hall, of whom 88 had been licensed, and 59 had been ordained, to the ministry. It appears from the registry kept by the late Professor, that in 1847 there had been 15 students; in 1848, 13; in 1849, 24; in 1850, 18; in 1851, 18; in 1852, 14; and in 1853, the last session in which our late Professor taught, the number was 14. It is remarkable that in theological classes of greater extent the attendance fluctuates between a maximum and a minimum within a certain period of years—the supply being regulated by the demand according to a law so well known in the commercial world. Whether it is the same principle producing the same result we cannot say, but the same fluctuation is apparent in the attendance in our Theological Seminary. In 1836 and 1849 respectively the maximum had been reached, in the one case to the number of twenty-five, in the other of twenty-four. From a list kept by the Professor, it appears that twenty-five of his students, of whom some had become ministers and others had obtained license, had passed before him into eternity.

The Hall met in the course of August and September, and continued for about seven weeks. The time seems to have been arranged to suit the sacrament in Paisley, which takes place in the beginning of August.

The amount of work undertaken in the course of the session consisted, 1st, in a course of lectures, in which the entire system of theology was considered under five divisions, corresponding with the five sessions of the students' attendance. These were intermingled occasionally on the Saturdays with subsidiary lectures on the form of church government, the principles of the Church, and the prospects of the kingdom of Christ. There was no attempt directly to embrace in the series the subjects of pastoral theology, polemical theology, or homiletics. Any discussion on these points, from the limited time of a session, must have been cursory and superficial; and, in the exercise of a wise discretion, the late Professor spent his strength on the department which is commonly known by the name of Systematic Theology.

2d. An hour was generally devoted to very careful examination upon the lectures. In the course of these examinations some of the most valuable and profound observations of the late Professor were made.

3d. The students were efficiently trained to mature, arrange, and express their own thoughts, and to perfect the knowledge received in the lectures by a system of weekly essays, read each Monday in the presence of the Professor, on which criticism by the students was allowed, wound up by the opinion and remarks of the Professor himself.

4th. On two days of the week, a portion of Hebrew Scriptures was read, and on other two days, a portion of the Greek Scriptures was read. The Professor generally analyzed the passage, and sometimes discussed the import of a few words in it. But there was no time for any regular and systematic exegesis;—sometimes two or three chapters were discussed more minutely.

5th. There were occasional exercises, in the shape of an examination on some part of Horne's Introduction, and in the practice of sacred elocution.

II. *Overture on the course of study:*

I. That every student intending to devote himself to the work of the ministry, on making this intention known, shall be reported to the Presbytery in whose bounds he resides, by his own minister, or by the session of the congregation to which he belongs, if the congregation have not a minister.

II.—That the Presbytery shall examine every such student as to his probable competency successfully to prosecute the necessary course of study; and that they shall recommend those to proceed to the University, and only those, with whom they are necessarily satisfied.

III.—That every student shall be required to prosecute his studies at one of the national Universities during four complete sessions at least, and to comprise in that curriculum the usual literary and philosophical education, namely, Latin, Greek, Hebrew, Mathematics, Logic, Ethics, and Natural Philosophy. And they would earnestly recommend the student himself to add to this course of study, Natural History, Chemistry, Anatomy, and the German language.

IV. That every student, before entering the University for the second year, shall be examined by the Presbytery, or by a member of Presbytery, as the court may see cause, on—

1. His second year's course of study.
2. Leechman's Logic.

VI.—That every student, before entering the University for the fourth year, shall be examined on—

1. His third year's course of study.
2. Sir James Macintosh's Dissertation on the Progress of Ethical Philosophy.

At this point of his course the student may enter the Divinity Hall. On his expressing his wish to do so to the Presbytery, they must examine him on—

1. Latin—Virgil's *Æneid*, b. vi. ; Livy, b. xxii.
 2. Greek—Xenophon's *Anabasis*, b. iii. ; Greek New Testament, John's Gospel.

3. Hebrew—Genesis, chap. i. and ii.

4. The historical and the doctrinal parts of our Testimony.

No student shall be regarded as disqualified for entering the Hall merely because he has not been under the Presbytery's inspection previously to this period, but will be admitted to the Hall on tendering a reason satisfactorily to the Presbytery for not having placed himself under their care on entering College; and on undergoing an examination tantamount to what he would have undergone had he been under their care.

On the Presbytery's being satisfied with the student's examination, they must certify him to the Professor of Theology, as a regular student of divinity.

It is expected that every student of divinity should be in the full communion of the church.

VII.—That every student, on passing his examination for the Hall, shall be considered under the special and fatherly superintendence of the minister of the congregation to which he belongs; and that, when circumstances require it, a member of Presbytery shall be appointed, with whom he may confer, from time to time, on all matters connected with his studies; and that such minister shall be enjoined to employ all proper means for promoting the best interests of the student thus placed under his superintendence.

VIII.—That every student, before entering the Hall for the second year, shall be examined on—

1. Natural Philosophy.

2. One of the following systems of Divinity, as the Presbytery may select, embracing that part of his theological studies which his first session at the Hall brought before him,—namely, Hill, or Ridgely, or Calvin in the English translation.

3. He must deliver a Homily, *memoriter*, on a text assigned by the Presbytery, or by his minister, acting under the authority of the Presbytery.*

4. He must submit all his vacation exercises for the inspection of the Presbytery.

IX.—That every student, before entering the Hall for the third year, shall be examined on—

1. Any one of the above named systems of Divinity, as far as it may embrace the subjects of lectures at the Hall for the second year.

2. He shall deliver a lecture, *memoriter*, on a prescribed passage.

3. He shall read an Exegesis on an assigned subject.†

4. He shall submit all his vacation exercises.

X. That every student, before entering the Hall for the fourth year shall be examined on—

1. Any one of the systems of Divinity already named, and as already prescribed.

* The following formula may be of use to the student in preparing this exercise:—

1. In a short introduction, state the truth contained in the text, in the form of a proposition.

2. Divide the subject into its several parts, without formally announcing the division.

3. Under each head give a number of particulars, shortly illustrating each by a copious use of Scripture.

4. Conclude by drawing inferences, or by giving a very short application.

† An exegesis is a Latin exercise, in composing which the student is directed—

1. To read the question as prescribed.

2. To state what the question is not, and then what it is.

3. To quote the views which have been taken of the subject by controversialists, and, if possible, in their own language.

4. To state the proposition contained in the question, and prove it by arguments.

5. To state and refute objections to the view that is taken.

6. To sum up the whole argument.

2. Symington on the Atonement.
3. Deliver a sermon, *memoriter*, on a prescribed subject.
4. Submit all his vacation exercises.

XI. That every student, before entering the Hall for the fifth year, shall be examined on—

1. Any one of the above-mentioned systems of Divinity, as formerly directed.
2. Symington on the Messiah's dominion.
3. Deliver an Exercise with additions on a prescribed passage of Scripture.*
4. Submit all his vacation exercises.

XII.—That every student, on applying to the Presbytery for license, shall be examined on—

1. Latin—Virgil's *Æneid*, b. v.; Cicero de *Officiis*, b. i.
2. Greek—New Testament.
3. Hebrew—From Ps. i. to Ps. xxv.
4. Divinity.
5. Read an essay on a prescribed period of Church History.
6. Deliver a lecture and a sermon, *memoriter*, on prescribed subjects.

XIII. That every student, wishing to be examined in order to obtain license, shall inform the Clerk of Presbytery at, if not before, the meeting of Presbytery previously to that at which he is to be examined, so that his examination may be solid and searching—not formal and perfunctory.

XIV.—In regard to the vacation exercises prescribed in the Hall, it is understood that while the final authority to reject and accept them rests with the Professor appointing them, the Presbytery, in hearing them beforehand, is free to offer any remarks for the guidance of the student, and even to order the exercise to be prepared anew, in the case of its being exceedingly defective or erroneous.

XV.—While any serious departure from the above routine of study is to be deprecated, Presbyteries must be left at liberty to provide for special cases, and to select other books and subjects of examination, as a wise and prudent discretion may suggest.

XVI.—Ministers who may have students of divinity under their care are enjoined to foster among them the spirit and the life of personal godliness; to take them occasionally with them, as prudence may warrant, in visiting the sick and the dying, so that they may not be altogether unacquainted with this part of pastoral duty when ordained to the work of the ministry. And they would also press on the attention of the students the duty and the privilege, of taking, not a forward, but a modest, prudent part in all the exercises of our fellowship societies.

XVII.—Students repairing to any large city in order to attend the University in it, must be furnished, by the minister of the congregation to which they belong, with a note of introduction, to the minister of the Reformed

* The student, in writing the exercise with additions, must give,—

1. A short introduction, in which he will state the connexion of the passage with the context.
2. Read the text in the original.
3. Divide the text into its several clauses; give a critical scholar-like exegesis of the whole; quote comments and authorities, if necessary; and vindicate the sense of the inspired writer.
4. Give the sense of the passage in a short paraphrase.
5. Remove textual difficulties, if any occur.
6. State, in distinct propositions, the doctrines that are contained in the passage. This portion of the exegesis, like the preceding ones, is to be read: but what follows is to be delivered *memoriter*.
7. Prove or shortly illustrate one of the doctrines.
8. Draw inferences from the doctrine thus illustrated.

Presbyterian Church in the city, that they may be under the pastoral care of the latter during the period of their attendance on College.

XVIII.—Presbyteries are specially enjoined never to allow discourses to be read, which, by the laws of the church, are to be delivered memoriter.

XIX.—Ministers intrusted with the care of students should draw their attention to the necessity for a clear, correct, and careful elocution in speaking, reading, and preaching, so that the most distant of an audience may easily hear what is said, and that the manner of the speaker may be a living comment on his language.

The report thus concludes:—

The character, the very existence of our Church depends on the character of its future ministry. No doubt, piety is demanded—piety peculiarly earnest and elevated—but there is no piety in literary indolence, and in a careless equipment for the duties of the sacred profession. No doubt, self-taught men have had wonderful success in preaching the gospel. The fishermen of Galilee have done more than all the scholars of our Universities. We can all sympathize with Owen when he declared his readiness to part with all his learning in exchange for the genius of Bunyan in preaching the truth of Christ. But the gift of miracles has ceased; and genius is almost as rare a gift. If there be defective preparation and education for the ministry—if there be no clear and systematic views of Divine truth,—if there be no careful study of the sacred oracles—no readiness in testing any appeal to the original, a serious blight would visit our church;—nay, the lack of conscientiousness in making and upholding an institute for the due training of our ministry would be proof that the blight has already come. In these days of rapid and mutual intercourse one church cannot hide from another its internal arrangements on such points. Should the rumour spread, or the impression become prevalent, that our church is defective in the Theological education of its students, an inference will be drawn to its prejudice, under which it can hardly survive. It is true that in a small seminary more justice can be done to each student; but this is poor compensation, after all, for the entire neglect of important branches of his education.

With a well-educated, pious, and devoted ministry, we have nothing to fear. Our principles are good and true; they have their foundation in the Word of God, and have stood the test of centuries. The times are somewhat in favour; dissent has so multiplied that the stigma under which it long laboured is gone. In the rapid growth of knowledge men are less inclined to prejudice against other denominations, and more inclined to seek the preaching that most elevates and enlightens them wherever it is to be found. And if to the graces of the Spirit, and thorough godliness of personal character, our students—our future ministers—for we would speak of them only in the humble consciousness of our own defects—add a conspicuous eminence in the paths of professional and general literature, they will, under the blessing of God, build up Zion, and do much good in the direct and immediate path of their official duties. They may do almost as much good indirectly, if the dignity of learning, as seen in them, administer a check to the vice and curse of our age—the all-absorbing pursuit of wealth and the grovelling idolatry of mammon.

AFFAIRS ABROAD.

Burmah. Of late, the Burman empire has attracted no little attention as the scene of another of Britain's oppressive wars. It is likely to furnish new attractions as a missionary field. A work seems to have been going on there, as in other eastern lands, which promises to sap the existing idolatries to their foundation—a work, hastened,

perhaps, by the invasion of the English armies; at all events, remarkable and encouraging, as coincident with those political and warlike movements by which the way is thrown open to Christian efforts. The fact to which we have adverted is thus noted by a missionary periodical:

“There is a general feeling induced, as if the old religion had been broken down, more especially in those parts of the country above Rangoon, where little was previously known respecting the foreigners. Great numbers have recently avowed themselves to be *paramats*, a class of free-thinkers who abjure Boodhism. The shock to the prevailing religion is accidental, and will soon cease to be felt. It affords at present a very favourable opportunity, not for those missionary measures which are slow in their plan and remote in the benefits they promise, but for the direct and open preaching of the gospel to the adult population. Unless the minds of the people, now remarkably open, are soon instructed in the simple truths of Christianity, they will soon return to their former unquestioning faith in Boodhism, more unquestioning and more bigoted than before.”

Turkey. When our last number was issued, the diplomatists had just one slender hope of peace: the Czar might, possibly, give a favourable answer to an autograph letter of Louis Napoleon. This he has not done, but has treated it with contempt. England and France are now sending off troops, and adding to their naval forces in the East. England sends, it is said, some 26,000 soldiers, and France twice as many. At the last accounts, a great battle was expected at Kalafat, as the Russians were gathering in great masses in the neighbourhood; and orders had been issued from St. Petersburg, that this stronghold of the Turks must be taken, at whatever cost. The war has been resumed at the eastern extremity of the Black Sea, and, as heretofore, the results have been favourable to the Turks. In the mean time, however, an insurrection has broken out among the Greeks of Macedonia and Epirus—six thousand are said to be in arms. We have seen no account of the plans, or even wishes of the Greeks; nor can it yet be well ascertained how far the Greek population, generally, sympathize with the movement. A united effort on the part of the Greeks—there are 12,000,000 of them in Turkey—would almost insure the success, for a time, at least, of the Russian armies. The allies would hardly know what to do, in case such a movement took place. England would find it difficult to enlist herself against the re-establishment of a regenerated Greek empire. But we wait for more detailed accounts.

Mr. Goodell, one of the oldest missionaries in that country, says of the Bible there—he is speaking, not of the Turks, but of the nominal Christians—Greeks and Armenians:

“Those churches, indeed, always had the scriptures, but it was to a very limited extent, and in dead languages—that is, in Ancient Greek, Ancient Armenian and Syriac. Through the kind aid of those two great and good societies, the British and Foreign Bible Society, and the American Bible Society, those churches now possess the whole Old and New Testament in their own vernacular language, viz., in Modern Greek, Modern Armenian, Armeno-Turkish, Græco-Turkish, Hebrew-Spanish, and Arabic.”

“The Bible is becoming the *great book* in the East. It is taking the place of all other books. The attention of men universally is more or less directed to it. It is quoted as the ultimate authority. It is the final appeal. It is examined like the great statute books of a kingdom. Formerly, it was the gilt

paper—the *leaves only*, that were considered holy; now it is that sanctifying truth which those leaves contain. Formerly, it was the outside—the *cover*, that received all the attention and all the homage; now it is the *inside*—that is, those precious truths contained within. Formerly, on the Sabbath, and on every great festival, the New Testament was publicly brought out, that the people might reverently approach and kiss the cover—the handsome binding; while, at the same time, if any one truly received and followed the truth contained within those gilded leaves, he was cast out of the church, cut off from his business, separated from his family, denied every comfort, and put to every kind of torture. But people now kiss the outside a great deal less, and read the inside a great deal more. And every person who begins to wake up to a new life, begins at once to learn to read (if he did not know before,) in order to read God's blessed Word, and to see with his own eyes whether these things are so or not. Every old woman, grandmother though she be, learns at once to read, in order that she may be able to read the Bible—'the Bible, more precious than gold,' in her estimation.'

A little exaggeration, perhaps; but, after all, no little encouraging truth.

Greece. This kingdom has, thus far, not met the expectations of its early friends, it improves, however. Education is spreading. It is more peaceable. But missionary efforts—which have for their object, in Greece, to exterminate errors and bad practices from the churches, and to lead the people to the Bible, and to Christ as the only Saviour—have not been attended with much apparent success. Still, something is doing. We find the following in an exchange paper, in regard to Dr. King's efforts, and ask particular attention to the sentence marked in italics:

"At Athens, Dr. King is about to enlarge his operations with the press. The number of his hearers has increased from fifteen or twenty to nearly forty, and they are quite attentive. Several of the prominent men in the city are giving attention to the truth. One lawyer has declared his intention of attending the services of Dr. King, and wishes his son trained up in the religion of the Bible. The brother, wife, and children of another lawyer attend his services occasionally, and endure some ridicule on account of it. One of the most intelligent students of the University is a constant hearer, and says that a fellow-student, a deacon in the Greek church, was anxious to become a hearer, but dared not. *The Bible is now received in all the communal schools of the kingdom, and in the Polytechnic School.* A Bible class of eight or ten boys and girls is taught by a daughter of Dr. King after the services of the Sabbath. All these instances of interest are important, when we recollect the position of Dr. King, surrounded by enemies for the gospel's sake."

England. The late census returns have fully disclosed the fact, that the English Establishment embraces not a majority—probably a minority of the population:

"With a population of 18,000,000, (in England and Wales,) these returns show 34,467 places of public worship, of which 14,077 belong to the Church of England, and 20,390 to all other denominations. The total number of sittings is 9,467,738, of which 3,947,371, or considerably more than one-third, are free sittings. Church of England church accommodations amount to 4,922,412 sittings; all other denominations to 4,545,326. The Church of England, therefore, with less places of worship than the aggregate of the other denominations, has more sittings than they all, by 377,086. On the other hand, however, the sittings of the Dissenters are more used than those of the Establishment. In the morning and afternoon, somewhat more than half the aggregate attendance is at the Established churches; in the evening, the diffe-

rence is considerably in favour of the other denominations. The rate of increase in church and chapel room has outstripped the growth of population. During the present century, an addition has been made of 19,387 places, with 5,041,440 sittings; and between 1831 and 1851, the proportion of sittings to every 100 inhabitants, has risen from 50 to 56."

This is ominous of the speedy overthrow of the system. The people of England—with an extended elective franchise, which they will soon get—will not long tolerate a burdensome establishment, *which they have to support*. Its bishops, &c., had better begin to "set their house in order." Their day is rapidly approaching.

This year has been a very trying one in England—short crops, a severe winter, great floods, and cholera—and yet the revenue has kept up, exceeding that of the preceding year. Parliament has assembled. A reform bill has been introduced; and decided action taken in view of a great war.

Ireland. We have already furnished testimony from various sources, of the growth of Protestantism in Ireland. About the strongest we have seen is the following, from the "Dublin Nation," a papist paper.

"The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God—as the Carthaginian nation dissolved before the sword of Rome—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.* Priest Fitzgerald, in a recent speech, admits, 'Our nation and our church are perishing.' An organ of Romanism says, 'Shall the souters and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?'"

Again: "We are afraid that neither the priesthood nor the people of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible reader in Connaught—are continually at work, and God only knows the evil they have wrought. It is time, and God knows there is full cause, to preach a crusade against it. It has had an incalculable success."

NOTICES OF BOOKS.

LETTERS TO A RECENT CONVERT. By a Pastor. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street. 18mo.; pp. 91.

Letters on Steadfastness, Watchfulness, Repentance, Faith, Assurance, Holiness, &c. The topics are judiciously chosen; their importance will be at once acknowledged; and also the benefit of having each topic set forth in a way particularly adapted to meet the wants, and the temptations, of the young and untried believer. They are well treated. Difficulties are solved, briefly, but satisfactorily; and the practical directions are most appropriate.

The following is from the chapter, "On the Scriptures." It is excellent, and *needed*.

The first thing I would recommend you to do, is to pray for the assistance of the Holy Spirit. This is what the pious psalmist did. "Open thou mine eyes, that I may behold wondrous things out of thy law!" This short verse you can easily repeat when you open the sacred page. Surely you recognise the propriety of asking the divine Author of the Bible, to help you to understand what he has inspired. Regularly read a portion morning and evening. Let nothing prevent your daily devotion. Try to make everything suit in the

economizing of your time, to secure an opportunity for reading and prayer. You think it hard if you are interrupted in taking your three daily meals. Will less than two suffice for the food of your soul? "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice." Psa. lv. 17. Do not prescribe any given number of chapters or verses. There is danger of coming to look on it either as a merit or a task. Read as much, slowly and carefully, as will profit you, and neither more nor less. *Read in course.* The gospels, epistles, and Psalms, are considered best to engage the attention of a person whose thoughts are for the first time turned to religion. But as your experience enlarges, you will find it of use to read the other books, historical and prophetic, also. The historical books of the Old Testament are very instructive. Some read the Old Testament in course one part of the day, and the New in course the other part. Others read regularly through from the beginning. If you read the New Testament first, you will find the subsequent study of the Old throwing great light upon the New. On the Sabbath you will have leisure to read a larger portion than on week days. On the Sabbath the sacrifices were doubled. Num. xxviii. 9.

ADDRESS before the St. Louis Young Men's Christian Association, at its First Public Meeting, Nov. 20th, 1853. By Rev. T. M. Cunningham. 12mo., pp. 29.

The objects of this association are thus stated in this address.

It is proposed, by the members of the association, to go in search of young men who may have come to take up their residence in our city—to aid them in finding comfortable boarding houses, and respectable places of business; and thus, not only endeavour to preserve them from those places of business and boarding houses which are the merest sinks of iniquity; but also to place them in situations where they shall meet with success and prosperity; where they shall come in contact with intelligence and morality, with a virtuous and religious class of people; where they shall form dispositions and habits, relations and companionships, of a proper character. It is proposed to assist and comfort them in times of sickness; to minister to their wants, to relieve them from distress, to shed around them the smiles of sympathy and tenderness; and thus not only do them good in the first instance, but also win their confidence and affection, by which to exert over them a still greater influence for good. It is proposed to put into their hands wholesome books and periodicals, in the perusal of which they may occupy, with pleasure and profit, their leisure hours, and be preserved from the corrupt literature which is every where floating around them. Also, to take them to benevolent meetings, to places of worship, to the house of God, where they shall hear the word of life, enjoy the means of grace, and be sheltered by the immediate restraints and solemnities of religion. Also, to bring them to this Association, where they shall enjoy a great means of improvement, and may spend, in a pleasing, useful way, many an evening, (which otherwise might be squandered in the revelry of sinful amusement,) where they shall meet warm hearts to cherish them, kind friends to greet them, and introduce them into the high ranks of intelligent and Christian society; so that, if they have left in the distance kind friends and associates, they may meet the same here; if they have left behind them salutary instructions and restraints, and means of improvement, that they may here come in contact with the same; if they have come with untarnished innocence, that this innocence may be guided and protected; or, if they have come already depraved, that they may be induced to begin anew the journey of life in a new sphere of thought and action.

These are most praiseworthy objects. Much zeal, integrity, and wisdom from on high, will be required to carry out successfully so comprehensive a scheme of Christian beneficence. May the members of this association be amply endued with these graces, and find that happiness and success which they now anticipate in their mutual fel-

lowship and efforts. The address not only shows clearly the objects of the association, but furnishes arguments ably enforcing its claims.

IS YOUR PASTOR SUPPORTED? An Address to the Churches connected with the Synod of Philadelphia. Presb. Board of Publication, No. 265 Chestnut St., Phila.

We suppose that all will admit that the average salary of ministers is far below what it ought to be. A book keeper in a large mercantile establishment, a foreman in a large manufactory, a chief engineer in a sea steamer, would not accept the salary of many a *city* minister as a compensation for his services. And the *best* paid of even city ministers have but a pittance compared with other professional men of *equal standing*. But take the average, and ministers' salaries are not much above the wages of day labourers, and yet they have necessarily many expenses to which the labouring man is not subjected. There are many reasons for this state of things. *One* is thus put in the address before us.

But there is still another reason—the *silence of the pulpit*. This is almost the only question of practical morality which the pulpit is accustomed to ignore. We are not of the opinion that it *should* be excluded from the teaching of the sanctuary; but considerations of delicacy ordinarily deter pastors from presenting it. The result is very significant. It illustrates in a forcible manner the potential influence of the pulpit in enlightening the public conscience, and keeping churches and communities to their duty. Here is one subject on which no voice goes forth from the sanctuary; and on this subject there is the most wide-spread and deplorable ignorance and neglect, even in the most intelligent communities. It is not so much that people are not willing to support their pastors, as that the duty is not fairly brought before them. They do not know the facts. They do not hear the matter discussed and held up in its various lights, as other topics are. They do not perceive its bearings upon individual comfort, and upon the welfare of religion. There must be scores of congregations which would promptly and cheerfully augment their pastors' salaries, if they supposed there was any call for it. But their attention has not been drawn to the subject. No "complaint" has reached them. And it does not occur to them that their pastor may be a man of too much self-respect, or too much delicacy of feeling, to bring his own wants to their notice—that the very qualities for which they love and honour him, will make him suffer long in silence before he tells *them* he is suffering.

MY FIRST VISIT TO EUROPE; Or, Sketches of Society, Scenery, and Antiquities, in England, Wales, Ireland, Scotland, and France. By Andrew Dickinson. Fourth Edition. New York: G. P. Putnam & Co., 10 Park Place. 12mo; pp. 214. For sale by W. S. Young, 173 Race street, Philadelphia.

A valuable addition to the list of Travellers' Notes. The author saw well—which all do not. He saw much, in different countries; he has selected, for description, objects of general interest; and he describes them in a style marked by conciseness and clearness. His personal adventures—for some of his experiences deserve this title—are among the most interesting parts of his book. It will well bear and reward the reading.

☞ "THE SATURDAY VISITER," (Pittsburgh,) has been united with the "FAMILY JOURNAL." And while the opinions of the editor, Mrs. Swisshelm, will be freely given—as we would have known as well, had she not stated it—the united paper will not be, as heretofore, a political organ. We think the union will be found advantageous to the readers, as the paper is larger, and furnishes a greater variety of reading matter. Mr. Riddle edits the "Journal."

ACKNOWLEDGMENTS.

Vol. viii.—Georgetown, D. C., Wm. Hutchinson,—Morning Sun, Iowa, Rev. J. M. McDonald,—New Alexandria, Pa., Samuel A. Steele,—Pinksville, Pa., Rev. Jno. M. Anley,—Sparta, Illinois, Charles Preston, David M'Conahie,—Topsham, Vt., Parker M'Niece, (50 cts. in full,)—Whitelake, N. Y., Jno. Miller, John Lacey, each \$1.

Vol. ix.—Belle Centre, Ohio, Wm. Rambo, Preston H. Wylie, James M'Clure,—E. Topsham, Vt., Robt. M'Mechlem (lost by mail.)—E. Craftsbury, Vt., Jas. Mitchell,—Erie, Pa., Jno. Boggs,—Georgetown, D. C., Wm. Hutchinson,—Groton, Vt., William Keenan,—Jamestown, Pa., William Cochran,—Merrickville, C. W., Thomas Adair,—Mount Vernon, Ohio, Alex. Curry,—Morning Sun, Iowa, John M'Intire, Catharine Wilson,—New Richland, Ohio, Abram Patterson, Allen Reid,—Philadelphia, Pa., Wm. Dunlap, Wm. C. Purvis, Jno. Alexander,—Perth, C. W. John Calvin Holiday, Edward Rose,—Ramsay, C. W., Jas. Waddell,—Sparta, Illinois, John G. Miller, Joseph Patton, Mrs. Jane Miller,—Topsham, Vt., Parker M'Niece, each \$1.

In advance; New York, N. Y., Jno. A. Adams, (for vol. x.)—Topsham, Vt., Parker M'Niece (50 cts. on vol. x.) Whitelake, N. Y., Wm. Stewart (vol. xii.,) each \$1.

ASSIGNMENT OF SUPPLIES.


Pittsburgh.—Rev. O. Wylie, Rev. John Newell, Joseph M'Cracken and R. Reid.


Rochester.—Rev. Joseph Henderson, David M'Kee and William Milroy, May, June, July.


New York.—A. Armour, May, June, July. Boyd M'Cullough, August, September, October.


Philadelphia.—Boyd M'Cullough, May, June, July. A. Armour, August, September, October.


Lakes.—Rev. James Neill and William Milroy, August, September, October. J. R. Thompson, J. R. W. Sloane.

 We continue to receive the "MOTHERS' MAGAZINE"—Mrs. Whittlesey's—and find it still full of essays, &c., calculated to be particularly useful to those for whom this periodical is specially designed.

 Essay on Romans xiii.—Ministerial Support, and a Pulpit Vision, in our next.

 Those who have disposed of copies of "Willson on Civil Government," are earnestly requested to transmit the proceeds to our address as soon as convenient: the accounts have to be settled.

 The increase of our subscribers this year has entirely exhausted the earlier numbers: of course, we cannot furnish any more complete volumes—we can furnish from October, 1853.

 We hope our friends, in view of the stirring times apparently at hand, will make some fresh efforts to extend the circulation of the *Covenanter*, particularly from August next, when we commence our tenth volume. We again solicit communications from the brethren.

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☞ The New York Presbytery is to meet in Newburgh, the second Tuesday of May, at half-past seven o'clock P. M.

☞ The Philadelphia Presbytery is to meet in the Second Church, Philadelphia, on the second Tuesday of April, at half-past seven o'clock P. M.

☞ The Pittsburgh Presbytery is to meet in Allegheny, the first Tuesday of April, at ten o'clock A. M.

☞ The Presbytery of the Lakes is to meet in the First Miami Church, the second Wednesday of April, at ten o'clock A. M.

☞ The Rochester Presbytery is to meet in Rochester, on Wednesday after the first Sabbath of May, at ten o'clock A. M.

☞ Sessions will remember that their session-books are to be sent to the coming meeting of the Philadelphia Presbytery, the 2d Tuesday of April.

☞ A call has been made out in the congregation of Greenville and Springfield, for Rev. J. J. McClurkin.—(*Pitts. Pres.*)

AGENTS.

David Campbell, Tariffville, Connecticut. Stephen Babcock, Craftsbury, Vermont. Josiah Divoll, East Topsham, Vermont. William McLeran, Barnet, Vermont. John Brown, Fall River, Massachusetts. Joseph Hood, Pawtucket, Rhode Island. George Spence, Meredith, New York. James H. Thompson, Roxbury, New York. J. Campbell, 92 N. Clinton St., Rochester, N. Y. John McCullough, Newburgh, New York. William Thompson, Newburgh, New York. James W. Brown, Coldenham, New York. John Houston, Little Britain, New York. David McAlistier, Bethel, New York. Melancthon W. Calvert, Sterling, New York. Andrew Carnduff, Livingston Co., N. Y. James Wiggins, New York City, New York. Matthew M. Henry, 145 28th Street, N. Y. James Smith, Baltimore, Maryland. John Renfrew, Chambersburgh, Penna. James M. Elder, New Alexandria, Penna. Robert Lowry, Greensburgh, Penna. Wm. George, Danville, Ky. Isaac Willson, Elizabeth, Pennsylvania. Joseph M'Kee, Freeport, Pennsylvania. Wm. Irvin, 163 Liberty St., Pittsburgh, Pa. Daniel Crawford, Pittsburgh, Pa. John Sterritt, Allegheny, Pennsylvania. Samuel Allen, London, Mercer co., Pa. Wm. Allen, Whitestown, Butler co., Pa. Dr. James Young, Darlington, Ea. James E. Nisbet, Blairsville, Pa. John F. Beattie, St. Andrews, N. Y.	Wm. McMillan, Evansburgh, Pa. Matthew Stewart, Portersville, Penna. Robert Sherer, Newcastle, Pennsylvania. Alex. Hamilton, West Greenville, Pa. Wm. Wylie, Putnam, Muskingum co., O. Robert Spear, New Concord, Ohio. David Wallace, Norwich, Ohio. James S. Johnston, Belle-Centre, Ohio. John M'Daniel, Utica, Ohio. Samuel Jamison, De Kalb, Ohio. David T. Willson, Xenia, Ohio. Henry George, Locust Grove, Ohio. James M. Milligan, Morning Sun, Ohio. James Brown, Cincinnati, Ohio. Thomas Smith, Bloomington, Indiana. Isaac Faris, Orange, Indiana. Wm. Colhoun, Princeton, Indiana. Isaiah Reed, Salem, Indiana. John M'Clarkin, Elkhorn, Illinois. Thomas Donelly, Sparta, Illinois. Joseph Patton, Sparta, Illinois. Andrew McClelland, Springfield, Illinois. Robert Stevenson, Mount Sterling, Illinois. Thos. Matthews, St. Louis, Missouri. Samuel Blackwood, Northville, Michigan. Samuel McIlhinney, Dodgeville, Iowa. Rev. W. Sommerville, Horton, Nova Scotia. Rev. Alex. M'Leod Stavely, St. John's, N. B. D. Halliday, Perth, C. W. John McCullough, Rushsylvania, Ohio. Jacob A. Long, 224 Greenwich st., corner of Barclay st., New York. Henry Caldwell, Staunton, Illinois.
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VOL. IX.

MAY, 1854.

No. 10.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH

JAMES M. WILLSON,

Editor and Proprietor.

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

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

VOL. IX.

PHILADELPHIA:
WILLIAM S. YOUNG, PRINTER, NO. 50 NORTH SIXTH ST.
1853-54.

LEONARD SCOTT & CO., NEW YORK,

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²
THE EDINBURGH REVIEW, (Whig.)

³
THE NORTH BRITISH REVIEW, (Free-Church,)

⁴
THE WESTMINSTER REVIEW, (Liberal,) and

⁵
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The present critical state of European affairs will render these publications unusually interesting during the year 1854. They will occupy a middle ground between the hastily written news-items, crude speculations, and flying rumours of the daily Journal, and the ponderous Tome of the future historian, written after the living interest and excitement of the great political events of the time shall have passed away. It is to these Periodicals that readers must look for the only really intelligible and reliable history of current events, and as such, in addition to their well-established literary, scientific, and theological character, we urge them upon the consideration of the reading public.

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This work is not the old "Book of the Farm," lately resuscitated and thrown upon the market.

COVENANTER.

MAY, 1854.

[For the Covenanter.]

THE DUTY OF CHRISTIANS TO "THE POWERS THAT BE."

(Continued from Vol. 6, No. 8.)*

The duties enjoined in these verses, (Rom. xiii. 1-7,) are of two kinds—duties to rulers, and duties to subjects. The latter are enjoined directly, the former indirectly or inferentially. These duties are mutual and reciprocal; and consequently the duties of citizens will never be seen to advantage, while the duties of rulers are thrown into the back ground. When rulers faithfully perform their duty, it becomes a great stimulus to subjects to perform theirs; but when they live in the neglect of their duty, this neglect becomes a great hinderance to subjects, in the performance of their duty—the influence of their example being thrown into the wrong scale, preponderates in favour of disobedience. If the ruler, however, neglect his duty—which is to give *lawful* commands, the subject is not thereby absolved from the obligation of performing the duty of a citizen, but *what* the duty of the subject is, must be determined by the circumstances. If the command be lawful, the duty of the citizen is submission—if unlawful, his duty is non-submission—resistance. "But the servants of the king *would not* put forth their hand, to fall upon the priests of the Lord." (Sam. xxii. 17,) "and they *withstood* Uzziah the king." (2 Chron. xxvi. 18.) "Be it known unto thee, O king, that we *will not serve thy gods.*" (Dan. iii. 18.)

Now, inasmuch as the duties enjoined, in these verses, are mutual and reciprocal, rulers and subjects ought mutually and reciprocally to be helpful to each other, in the performance of these duties. But there is a very great responsibility resting on rulers, from the consideration that God has constituted them the *leaders* of their subjects; then, if the divinely constituted leader disobey, his followers, to obey, must run counter to him—cease to be his followers: and it is very seldom that subjects have the moral courage to do this. But on the contrary, if the ruler, faithfully, and conscientiously perform his duty, subjects will seldom run counter both to his precepts and example—will seldom openly oppose, or resist him. When Judah had good kings, or leaders, they followed them, and became prosperous, happy, and orderly; but when the vilest of men were exalted to be leaders, the

* In the article of which this is the continuation, the writer considered Romans xiii. 1-7; furnishing an analysis of some of its principal terms relating to the "higher powers," adding some discussion and argument to show that civil government is put under the Lord Jesus Christ as Mediator—that it is limited and determined by "the written law" of God and not by the "natural"—and that its sphere is "well doing." He now takes up the second topic proposed—the "duties enjoined."—Ed. Cov.

wicked, the disobedient, the disorderly, the sons of Belial walked on every side—following their infatuated leaders to poverty, disorder, disgrace, and hopeless ruin. Thus the example of rulers is fraught either with weal or wo to their subjects. “When the righteous are in authority, the people rejoice; but when the wicked beareth rule the people mourn.” (Prov. xxix. 2.) Then, that we may see the duties of subjects in their true light,—

1. Let us look at the duty of rulers: these are of two kinds—their duty to God—and their duty to their subjects. 1. the duty of rulers to God. If rulers would do their duty to their subjects, they must first learn to do their duty to their God, because, if they have no heart to serve God, they will have no heart to do good unto man—if they do not love God, they *cannot* love their subjects, and if they do not love them, they will *hate* them—will injure—will oppress them. Again, those rulers that do not love the law of God, cannot love the law of the commonwealth, if good and wholesome—if founded on, and subordinate to the “*higher law.*” But all rulers that do not love, will hate the law of the land—will, if possible, prevent and make it void. But it is certain that wicked rulers “are not subject to the law of God, neither indeed can be.” Rom. viii. 7. The *sum* of all the duties which rulers owe to God, is, to be his “ministers for good.” The right to govern the universe belongs to a triune God, “the kingdom is the Lord’s.” “Thine is the kingdom, and the power, and the glory.” But in the government of the universe, the Mediator is the minister of a triune God—does his will and executes his laws—carries out and executes all his decrees and purposes. “I have set my King upon my holy hill of Zion.” “The government shall be upon his shoulders.” Isa. ix. 6. But, in the government of the nations of the earth, rulers are the ministers of the Mediator—sent by him to do his will, and execute his law, and thus govern for him, and in his place. “And he that overcometh, and keepeth my works unto the end, to him will I give *power over the nations*; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to pieces; even as I received of my Father.” Rev. ii. 26, 27; compared with Ps. ii. 6–12. In this passage Christ says, as my Father hath given me power over the nations, so have I given power to my people (not to my enemies) to rule the nations, by the officers whom I have directed them to choose, who shall be my ministers. Thus we see what it is to be ministers of God. It is not to do their own will, but the will of him that sent them. If the Mediator had done his own will, without acknowledging the will of him that sent him, he would not have been the minister of the Father. So, if rulers do not recognise the authority of Christ and do his will, they are not his ministers. Christ says, “I seek not mine own will, but the will of the Father which hath sent me.” John v. 13. “I came down from heaven, not to do mine own will, but the will of him that sent me.” So if rulers seek their own will, and do their own will, they are not the ministers of God; and none can become the ministers of God, but those who first become the ministers of Christ. Thus, that rulers may become the ministers of God, they must be subject to Christ, as Christ is subject to the Father—must own Christ, as the source of all their power, as Christ owns the Father, as the source from which all his power is derived—must *love* and *obey* Christ, as

Christ loves and obeys the Father. Then the heathen—the ungodly, cannot be the ministers of God; because they neither know, believe, love nor obey him.

The duties which rulers owe to God are of two kinds—such as relate to the *church*, and such as relate to the commonwealth; now, if the ruler will not render unto God such duties as relate to his church, he cannot, and will not perform those duties which he owes to God, in reference to the commonwealth. The grace of God is just as requisite in the one case as in the other. 1. The duty of rulers to God, in relation to his church: (1.) It is to *incorporate* with the church of God—be a member of it—profess the faith—take hold of God's covenant, and give himself to the Lord in a perpetual covenant, not to be forgotten, (Jer. l. 5.) Thus the rulers did, at the renovation of the covenant, in the plains of Moab, when the *captains of tribes* and *elders* and *officers* of Israel, took the lead in entering into God's covenant, and his oath. (Deut. xxix. 10–12.) Thus the governor and princes sealed unto God's covenant, in the days of Nehemiah (Nehem. ix. 38; and x. 1.) And thus rulers will do again, “when all kings shall fall down before him, and all nations shall serve him.” (Ps. lxxii. 11.) When “the kingdoms of this world shall become the kingdoms of our Lord, and his Christ.” (Rev. xi. 15.) But the objector will say, It is true, that the man who is the ruler may owe this duty to God, but not the ruler. We would reply that both as a man and ruler he is bound to take hold of God's covenant; because the covenant offers blessings to, and imposes duties upon him both as a man and a ruler,—that is, it offers blessings to the family over which he presides as a man, and to the nation over which he presides as a ruler; and it imposes on him the duties both of ruling his family as a man, and that of ruling the nation as a ruler; and also threatens him with a penalty for delinquency, in both cases.

Or in other words, this covenant enjoins the faithful performance of every duty, in every relation. Then, the divine law enjoins no duty, but what it requires us to engage to perform with the solemnity of a covenant, or oath. (2.) It is the duty of the ruler, not only to enter into God's covenant, but also to perform all the duties imposed by this covenant. And he is amenable, not only to God, for the performance of his personal and official duties, but also to the church. That is, the church is bound to censure him for delinquency, in performing his official duties, and he is bound to submit to that censure; for submission to the church is one of those duties which he owes to God in relation to the church; and it is also the duty of the church, and all its officers to be subject to the state in the righteous exercise of its authority. The submission of church and state is mutual and reciprocal. The state must be subject to the church in all spiritual matters, for over these matters the state has no jurisdiction; and the church must be subject to the state in all civil matters; for over these the church has no jurisdiction. The same offence may be a sin against both church and state, when it has both a spiritual and civil character; and then the delinquent will be amenable to both church and state—“may lawfully be called to account, and proceeded against by the censures of the church and the power of the civil magistrate.”

(3.) It is not only the duty of the ruler to profess the faith, and practise the duties of religion, but also, to be a witness for them—to

“set himself for the defence of the true religion, and for the suppression of all its opposers—such as pagans, papists, Mohammedans, infidels, and atheists—for the suppression of its corrupters, and perverters, such as Arians, Socinians, Pelagians, and Arminians—for the suppression of all disturbers of the peace, destroyers of the unity, and corrupters of the doctrines, government, discipline, and worship of the church.

But now, why should the civil ruler thus set himself for maintaining and promoting the truth—for promoting the well-being of the church of God, by being a faithful witness, advocate and defender of the truth? Because the glory of God and the well-being of human society is thereby promoted—because the divine law requires it—because kings should be nursing fathers to the church. Of what use would a nurse be that would not nourish, protect, and defend her foster child? Because he cannot otherwise be the minister of God for good to the government over which he presides. Again, why should he suppress the above-mentioned opposers, corrupters, and perverters of the truth of God? Why suppress the disturbers of the peace, and the destroyers of the unity of the church? Why suppress those who are destroying all the foundations on which Christ has founded human society; and who are removing all the ancient land-marks which define the heritage of the sons of God, and are thus turning the whole land of promise into one world-wide common, where the friends and enemies of God may enjoy equal rights and privileges. Because they are enemies both of God and man; because they are enemies both of church and state; because they are endeavouring to establish a species of ecclesiastical communism, subversive alike of both civil and ecclesiastical government. Corrupters have always been the enemies of good government—they have always been levellers, communists, or socialists. The general import of their language has always been, “Let us build with you, for we seek your God as you do,” while their real design was to hinder the builders.

We see the element of communism most strikingly developed in the tactics of modern unionists. In almost all the modern conventions, the great burden of the song of all parties was, “We seek your God as ye do.” And it is from this quarter that the most furious attacks have been made on the foundations of presbyterianism, particularly against the power of the magistrate, *circa sacra*—against the doctrine that it is the duty of the magistrate to be a witness for God and his cause, and against opposers, corrupters, levellers, or communists—against the idea that it is the duty of the magistrate to put difference between clean and unclean, profane and holy—against the idea that the faithful witnesses for the testimony of Jesus should enjoy any more privileges in civil society than the papist, the Turk, or the Pagan. And hence, before any progress towards union could be made, these modern levellers must go to, to destroy the foundations, to remove the ancient land-marks, to alter the Confession of Faith, on the magistrate’s power *circa sacra*. This alteration must be a *sine qua non*—the magistrate must be deprived of his legitimate power concerning sacred things—the church must be deprived of her divinely-appointed earthly protectors—witnesses and heretics must occupy common ground, and then the communists are prepared to go to, to

build in the commons. Communists have always abhorred everything that has a distinctive character.

2. The duty of the magistrate to the commonwealth. First. It is their duty to discountenance, reprove, and chastise all evil-doers; and thus put down all evil works—they “are sent for the punishment of evil-doers.” 2 Pet. ii. 14. “Are not a terror to good works, but to the evil.” Rom. iii. 3. Especially idolaters, infidels, and atheists; because such cannot be tolerated, or permitted to propagate their principles in a Christian commonwealth, without destroying the great and fundamental principles or pillars which bear up Christian governments; such as the fear of God, the love of God, and the love of man; or because the tolerating of these evil-doers will subvert any Christian commonwealth. Their creed is hostile to every principle and precept of the divine law, and they are waging a ceaseless war against the divine government. Ezra vii., 25—27; 2 Kings xxiii. 5—9, 20, 21; 2 Chron. xv. 12—16. Second. It is not only the duty of Christian princes to suppress evil works and evil workers, but also to maintain and promote piety in the commonwealth, that the citizens “may lead a quiet and peaceable life in all godliness and honesty.” “He that ruleth over man must be just, ruling in the fear of God.” But if the magistrate would maintain piety in the republic, he must maintain the worship and ordinances of God in their purity, and suppress all corrupt worship and ordinances, as being hostile to Christian piety and sound morals. Nothing could be more preposterous than to expect to maintain piety in a republic, without “keeping pure and entire such religious worship and ordinances as God has appointed in his word—this would be to expect an effect to be produced without a cause. Nothing could be more preposterous than to expect citizens “to lead a quiet and peaceable life in all godliness and honesty,” without piety. The attempt to build a tower, by which we may scale the battlements of heaven, is just as possible as that of maintaining good government without piety. The ruler that attempts to maintain good government without maintaining piety in the commonwealth, is attempting to accomplish an end not only without the use of the proper means, but by the use of means that will, with infallible certainty, defeat the end. Whatsoever moral object or end he expects to accomplish, without piety, he must expect to accomplish by infidelity, or something no better. Then we need never expect to see any good or wholesome government in the world until we see rulers striving to maintain good government by way of maintaining piety—by way of receiving, observing, and keeping pure and entire all such religious worship and ordinances as God has appointed in his word—by way of “taking order, that unity and peace be preserved in the church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed; all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.” Third. It is the duty of the civil ruler to maintain peace in the commonwealth, and among all nations. God has given unto him the means of doing this in two ways: First, by maintaining purity (piety) in his own heart, in the commonwealth, and among all nations, as far as it is in his power. If he can maintain purity in his own heart, in the commonwealth, and among the nations, then all the difficulties in maintaining peace are removed—

then "the nations will learn war no more;"—then "of the increase of his government and peace there will be no end."

The magistrate may not use any other means of maintaining peace until this has been tried; but when this fails he is warranted, in the Second place, to use the sword—"to execute wrath upon him that doeth evil;" and thus "scatter the people that delight in war." None will doubt but what it is the duty of the king to maintain peace. But the performance of this duty is impossible without maintaining purity or piety, because piety is the cause, and peace the effect—"the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Isa. xxxii. 17. Again, if citizens are not pious, they are wicked. But "there is no peace to the wicked;" "the way of peace they know not." So if nations are not pious, they are wicked; and as such, can have no peace with God nor with one another. And "the wicked shall be turned into hell, with all the (wicked) nations that forget God." "The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted." Fourth. It is the duty of the ruler to maintain justice—"to judge the poor of the people, to save the children of the needy, and break in pieces the oppressor." All professed Christians appear to admit that it is the duty of magistrates to maintain justice; yet many deny that it is their duty to maintain piety. If I were prepared to deny the latter, I would deny the former also; for none can maintain justice, unless it be by way of maintaining piety. Justice without piety, would be like a castle in the air without a foundation; and, consequently, cannot stand—cannot be maintained or held up; it would fall to the ground, and become a mass of ruins! All the ancient nations that did not maintain piety, are examples; and all existing wicked nations will soon swell the number of examples. All history and experience prove that all those nations that have not maintained piety have maintained wickedness, and that all those that have maintained wickedness, have maintained, have loved, war and oppression. Impiety bears precisely the same relation to war and oppression that piety does to peace and justice.

JOHN M'AULEY.

Rimersburgh, Clarion Co., Pa.

REVIEW OF M·LAREN ON PSALMODY.

(Continued from page 272.)

In view of the undeniable fact that those unto whom the oracles of God were committed had in their possession in the days of Christ an approved and long-used collection of church psalms, which they were commanded to use in their worship of God, it is no presumption to believe that it was then in common use among the worshippers of God in the land of Israel, and by Jews dwelling in other lands, that after our Lord's resurrection his followers, "the churches in Judea, which were in Christ," sang from it in praise to Him, "the great God and our Saviour," at Jerusalem, and in the synagogues, and wherever they met to worship in his name, and that the apostles brought it into use in the churches of Christ among the Gentiles. One thing is certain, they had this ancient and sacred collection of psalms or hymns in their possession, in having the Holy Scriptures, and thus had the means of knowing that it was their duty to sing them. Looking at

these facts in their true aspect, no impartial historian could hesitate to record that there is a high probability, bordering on certainty, that the Bible Psalter was in common and universal use among primitive Christians.

These Psalms are referred to in 1 Cor. xiv. 26—"Every one hath a psalm." The Plea does not assent to this for reasons given as follows:—"From the omission of the article before the word psalm, from the connexion of that word with the extraordinary spiritual gifts, and from the train of reasoning throughout the chapter, it is evident that the psalms offered in the Corinthian church were such as the Spirit enabled the Christians there to make, and not psalms of the Old Testament." P. 62. There is no evidence of this in either or all of the reasons stated.

The author's eyes are so dazzled by the article-argument that his vision is confused by it, else he never would have blindly thrust that fragile argument in here, where it has no more meaning in it than it would have, had he stuck it on to the cover of the book. The omission of the article before "psalm," is no evidence that the psalms which they severally had were not the Psalms of David, nor would its insertion, in this case, have proved of itself that they were. But whether the psalms were old or new, the apostle, by using the article, would not have expressed what the words show he intended to express. Had he inserted the article before psalm, making the noun thereby definite, the sentence would have conveyed a meaning diametrically opposed to what it has, as it now stands; for it would then signify that every one had *the* "psalm," a particular psalm, and every one the same; whereas, as the sentence now stands; every one had a distinct and different psalm. They had severally diverse psalms; one person had one psalm, another person some other psalm, and so on. Hence arose a part of the discreditable disorder and confusion that disturbed their church meetings when they came together into one place for worship. This the apostle aimed to correct—"Let all things be done to edifying;" "be done decently and in order." But there would have been no such confusion in their praise if every one had *the* psalm particularized by the article.

To affirm that every one *made* the psalm which he had is to affirm what is purely suppositive, and not sustained by any thing in the passage or in the context. To have a psalm does not mean to compose a psalm, nor to sing a psalm in an unknown tongue; for having "a psalm" is mentioned in the enumeration as something distinct from having "a tongue." Indeed, there is no evidence in the whole chapter that they sung in an unknown tongue at all. It is a mistake to suppose that in their public assemblies they omitted the ordinary parts of worship, and exercised themselves only in extraordinary spiritual gifts, and that the disorders which impaired the usefulness of those assemblies were entirely confined to the latter. We have no reason to suppose that all their prayers made on these occasions were in a strange language. When any thus prayed, the prayer, as to the *foreign language* in which it was uttered, was an extraordinary gift. This the apostle disapproved of, at least to the extent to which it prevailed; and in expressing his own views and practice he said, "I will pray with the spirit and I will pray with the understanding also," as he aimed to do in singing, which was also an ordinary and common part of worship—"I will sing with the spirit, and I will sing with the

understanding also." He certainly might thus have sung the Psalms of the Old Testament. The word here translated "sing" corresponds to the Hebrew verb which signifies to sing psalms. See James v. 13. In no instance in the Old or New Testament does either word signify to compose a psalm.

It is included in the summary of reasons before given for singing the inspired Psalms in divine worship, that we have high precedent for this in the uniform and approved practice of the church for many ages under the Old Testament and under the New Testament, to the close of Revelation. This is not denied. Still, as a set-off to this fact, and as a bar in the way of any inference from it adverse to the claims and use of human hymns, the Plea maintains that songs of praise not taken from the book of Psalms are recorded in the New Testament as both sung with acceptance in the worship of God.

It always had been the opinion of the best expositors and soundest critics that the hymn sung after the institution of the Supper was of the psalms usually sung by the Jews after eating the Passover. But this is too much to the credit of the old Psalms to be deemed at all probable; and, therefore, in the judgment of this Plea, the opinion that psalms were sung at that time "rests only on conjecture, without even traditional authority." In the place of this rational conjecture, the Plea substitutes another conjecture as unsubstantial and visionary as a lawless fancy ever put into shape.

"Our Divine Lord, in instituting the Supper, which was to succeed the Passover, accompanied it with several new, significant actions and circumstances, and with explanatory words; and he might also have added a new hymn at the conclusion. Poole very plausibly conjectures that the discourse and hymns used on this occasion are the words recorded by John in the fourteenth to seventeenth chapter of his gospel. (See Synopsis Criticorum on Matt.) The conjecture is certainly as good as that the hymn used was the 113th to the 118th Psalm. Nay, it is much better; for the connexion of events, the order of narrative in John, and the strain of the thoughts, are such as decidedly to favour the hypothesis." "And then having so fully and affectionately discoursed with his disciples, he turns and addresses to his Father in heaven the sublime and appropriate hymn contained in the seventeenth chapter." "The subject, the style, and the position of the discourse, seem to change the conjecture of Poole almost into a sweet and undoubting conviction." P. 41.

It is one of not a few evidences of the carelessness as to material with which the Plea was constructed, that the author should ascribe this capricious notion, unworthy of the name of "hypothesis," to the venerable and sober-minded Matthew Poole, who never gave it the slightest approbation. It is found in the Synopsis, in an extract taken from the Commentary of Grotius, as is indicated in the margin. The notion, however, did not even in the genial mind of this fanciful commentator grow up to any thing like "a sweet and undoubting conviction." That it has not upon it the semblance of plausibility, the author, and especially his learned coadjutors the Professors, will find by consulting De Moor's Commentary on Mark's Compend of Theology, chap. xxvi. 8, where, in its refutation, several reasons are given, which will suggest themselves to any thoughtful Bible reader. 1st. Our Lord, in this address to the Father, said again and again, "*I pray;*" thereby teaching that in its nature and form it was true and

proper prayer, and not the utterance of a hymn. 2d. This was a part and sample of his entire intercession, which is every where represented to be real prayer and supplication—"I will pray the Father." 3d. In the prayer recorded by John, Jesus alone prayed, his voice only was heard; but the disciples sang with him the hymns mentioned by Matthew. The prayer and the hymn are not, therefore, identical. 4th. There are affirmations and petitions in this prayer which are peculiar to Christ in his priesthood, and in which no other can associate and participate with him. 5th. If Jesus on that occasion had made and sung a new hymn, the evangelists would no doubt have plainly recorded the fact. 6th. If the supposed hymn had been formed at the time, the disciples could not have well followed him in reciting it.

As the Plea has used this insnaring extract by piece-meal, I may as well here insert the whole of it, adding from Grotius the sentence that precedes it. "Men of learning think that the hymns sung by Christ were those which used to be sung at the Passover, such as Ps. 114, and following. But as Christ added to the ancient thanksgiving a new one suited to his institution, so also it is credible that he may have done with the hymn, and perhaps Christ spake those things which we read (John 17th) in the form of a hymn; for the Hebrews were wont, on special occasions, to utter hymns extemporaneously, without being restricted to poetic rule or measure. Such were the songs of Deborah, Anna, Zecharias, Mary, of the Jews, 1 Mac. iv. 24, 2 Mac. x. 38; and that hymn of the Christians, which is extant in Acts vi. 24. I doubt not but this mode of singing is especially commended by the apostle, Eph. v. 19, Col. iii. 14. This custom remained a long time in the ancient church. Tertul.: *Post manulem aquam et lumina, &c.* Pliny also mentions the songs which were addressed to Christ and the Toletan Council, 4 Con. 12, and a writer against Urtemon, mentioned by Eusebius."

Here we have in its native nut shell the precious kernel which the Plea has economically broken into parts, and then incrustated the choice fragments in saccharine words of diverse colours to suit the taste of those to whom the old Psalms are distasteful. The author of the Plea has in this work improved upon Grotius, and outstripped him exceedingly. Grotius made a little out of nothing, and he did his best; but the Plea works up that little into a good deal. What was with Grotius a perhaps, a feeble "forte," becomes in the kind-hearted and credulous Plea "almost a sweet and doubting conviction." Grotius aimed to prove that extemporaneous hymns were sung in the primitive church; the Plea, however, regarding this imitation as too "exclusively," undertakes to prove by the same testimony that hymns, all carefully prepared beforehand, should now be sung, after the example of the primitive church. What in the conjecturings of Grotius, was a "pro re nata" effort, a mode of hymning practised under circumstances special at the time, becomes under the plastic power of the Plea, "*the* custom," stated and ordinary, "of singing in the church;" that is, it was the custom in the ancient church to sing hymns without premeditation, as persons might be suddenly moved by impulse. Grotius seems to acknowledge that Christ and his disciples did sing the Psalms usually sung at the Passover, and he only suggests that a new hymn might have been superadded to them, not

substituted in their room, and that the new hymn might perhaps be contained in John xvii. The Plea discards the idea that the Hallel was sung at all. That it was customary for the Hebrews, under the spur of excitement, to sing in worship extemporaneous hymns in extemporaneous tunes, and that too, without regard to metrical arrangement or to the laws of Hebrew versification, is very doubtful. There are no instances of it in the New Testament. Still this was the opinion of Grotius. The Plea takes it for granted that what might have been done on special occasions in Hebrew, can be done at any time with ease in English. "It is just as easy for a Christian, who is intelligent and devout, to make a hymn, as it is to make a prayer." P. 131. I would be constrained to doubt the intelligence of any man or woman who might believe this in the understanding of what is ordinarily meant by a hymn. But it seems that understanding is erroneous. "It is not necessary to a hymn that it should be in rhyme, or in any regular metre, or suited to any particular tune. Is there one in the Assembly's collection of hymns of this kind, or one that was composed off-hand? Or was that collection made from erroneous notions of what a hymn is? According to the above negative definition of a hymn, almost any thing, however prosy, may be so called, as appears from the subjoined illustration, drawn from private Christian practice. "Some Christians have been accustomed in their private devotions to express their feelings, their desires, and their praises, in a musical tone of voice, without any regard to rhyme, time, or measure. So persons may, in public, pray in a musical tone." There are two other facts which illustrate the point equally well. Some ministers have been accustomed to preach long sermons, free of all doctrinal error, in a tone of voice very musical and sonorous, in a variegated sing-song tone, high and low, quick and slow, without any regard to rhyme, time, or measure. But an Associate Reformed minister even might do this with consistency. I might do this every Sabbath during the year; but for my so doing, could any one, without extravagance and laughable injustice, charge it upon me that I was in the habit of singing hymns?

Another case of singing, it is said, is recorded in Acts iv. 24. So said Grotius, and so says the Plea. There is not the least evidence that this is a hymn. No reason is given for the opinion that it was sung. It seems to be insinuated in the Plea that the alleged hymn was distinct from, and anterior to the prayer. "For it is said, *after* they had finished their hymn, 'And when they had prayed,' the place was shaken." If such an idea was in the mind of the author, he outdoes Grotius; for he only conjectures that the prayer is a hymn. To the arbitrary allegation that it is a hymn, we place in opposition the absence of all evidence of its being such, and of its having been sung, the prayer itself, and the declaration, "And when they had prayed," which plainly refers to the preceding address to God, and explains its formal and true nature.

"A third case, and perhaps the most unequivocal of all, is the ascription of praise to Christ on his public entry into Jerusalem. It is recorded in Matt. xxi. 9—15." In the shouts of the multitude on this occasion, it was their design to apply to him the shouts usual at the inauguration of their kings, and especially at the Feast of Tabernacles. Some cried "Hosanna;" others, "Blessed is he that

cometh in the name of the Lord." This was taken from Ps. cxviii. 24, 25. The shouts of the children in the temple were but the repetition of the shouts without. It excites no common surprise that the author should affirm of their acclamation of praise to Jesus as the son of David, that "the language of the children is not all in the words of any psalm." The whole of it is taken from the first clause in the 25th verse of the above psalm. "The whole phrase (Hosheah nah,) 'Save, we beseech,' became a standing formula of supplication with reference to great public interest or undertakings, and re-appears in the New-Testament under the form Hosanna, Matt. xxi. 9, where we find it in the acclamations of the multitude, combined with other expressions from this same psalm, which, as we have seen, they were accustomed to sing at their great festivals." See Alexander's Notes on this Psalm.

"Let us now proceed to the other New-Testament songs of praise in which the words used are recorded. The songs of Mary, of Zacharias, and of Elizabeth, in Luke, 1st chapter, are of this class. Well, then, here we have in the New-Testament songs of praise; a 'collection' of them, indeed; three in one chapter." P. 42.

This has been often enough asserted before to prove its truth, if positive assertion, even with the aid of supercilious self-confidence, could prove any thing. There is nothing in the narration given by the evangelist to show that these are songs, or that they were sung. Elizabeth "spake" with a loud voice, and "said" what she said in an address to Mary, not to God. What Mary "said" she said in reply. Zacharias praised God at the circumcision of his son, when his mouth was opened and his tongue loosed. In what form he gave praise we are not told; but we are informed that he and his wife walked in all the commandments and ordinances of the Lord blameless; and as psalm-singing was an ordinance of God under the Old Testament, we have no right to suppose that on this occasion he departed from it. It is recorded that subsequently to this he uttered the prophecy, and in preparation for this duty was filled with the Holy Ghost. He "prophesied, saying," not singing. Whosoever, therefore, says that these were songs, is wise above what is written, and says it of his own spirit. When David "spake" the eighteenth Psalm, we are made acquainted with the character of what he spake, in its being added, "The words of this song;" but it does not follow, because David at first spake this song, that therefore what another prophet spake is a song, or was sung. If the use of the word "Blessed" in an address renders it a hymn of praise, then the thanksgiving at the Supper was a hymn, Mark xiv. 22; Daniel ii. 19; Eph. i. 3; 1 Pet. i. 3, and others are hymns. According to such unrestricted license of interpretation, the Plea need be in no straits to find poems in the New Testament. This answer to this part of the Plea is in itself sufficient to satisfy those who for the guidance of their faith look to the Word of God in its simplicity, and not to the assertions and sophistications of men. It is necessary, however, to go into a more extended and minute examination of the evangelical record, to satisfy, as I hope it will, the talented author and misguided followers of this Plea, that they should, in deference to the Word of God, renounce this error, re-affirmed, in a manner not commendable, in the following statement:—

“It is further alleged by some of the more extravagant advocates of the restrictive system that these are not praises. The songs of Zacharias, and of Elizabeth, and of Mary, not praises? They certainly have very much the appearance of them. If these are not praises, it is hard to find any thing that is. Now, when a person asserts that these are not praises, he seems to me to evince great confidence in the easy faith of those whom he addresses, or small knowledge of the subject of which he speaks.” P. 46. Heeding only the question, Are these songs of praise directed to God in worship? I answer again peremptorily, they are not.

With respect to the words of Elizabeth and Mary, I make this positive denial, not merely in defence of the truth on the subject of psalmody, but also in defence of the gospel and worship of God in another more important respect. There is certainly no evidence on the face of the narrative—and none has been pointed out—that the address of Elizabeth to Mary, or the reply of Mary to Elizabeth, is in its form a song of praise, or in its nature an act of worship offered to God. The words of Elizabeth are a congratulatory salutation addressed to Mary with a loud voice, and with an excited, joyful heart. It will not be asserted by any one not ready to sing the Ave Marias of the Roman Rosary, that the address of the angel to Mary was *religious*, either prayer or praise. But why may it not be said of this as well as of the others? It can, in truth, and with reason, be said of neither of them. The first salutation by the angel closed with the words with which Elizabeth, prompted by the Spirit, began hers—“Blessed art thou among women.” I ask the sagacious author of the Plea, How can the same words, addressed to the same person, be worship in the *one* case, and not in the *other*? The poetical style of the composition, or the fervid emotions of the speaker, indicate nothing of this kind in either case that the words of the angel are prayer, or the words of Elizabeth praise. If Mary herself had understood that the language which pronounced her blessed was employed in a religious sense, and in religious service, and that Elizabeth in addressing her offered religious praise to God, then her own words must have been in accordance with that understanding; and it must have been in prophetic anticipation of the high estate to which she is exalted as “our Lady” in the Ave Marias of antichristian superstition, that she sung in her alleged song of praise, “For, behold, from henceforth all generations shall call me blessed.” But, surely, the humble Mary never expected to be the object or partaker of praise in songs of praise sung, or chanted, or recited in the worship of God. “Little children, keep yourselves from idols. Amen.”

The author of the Plea, with others before him, and many others besides him, unwarrantably convert the prophecy uttered by Zacharias into a song of praise, by making it identical and contemporary with the praises with which he praised God as soon as he recovered his speech. The advocate of hymns argues that Zacharias praised God, and that subsequently we have the very words in which that praise was offered, which are not the words of any psalm, and that therefore we are not restricted to the Psalms. If the interpretation were in harmony with all the recorded circumstances of the case, still the alleged fact would be entirely reconcilable with the doctrine in favour of the exclusive use of the Psalms. For the ordinance esta

blishing the inspired Psalter is for man, as the Sabbath is ordained for man. God, being its Lord, can, if he see fit, dispense with it: but his procedure, in such cases, furnishes no precedent or example for us. What he enabled Zacharias by plenary inspiration to do, was more his act than it was that of Zacharias. Besides, if Zacharias had thus uttered the prophecy in the form of a song, and as an act of praise, wholly by the aid and impulse of supernatural inspiration, his act would not warrant another man, of his own accord and in his natural ability, to indite a hymn, any more than it would warrant him to indite a prophecy. But I need not take this ground; for the alleged fact that the act of prophesying and the act of praising are the same and simultaneous, is not admissible. There are insuperable objections to it.

1. It violates the order of the narrative, which first states that when Zacharias had regained his speech he praised God; then narrates the influence which the occurrences at the circumcision had on those present, and on all round in the region who in the mean time had become acquainted with these things; and at last mentions, with respect to the child, that the hand of God was with him. All contained in these two verses is narrated before any mention is made of the prophecy. Now, is there any ground for representing that what is related as taking place *before* the prophecy, actually took place *afterwards*? Such a transposition would place these two intervening verses towards the end of the chapter, and remove the prophecy into juxtaposition with the sixty-fourth verse. We assuredly are not at liberty, and are under no necessity so to understand the inspired narrative, or so to change its order and tenor. Had the praise and the prophecy been the same, it would have so appeared on the record.

2. The acts are described as distinct and different. With respect to the first it is simply recorded, "And his tongue was loosed, and he spake and praised God." But with respect to the latter, "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying." The former was an ordinary act of grateful worship; the latter an extraordinary service, for which he was specially fitted by the Holy Ghost.

3. According to the interpretation which makes these two distinct and separate acts one and the same, Zacharias is made to overlook in his praise the signal favours and special interpositions of God's goodness and power to him and his family. This is an unseemly representation. The immediate connexion would seem to intimate that the divine blessings which rendered that sacramental occasion in his family circle so joyous and memorable, were not forgotten in his praises. He must have been familiar with the Psalms, which he had used from his youth in public and family worship; and after his long, involuntary dumbness, would not some psalm come into his memory appropriate to his condition, and to God's wonderful dealings with him?

4. There is another weighty objection to the interpretation that makes the praise and the prophecy identical. The neighbours and kindred of the family who were present at the circumcision, heard and saw there what filled them with wonder. Their curiosity would prompt them to collect all the information they could respecting the child; and as the matter was of great interest to themselves, and extraordi-

nary in its aspects, it was natural that they should speak of these things to others, so that they became a subject of common conversation and earnest inquiry to many. "And all these sayings were noised abroad throughout all the hill country of Judea." Still there was a deep mystery about the child, which none could penetrate. With all the knowledge which every one could give or get, they could do little more than conjecture that he was born for some great purpose. All they heard they laid up in their hearts in suspense and expectation, saying, "What manner of child shall this be?" They did not know. Now, if Zacharias the priest had uttered this prophecy in the hearing of those who were present when his tongue was loosed, and heard him when he spake and praised God, would they not have paid particular attention to it, and have published this also abroad? Could any one, after hearing that prophecy, or hearing correctly of it, have been in any doubt or suspense of mind as to what manner of child that was to be when his father expressly made known by prophecy the purpose for which he was born? "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his way," &c. If this had been published in their hearing, they would have remembered it, and pondered it, and talked of it, and been at no loss in deciding what the office and work of John were to be. Seeing that they who laid up in their hearts all the sayings that were noised abroad concerning the priest's son were still uninformed as to the nature of his mission, and the purpose for which he was designed, we must conclude that according to the tenor of the narrative, the prophecy was not spoken by his father at the circumcision, but at some subsequent period. When Zacharias says, "Thou, child," we are not to understand it as though it were addressed to the unconscious new-born babe. The word is afterward applied to him growing up in his youth, "And the child grew." It is often applied to infants, but also to young persons, male or female, who have come to years of understanding. It is translated "damsel," Mark v. 40, 41, and is there applied to a girl twelve years old. The prophecy was probably spoken when John had arrived at sufficient years and maturity of mind to understand fully what was said to him and of him, and this may have been the first message sent to the sanctified youth to apprise him of the high office in which he was to be employed as the forerunner of the Messiah.

Had the beloved author of this Plea thoroughly investigated the subject of psalmody—had he taken time, and directed his mind to the work with the powers of discernment and discrimination which he is known to possess, he would have perceived, without any help from this review, that there is no ground to sustain his confident averment that there are songs of praise in the New Testament. I may be overpersuaded and too sanguine, but I cannot but hope that he will see his error; and if he does, I have so much confidence in the integrity of his heart, I know he will retract it. It is my earnest desire to convince the judgment of those who may read these pages; and so far as I bring out the truth, I pray God to bless it, so that my labour may not be in vain in the Lord.

[To be continued.]

(For the Covenanter.)

MINISTERIAL SUPPORT.

The sin of refusing to contribute as God prospers in worldly things, is aggravated by the manner in which the contributions are very generally made. "The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has appointed in his word." Among these ordinances the Westminster divines enumerate "the ministry and maintenance thereof." The maintenance of the ministry being a divine ordinance equally with the ministry, the obligation to keep it pure and entire, still binds the church. To administer *it* for the edification of the body, the Lord Jesus appointed a distinct class of officers to receive the offerings of the faithful, and manage the temporalities of the church. The pastor is thus enabled to give himself to the ministry of the word, and labour without distraction. This class of officers has very generally been set aside, and the maintenance of the ministry given in charge to officers deriving authority from the civil government. As the state refuses to know or protect the church of Christ as such, these officers are not very zealous in providing for the ministry. The trustee system has had a blighting, withering influence upon the church. Where it prevails there is little public spirit, contributions to the cause of Jesus are scanty, and the members of the church have very inaccurate views of this part of the worship of God. Christ is head in his own house. He is jealous. If his authority and ordinances be despised, his blessing will not descend upon merely human arrangements which usurp their place. The not keeping pure and entire the ordinances, has tended greatly to enfeeble the ministry and lessen their influence.

The last cause which I mention, is the taking of the ministry from their proper employment and setting them to work, which the head of the church never commissioned them to perform. Instead of preachers *of the word* and ambassadors for Christ, they have in many instances become *beggars* for the congregation. If a meeting-house must be built, enlarged, or repaired, the pastor is expected to go forth, and from Jew and Gentile solicit alms to accomplish the work. Deplorable and in some cases almost ruinous have been the results of this new employment. A modern writer says, "A nation of robbers may be civilized. Pickpockets transported to Botany Bay have mastered the metaphysical distinction between "mine" and "thine," and have become pillars of society. But when a whole people betake themselves to beggary as a profession, it is past recovery. The world has no farther use for it; and the sooner it takes itself off the better." So here, the ministry having become the public, accredited beggars of the church, cannot descend much lower. The people are so accustomed to see them go from door to door, that beggary and the ministry have become associated in the mind; begging is considered their vocation, and they are viewed as good for little else. The evils of this system have surely not been weighed by the church. The congregation deprived of the labours of its pastor for months, is made to suffer. The minister himself is severely injured. I speak not of his piety, his devotional habits, nor of the dissipation of mind inseparable

from the employment. I speak of the sinking of heart, the degradation of feeling he is made to endure. If a congregation deliberately determined to break the spirit of the minister, and for years sour his feelings against the members of his church generally, they could not adopt a more successful method than to send him on a begging excursion. The whole church suffers. The members are taught that the labours of the minister in the community are of far less importance than those of the farmer, or mechanic. *Their* time and labour are so valuable, and their family cares so great, that they cannot be spared to beg for the church. The minister can; his work is not so important. Then the frequent refusals which many are compelled to give to the oft-repeated demands, lessens their respect for the ministry. They find it difficult to respect the minister and despise the beggar when both characters meet in the same person. Indeed in many places, if a strange minister make his appearance without a special invitation, he is suspected of a design upon the pocket, and the hearty welcome is withheld till the object of his advent be clearly ascertained. All these causes tend to sink the ministry, and produce the evil so much lamented in the church. The disease has become chronic in our ecclesiastical system, so that whatever remedy may be discovered, or however judiciously applied, time will be required to effect an entire reformation.

I think we should begin by establishing the doctrine that the teachers of religion must be supported. That from the day a man is employed by the church, so long as he is continued in the work he should be maintained. And that no man be either licensed or ordained to the ministry unless adequate provision be made. The labourer is worthy of his hire. We have no authority to ordain, to teach, or plough, nor should we swear any man to give himself wholly to ministerial work, if we know from the nature of the case that he must give the greater portion to some secular employment. I think it would be prudent for the respective Presbyteries, at their earliest convenience, to fix the compensation of licentiates and travelling ministers, so that they can live, and obey the divine injunction "Owe no man anything." It appears to me that this is a work proper to each presbytery. A general rule in some places, owing to increased expenditures, bears heavily on those least able to bear oppression. In fixing this rate, reason, justice, and religion unite in saying that in these times, a public teacher in the church should have at least one dollar a day, and all travelling expenses paid. If this system were to be adopted, appointments would be cheerfully fulfilled even in the remote parts of the church. But it seems arbitrary as well as thoughtless, to command a young man to repair to a field of labour a thousand miles distant, without inquiry whether he has the means of transportation.

I think it also high time for each Presbytery to fix a minimum for pastoral support, and revive the good old rule that when a congregation petition for the moderation of a call, it be required to give vouchers to raise said amount. And in case of new or feeble organizations, the question of augmenting the salary could be then and there discussed and definitely settled. This would bring the subject at the right time before the congregation, and prevent much trouble

to Presbyteries when calls are about to be presented. Then the Presbytery might very properly inquire respecting the support of ministers already settled; and where it falls below the *minimum*, might use means to awaken the congregation to a sense of duty. If it be found on examination that the congregation is really unable to support the ordinances, and yet the maintenance of the position be considered desirable, and the prospect of increase such as in the judgment of Presbytery to warrant such action, the congregation should be aided from the general fund, and encouraged to press forward to be self-sustaining. In this respect we should bear each other's burdens, and so fulfil the law of Christ. The strong should aid the weak, and the maintenance of the ministry in every organized congregation should be an object of deep and abiding interest to the whole church. The present system of leaving each feeble society to bear its own burdens, fight its own battles or die in the struggle, appears to me the most offensive form of congregationalism. S.

[To be continued.]

A GROWING CHURCH.

BY WM. S. PLUMER, D.D.

For a Christian or a church to stand still, is impossible. In spiritual things men either advance or recede—either go forward or backward. The Bible never speaks of a stationary church, though it often mentions a backsliding or a thriving church. Heretofore some thoughts were presented respecting a declining church. It is proposed now to speak of a growing church—a church whose members are increasing in all that constitutes and distinguishes Christian character.

As all piety has its basis in a sound knowledge of God, so all increase in religion must be founded in increased discoveries of the nature of spiritual things. So important is this attainment, that in the Scriptures we often find the whole of religion expressed by “the knowledge of God.” This knowledge does not puff up the mind. It is not for display, but for use. It fills the soul with modesty and awful reverence. It awakens great desires for higher attainments. “It is not a couch whereon to rest a scorching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to raise itself upon; or a sort of commanding ground for strife and contention; or a shop for profit and sale; but a rich storehouse for the glory of the Creator, and the relief of man’s estate.” “Sanctify them through thy truth; thy word is truth.” “Grow in grace, and in the knowledge of our Lord Jesus Christ.” Advances not based on saving knowledge, are deceptive.

A growing church is constantly making new attainments in reliance upon the truth and faithfulness of God, and especially in confidence in the Lord Jesus Christ. Other graces cannot grow, if faith withers. In that great Epistle to the Romans, Paul says—“First I thank my God, through Jesus Christ, for you all, that your faith is spoken of through the whole world.” To the Thessalonians he uses similar language—“We are bound to thank God always for you,

brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." Nothing should be matter of greater joy than an increase of faith in ourselves or others. The disciples never spoke more wisely than when they said—"Lord, increase our faith." "Faith is not only a means of obeying, but a principal act of obedience. It is not only a needful foundation—not only an altar on which to sacrifice, but it is a sacrifice itself, and perhaps, of all, the greatest. It is a submission of our understandings, an obligation of our idolized reason to God." He who is strong in faith cannot be weak in other graces.

A growing church gains clearer and clearer views of sin, its guilt, and its odiousness. Repentance is deepened every day. Any thing that awakens our pious grief for sin is good for us. Paul says to the Corinthians—"I rejoice not that ye were made sorry, but that ye sorrowed to repentance. Godly sorrow works repentance not to be repented of." He adds that this sorrow produced surprising effects:—"What carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; what revenge!" He who would have his soul flourishing, must practise daily repentance.

Of course, humility will be more and more profound. "With the lowly is wisdom." "Be ye clothed with humility." "Humbleness of mind" will, in one day, make more solid progress in divine things than pride will do in a whole eternity. Self-conceit is the worst foe to grace. It precludes even the desire of improvement. "God resisteth the proud."

The humble will surely grow in love. There is a consanguinity between humility and benevolence. In all its exercises love is an admirable grace. It begets magnanimity towards enemies, pity towards the wretched, and complacency towards the upright of our race; and gratitude, delight, and obedience towards God. This grace is immortal. It will flourish for ever in the souls of all the redeemed. "Charity never faileth." A man may be a bishop before learning that "charity is above rubies." We are all naturally good haters. But love in the human heart is an exotic.

A church that grows in these things will not fail to increase in all other virtues. There is nothing more certain than that true piety will always exhibit a pleasing symmetry. It does not overact its part. It does not substitute stinginess for economy, meanness for self-distrust, pride for spirit. It knows the difference between dumpishness and seriousness, levity and cheerfulness, cringing and courteousness, austerity and strictness, stubbornness and decision, laxity and moderation, stupidity and calmness, superstition and devotion, harshness and inflexibility, bitterness and true zeal, tameness and meekness. True piety boasts not, presumes not, rails not, reviles not, pretends not, is not crafty, cunning, guileful, malicious. It flatters not. It dissembles not. Whoever has one genuine trait of Christian character has all the rest in some good degree. There are no hideous monsters in the church of God triumphant. They all bear all the features of the second Adam. They are like him. So, in their measure, and so far as sanctification has progressed, they wear his entire image here. It is defective in degree, but not in its parts.

Such a church will grow in comforts. Her peace will be like a river, and her righteousness like the waves of the sea. On her the light of God's countenance will fall. To her he will be a sun. Waters shall break forth in the desert, and springs in dry places. She shall even learn the great mystery of rejoicing in tribulation.

She will also increase in usefulness. She will be the salt of the earth, the light of the world, the guide of the lost. Her teachings will be clear and earnest; her example safe and instructive; her prayers fervent and importunate; and her God will abundantly bless her provisions, satisfy her poor, and convert her foes into friends. "O that my people had hearkened unto me, and that Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves; but their time should have endured for ever."

Such a church will also grow in numbers. She will not pray in vain, nor live in vain. Her preachers will not beat the air. God's Word shall not return void. Sinners shall be converted. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." "Glory be to him that is, and was, and is to come."—*Presbyterian*.

[For the Covenanter.]

A PULPIT VISION.

Making no pretensions to prophetic foresight, nor being ever a firm believer in the premonitory intimations of the future to the sleeper in his dreams, I still feel strongly inclined to lay before your readers, a vision which has left upon my mind a deep impression. Whether its basis be the airy fabric of an overwrought imagination, or the solid groundwork of the "sun of prophecy," I leave the intelligent to judge.

I was, by invitation, preaching to a congregation of coloured people in their own church. I had selected for my text the fifth verse of the twelfth Psalm. "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." We had in opening the exercises sung that Psalm throughout, and I had before my mind for our concluding song the last five verses of the 68th Psalm:—

"Those that be princes great shall then come out of Egypt lands;
And Ethiopia to God shall soon stretch out her hands.

There was before me in the motley crowd, as I was credibly informed, scions of many distinguished families, among others a daughter of the late Hon. Henry Clay, a beautiful and most interesting quadroon girl, whose soul seemed lighted with all the father's fire, and saddened with all the mother's woes. About one fourth of the congregation were white people mixed indiscriminately without seeming to feel themselves by any means in the "wrong box." The congregation had been requested to abstain, as much as possible, from their customary expressions of emotion, and they evidently made great efforts to do so; still here and there might be heard the frequent moan, and ever and

anon a word of cheer, and sometimes when the pent up feeling could no longer be supported, a wild shriek of frantic joy. The fierce storm was raging without, and it was evident to my mind that "the prince of the power of the air" was not much in favour of our meeting. I felt that I was among the living representatives of a people, whose wrongs present the darkest feature of this nation's crime, and exercise an incalculable influence over the destinies of this republic.

Altogether the scene was new to me, and most thrillingly interesting. The dark coloured church, in the dark day, but faintly lighted the dark shining countenances, and dark glistening and tearful eyes. Beside me, in the dark velvete pulpit, sat a dark son of Ethiopia, with noble, open and high forehead and manly bearing, the pastor of the congregation. Before me on the pulpit were emblazoned the words, "HOLY HANDS FOR HOLY THINGS," and over my head the scripture, "THOU GOD SEEST ME." The scene, the subject, the circumstances and the day, conspired to fill my mind with reminiscences of the past and visions of the future; my brain reeled, my head grew giddy, and lost in the confusion of things without, my mind roamed away in the regions of fancy. I seemed to be in some ancient temple among the names of antiquity. The temple was clouded with the fumes of burning sacrifices, and smoking incense. Slowly and solemnly the curtain lifted, and down the dim vista the future lay before me. The scene seemed mingled: there were the brick-kilns, and a people living among the pots, while on the bosom of the Nile floated the new-born infant, and still strangely incongruous, there also were the rivers Euphrates, Chebar, and Ulai, with the silent harps of Jewish captives hung on their willows; and stranger still, along the marshy banks were fields of rice, and just above upon the rising ground, the cotton and tobacco fields and sugar cane, and still there was the Babylonian mart of slaves and souls of men, and there were coffled gangs of crowded pens of sable men, and auction blocks, and manacles, and whips. My blood boiled, my utterance was choked, but still my heart sent forth unutterable words.

I saw the oppressor of the poor, and heard the needy sigh, and others seemed to see and hear it too. The soil of those rich fields was dressed with sweat and blood, the tender plants were farmed by sighs, watered with tears. I saw the hoe cast down beside the unfinished task, the slave upon her knees, her clasped hands and streaming eyes stretched heavenward, as if to pierce the clouds, and grasp the promised boon. I heard the cruel driver's curses, and saw the gory lash drawn reeking from the cringing flesh; the helpless and unpitied sufferer arose and grasped again the hoe, and then sank again, and by her side the new-born infant lay, and when she saw the helpless babe, she cried, "God will avenge," and then I heard the human monster blasphemously jeer and answer back, "There is no God, or if there be, he will not listen to the prayer of nigger dogs, and when the tale was told in the noble mansion, I saw the proud oppressor with his tender wife and princely daughter, sneer and puff and laugh at God avenging the darkey's cause. Still the unpitied bent her piteous lingering look to heaven and sighed, O Lord, how long! and to her fainting heart a voice of comfort came, a still small voice. "Now," was its gentle answer, "Now will I arise, saith God," and a voice echoed through the

land in thunder tones, "Let my people go," and again and again it sounded: "Now will I arise, and let my people go." And then I heard the oppressor, from the meanest to the proudest senator, yes, and the priestly doctor too, ask, Who is the Lord, that I, that we, should him obey? and then with bold audacity and heaven-daring, they set their iron heel, gory with human blood, upon the word of God, and cursed the higher law, and dared its threats, nor shuddered when beneath their heel they heard it shriek again, *Now, now, will I arise*: then in their dark conclave they annulled God's law and broke their covenants with one another, and sent the savage blood-hounds on the track of the poor panting fugitive, and swept the lone oasis with the scorching simoom till not a spot of earth was free, and then again throughout the world the sigh went up, O Lord, how long! and then again the answer came, "Now, now will I arise."

And then I saw the Lord arise, gird on his sword, and shout, and others saw and heard it too: then a fearful tumult, nations and thrones convulsed and trembling. I heard the rush of armed hosts, I saw the sheen of glittering swords and burnished bayonets, and gorgeous ranks of doomed men, and oceans whitened with the sails of hostile fleets. I heard the warrior shout, the wounded shriek, the cannons crash, and then were thrones and sceptres, whips and racks, crowns and spears, swords, and manacles, coffer chains, chariots and horses, and piles of slain, and garments rolled in blood strewn in fearful confusion through the battle field, amid the smoke and din of battle. I heard the tempest howl, and billows roar, and thunders crash, and through the spray and clouds, and lightning's glare, I saw emerging from the dissolved tongues of the Egyptian sea, and dried up channels of the Euphrates, the ransomed hosts, and heard them shout. I saw the bannered hosts in their triumphant march, beneath the cloud-like canopy, and following the fiery pillar; and on the mountains watch-fires were lighted, and swift-footed messengers ran to bear the tidings, and there went up from every land the shout of joy and gratitude to God, that made the heavens ring again.

And then, methought I saw the kings come bending with their crowns to cast before their feet, and nations vied each with the other who should show most honour to those ransomed ones to court their favour; and many came and said, "We sighed and cried for your oppression, we claim affinity;" and Egypt's kings then swore allegiance, and Sheba's queens brought costly presents, and the earth became the inheritance of the meek, and the saints took possession of the kingdom.

And thus I saw the patient ox and fleecy sheep sleeping beneath the shade tree with the wolf and lion. I saw the furrow turned with the warrior's sword, and kitchen fires kindled with fragments of spears and chariots, and from beneath the vine and fig tree I heard the voice of Psalms,—it was the sabbath of the world.

From this vision I awoke. But still I hear within me something say, "If thou wouldst share the joy and glory of that day, and wear its honours, then wear the harness now, and mingle with the dust and toil, disgrace and peril, of those who in God's name are fighting battle for GOD and LIBERTY."

SLAVERY AND IGNORANCE.

These are twin sisters. In a slave state there will be a highly educated class. This will be small, however; and even at that, it will be indebted mainly to the institutions of free countries and states. But the masses cannot be, unless in very extraordinary circumstances, properly schooled. The South knows this, and a few are labouring to apply a remedy. The Richmond Whig says, speaking of Virginia:

“Every decade exhibits a rapid and fearful increase of this mass of ignorance. In 1840, the number of the unlettered in Virginia amounted to 60,000. In 1850, it exceeded 80,000. At this rate, it will not require many centuries to extinguish all knowledge of letters in the State.”

It then urges the adoption of a more efficient system of public education. It will lose its labour. While slavery remains there, it will shed its blight not only over the soil which it has impoverished, but also over the dominant race. Their sin will bring its own punishment—and a fearful one—in a growing ignorance, and consequent degradation.

CHURCH GOVERNMENT—PRINCETON SEMINARY.

We find in the St. Louis Presbyterian a communication from the pen of a respected member of that body, asserting that at Princeton Theological Seminary the doctrine of the divine right of any form of church government is opposed. He takes, as his authority for the charge, certain articles published in the *Biblical Repertory*, written by one of the Professors in the Seminary, and the notes of students. We quote the material part of the communication:

“The articles I speak of give up the old and usual description of the visible and invisible Church, (see Confession of Faith, chap. xxv.,) and say that the Church, in its practical and proper sense, is the latter only; that the visible Church is only the Church, properly so called, tending to make itself visible; and that *the Church*, in the way we are commonly to speak of it, is not, as it is said by our Confession, the body of professed believers, with their children, but the body of true believers, so that a converted person who has never joined any body is more properly a member of the church, in its accepted sense, than a minister or member who has joined without regeneration.

“‘The Church, therefore, according to this view, is not essentially a visible society; it is not a corporation which ceases to exist if the external bond of union be dissolved. It may be proper that such union should exist; but it is not necessary. The church, as such, is not a visible society. . . . So far, therefore, is the Apostles’ Creed from representing the Church as a monarchy, an aristocracy, or a democracy; so far is it from setting forth the Church as a visible society of one specific form, that it does not present it under the idea of an external society at all.’—[*Biblical Repertory*, April, 1853, p. 250.]

“Now this *basis*, in itself, may seem very innocent; but when there comes to be laid upon it the doctrines I shall state, it will seem to many minds, I have no doubt, worthy at least of the most serious investigation.

“The articles in the *Repertory* are the beginning, in the order of their views, of the lectures delivered in the Seminary, and the different copies of the students’ “Notes” agree now in advancing this position—that *there is no detailed form of church government taught in the Bible; that the Church has a discretion in arranging the peculiarities of her own form; because, as it is argued,*

the Church is the body of true believers, and true believers are found under all forms of government. Again, that the Sandwich Island missionaries departed rightfully from their peculiar order, and adopted a prelatie phase, in order to meet a change in circumstances; and that the missionary enterprise will, no doubt, make such changes, more or less, under the right that we have to judge from expediency in particular cases."

We are astonished and grieved at these statements. We have been in the habit of regarding the Old School Presbyterian Church as sound on this subject; and, indeed, we supposed that this was, in part, a ground of distinction between them and the New School. The Presbyterian Church, at the Reformation, fought this battle, and won it. To maintain the "Divine Right" of Presbyterian Church government, martyrs have suffered; but if there is no scripture rule on this subject, they suffered as fools suffer. Princeton, it seems, has gone over to the enemy. And, still more, the statement so publicly made of the fact, has awakened little attention. Hardly a voice is raised of remonstrance or warning. Is it so, that this large body is about to abandon the principle, that Presbyterianism is the divinely appointed form of church government? We shall soon see.

RELIGION AND CIVIL RULERS.

It is a favourable sign of the times, that the religious press is beginning to speak in tones tolerably distinct, on the necessity of acting religiously in the field of politics. Time was, when but few laid any stress upon this aspect of political action. Now we find it occupying a prominent place. The Presbyterian thus discourses:

"There is no truth more manifest from providence, in history, or from the revelation of God's rule in government, than that there is a national responsibility, and that God deals with nations as such. The great empires of antiquity have been totally extinguished. Few are the existing monuments of their former splendour. There was a point in the history of each, when their glory appeared to be imperishable; and yet we know that a turning point in history presaged the decline and fall which awaited and finally destroyed them. However many causes may be alleged as contributing to their ultimate disaster, all may fairly be comprehended in the one great one, that their corruption in morals was the fatal and all-pervading influence which brought down upon them the vengeance of an insulted God. The places of power were held by depraved and unprincipled rulers, and God, as a righteous governor dealing with their national acts, against which the people offered no protest, involved both rulers and people in one indiscriminate destruction. It has invariably been so; and we may infer it shall be invariably so in all future time."

"If we believe that God concerns himself in the affairs of nations, we cannot evade the conclusion that his anger will be ultimately kindled against the people who voluntarily select, as their rulers, those who have no regard to the divine law, or contemptuously set it at naught. It is an absurd justification for such conduct, that political ability is alone to be sought in candidates for political pre-eminence. The most debased men may possess such a qualification; but where is the guarantee that they will use it rightly, or rather, that they will not employ it as an agency for extensive mischief."

"Has our nation incurred no sin and peril in elevating such men to power? In our legislative halls, and other seats of power, do we find none who are profanely irreligious, mockingly infidel, grossly debauched, and recklessly unprincipled? Do we not often see men in our public councils, who mock at the

fear of God, and whose bad morals disqualify them from making wholesome laws? Are there not many whom a professedly Christian people vote for, who never regard a thing as good, because God has pronounced it be so, and who never revere an institution, because the Most High enforces its observance? Nay, it may, with well-grounded fear, be inquired, whether, in the choice to political stations, there has not been a gradual deterioration; and whether there are not indications of a still further deterioration? And what is to be the issue? Can men perform their political duties, any more than their family duties, without moral and religious principles? It is preposterous to expect it."

"How is our national safety to be secured? Simply by the prevalence of that virtue which will prevent the majority of the people from electing any man to office who has not high moral as well as political qualifications for the place. Conscience should accompany us to the polls. No party consideration should overweigh its honest decision. If a man is profane, intemperate, and irreverent in regard to sacred things, he should be ostracised. He has thus disqualified himself for places of trust; and the greater his talents, the more he should be distrusted, inasmuch as he has thus greater facility for doing mischief. We are not proposing a religious party in politics, but one which does not leave religion and morality out of sight."

Right and important. But we must go deeper. If the Constitution makes any man, whatever his character, eligible to office, is it not reasonable to expect that the immoral, aspiring, and unscrupulous will win their way to high places? They can resort to any means to accomplish the end. The Constitution must be amended, so as to exclude all such. An amendment of this sort cannot be objected to as an interference with the political rights; for if the national safety is endangered, as it most assuredly is, by their election to high places, is it not wise, and every way justifiable, to shut them out by formal provision? In short, there is no way to avoid national ruin, but by giving the *institutions* of government a religious character, and *then* to intrust their administration to the fearers of God.

THE PHILADELPHIA PRESBYTERY.

This court met in the Second Church, Philadelphia, April 11th, at half-past seven P. M., and was opened with a sermon by the moderator, J. M. Willson, from 2 Tim. iv. 5: "But watch thou in all things." Doctrine: The Christian ministry should exercise constant vigilance.

I. In regard to their proper ministerial work. 1. Making it their great business. 2. Giving their heart to it. 3. Doing it faithfully. 4. For Christ and souls, and not for themselves. And, 5. Looking for a blessing and success.

II. In relation to their religious character and deportment. 1. That they may be qualified and disposed to minister *well*. 2. To give weight to their instructions, exhortations, &c. 3. As the most effectual means of warding off the assaults of adversaries. And, 4. Because, if *they* come short, the most fearful issues await them.

III. In reference to their conduct towards their brethren in the ministry. 1. Rejoicing in their gifts and success. 2. Giving them their confidence. 3. Sustaining them in their trials and afflictions. And, 4. Praying for them.

The ministerial members were all present, with ruling elders, John

Renfrew, Sr., Conococheague; Wm. Crawford, first congregation, Philadelphia; Jas. M'Night, second, Philadelphia; Robert Forsyth, third, Philadelphia; M. Mackie, Sr., fourth, Philadelphia; James Smith, Baltimore.

1. Mr. Joseph Beattie, student of theology, delivered a discourse from Prov. xv. 24, first clause, which was unanimously sustained as a highly creditable specimen of improvement. It was stated that Mr. Beattie had been pursuing his studies diligently during the past season, in Systematic Theology, Church History, Greek Criticism, and the Hebrew Language. John iii. 3, was assigned him as a subject of discourse at the fall meeting of Presbytery; and, in the mean time, he was put under the direction of J. M. Willson, as to his course of reading and study.

2. A call made upon Mr. David M'Kee, licentiate, by the fourth congregation, Philadelphia, was laid before Presbytery, sustained as a regular gospel call, and, on being offered to the candidate, was accepted. Presbytery then resolved to hold an adjourned meeting in the Second Church, Philadelphia, on the first Tuesday of July, at half-past seven P. M., for the purpose of hearing his trials, &c., for ordination; to proceed the next day, at ten A. M., in the work, provided the way be clear. S. O. Wylie to preach the sermon, and preside; A. M. Milligan to give the charge to the people, and J. Crawford, the charge to the people. 1 Cor. xv. 21—24, was assigned Mr. M'Kee as subject of lecture, and Col. i. 27, last clause, as subject of sermon.

3. The Treasurer Wm. Crawford reported that he had received from Wm. Brown, Synod's Treasurer, \$100; from the first congregation, Philadelphia, \$25.18; from the Conococheague congregation, \$25. Total, \$150.18. And had paid out \$100 for the supplementing of the salary of the pastor of the Baltimore congregation—leaving a balance of \$50.18 in his hands.

4. The only supplies appointed by Presbytery, were to Wrightsville, opposite Columbia, on the Susquehanna, where some members of the church reside: each ministerial member of Presbytery to preach there one Sabbath, discretionally, before next meeting of Presbytery, with the exception of Mr. Kennedy, who is to preach two days.

5. The sessional books of the four congregations in Philadelphia were submitted and approved.

The business before Presbytery was despatched with a unanimity highly satisfactory and encouraging.

AFFAIRS ABROAD.

Sandwich Islands. The hopes so long entertained, of securing in these islands a permanent Christian nation, are threatened with disappointment, from an unexpected quarter. The population is rapidly decreasing. In this, all accounts concur. The latest we have seen, and best authenticated, is as follows:

“The native population are melting away like snow before a summer's sun. The official returns of James W. Marsh, Esq., to the Governor of Oahu, in the Islands, for the year 1853, show the following results for the first district, in which Honolulu is situated:—Births, 191; deaths, 3759; marriages of na-

tives, 453; marriages of foreigners, 62. This district is comprised between Maunama on the east, and Moanalua on the west, a distance of some fourteen miles, and containing a population of about 10,000 souls. The deaths from smallpox, included in the above, are supposed to be about 2800—the balance from other diseases.

“In the same district, during the year 1852, there were births 337, deaths 906; marriages, 418. It is to be remarked that it was in this district that the smallpox first broke out, and was more fatal, perhaps, than in any other portion of the Islands. From the limited returns that have been collected, we infer that the population does not exceed 70,000 souls on all the Islands—a diminution of 10,000 since the census of January, 1849.

“Statistics of the population of the Kona district, from the official returns; Natives, 10,186; foreigners, 1169—total, 11,355. In 1850, the number was 14,484—showing a decrease of 3128 in three years.”

Missions in Turkey. The reports of the missionaries of the American Board are, upon the whole, encouraging—though in some places they were affected by the excitement attending the war. Mr. Thompson, writing from *Sidon*, says:

“The attendance of the Sidonians on the preaching of the missionaries has increased and become larger than ever before, and has been, besides, very serious. And many who have not ventured to enter the missionary chapel, have yet become somewhat enlightened, and have openly renounced some of the prominent errors of their Church. They have also learned to assert, and steadfastly maintain, their right to read the word of God, with other good books, from the press. This is regarded as an important victory over the priesthood. Besides the more public meetings, numerous private, family meetings are held in the place, which are exerting a powerful influence for good, as many Sidonians, who would not venture into a public missionary meeting, go to these private re-unions, and thus often get deeply interested in the truths of the gospel, by hearing and mingling in the discussions on religious topics, which are there indulged in. This is so notorious, that the clergy have made the most strenuous efforts to break them up, but without success. The females and young people are reached far better in these family parties, than in any other way; and this gives great additional importance to them. Efforts have been made to get up opposition meetings, to play cards, or read the Arabian Nights Entertainments, and even more objectionable books; but, though favoured by the clergy, they have entirely failed. One of the Latin priests complained bitterly against these family re-unions, declaring that the foreign missionaries did not effect half so much mischief by their preaching, as the people themselves did by their discussions.

“The state of things in Sidon seems to be but a sample of what prevails in that entire region of country. In Tyre, in Kanah, Alma, Acre, Kaifeh, and other places in the vicinity, a spirit of religious inquiry, more or less earnest and general, has been awakened; and without the presence and direction of Christian teachers, the inhabitants are organizing little meetings for discussion, and for reading and studying the Scriptures. Schools are urgently needed and sought for in some or all of these places.”

Mr. Bliss, from *Trebizond*, says:

“That early in the autumn, there seemed to be quite a waking up in Trebizond, to the consideration of religious truth. Discussion of the doctrines of the gospel abounded to an unwonted degree; and hopes of a general movement were much excited. But the all-absorbing war excitement supervened; the minds of men were distracted, and the good work was checked.”

The report from *Mosul* is more favourable:

"The people there, as every where in the Turkish empire, are more or less disturbed by the Russian war; nevertheless, the missionaries had thus far been able to prosecute their labours without serious interruption. In reviewing their year's work, the missionaries say:

"It was not until near mid-winter that our work began to press heavily upon us. From that time forward, for several months, all classes of the people, Jacobites, Chaldeans, Syrians, Jews, and Moslems, crowded our houses and dispensary daily; so that the whole city was stirred by our proclamation of Protestant doctrines. The priests tried in vain to keep their people away from us; and spiritual religion, as opposed to outward ceremonies, was almost the only topic introduced into our discussions. It seemed as if a new day had dawned upon this modern Nineveh; and we began to hope that numbers were turning from their evil ways, as in the days of Jonah.

"The attendance at our Sabbath services has increased this year twenty per cent. The male members of the church are seldom absent, even from our evening services; but the female members are unable to attend the latter, on account of the shame attached to a woman being in the street at night. A few women receive special instruction on the Sabbath. One person has been added to the church during the year, and a second has been accepted. Four others have applied for admission. Five names have been added to the list of Protestants; although at first the Pasha insisted that a special firman from Stamboul was necessary for their transfer from the Chaldean and Jacobite communities. The English consul enables our brethren to act more independently than can the Protestants of Diarbekir."

Russia—its Church and Sects. The religious condition of Russia has been involved in no little obscurity, particularly in reference to the smaller sects which have branched off from the Greek Church. Indeed, the very existence of these sects is not generally known. An intelligent, and, we presume, trustworthy writer has, through the pages of Blackwood's Magazine, furnished a great amount of interesting information on this subject; and also in reference to the supposed identity—which he denies—of the established church of Russia, and the Greek Church as it is found in Greece, Turkey, &c. The following, respecting the *sects* of Russia, present some singular and important facts:

"The sects that have started into life since the seventeenth century, are comprised, by the established or official church of Russia, in the sweeping designation of *roskolnicki*, or *schismatical*; but the term is rejected with indignation by the parties to whom it is applied. They refuse, as a base and groundless calumny, the term *schismatical*, and claim for their own special qualification, that of *Starowertzi*, or *Ancient believers*."

"In spite of the difficulties the sect has to contend with, and the incessant vigilance and rigour of the authorities, it possesses a mysterious influence, which is said to be felt even in the councils of the empire. It is believed that no important reform is ever attempted, no change in the internal administration of the country takes effect, until the opinions of the chiefs of this formidable party are ascertained, and the impression likely to be made upon the mass of their followers. In all social relations, in all matters connected with every-day life and business, it is affirmed that the *Starowertzi* are trustworthy and honourable. They are not habitually mendacious or deceitful, like the more civilized classes of his Imperial Majesty's subjects; and the more closely the lower orders resemble the *Starowertzi*, the better they are. In education they are also superior to the mass of the Russians. Among them there are

few who have not learned to read and write, though even in the acquisition of this elementary instruction their religious prejudices prevail. They make use only of the Slavonic dialect, the modern Russian being regarded as heretical. They are familiar with the Bible, and commit some portions of it to memory, which they recite with what the French would term *onction*; neither are they despicable opponents to encounter on the field of theological controversy. One of the principal seats of *Starowertism* was in the midst of those vast and dismal swamps which extend towards the Frozen Ocean, on the European side of the great Oural chain, and on the banks of the river which discharges its waters into the Caspian; in the government of Saratoff, more than four hundred miles to the south-east of Moscow; and among the Cossack tribes that wander near the Volga and the Terek, close to the military line which extends in front of the Caucasus, are to be found numerous disciples."

"The *Starowetzi* are the least immoral of all the sects into which the orthodox church has been broken up."

"The sect which more closely approximates in fundamentals to the established church, is that which terms itself the *Blagosslowenni*, (the *Blessed*;) and so slight is the difference between them, that in the official nomenclature, they are designated as the *Jedinowertzi*, or the *Uniform Believers*. In essential points of doctrine, the difference is not great, in some almost imperceptible, though the ceremonial varies notably from that which is recognised by the Holy Synod."

"The *Starobriadtzi*, or the *Observers of the ancient rite*, are an offshoot of the *Starowertzi*, but are still more exclusive and intolerant, and much more hostile to the official church. The scum of the orthodox priesthood are sure to find a welcome with them, and the more degraded they are the better."

"The most numerous of all these sects, is one which is termed the *Besopertchine*, (*Without priests*.) They not only reject ordination as conferred by the orthodox bishop, but dispense altogether with the clergy as a distinct body. The sect is subdivided into several fractions, each known by the name of its founder, such as the *Philipperes*, the *Theodosians*, the *Abakounians*, &c., &c. They anticipate a general conversion of the reprobates—that is, all who are not of their sect, whether Christian or Infidel—by reason or by force; and believe that the time is at hand, when the errors of Nicon, the Luther of the Russo-Greek church, will be solemnly abjured by Russia; that a regenerated order of ecclesiastical superintendents will come from the East, when their own sect, the only true church of God, will reign triumphant wherever the name of Russia is heard."

"Instead of the popes of the orthodox church, they have a class of men whom they term *Stariki*, or *Elders*, and who are selected from a number of candidates. The ceremony of installation consists in a few words of prayer, and the *acolade*, in the presence of the congregation. The elders, who are distinguished by a particular costume, have no regular stipend, but subsist entirely on alms. In case of misconduct, they are not only deprived of their office, but expelled altogether from the community. The Philippons retain the rite of confession; but the avowal of their sins is made, not to a living man, but to an image, which acts by way of conductor to the pardon which is sent down from heaven. An elder, however, stands by as a witness of the confession and forgiveness; and while the long story of offences, moral or venial, is unfolded, his duty consists in crying out at regular intervals, "May your sins be forgiven!" The simple exclamation, in the presence of these witnesses, that a man takes a woman to wife, is the only ceremony required for marriage, nor is it indispensable that the elder should be present. The portion of the Bible translated by Saint Cyril is the only part of it they retain."

"They rigorously abstain from malt liquors; and though, on certain specified occasions, wine is permitted, yet the moderate draught must be administered from the hand of one of their own sect. In the matter of oaths, they are quite

as rigid as the Society of Friends. They are distinguished by no family name, but only by that received at their birth. Their differences are all settled before a tribunal composed of an elder and two or three of the sect, who must, however, be fathers of families; and from this decision there is seldom an appeal. Between husband and wife a complete community of goods exists, and the surviving partner inherits all.

"The Theodosians do not much differ from the Philippons. Their women, however, have a separate place of worship from the men, where the service is celebrated by ancient maidens, called *Christova Nevestu*, or the *Betrothed of Christ*. The Theodosians have a large hospital in the city of Moscow, with two magnificent churches. The former affords accommodation for more than a thousand patients. Communism has penetrated into all these sects. Among the subdivisions of the great sect of the *Starowertzi*, marriage is not regarded as a bond which lasts for life, or which can only be severed by divorce. A man and woman agree to live together for one or more years, as it may suit their convenience. They separate on the expiry of their contract, and become free to receive a similar offer from any one else, while the issue of such temporary marriages belongs to the public, without any special notice from the parents.

"The *Douchobertzi*, or *Wrestlers in Spirit*, are, like the *Malakani*, or *Drinkers of Milk*, divided into seven factions, and are remarkable for their hostility to the official church. Their doctrines consist of the leading points of the old heresies, and they constitute a theological system more developed, though not more uniform, than any of the previous sects."

"Different from the *Starowertzi*, who strictly adhere to traditional observances, they are incessantly making innovations in the fundamental doctrines of the orthodox church."

"The use of milk preparations during Lent, and on days of rigid abstinence, explains the name by which the *Malakani* are known to their adversaries, but the designation by which they describe themselves, is *Istinie Christiane*, or *True Christians*. They are of modern date, and first became known in the middle of the last century, when they appeared in the government of Tambon. They soon spread into neighbouring governments, and their most successful proselytism has been among the peasantry. Three large villages in the Taurida are entirely peopled by this sect. Like the Latin Church, they admit seven sacraments, but they receive them only in spirit."

"One of their leading doctrines is, that with them alone Jesus Christ will reign on the earth."

"The *Douchobertzi* are the *illuminati* of Russia, and the term applied to them by the common people is, *Yarmacon*, or Free Masons."

"The *Douchobertzi* admit that in the person of Christ the world has been saved; but the Christ whose death is recorded in Holy Writ, was not the real Redeemer. It was not He who made atonement for man, that belongs only to the *ideal* Christ. Forms of worship, and, of course, temples, are rejected by them."

"They are all equal in the sight of God, and they admit the supremacy of no creature on the earth. The more rigorous of the *Douchobertzi* carry their severity of morals to an extreme, and with them the most innocent and most necessary recreations are heinous crimes. But the majority pass to the other extreme; and strange stories are told of the orgies practised in secret, under the guise of devotional exercises. The *Douchobertzi*, like other fanatics, expect the triumph of their own sect over the world. Even now, the fulness of time is nigh at hand; and when the awful moment comes, they will rise in their accumulated and resistless force, and spread terror over the earth. Their chief will be the only potentate who shall reign in unbounded power, and all mankind will gather round the footsteps of his throne, bow their heads to the dust,

veil their eyes before the glory that flashes fiercely from his brow, and proclaim his boundless power, and his reign without end."

He corroborates all that has been heretofore stated regarding the established church itself.

And, 1st. *Of its government:*

"The Holy Synod of St. Petersburg is, it is true, composed of some of the highest dignitaries of the Russian Church, (taken from the monastic order:) but these are appointed by the secular authority; are presided over by a layman who represents the Czar, and whose *veto* can suspend, or even annul, the most solemn resolutions of the Synod, even when *unanimously* adopted. The person who occupied for years, and who, we believe, still occupies the important post of President of the Supreme Ecclesiastical Council, which regulates and decides on all matters concerning the discipline and administration of the Church of Russia, is a general of cavalry—General Protosun! The body thus controlled by a military chief, may be increased in numbers, or reduced, according to the pleasure of the Czar; but those who ordinarily constitute that Ecclesiastical Board, are the metropolitan of St. Petersburg, the archbishops, a bishop, the Emperor's confessor, an archimandrite, (one degree lower than a bishop,) the chaplain-general of the naval and military forces, and an arch-priest. But, whatever be the rank, the learning, or the piety of the Synod, one thing must be well understood by them—they must never dare to express an opinion, or give utterance to a thought, in opposition to the Czar."

2d. *Of the emoluments of its clergy:*

"The income of the senior metropolitan, the first dignitary of the orthodox church, including all sources of revenue, has never been estimated at more than from £600 to £700 per annum; that of the other metropolitans, at about £160; of an archbishop, £120; of a bishop, £80; of an archimandrite, the next in rank after a bishop, from £40 to £50. The wooden hut inhabited by a parish priest is not superior to that of the poorest of his parishioners, and the spot of land attached is cultivated by his own hands."

3d. *Of the character of the popes, or parish priests:*

"Intemperance is the general characteristic of the lower clergy of Russia. Intemperance easily leads to other vices. According to official reports laid before the Synod, there were, in the single year 1836, 208 ecclesiastics degraded for *infamous crimes*, and 1985 for crimes or offences less grave. In that year the clergy comprised 102,456 members: the number degraded and sentenced by the tribunals was therefore about two per cent. In 1839, the number of priests condemned by the tribunals was one out of twenty; and during the three years from 1836 to 1839 inclusive, the cases were 15,443, or one-sixth of the whole."

"Since the time of Peter the Great, the whole body of the Russian clergy, from the highest to the lowest, have lain grovelling in the dust at the feet of every tyrant with the title of Czar or Czarina; and no other corporation in the world, that we have any knowledge of, lay or clerical, equals it in hopeless servitude. Taught from their infancy to regard the Czar as the sole dispenser of good and evil, and firmly believing that every people on the earth trembles at his name, they scarcely make any distinction between him and the Deity; and in their public and private devotions, their adoration is divided, perhaps not equally, between God and the Emperor. Those names are mingled together in the first lessons they learn, and their awe of the mortal ruler is more intense than their love for the Creator. Their ideas are transmitted by the priests to their children; and as the ranks of the clerical body are filled up almost exclusively from the families of the popes, ignorance and slavishness become as traditional and as hereditary as the office for which they are indispensable."

In view of these facts, we may certainly conclude that Russia is not quite on the dead level as to mind and modes of thought that we have been led to imagine. The established church is found hardly to give it one impress and mould; but the ranks of dissent are formidable, both in numbers and energy, while the very restraints imposed upon the church cripples its energies. Revolution is not impossible even in Russia.

NOTICES OF BOOKS.

SCRIPTURE NATURAL HISTORY: Containing a description of Quadrupeds, Birds, Reptiles, Amphibials, Fishes, Insects, Molluscous Animals, Corals, Plants, Trees, Precious Stones, and Metals, mentioned in the Scriptures. Illustrated by numerous Engravings. Philadelphia: Presbyterian Board of Publication, 264 Chestnut street. 12mo.; pp. 252.

This is a long title page; but we know of no better way of recommending the book than the giving of it in full. A volume like this, convenient in size, up to the times in its scientific statements, and extensively illustrated, must be both an attractive and a useful work to one who wishes to get a full and accurate knowledge of such natural objects as the Bible refers to. Many passages of Scripture require some acquaintance with these objects, that we may feel their force, perceive their beauty, and even understand their meaning. This volume contains much of this sort of information in small bounds.

THE JUSTIFIED BELIEVER: His Security, Conflicts, and Triumph. By W. B. Mackenzie, M. A., Incumbent of St. James', Hollam. Philadelphia: Presbyterian Board of Publication. 18mo.; pp. 150.

This volume treats of the most important subjects—Justification by Faith, the Romish doctrine of Justification, Peace with God, Filial access to God, the Believer in Sorrow, Justification the Security of Holy Living, the Believer's continuance in the Faith, the Believer reviewing his Faith and Faithfulness. These are all topics full of interest, and are ably and judiciously discussed in this work. We have rarely met with a clearer exhibition of the doctrine of justification; and the other chapters are, in their own place, equally excellent.

THE FAITHFUL MOTHER'S REWARD: A Narrative of the Conversion and Happy Death of J. P. B., who died in the tenth year of his age. With an Introduction, by the Rev. Charles Hodge, D. D. Philadelphia: Presbyterian Board of Publication. 24mo.; pp. 369.

It is gratifying to find a second issue of this work so soon called for. It is a narrative of peculiarly touching, instructive, and quickening character. Parents and children alike may read it, with great profit. Such narratives, when truthfully prepared, as we are well assured this one is, are singularly adapted to prompt and animate Christian parents to diligence, constancy, and prayerfulness, in the training of their children for Christ and heaven. Another excellency of this little volume is, that it furnishes a lively example and proof of the value of catechetical instruction, according to the Shorter Catechism; for this and the Bible were the principal means employed by this mother, in the education of her son. We hope much from the wide circulation of the "Mother's Reward."

REMAINS OF THE REV. RICHARD CECIL, Late Minister of St. John's Chapel, Bedford Row, London. Philadelphia: Presbyterian Board of Publication, 24mo.; pp. 353.

Mr. Cecil was an evangelical minister of the Church of England. This little volume contains many of his best practical thoughts. He

appears in it as a man not only of piety, and ripe Christian experience, but as a man of great good sense and judgment. All kinds and classes will find in these "Remains," something that will be of use to them. From the diversified character of its contents, it will be found easy and pleasant reading. It is well to commune pretty often with so well furnished a mind as that of Cecil, not merely in its elaborate efforts, but in conversational outpourings. It is very much in this way that the reader of this book communes with its author.

THE STORY OF NINEVEH: Its Greatness and Ruins. Philadelphia: Presbyterian Board of Publication. 24mo.; pp. 54.

This is a work for children. Its topics are—The Founder of Nineveh, the Greatness of Nineveh, the Repentance of Nineveh, Nineveh under Sennacherib, Prophecies about Nineveh, the Ruins of Nineveh, Nineveh at the Judgment. In some of these chapters, the late discoveries of Mr. Layard, the distinguished explorer, are referred to. Some cuts are introduced as illustrations. It is another good child's book.

WHY WILL YE DIE? An Expostulation with Self-destroyers. By the Rev. Wm. J. M'Cord. Philadelphia: Presbyterian Board of Publication. 18mo.; pp. 83.

An earnest call to the inconsiderate and unbelieving. Alas! that there are so many of them.

ODD FELLOWSHIP Examined in the Light of Scripture and Reason. By Joseph T. Cooper, Pastor of the Second Associate Presbyterian Church, Philadelphia. With an Introduction, by Rev. J. B. Dales. Second Edition. *Published and for sale by William S. Young, 173 Race Street, Philadelphia.*

Better than we expected. A second edition of this excellent work has been called for, nearly as soon as it was fairly in the market. This edition is considerably enlarged by a judicious Introduction, by Dr. Dales, and by a seventh Lecture, in which is shown that "The Scriptures forbid God's people from entering into covenants of friendship and love with those who are his enemies."

We begin to hope that the discussion of the claims of Odd-Fellowship will soon be general and earnest. We would fain believe that it is through heedlessness and in ignorance that so many church members have any thing to do with this and kindred associations, and that Christian churches tolerate their members in it. Let this work be largely circulated. The times demand this of all who would rid society of a great evil, and the church of a great enemy to her piety and purity.

"THE CRUSADER." This is the title of a paper published in New York, by Casali, an Italian refugee. It is not only anti-popish, but evangelical. Gavazzi is a correspondent. There is room and need for such a paper.

"THE AMERICAN JUBILEE," is the title of a paper which the veteran Abolitionist, Wm. Goodell, proposes to publish in New York. Of course, it is an anti-slavery paper. We do not agree with the editor in his views of the United States Constitution, that it is not a pro-slavery instrument, or in the idea that it is possible to combat successfully the monster, slavery, under the Constitution; but we can safely say, that if Mr. Goodell ever succeeds in establishing his paper, he will be found, as heretofore, among the ablest opponents of the slave system. He goes for its utter extermination, every where.


ACKNOWLEDGMENTS.


Vol. VIII.—Chandlersville, O., Jane Caldwell; Elkhorn, Ill., Mr. Kelso, George Stevenson, John M'Affee, John M'Clurkin; Fayetteville, Pa., John Renfrew, (vii. and viii., \$2;) Greencastle, Pa., Wm. Brown, (v.—viii., \$4;) Linton, Ia., Thomas Stevenson, (vi.—viii., \$3;) Mercersburg, Pa., Mary A. Clarkson, (vii., viii., \$2;) New York, N. Y., James Watson, James R. Sharp, (iv. and v., \$2,) David Mearns; Philadelphia, Pa., Mary A. Glenn, John Creighton, (vii. and viii., \$2,) Geo. Orr, (v.—viii., \$4;) Rochester, N. Y., Wm. Robison; Rushsylvania, O., William Clark; Steubenville, O., Mrs. Hazlett; Sparta, Ill., Samuel Holliday, (vol. vii.); St. Louis, Mo., Wm. Ellis, (iv.—viii., \$5;) St. Andrews, N. Y., John F. Beattie, (v.—vii., \$3;) Sinking Spring, O., Jacob Wickersham, (ii. and iii., \$2;) Winnesboro, S. C., Chas. Cathcart, (v.—viii., \$4;)—each, \$1.


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* Money for books also received.


 Obituary of Sarah Brown in our next. Also, Exposition of 1 Tim. iv. 1. E. M. is due three dollars, after crediting the six to which he refers.


 We continue to send bills. To those—but a few—who have responded to our calls, we are obliged, and hope the rest will not be far behind.

 Mr. Rice has been assigned by Synod's Committee to the Illinois Presbytery.

 We would be obliged to any subscriber or postmaster who will mail to our address any of this year's August and September numbers.

 Those who have disposed of copies of "Willson on Civil Government," are earnestly requested to transmit the proceeds to our address as soon as convenient: the accounts have to be settled.

 The increase of our subscribers this year has entirely exhausted the earlier numbers: of course, we cannot furnish any more complete volumes—we can furnish from October, 1853.

 We continue to receive the "MOTHERS' MAGAZINE"—Mrs. Whittlesey's—and find it still full of essays, &c., calculated to be particularly useful to those for whom this periodical is specially designed.

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☞ We hope our friends, in view of the stirring times apparently at hand, will make some fresh efforts to extend the circulation of the *Covenanter*, particularly from August next, when we commence our tenth volume. We again solicit communications from the brethren.

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VOL. IX.

JUNE, 1854.

No. 11.

THE
COVENANTER,

DEVOTED TO THE PRINCIPLES OF

THE REFORMED PRESBYTERIAN CHURCH.

JAMES M. WILLSON,

Editor and Proprietor.

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

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

VOL. IX.

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COVENANTER.

 JUNE, 1854.

(For the Covenanter.)

AN EXEGETICAL DISCOURSE.

BY THE REV. SILAS M'KEEN, OF BRADFORD, VERMONT.

“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.” 1 Tim. iv. 1—3.

It will be our object to ascertain the true meaning and right application of this very remarkable prediction.

By “*the Spirit*,” the Holy Spirit, the revealer of divine truth, under whose inspiration the sacred Scriptures were written, is undoubtedly intended.

When it is said, “*the Spirit speaketh expressly*,” the meaning is that he has distinctly and plainly thus declared. The reference does not appear to be to any passage in the ancient prophets, but to some clear revelation to the apostle himself. The communication was either made orally, in these very words; or in some other manner not less explicit. In regard to the declaration itself there was not the least uncertainty.

By “*the latter times*,” it is certain that some period, then future, must be intended; but the precise date of that period is not revealed. The phrase is equivalent to the common expression, “*in days to come*.”

“*Some shall depart from the faith*.” That is, shall apostatize from the true faith and course of obedience inculcated in the gospel. The reference is not to the rebellion of the Jews against the Roman government, as some have supposed; or to any Pagan errors entertained by those who had never been favoured with the light of divine revelation; but an apostacy of those who have been thus favoured, and who have professed to believe the gospel, must be intended.

It is foretold that “*some*” would, in the manner specified, apostatize from the faith; without stating where the event would occur, or how many would be involved in the defection.

“*Giving heed to seducing spirits*.” The term *spirits*, like *souls*, is sometimes manifestly used for *persons*. Thus John says, “Believe

not every spirit, but try the spirits, whether they are of God; for many false prophets are gone out into the world." Here there can be no doubt but by the *spirits* he means the *teachers* who professed to act under the direction of the Holy Spirit. There was need to try such by the infallible criterion of the holy Scriptures, since many false prophets have gone forth, pretending to be divinely authorized and guided. So in the passage under consideration, by "*seducing spirits*," teachers who would deceive and lead astray their credulous and confiding followers, must be understood. And there would not be wanting some who would give heed to such teachers, and be deceived and led into apostacy by them.

This deception on the part of its subjects would be aggravated by the fact that they would not only give heed to false teachers, but to "*doctrines of devils*." This phrase in our language, like the original, may mean either doctrines inculcated by devils, or doctrines concerning them. Instances of both uses or meanings of this phraseology are common in the Scriptures. "The preaching of Jonas" means the preaching of which he was the author; but "the preaching of the cross," is that which refers to the cross of Christ, or his atoning sacrifice, as its principal theme. "Judges of evil thoughts," means judges having evil thoughts; "the righteous judgment of God" denotes the righteous judgment which he exercises; but "the gospel of the kingdom" means glad tidings *respecting* the kingdom of Christ; "the parable of the sower" is the parable *concerning* the sower; and "the good deed of the impotent man," as it is in the original, is rightly translated "the good deed done to the impotent man." He was the subject of that deed. And so in the passage before us, "*doctrines of devils*" may mean either doctrines proceeding from devils, or doctrines *respecting* them. The sense intended must be determined by the connexion. That the latter sense is the true one in this place, we may presently see sufficient reasons to believe. False and pernicious sentiments respecting devils are surely liable to be inculcated by religious errorists.

The term rendered "*devils*," is in the original *δαίμονιον*, *dæmons*, by which the Greeks understood beings of a middle nature between the Supreme Being and man. Some of these were considered friendly, and others as unfriendly to mortals, and were accordingly, at times, distinguished by some such appropriate epithets as *good demons* and *evil demons*. Dr. Campbell, in an able dissertation on the use of this word, both by the profane and sacred writers, justly remarks—"A great part of the heathen worship was confessedly paid to the ghosts of departed heroes, of conquerors and potentates, and of the inventors of arts, whom popular superstition, after disguising their history with fables and absurdities, had blindly deified; and to all such they themselves, as well as the Jews, assigned the name *δαίμονια*, *demons*." Again, he says—"Every being who is not the one true God, however much conceived to be above us, is, whether good or bad, hero or heroine, demigod or demigoddess, angel or departed spirit, saint or sinner, real or imaginary, in the class comprised under the name *demons*."

The use of the term in the New Testament, and particularly in the epistles addressed to the churches recently gathered in heathen lands,

is, in a great measure, conformed to the ordinary acceptation of it at that time. It is never in the original Scriptures used as synonymous with the distinctive epithet of the great enemy of God and man, which is ὁ διαβολος, *the devil*; but when used in a bad sense, as it frequently is, refers to evil spirits of an inferior order. That this is the ordinary use, there can be no doubt. The demons who tormented the bodies of men, or incited them to deeds of violence or iniquity, were all of this sort, and are occasionally designated by some such opprobrious epithet as *unclean*.

But that the term was sometimes used in a better acceptation, there can be no doubt. When Paul preached at Athens, "certain philosophers of the Epicureans and Stoics encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." Here our translators have rightly rendered the original term δαιμονια, *gods*, instead of devils. The Greek philosophers supposed that Paul set forth Jesus as some subordinate divinity or god; and the αναστασις, or resurrection, as a goddess, to be worshipped. These they called *strange* gods, as they were different from any which they had been accustomed to worship; but the mere epithet *demons* implied no disrespect, as all their objects of worship in the unseen world might with propriety be included under this name. "All the *gods* of the Gentiles," says Origen, "are *demons*."

When Paul, in another passage, says—"Ye cannot drink of the cup of the Lord and the cup of *devils*", or *demons*, as it might better have been rendered, his object manifestly is to show the utter inconsistency of heathenism with Christianity; if one would be a follower of Christ, and come to his sacramental table, he must not partake in any of the rites of heathenism, in honour of whatever deity they might be performed.

As those who had been converted among the Gentiles had been accustomed to regard many of the demons whom they worshipped as benevolent beings, who had in this life performed many great services for the several nations to which they belonged, it was natural that their early prejudices in their favour should linger in their minds even after their conversion, and that they should be strongly inclined, in some instances, to transfer their veneration from them to the spirits of departed saints, and to the holy angels, of whom so much is said in the divine oracles. It was natural, though not justifiable, that they should regard these good beings as in some degree proper objects of prayer and adoration, who might be moved to intercede for them in the court of heaven. But that a time would ever come when professed Christians would so depart from the faith, and outdo the heathens themselves, as to worship, or teach the propriety of worshipping διαβολοι, *devils*, beings whom they should themselves regard as in all respects malicious, false, and worthy only of abhorrence, the text does not imply, nor are we required to believe. The meaning undoubtedly is, that a time would come when the propriety and duty of worshipping *saints* and *angels* would be inculcated by false teachers, and when a portion of the church would be led into that fatal error.

"*Speaking lies in hypocrisy.*" The term here rendered speaking

lies, *ψευδολογων*, no where else occurs in the New Testament, but is of established meaning in classical authors. It is used either as a qualifying term, applied to persons speaking lies; or as a substantive, denoting *liars*. In this place the term is not to be construed with that translated devils, or as fixing on them the charge of hypocritically uttering falsehood; but is to be taken in the sense of *liars*, meaning here the false teachers who deceitfully inculcated the erroneous doctrines which the apostle specifies. Then the connexion will be this—"In the latter times some shall apostatize from the faith, giving heed to seducing spirits, and doctrines concerning the worship of angels and the spirits of departed saints, through the hypocritical pretences of liars;" that is, of lying teachers. These teachers would hypocritically make a show of good qualities which they did not possess; of believing what they knew to be false; and of working miracles which were mere tricks designed to deceive, and would thus draw many into their fatal snares. They are plainly called *liars*, on account of the gross fictions and frauds which they would contrive and practise for the purpose of giving credibility and currency to their pernicious sentiments.

"*Having their conscience seared with a hot iron.*" The allusion is to the use of a *burning iron*, by which the nerves in any part of the living body being destroyed, insensibility to pain in the part thus cauterized is the result, or an indelible brand or mark is left. Estius thinks this clause should be translated "who are burned in their conscience;" meaning that these impostors would bear in their consciences indelible marks of their atrocious crimes, as malefactors are sometimes made to bear on their bodies marks impressed with hot irons in token of their evil deeds.

But the idea of being *cauterized*, and so made *insensible* in respect to their consciences, is probably the true one. Though they would practise the grossest deception, and not hesitate to utter the basest falsehoods, in order to accomplish their objects, yet they would not be disturbed by any compunctions of conscience, but would flatter themselves that the end in view was a sufficient justification of the means.

It often occurs that the greatest deceivers and most atrocious villains feel little disquiet in regard to the iniquity or evil consequences of their practices, provided they may but prosper in them. They are, as it respects the compunctions of conscience, *seared* and past feeling. So would it be with these false teachers. They would be bold and hardened in their wickedness.

"*Forbidding to marry,*" is another characteristic of these false teachers and apostates. The term does not necessarily imply that they would discountenance marriage altogether; but it may, and probably does imply, that they would be distinguished for their opposition to it in various cases in which it would be justified by others, that they would forbid it to a part of their followers, and cast dishonour upon it as a state less holy than that of celibacy. They would oppose the free use of the institution, common among others, as a thing unworthy of their followers, and not to be tolerated. As much as this must be intended by "forbidding to marry."

Another mark of these apostates would be their "commanding to

abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth." In the original of this passage there is a remarkable ellipsis, as there is no term corresponding with *commanding*, which the general scope of the paragraph requires, and which the translators have justly inserted in our version. The leaders in this apostacy would be remarkable for requiring their followers, on frequent occasions, to practise abstinence from the use of meats, or kinds of food, which God had provided for the sustenance of man, and which are thankfully received by the faithful, who know the truth, and are free from all such superstitious scruples. On these frequent fastings the false teachers would lay great stress; and hold the use of even the most wholesome meats, when prohibited by them, to be decidedly sinful. And thus would they lord it over the consciences of their followers, and teach them to rely on forms and ceremonies, and the worship of saints and angels, rather than on Christ, in a way of holy obedience to him, for salvation.

Such is a brief description of the apostates from the faith, who would in the latter days appear. Their characters are strongly marked; and if the prediction has ever been fulfilled, the evidence must be correspondingly clear and convincing.

Let us then consider, in the next place, whether any such apostacy as that here described and predicted, has ever actually occurred.

Certainly the description is not applicable to any branch of the Protestant church, either now or at any past period of its history. No man can point out any such resemblance. Neither does the representation agree with any schism produced in the early ages of the church by means of the Judaizing teachers, who gave the apostles so much trouble. Indeed, we are not allowed to look there for the fulfilment of the prophecy, as this apostacy was to take place in the *latter days*. But with the well-known doctrines and practices of the corrupt CHURCH OF ROME, the prediction agrees perfectly; and that church, beyond a doubt, presents, in itself, the very defection from the faith which the Holy Spirit, by the apostle Paul, so expressly declared. Let us see.

The Roman Catholic Church, though impiously claiming to be the only true church of Christ on earth, has assuredly apostatized from the faith once delivered to the saints. Every mark of the apostacy here foretold by the apostle is indelibly impressed upon her brazen forehead.

At a period properly designated by the phrase in the *latter days*, through the seductive influence of false teachers, the departure of the Roman Catholic Church from the faith once delivered to the saints, occurred; and was marked, and still is, with *all the characteristics* of the great apostacy here predicted.

That church *gives heed to the doctrines of devils, or demons*, which we have seen means *doctrines respecting the worship of spiritual beings, real or imaginary, occupying a space between God and man*; and that the reference here must be more especially to *angels and the spirits of departed saints*. That the Roman Catholics do worship the Virgin Mary, the angels, and a great number of canonized saints, is a fact universally known and admitted. They set up the pictures

and images of these objects of their idolatry in their churches, and bow down in adoration before them. They do not consider any of the saints, except Mary, equal to God; but they address their petitions to them as mediators, or benevolent beings charged with the performance of various kind offices. "They have, at least," says Dr. Brownlee, "two St. Anthonies. He of Padua delivers his votaries from water; and he who is surnamed the Abbot, delivers from fire. St. Nicholas is invoked by persons wishing to get married. St. Domingo cures fevers. St. Appolonia takes care of the teeth, and must be invoked with prayer and incense by those who have the toothache. St. Lucia heals all diseases of the eyes. St. Petronilla cures the ague, and St. Blass all the diseases of the throat. St. Barbara is invoked as a refuge in war and in thunder storms. And St. Rogue shields the faithful against the plague. Every kingdom of Europe has its own presiding saint." New saints are from time to time added to the calendar, as satisfactory evidences are exhibited to the proper tribunal that the individuals in question have wrought miracles. And the worship of these *demons*, as the Greeks called all such, is inculcated by the priests, and by the Pope at their head, as a sacred duty, and most praiseworthy service. Surely, in this worship of saints and angels, one distinguishing characteristic of the great apostacy is manifest. And the members of that corrupt church are distinguished for giving *strict heed* to the seducing spirits, or false teachers, who inculcate these abominable sentiments and practices.

And the Pope, cardinals, councils, and various orders of ecclesiastics, who hypocritically profess to believe in the propriety of such worship, and practise all sorts of deception to keep the credulous people ignorant of the truth, are justly described as being *seared*, and past feeling, in respect to their *consciencences*. To no other class of men pretending to any belief in Christianity, is that description so entirely and strikingly appropriate.

That corrupt church is also distinguished by *forbidding to marry*. This false morality was early introduced by the Encratites and Marcionites; and afterwards advocated by the Manichæans, who utterly condemned marriage, and abstained from it as sinful. They existed in the third century. In the course of time the monks became zealous advocates for celibacy, and represented it as the highest degree of sanctity. It gained favour with the priests, and more especially the bishops of Rome, the great patrons of the worship of saints and angels, who gave it their highest approbation, and enjoined it on the clergy as indispensable in the exercise of their sacred functions.

The famous Council of Trent, which assembled in the year 1545, and continued about eighteen years, decreed—"Whosoever shall affirm that persons in holy orders, or regulars who have made a profession of chastity, may contract marriage—and that all persons may marry who feel that though they should make a vow of chastity they have not the gift thereof, let him be accursed."

And again—"Whosoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in a state of virginity or celibacy than to be married, let him be accursed."

In conformity to these views and decrees marriage was dishonoured;

and persons of both sexes, in great numbers, took upon themselves vows of perpetual abstinence from it. Monasteries for the men of this description, and nunneries for the females, became common, and were thronged with votaries. The clergy universally abstained from marriage as utterly inconsistent with their characters, and highly commended others who followed their example. The result was, such a state of extensive and abominable profligacy, and that under a pretence of uncommon holiness, as might reasonably be expected from a practice so unnatural, and directly contrary to the revealed will of God. The same views are still held by that church, the same dishonour is cast upon marriage, and the same evil consequences are manifest. Here, then, is another proof that the Roman Catholic Church is the apostacy predicted in the passage before us.

It was, moreover, foretold that the lying teachers who were to arise would command their followers to *abstain from meats* which God had created to be received with thanksgiving by them that believe and know the truth. And this, too, we see in the Roman Catholic Church exactly verified. Beside the strict rules which the lying teachers imposed on monks and nuns in regard to abstinence from meats, "they instituted particular times and days of fasting, to be observed by all Christians without exception; namely, the forty days of Lent, and two days every week, whereon to taste flesh is sin." To break any of their rules with respect to abstinence from meat, is held to be a great sin. "Your disciples," said Bishop Hall, "on their sick beds, are troubled by no sin so much as by this, that they did once eat meat on a Friday; no repentance can expiate that." The facts in regard to this point are so abundant and well known at this day, that I need not dwell on them. To no other church is this commanding to, abstain from meats so appropriate as to that of Rome. And in view of the proof before us, that every part of the prediction concerning the great apostacy which would occur in the latter times, agrees perfectly with the state of things in the Roman Catholic Church, as it now is, and for many centuries has been, there seems to be no room left for the least doubt that this is the very body of apostates who were intended.

Having taken this view of the prophecy in our text, with its remarkable fulfilment, we must be convinced that *Paul was indeed divinely inspired*. This he claimed, and here we have the proof. He asserted that the Spirit had expressly made known to him that such an apostacy as he described would occur, in times then to come. Some believed him, but it was impossible for him then to set before his fellow-men the actual accomplishment of the prediction as we now behold it. In due time the very apostacy which had long been foretold occurred, answering to the prediction in every particular; so that the prophecy becomes, as it were, a historical description of the facts in the case. We see the body of professed Christians, which, through the influence of false and deceitful teachers, has apostatized; we see the teachers with seared consciences, bold and hardened in their iniquity; we see their followers universally devoted to the worship of saints and angels, and yielding an abject submission to the various superstitions, decrees, and regulations of their superiors, in regard to abstinence from marriage, and from the use of meats which God has

created to be received with thanksgiving by them who believe and know the truth! By what means was the apostle able to look through the vista of coming centuries, and foretell so expressly that such an apostacy would occur—an apostacy so different from any which had then ever been witnessed, and so unmistakable in its prominent characteristics? It must be that he was moved, as he professed to be, by the Holy Ghost; that the Spirit had indeed declared these things unto him, and that all which he taught and enjoined comes to us with the sanction of Divine authority. In this view the very existence of such a body as the Roman Catholic Church, like the preservation of the Jews as a distinct people wherever scattered among the nations, or the crucifixion and resurrection of Christ, is to be regarded as a great proof, furnished in the course of Divine Providence, in confirmation of the Divine authenticity and authority of the holy Scriptures generally; all parts of which, like those of a well-constructed arch, must stand or fall together.

Again, it may be remarked that, since the prophecies respecting the rise and character of the Roman apostacy have been exactly fulfilled, we have the strongest reasons to expect that the many predictions respecting the *final destruction* of that corrupt body will be, in the same manner, completely verified.

The Scriptures give no intimation that this apostate church will ever be brought back to the true faith; that it will ever be reformed; but, on the contrary, declare in the plainest and most solemn manner, its destruction. In the book of Revelation we meet with such startling passages as these, evidently referring to that corrupt and persecuting power:—"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." This is that wicked power "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause," the Holy Ghost hath declared, "God shall send them strong delusion that they shall believe a lie; that they all might be damned, who believe not the truth, but had pleasure in unrighteousness."

These awful predictions in regard to the judgments of God upon that mother of abominations, have not yet been fulfilled; but will all, according to their true intent and meaning, be exactly accomplished at the time appointed.

This is a cruel, persecuting power, drunk with the blood of the saints; and which ought to be destroyed, not by counter persecutions, but by the judgments of offended heaven. She condemns and curses as heretics all who do not admit the justice of her pretensions, succumb to her mandates, and become incorporated with her. She not only

curses them, but claims the right and power to put them to death. This power the popes of Rome have from age to age terribly wielded. By a general council of this corrupt church in the thirteenth century it was enacted—"Let secular powers, if necessary, be compelled, by church censures, to endeavour, in all good faith, according to their power, to destroy all heretics, marked by the church," by which is meant all Protestants, "out of the lands of their jurisdiction." It then proceeds to enact that if princes refuse to cut off and destroy heretics, they shall be accursed, and their subjects absolved from their allegiance. The Council of Constance, in 1414, not only condemned and burned alive the holy martyrs Huss and Jerome, of Prague, but issued their terrible anathemas against the millions whom they styled heretics, through all Europe; and commanded all emperors, kings, and princes, dutifully to proceed, forthwith, in their extermination, by fire and sword. And this horrible decree was applauded and confirmed by the last council of this persecuting power, namely, that of Trent. Even in our own day Leo XII. has given encouragement to his subjects to exalt their holy mother church, and to aim at the extirpation of heresy, by promising the pardon of all sins, and plenary indulgence to those who do so.

This church has slaughtered, it has been computed, more than fifty millions of our fellow-men, because they would not, and in conscience could not, bow down and do her reverence! She is, in principle, precisely the same now as in the dark ages. Immutability has ever been her boast. The serpent, in this country, is caged, and seems comparatively mild and harmless; but nothing is wanting but liberty and power to render it as terrible as it ever has been in other countries in past ages. Every Romish bishop, in his oath of office, even at this day, takes upon himself this tremendous obligation; let American citizens hear it:—"I swear that heretics and schismatics, and rebels to our Lord the Pope, or his successors, I will to the extent of my power *persecute* and *beat down*. So help me God, and the holy gospels of God."*

Oh, what a sin and shame it is for Protestants to send their children to be educated under this baleful influence; for our young ladies to resort to their polluted nunneries; and for our young men to devote themselves to the ministry of this mother of abominations! What absurdity for our politicians to give their influence to support and honour this terrible power, as though on its increase the welfare of our country depended, when it is well known to have been in all ages and countries the sworn enemy of liberty, not only religious, but civil!

But the day of her visitation is surely coming. Let all the people of God, who may yet be found within her limits, come out, as the Reformers in the days of Luther did, and be for ever separated; that they partake not of her sins, nor receive of her plagues. Let the whole Protestant world join to pour the light of truth into her dismal dungeons, to give the Word of Life to her perishing people, and to beseech God to save as many of them as may be saved consistently with his purposes and glory. When a vessel, filled with passengers,

* See Pontif. Rom. De Consec. Elec. Episcop., p. 57.

is manifestly doomed to go down, so much the more urgent is the call to put forth faithful efforts to rescue some. Many of the members of that corrupt and perishing church may yet be saved, but for the body itself there is no hope. Her doom, in the Word of God, is most expressly and solemnly declared, and the things which are coming over her make haste. She hath glorified herself and lived deliciously, she is gory and drunk with the blood of the martyrs of Jesus. Upon her brazen forehead is inscribed, in characters of light—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;" "Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Then will be heard a great voice of much people in heaven, saying, "Alleluia; salvation, and glory, and honour, and power, unto the Lord our God, for true and righteous are his judgments."

REVIEW OF M. LAREN ON PSALMODY.

(Continued from page 302.)

It is a consideration of great weight, and one bearing directly on the subject, that it is not imposed as a duty on apostles or evangelists, or on the ordinary overseers and rulers of the church, to provide hymns for use in religious worship; and that no promise is given of aid by the Spirit to enable any one to compose them for this purpose. Had there been work of this kind to do, some one would doubtless have been directed to do it, with a promise of grace sufficient for the undertaking. The absence of such command and promise in the New Testament indicates that this necessary work was done already, and need not be done again; and done so well, that it neither requires nor admits of addition or amendment. This argument does not have respect to the proper use of songs of praise, but to the original composition of them, which is a matter distinct from their subsequent use. To this the Plea, with unconscious evasion, replies:—

"We have the promise of the Spirit to aid us in worshipping God, and we need it as much in praising as in praying. In both cases we are authorized to use the revelation of the Spirit, all of which is profitable for religious edification. There is a difference not noticed by our brethren in using this part of their argument, between the aid of the Spirit by plenary inspiration, and his ordinary enlightening and sanctifying influences. Inspiration is not claimed for hymns composed by men, yet the aid of the Spirit may be enjoyed in making and singing them." P. 49.

The Spirit is promised to aid us in every part and mode of worship which God hath prescribed; but not in will worship, nor in services which he does not require us to render. To affirm that we are authorized in singing praise to use the whole Bible, or all revealed truth, modified and transformed into verse as man's discretion or fancy may dictate, is to assume or take for granted the very thing which we deny, and which the Plea has failed to prove. It seems from the last part of the above extract, the author cannot himself avoid the distinction there is between *making* hymns and *singing* them—a distinction which shows that his reply, having respect to the Spirit's aid in sing-

ing, is not directed towards the argument he professes to meet, for that argument has sole respect to making hymns. The Spirit is promised to aid in singing the inspired Psalms acceptably; so, also, is his influence promised to aid us in reading the inspired Scriptures profitably: but it does not follow from this that we have liberty, or that we will receive aid, to add more books to the Bible, or more psalms to the Psalter. The difference there is between plenary inspiration and the ordinary influences of the Spirit, is not by any means left unnoticed by those who present the above argument against the claims of uninspired hymns. The Bible Psalms were given by inspiration, without which such psalms could not have been made. It will not be said that plenary inspiration, exercised in the composition of the Psalms and in their embodiment into one book, was unnecessary or superfluous. The Psalms, therefore, in the divine collection, are all the fruit of plenary inspiration; and there is no promise to authorize the church to look for more fruit of that kind, and no promise that the Spirit of Christ will endow any one with the ability necessary to produce them. Herein consists the main strength of this argument adduced to show that God has treasured up in the canonical Psalter all the songs of praise which he designed his church to have or use. They were given by inspiration, and there is no promise of further inspiration to give more. The reply offered in the Plea has in reality nothing to do with the argument. It fails, also, to make out that there is any promise of the ordinary influence of the Spirit to enable a person to compose hymns, or any command to do so. There is, indeed, a command to sing praise, with a promise of being aided in so doing. This, however, is a matter about which there is no dispute.

The reasons before summarily given to prove that psalm-singing is a distinct divine ordinance I have now vindicated, so far as they are impugned in the Plea. In respect to their proving this, the Plea has indeed avoided coming in contact with them, under the pretence that in that aspect of them they look to a point not controverted. The reasons, therefore, comprised in the main argument, may be pronounced sufficient and incontrovertible, so far as they prove that the Psalms should be sung. But it has been my special aim to evince that the main argument, curtailed as it is in the statement of it in the Plea, is but slightly touched, and not at all weakened, even in the form and direction there given to it in view of its being designed primarily and solely to prove that the Psalms alone should be sung, by the attempted refutation of it. The author of the Plea, after conveniently casting out of sight important parts of the argument, and putting the residue in a shape and position most to his own advantage, has utterly failed to show that there is any lack of point and force in the argument, even in favour of the exclusive use of the Psalms. No reason is given for singing in worship any thing else. I ask not the reader to take my word for this. Let him search and judge for himself, and he will come to the conclusion that it is a confirmed truth there is a divine appointment, not only for singing the inspired Psalms in God's worship, but for singing them exclusively.

There must have been full and express evidence in the Scriptures of such appointment in the considerate judgment of those who first

framed, and of those who for years afterwards maintained the standards under which the Presbyterian family was once united. The doctrine which Dr. M'Gill stigmatizes as "a novelty," and which the Plea affirms "has not hitherto been admitted in any Confession," is contained in the Westminster Confession, as follows:—"Singing of psalms, with grace in the heart, is part of the ordinary worship of God." Chap. xxi. In the Form of Church Government, also, it is laid down that—"The ordinances of a particular congregation are prayer, thanksgiving, and *singing of psalms*." Also in the Directory for the Worship of God:—"It is the duty of Christians to praise God publicly, by *singing of psalms* together in the congregation, and also privately in the family." "Every one that can read is to have a *psalm-book*." This is the doctrine still maintained by those churches which adhere to the old Psalms. Those Presbyterian standards do not expressly or impliedly admit into them the opposite doctrine contended for in the Plea, that it is the duty of Christians to sing in the worship of God psalm imitations, paraphrases, and hymns made by uninspired men.

The General Assembly Church in this country, instead of conforming its service in this department of worship to those venerable standards which it professes to honour, did, on adopting them, alter them, so that they might be made to give a sanction, though partial and equivocal, to a practice which those standards, in their original integrity and strictness, did not allow. The articles to which we refer, with the alterations made in them, are the following:—"The ordinances in a particular church are prayer, singing *praises*, reading," &c. (Form of Government, chap. vii.) The alteration here substitutes the general term "praises" for the specific term "psalms," and thereby makes vague or void what the original article, unmutilated, plainly expresses and decides. Again:—"It is the duty of Christians to praise God by singing psalms, *or hymns*." (Directory, chap. iv. *Of the Singing of Psalms*.) In this case the additional words, "or hymns," makes this part of the Directory ambiguous. Does the added word, hymns, signify the same that is meant by "psalms?"—or does it mean something else? If it mean what the Westminster divines meant by psalms, then the supplemental term is unnecessary. But if it mean something in addition to what they meant by the term "psalms," then this additional meaning is so much new matter thrust into the original Presbyterian standards, and thrust in where it cannot have place without thrusting old matter out. No one can mistake the design of these alterations. Those who made them would never have made them had they not been fully aware that the original articles are too definite and restrictive to furnish the shade of a covering for the use of any thing else than the Psalms in praising God.

Who, therefore, is justly liable to the charge of departing from the genuine standards of Presbyterianism, and of introducing innovation, and consequent disunion, into the Presbyterian family—those who in practice strictly adhere to the plain and only doctrine of its articles on psalmody, or those who have shown, by their deliberate and formal actings, that they have introduced, with a fixed purpose to perpetuate it in their worship of God, a practice with which those standards cannot be brought into any degree of harmony, without being first essentially

altered in their terms and meaning? The godly and able men who framed and first adopted those standards solemnly affirm—"Our care hath been to hold forth such things as are of divine institution in every ordinance." Singing of psalms they pronounce to be a divine ordinance, and an ordinary part of worship. What they deemed to be of divine institution in this ordinance they held forth in teaching that it is the duty of Christians to praise God by singing psalms in public and private worship. Had they judged it to be consonant to Scripture, and of divine institution, to sing human hymns, in their faithfulness they would have said so.

I know that the negative argument stands ready to present its usual and pliant plea, that these articles in the old formulas "do not exclude or prohibit other songs of praise. My eyes look in vain for the exclusive clause." The old fathers in the General Assembly, who laid the foundation of the superstructure which the Plea lauds and defends, had too much sagacity to trust the vindication of their practice and consistency to such spurious special pleading. They therefore set themselves to the work of defacing the old formulas by alterations, so as to accommodate them to the change of practice made by the introduction of Watts' imitations and hymns. Had the secret force of the great negative argument been known in those days, the discovery would have done away with the necessity of those alterations, and saved a good deal of small work. There would have been no need, in revising the ancient Directory, to erase psalm before "books," to make it read, "The whole congregation should be furnished with books." Before going into the hollow interior of this argument, I will take the liberty of advising the author to test the strength and propriety of it, and to give it a fair trial, on the following statement in the *Book of Government* in the church of which he is a minister—"The ordinances of a particular church are reading, expounding, and preaching the Word of God," &c. His eyes will look in vain for the exclusive clause. But is he, therefore, at liberty to take with him into the pulpit, for use there, the word of man, the Mormon fiction, the Alcoran, or Apocrypha, in addition to the Bible, simply because the above article does not expressly exclude or prohibit *other* books? Again: "The ordinary and perpetual officers in the church are pastors, ruling elders, and deacons." There is no exclusive or prohibitory clause here. What then? Are there *other* ordinary and perpetual officers in the church, not in the place of, but besides these? There would be no sense in an affirmative answer to this question; yet this is precisely the nature of the argument which undertakes, by mere bold negation, to set at naught all proof, and to refute all argument, derived from the divine appointment of the Psalms for use in religious worship, that they only and exclusively should be used for that purpose. The argument is thus presented:—

"The Presbyterian admits all the *facts* included in the main argument for the exclusive use of the one hundred and fifty Psalms; he admits that they were given to be sung by the people of God; that they were collected into a book by themselves for the use of the church; and he might even admit that they were designed to be sung to the end of the world, and yet consistently use hymns and paraphrases, just as he does, in connexion with them; for his opponent

has done nothing towards proving that the Psalms *alone* are to be sung. This is his conclusion, I know; but between his premises, admitted by the friend of hymns, and this conclusion, there is a very wide chasm, that it requires great logical athleticness to leap over." P. 33.

Here you again have the deflatory negative argument for the defence of hymns and paraphrases, in all its characteristic versatility, bravado, and weakness. I will reply to it in a few general remarks.

1. This negative argument does not invalidate the ordinance of psalm-singing. Those who conform to and abide in that ordinance have proof satisfactory to them, and collected from Scripture, that it is of divine appointment. They do not take this for granted. They do not sing psalms in worship without being able to give a better reason for it than fashion, example, expediency, or tradition. They certainly do not continue to use them merely because an opponent has not proved that they should not sing them. They have divine authority for singing psalms, and therefore they sing them. They thus occupy ground which the negative argument cannot disturb; but which it professes to approve, although it covertly aims to undermine it.

2. The great fault which the negative argument in favour of hymns finds with the positive argument in favour of psalms is, that the latter is partial, one-sided, and exclusive, in proving too much for the Psalms, and nothing for hymns. I do not see how we can help this. We do not make the proof. We only find it where it grows, hanging in clusters, on the vine of Revelation. We cannot press out of it more than is in it. It proves all it was made to prove, and that is enough. If any one think that he can increase the proof for hymns, and diminish that for Psalms, he can try it. Who hinders? The oracles of God are free and open to him. It also plainly devolves on those who sing hymns and paraphrases to show, if they can, from Scripture, that they ought to do so. If they find no authority for it in God's Word, they should own it and alter their ways. When they are unable to prove that uninspired hymns and paraphrases should be sung, they behave themselves unseemly under these circumstances to persist in using them, under the poor subterfuge that an opponent has not yet proved to their satisfaction that they should not be sung. They demand of us as the fixed and ultimate condition of their repentance, not only that we prove a negative, but prove a direct negative in the very matter concerning which they themselves have tried and openly failed to prove a positive. It is strange to meet this demand in a work that pretends to possess superior logical fairness and accuracy.

3. There is nothing in the ordinance that designates the psalms for use in divine worship, from which it can by just and necessary consequence be deduced that any thing else, at man's discretion, may be sung. It would be subversive of the nature of a divine ordinance, or of any ordinance, to provide for its own infraction and neglect. A command to do an act virtually forbids its omission, and also the doing of any thing else or different, under the circumstances, in the relation, and for the end contemplated in the command. What God commands is always our duty.

4. The appointment of God, which imposes on all Christians the

duty of praising him by singing psalms together publicly in the congregation, and privately in the family, does not leave the question of restriction undetermined; for all our moral obligations, and all acceptable worship, are not only founded on, but limited by the revealed will and express authority of God. When a command is enjoined, or an ordinance is appointed, it is our duty to conform to it. We have no more liberty to go beyond its limits than we have to stop short of them. "Ye shall not add to the word that I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you," Deut. iv. 2. "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it," xii. 32. There being a divine appointment to sing the Psalms, and no joint or similar appointment to sing any thing else, it follows of necessity that the existing appointment creates an obligation to sing them only and exclusively. I cannot, then, under these circumstances, sing in worship other songs in addition to or beside the Psalms, without adding to a command of God. How can I do this at the urgent solicitation of the Plea, without falling into the sin of the disobedient prophet, and into a state of mind unprepared to hear without a tingling emphasis in the conscience, "Who hath required this at your hand?"

If the long demanded Scripture warrant could be produced for singing other songs, then such other songs, whatever they might be, would occupy a place of equality with the Psalms; and different as the former might be in nature and kind from the latter, there would be no difference between them as to authority and use in offering praise. In this case there would be no more propriety in saying that the other songs were to be sung in addition to the Psalms, than in saying that the Psalms were to be sung in addition to them, neither would there be any ground for saying that either was sung in the room of the other.

5. In view of there being a divine ordinance to sing the Psalms, and only a human ordinance to sing paraphrases, hymns, and psalm imitations, in every case in which the latter are sung in divine worship there is a *substitution of them* in the room of the Psalms. This is a grievous corruption of the worship of God not to be thought of or spoken of with levity; for there is in it a twofold wrong against God, as it not only takes away from his command, but also adds to it. It takes away and lays aside what he requires, and substitutes in its room what he does not require. We certainly have no more right to dispense with or suspend a divine command, by omitting what it enjoins, or by doing in its stead something else, than we have to be independent of God's law at our own option and convenience. The command to the Hebrews to take a lamb from the sheep or goats for the Passover, without any appended express prohibition, strictly prohibited them from taking for that sacrifice a bullock or dove, or any other beast or fowl. So when we are enjoined to sing the Psalms in worship, we violate that command whenever we in act substitute any thing else in their room; for, since this command is positive and express as to the Psalms, it is necessarily restrictive to them.

6. Were we able to produce from the sacred Scriptures a hundred passages which commanded us, in the plainest terms, to sing in praise

the psalms of the inspired Psalter, even that accumulated positive testimony would not stop the mouth of this negative argument. In its vaunting, and from its deep emptiness, it would still be able to vociferate, as loudly as ever, its familiar war-cry, bold in sound, but cowardly and skulking in spirit, all those commands simply prove that the Psalms of David should be sung. Who doubts or controverts that? You have yet done nothing towards proving that the Psalms *alone* are to be sung.

[To be continued.]

CHRISTIAN STEADINESS.

A Christian's steps are not only safe, but steady. "He that believeth shall not make haste." When danger approaches, he shall not be thrown into confusion from his alarm, so as to be ready to say, "Whither shall I run?" but, finding himself on safe ground, he shall be quiet. Being built on the sure foundation, and established in Christ, he shall not make haste in his expectations. He shall not make haste with respect to the promises, as though they were long in their accomplishment, knowing that "all the promises of God are yea, and, in Christ, amen!" In affliction, he shall not make haste in running to broken cisterns, as Asa did, when "in his disease, he sought not to the Lord, but to the physicians." He shall not be alarmed, or driven about, as one who has not a stronghold to enter; but shall say, "None of these things move me! neither count I my life dear unto myself, so that I might finish my course with joy!" With respect to his character, the Christian shall not make haste. If a cloud come over his reputation, and men will suspect his integrity without grounds, he will commit himself to God, and wait his opportunity, and not make rash haste to justify and clear his character.—(*Richard Cecil.*)

THE TRUE CHRISTIAN.

The great care of the man who is content with the form of godliness without the power, is, that everything should be right without; while the true Christian is most careful that everything should be right within. It would be nothing to him to be applauded by the whole world, if he had not the approbation of God and his own conscience. Real religion is, therefore, a living principle. Any one may make a show, and be called a Christian, and unite himself to a sect, and be admired; but, for a man to enter into the sanctuary—to hold secret communion with God—to retire into his closet, and transact all his affairs with an unseen Saviour—to walk with God like Enoch, and yet to smite on his breast with the publican, having no confidence in the flesh, and triumphing only in Christ Jesus,—these are the life and acts of a new creature!—*Ibid.*

CHRISTIAN VIGILANCE REDOUBLED.

There are critical circumstances, under which a man who is in general on his guard, is called to redouble his Christian vigilance. If he is about to encounter imminent danger, for instance, he will take care to secure himself by every possible means. A house may be well

guarded and secured, but, if there is any fear and expectation of thieves, every place will be doubly barred and watched. Good care may be taken, in the general habits of a family, to guard against fire; but if it be known that a spark has fallen among any combustibles, every possible search is made to discover it and to prevent its ravages. Thus should every servant of Christ redouble his guard in critical circumstances. He should remember that, while awful providences seem to be threatening us, and while we are surrounded with dangers on every side, and while the enemy of our souls is going about "as a roaring lion, seeking whom he may devour," it ill becomes us to trifle. Let us stir up ourselves, and attend to our Master's admonition; "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord."—*Ibid.*

CHRIST IN THIS LIFE.

Few Christians, if any, sufficiently honour Christ, as governing their concerns. They do not say, "Now, while I am praying on earth, my Saviour is working for me in heaven. He is saying to one, 'Do this!'—and to another, 'Do that!'—and all for my good!" While Jeremiah was, doubtless, crying to God out of the dungeon, Ebed-melech was interceding for him with the king, and they were preparing the means of his deliverance. See Jer. xxxviii.—(*Ibid.*)

PRIDE.

We hear much of a decent pride, a becoming pride, a noble pride, a laudable pride! Can that be decent, of which we ought to be ashamed? Can that be becoming, of which God has set forth the deformity? Can that be noble, which God resists, and is determined to debase? Can that be laudable which God calls abominable?—*ib.*

MINISTERIAL SUPPORT.

In speaking of the remedy to increase ministerial influence, and procure ministerial support, I would suggest the propriety and importance of the minister confining his labours to his own immediate work. The ministry is a work sufficiently onerous and varied, to occupy the time, exercise the talents, and exhaust the strength of the greatest man. It was not reason in the days of the apostles that the ministry should leave the word of God and serve tables, and it is neither reasonable nor right now. The Redeemer has appointed others to attend to temporalities in the church. If a feeble congregation require aid to erect a meeting house or procure a parsonage, business men and not the minister should be commissioned to solicit funds. And here it might be well to suggest the propriety of a committee on church extension, appointed by Synod, to whom all applications for aid should be made, and by whom the liberality of the church might be judiciously distributed. I feel assured if such committee be appointed, many members in our city congregations will pay liberally, year by year, as a commutation of all demands now made upon them. I urge this the rather as I find the number in any

congregation very few who subscribe to the general interests of the church. They who give to one cause usually give to another. To such, a committee would be of great relief: they would be freed from many applications, and from the necessity of judging of the merits of every claim. They would have more confidence, too, that more good would be accomplished by the same means. Ministers, in many instances, would be released from an onerous and unpleasant employment, and congregations restrained from rashly forming contracts for church buildings till the committee had been consulted. As the case now stands, every neighbourhood decides upon the merits of its own claim, and it is really difficult for the stranger to decide where his donation is most required, or where it will be productive of most good to the cause.

All this may be done, yet, in the mind of the majority of the members of the church, the grand evil will not be removed. They say to the ministry, and to the courts of the Lord's house, and they say with great force and propriety, "if you wish to remedy the evil of which you speak, send us men educated for ministerial work, 'apt to teach,' and worthy of our respect, confidence and support." The demand is reasonable, and it should receive earnest, prayerful and prompt attention. The education of young men for the ministry is the present and acknowledged duty of the church. If we wish to transmit the truth and testimony to our children—to enlarge the borders of the covenanted church, or even to preserve our organization—a theological seminary must be provided. In this Institution the grand object should be to furnish preachers and pastors to the church, workmen not needing to be ashamed. *Defective professional training* is a great hinderance to ministerial usefulness. And here, I think, the children of this world are wiser in their generation than the children of light. If a young man select the legal profession, he enters a lawyer's office; and while he carefully analyzes the text book, he copies papers, prepares briefs, is often in court, and his whole course is a practical training for his profession. So of a medical student, he enters the office of a practising physician, and begins by compounding medicine, extracting teeth, dressing wounds, and assisting in almost all surgical operations. He attends medical lectures to obtain the theory, but his practical training is the grand object in his preparation for his profession. Ministerial training is different. The theological student enters a public institution, is supplied with books, and duly examined on his knowledge of their contents. Year after year he studies books, shut in from the great world in which he is expected to occupy an exalted position, and perform very important duties. Mental discipline is with him the grand object, while professional and physical training are sadly overlooked. He is expected to preach, yet he is not trained to public speaking, and his voice is rarely heard in any assembly. He hopes to be a pastor, yet he is seldom found visiting the sick, learning, by experience, to speak a word in season to the weary, and sympathize with the afflicted of the people of God. You do not find him accompanying a pastor in his parochial visitations, or attending diets of catechising and meetings of session, to become acquainted with the practical details of a pastor's duties. He is expected to rule in the church, and to be well acquainted with all the forms, and ordinances, and laws; yet, atten-

dance upon the superior courts is not made an essential part of his education. His physical training is still more neglected, so that when licensed to preach the gospel, in many instances the candidate has less knowledge of the world, less physical strength, less skill to make his mental acquirements tell upon society, with little more knowledge of the government and order of the church, and of the practical duties of the pastoral office than when he commenced his course of preparation. The pale face, bleached without the light of the sun, which rises in the pulpit with the young preacher; the hollow cough which reaches our ear, and the dyspeptic sigh which ever and anon appeals to the sympathy of the hearer, are sad results of years of patient toil and study on the part of the student, and a sad comment on the present system of training for the ministry. Surely the system which produces such results must be defective.

Instead of making the training more practical and professional, however, it is the opinion of many members of the church, members pious and devoted, who desire to be found faithful in their day, that the whole preparation for the ministry should be more theoretical and secluded. It is not sufficient to shut the student up with his book and teacher as above described, the institution itself must be placed far from the abodes of men. "If," say they, "we are to educate a ministry to maintain the truth and the testimony—to influence society powerfully—to occupy commanding positions among men—to be well skilled in the tactics of the enemy, ready to stand in the fore front of the hottest battle—and, if need be, speak the word to kings, and not be ashamed—we must place the theological seminary in some rural district, in a remote part of the country, where the student will be far removed from the influences of city life, and kept in blissful ignorance of that wickedness he must soon try to remove. This, in the judgment of many, is the only security for a pious, devoted, efficient and powerful ministry." We think they are mistaken—that they have arrived at this conclusion without sufficient examination and reflection. In all the arrangements of Jesus there is a wise adaptation of the means to the end; and this is seen especially in qualifying men for important stations in life. Moses, the lawgiver and leader of the people, is educated in the court of Pharaoh, and learned in all the wisdom of the Egyptians. Paul, who is to dispute with the Athenian philosophers, and plead the cause of Jesus before the Emperor, is brought up at the feet of Gamaliel. And the history of the Reformed Church shows that the men who were instrumental in promoting a reformation—the men whose praise is in all the churches—were educated neither in the hermit's cell nor the secluded hamlet, but in the University of the metropolis of their respective countries. Their social intercourse, as well as their literature, qualified them to associate with the nobles of the land, and prepared them to discharge the arduous duties, and fill the responsible stations to which they were afterwards called. In this practical age mere book knowledge is not sufficient for the ministry; they must war with the giant evils of the times, and live, and labour, and suffer in society. To do this efficiently, a knowledge of men and public movements, and the conventional laws which govern social intercourse is necessary, and this knowledge can be acquired only by observation and experience.

Notwithstanding of all this, there exists in the minds of many godly and excellent members of the church an objection against a city location for the seminary. They are afraid the influence of the city will so corrupt the students that they will be lost to the church. This objection does not appear to be well founded. It is hardly reasonable to suppose that a student, whose mind has been strengthened by his academic course—who is before the church as a candidate for the ministry—whose employment is to study the Bible and the grand doctrines of the system of grace—who, in addition to stated ordinances and the usual opportunities of Christian social intercourse, enjoys the distinguished privilege of several hours' instruction daily from one or more of the best men in the church—will, with these advantages, become immoral, be lost to himself and to the cause of Jesus, because he has a temporary residence in a city. S.

(To be continued.)

THE FREE PRESBYTERIAN CHURCH.

The Synod of this church has thus stated its doctrines regarding civil government, in a letter addressed to the Synod of the same name in Canada:—

“We also hold that civil government is an ordinance of God, to be administered by the hand of Christ as Mediator. Upon that Rock we find the right of the Nations of the earth to exercise civil power. Hence, we urge that any government which refuses to be bound by God's will, as its highest law, is an infidelity, or which refuses a constitutional recognition of Christ's dominion, is a usurpation. We also hold that all the legislation of such governments, wherein it opposes the revealed will of God, is totally void of all obligation, of a voluntary nature, upon Christians. We also hold it to be a wicked and dangerous mockery of God, to pretend to supplicate Him for rulers over men, those who fear Him and hate covetousness, and thereupon consequently to proceed, with a full knowledge of the character of our candidates, to vote for the immoral, the drunkard, the duellist, the infidel, the sabbath breaker, or the slaveholder.”

These are sound doctrines, scriptural, and just such as the times require. They are the doctrines that we have long taught. We are glad to see this growing and intelligent denomination coming up to our help. But we are compelled to ask, How do the Free Presbyterians justify themselves, in view of these principles, in continuing to act as citizens in recognising and supporting the government of the United States? It refuses to be “bound by God's will.” Is it not “an infidelity?” It “refuses a constitutional recognition of Christ's dominion.” Is it not “a usurpation?” Is it right, after all, to give an active support to “infidelity and usurpation?”

THE NEW LIGHT BODY.

The “Banner of the Covenant” says:

“Our position as a church is now well defined, and, we doubt not, distinctly understood.”

We had thought it was very ill defined. Will the Banner let us know precisely where it stands on the subject of psalmody, on secret societies, and on those other matters which some of the fathers of their church, according to Mr. Campbell's letter to the Repository,

regarded as "trifling distinctions" between them and other denominations, and which were to be disregarded in heathen lands? More than we would be enlightened by such information, for while there is good authority for the statement that "leading ministers" would not object to a selection of hymns to be bound up with the psalm book, and their Synod itself played fast and loose last year on secret societies, the "position" of this body needs some more fixing. We expect to get an answer in the course of a few years, when this body will find itself merged in a large and influential one with which it has become of late very intimate.

THE CONSTITUTION—THE FUGITIVE CLAUSE.

Gerrit Smith, in a late speech, put forth an elaborate argument to free the constitution of the United States from the charge of being for slavery. He takes up the fugitive clause, and, after a minute argument, which we do not propose to review—it is but a repetition of statements hundreds of times refuted—he proceeds to say:

"This clause, when its insertion was first moved, contained the word "slave." But, with that word in it, it met with such strenuous opposition as to compel the immediate withdrawal of the motion. The next day, however, it was offered again, but with the word "slave" struck out. In this amended and harmless form it was adopted immediately, without debate, and unanimously."

Mr. S. adduces this fact as proving that the clause as it now stands does not include slaves. The true conclusion is just the reverse. How can we believe that a clause which was proposed *for the very purpose* of reclaiming fugitive *slaves*, could pass unanimously and without debate if its entire purpose had been changed? Might not the blind even see that the term "service" was adopted as a less odious term, but equally suitable inasmuch as it comprehends the "service" of those in "servitude," or slavery? Mr. Smith also argues from the word "owe," arguing that a slave can owe nothing. What miserable sophistry! The truth is, while slave-laws *try* to reduce *men to things*, it is impossible to do so even in the language of laws. There is still a conviction of the slave's manhood, and this comes out in the terms of the law or the constitutional provision. We still hope that this eminent orator and philanthropist will work clear of all these entanglements, and come to take his stand outside of the constitution with God and the slave.

PRESBYTERY OF THE LAKES.

Miami, April 12th, 1854.

Presbytery of the Lakes met pursuant to adjournment, and was constituted with prayer by the moderator.

The clerk being absent, the clerk pro tem. of last meeting officiated. All the ministerial members present, except James Neill and J. K. Milligan. Elders—M. Wilkin, 1st Cong., Miami; W. M'Gee, Macedon; A. Bavard, Cin.; W. B. Finney, Eden and Irville; J. M'Daniel, Utica; James Mitchell, Xenia; D. Boyd, 2d, Miami; Thos. Hemphill, Southfield. W. F. George was continued Moderator; and J. C. Boyd,

Clerk. The congregation of Rushsylvania was reported as regularly organized, and Thos. Hutcheson certified as their representative in Presbytery.

Minutes of last meeting read, amended, and approved.

Paper No. 1. Petition from Eden and Irvile for supplies and moderation of a call received, prayer of the petitioners granted, and referred to Committee on Supplies. Rev. J. B. Johnston and R. Hutcheson—and M. Wilkin, elder, are that committee.

No. 2. Call from Rushsylvania returned for completion.

No. 3. Petition from Xenia for moderation of a call received and granted.

No. 4. Petition from Xenia for supplies received, and referred to Committee on Supplies.

No. 5. Petition from Cincinnati for supplies received, and referred to same committee.

No. 6. Petition from Utica for supplies received, and referred to same committee.

No. 7. Report of Rev. J. Neill received; reasons of non-fulfilment of part of his appointment sustained. The part of report referring to supplies referred to Committee of Supplies; the remainder to Auditing Committee. Rev. A. Macfarland and J. French—and R. M'Gee, elder, are that committee.

No. 8. Petition from Morpeth, Canada West, for supplies, received, and referred to Committee on Supplies.

Rev. J. S. T. Milligan was reported as regularly ordained since last meeting, and his name entered upon the roll.

Hearing students of theology was made the order of the day for 2 o'clock, P. M.

No. 9. Petition from Southfield received, and laid on the table.

No. 10. Remonstrance from Bloomfield received, and laid on the table.

No. 11. Petition from Detroit received, and laid on the table.

Recess till 2 o'clock, P. M.

After recess, court came to order. Order of the day, hearing students of theology. P. H. Wylie delivered an exercise and additions, Rom. viii. 18—23; and a popular sermon, Hos. xi. 8: D. J. Shaw, a lecture, Rom. x. 1—10, as trials for licensure, which were unanimously sustained.

Hearing specimens of improvement from theological students, was made the order of the day for 6½ o'clock, P. M.

Paper No. 2. Call from Rushsylvania, returned by committee, was taken up and sustained as a regular gospel call. Against this decision W. F. George dissented; reasons to be given in.

Court had a recess till 6½ o'clock, P. M.

After recess, court came to order. R. Hutcheson, J. Dodds, and J. C. Boyd, were appointed a committee to examine the candidates for licensure on the original Scriptures. W. F. George and J. K. Milligan were, on motion, added to the committee. The remaining examination of candidates for licensure was made the order of the day for 9 o'clock to-morrow morning.

Order of the day, hearing students of theology. J. H. Johnston

delivered a sermon, 2 Tim. iii. 17; J. M. Johnston, Is. lix. 19; R. Shields, Eph. i. 22: all of which were sustained as good specimens of improvement. Hearing students of theology was made the order of the day for to-morrow, 2 o'clock, P. M. Adjourned with prayer, to meet same place to-morrow morning, 9 o'clock.

Same place—April 13th, 9 o'clock, A. M.

Court met, and was constituted with prayer. All the members present except Rev. J. Neill. Minutes read and corrected.

No. 12. Petition from the officers of Brush Creek Congregation received, and laid on the table.

No. 13.—Call from second congregation of Miami was received, and sustained as a regular gospel call; and the clerk was ordered to transfer it to Rochester Presbytery for presentation. A committee was appointed, in case of the acceptance of the call, to assign pieces of trial to the candidate, and make all necessary regulations for his ordination at next meeting of Presbytery. Rev. J. H. T. Milligan, J. Dodd, and Thomas Hutcheson, elder, are that committee.

Order of the day was attended to. Preston H. Wylie and David J. Shaw, candidates for licensure, were examined on systematic and pastoral theology, church government and discipline, church history, practical and experimental religion. Their examination was sustained.

Report of J. French on fulfilment of appointments received and approved in part; reason assigned for non-fulfilment of appointment, satisfactory.

J. Dodds reported fulfilled. R. Hutcheson reported fulfilled. W. F. George reported fulfilled in part, satisfactory. J. C. Boyd reported fulfilled; report referred to Auditing Committee. A. M'Farland reported fulfilled. J. R. W. Sloane reported fulfilled. B. M'ulloch reported, report sustained, and part referred to Committee on Supplies, the remainder to auditing committee.

No. 12 was taken up and referred to a special committee. J. Dodds, A. M'Farland, D. Boyd are that committee. W. F. George and J. S. T. Milligan were added to the committee.

No. 2.—Call from Rushsylvania was taken up.

Court had a recess till 2 o'clock P. M.

After recess court came to order.

Order of the day, hearing students. M. Wilkin delivered a discourse from Mat. xvi. 15; James Thompson one from 1 John v. 20; both of which were sustained as specimens of improvement.

Call from Rushsylvania was presented to the candidate J. R. W. Sloane, and by him accepted. The committee appointed with regard to the former call, are directed to assign pieces of trial, and arrange for his ordination at next meeting.

Auditing Committee reported; report accepted and adopted, and is as follows:

The Auditing Committee would respectfully report, that they have examined the papers referred to them, and find that there is due to J. Neill for missionary labours the sum of \$77; J. C. Boyd, \$43; B. M'ulloch, \$14; J. French, \$22. All which is respectfully submitted. A. M'Farland, Chairman.

Committee of Supplies reported; report received and laid on the table. Nos. 9 and 10 were left on the table till next meeting of Presbytery. Committee appointed to hear students of theology reported; report accepted and approved, and is as follows:

Your committee appointed to hear students of theology respectfully report—that on the 18th of January, 1854, the committee met, members all present. Mr. D. J. Shaw delivered a sermon from Romans xiii. 2, and a Latin exegesis, *An fuerit resurrectio!* Mr. P. H. Wylie a lecture from Is. lv. 1, 4, an historical essay—history of the Waldenses—and an exegesis, *quæ sint nota Antichristi!* which were sustained as trials for licensure. Also specimens of improvement from R. Shields, a sermon from Rev. ii. 27. H. George, Gen. xix. 17. J. M. Johnston, 1 Cor. iv. 20. M. Wilkin, Ps. cxxvii. 1. All of which were unanimously sustained. J. K. Milligan, Chairman.

Committee on paper No. 12 reported, report accepted and adopted, and a committee appointed to attend to the object of the petition. Rev. R. Hutcheson, A. M'Farland, and Stephen Baylis, elder, are that committee.

Whereas, this Presbytery has been informed of irregularity in the conduct of the ruling elders of Cedar Lake congregation; therefore, Resolved, That J. French, J. S. T. Milligan, and whatever elder or elders they can obtain, be appointed a session to adjudicate this matter.

Committee to examine students of theology on original languages, reported. Report accepted and adopted.

The usual queries were then put to the candidates, David J. Shaw and Preston H. Wylie, and being answered in the affirmative, they were, in the name of the Lord Jesus Christ, licensed to preach the everlasting gospel.

Court had a recess for one hour.

After recess, court came to order. W. F. George presented his reasons of dissent as follows:

Reasons of dissent: In general—because there is not a living rate of support promised in the accompanying bond, which is contrary to 1 Cor. ix. 9, 13. In particular:

1. It is unjust to the pastor or candidate for that office, as it robs him of a portion of his living, lays a burden on him in private, and a severe restriction in public.

2. It is injurious to the people, since the curse falls back upon themselves, for as they weaken and trammel him that feeds them, so do they detract from and retard their own temporal and spiritual growth and prosperity.

3. It fosters the old and evil habit of penurious dealings with the church and her officers.

4. Necessity cannot be urged as an argument or apology, since less preaching can be taken, or a supplement be afforded by Presbytery.

5. Our church has already been warned of the need of a change for the better, and ought to advance accordingly. W. F. George.

Treasurer reported; report accepted and adopted, and is as follows: "The treasurer for the domestic mission fund would present the following report:—

Receipts.

1854. Balance in the treasury as per last report,	-	\$59 84
April 12.—Garrison and Beach woods,		10 75
“ Macedon, per Rev. W. F. George,	-	8 00
“ Brush creek, per Rev. R. Hutcheson,	-	13 00
“ Southfield, for Detroit, per Rev. J. S. T. Milligan,		8 00
“ Bloomfield, “ “ “		3 00
“ Two members of Utica congregation, per Rev. A. M'Farland,	-	10 00
“ Lake Eliza, per Rev. J. French,	-	10 35
“ Cincinnati, per Rev. R. Hutcheson,		7 65
“ A few members of Utica congregation, per J. M'Daniel,		10 00
“ First congregation of Miami, per Wm. Aiken,		20 00
“ Sandusky, per Rev. J. C. Boyd,		7 62
Total,	-	\$168 21

Disbursements.

April 12.—Paid Rev. J. C. Boyd,	-	\$43 00
“ “ Rev. J. Neill,		77 00
“ “ Rev. J. French,	-	22 00
“ “ Rev. W. F. George,	-	12 21
“ “ B. M'Cullough,	-	14 00
Total,	-	\$168 21

J. Dodds, Treasurer.

The treasurer was directed to ask \$150 from synod's home mission fund. Report of Committee on Supplies taken up, amended and adopted, and is as follows: Report of Committee on Supplies:—

Rev. R. Hutcheson.—Cincinnati, six Sabbaths discretionary. Xenia, two Sabbaths to dispense the sacrament of the supper, add an elder or two to the session, and moderate a call—the time as may suit the convenience of Mr. Hutcheson and the congregation.

Rev. A. M'Farland.—Lake Eliza two Sabbaths, and dispense the sacrament discretionary; the remainder of his appropriated time at Eden and Irville.

Rev. J. Neill.—Canada till next meeting of Presbytery, except two Sabbaths at Utica discretionary, provided they interfere not with other appointments; and six Sabbaths at the disposition of standing Committee of Supplies.

Rev. J. B. Johnston.—Assist Rev. A. M'Farland in dispensing the Lord's Supper at Eden and Irville fourth Sabbath in May, and moderate a call.

Rev. J. C. Boyd.—Savannah one-third of his time for the ensuing year, and two or three days in Marion and its vicinity, discretionary.

Rev. J. French.—Detroit five Sabbaths.

Rev. J. S. T. Milligan.—Dispense the sacrament of the supper at Utica on the first Sabbath in September.

Rev. W. F. George.—Fort Wayne six Sabbaths, and two at St. Mary's discretionary.

P. H. Wylie.—Xenia, fourth and fifth Sabbaths in April; Fort Wayne, first and second Sabbaths in May; Lake Eliza, third and fourth Sabbaths in May, and first and second Sabbaths in June; De-

troit, third and fourth Sabbaths in June, and first and second Sabbaths in June, and first and second Sabbaths in July; Cincinnati, third, fourth and fifth Sabbaths in July, and first, second and third Sabbaths in August; Utica, fourth Sabbath in August, and September and October till next meeting of Presbytery.

D. Shaw.—Cincinnati, fourth and fifth Sabbaths in April, and May; Xenia, first, second and third Sabbaths in June; Utica, fourth Sabbath June, and July; Detroit, August, and first Sabbath in September; Lake Eliza, till next meeting of Presbytery.

Respectfully submitted, J. D. JOHNSTON, Chairman.

Sessions are directed to report at next meeting of Presbytery on the overture on the argumentative part of the testimony. J. K. Milligan, A. M'Farland, and M. Wilkins are appointed standing Committee of Supplies. The following preamble and resolution were adopted:—

“Whereas, The Board of Geneva Hall, being all members of the church, and desirous that Presbytery should take the entire control of the institution: therefore, resolved, that Presbytery take the institution under their care.” Against this Rev. R. Hutcheson entered his dissent, reasons to be given in. A committee was appointed to report at next meeting of Presbytery, on the relation between the Presbytery and the college, and the respective powers of the Presbytery and Board.

Rev. J. C. Boyd, J. K. Milligan, and A. M'Farland, are that committee.

Committee of correspondence with the Illinois Presbytery is continued. Rev. R. Hutcheson, A. M'Farland, and elder Burns were appointed a committee to hear a specimen of improvement from Henry George, student, when convenient. Sessions were directed to present their books for inspection at next meeting of Presbytery. Paper No. 2, petition from Detroit, was taken up, and the prayer of the petition granted. Rev. J. French, with elders W. Woodburn and Thos. Hemphill, are appointed a committee to organize them into a congregation. Rev. J. K. Milligan and M. Wilkin, elder, are appointed a committee to answer reasons of dissent by R. Hutcheson, in the decision of the case of Geneva Hall.

Presbytery adjourned with prayer, to meet at Rushsylvania on the second Wednesday of October, at 10 o'clock A. M.

J. C. BOYD, Clerk.

THE PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh met in Allegheny, April 4th. The attendance was large. With two exceptions all the ministerial members were present, together with a full delegation of ruling elders. Most of the business was of the ordinary routine character. As usual the proceedings were conducted with great unanimity and good feeling. A call from the congregation of Springfield, Greenville and Sandy Lake, on the Rev. J. J. McClurkin, was sustained as a regular gospel call, and ordered to be transmitted to the Presbytery of Illinois, in the bounds of which Mr. McClurkin is.

Two calls were presented to Mr. Robert Reed, Licentiate—one from the Lake Eliza Congregation, under the care of the Presbytery of

the Lakes—the other from the congregation of Brookland, North Washington, &c. He accepted the call from Brookland, &c.; and the third Wednesday of June was appointed as the time for his ordination and installation.

Rev. R. B. Cannon was at his own request disjoined from his Congregation. In this disjunction, the Congregation, although very ardently attached to their Pastor, acquiesced. It appeared that the congregation was too feeble to give him an adequate support, and that if it were vacant there was a good prospect of it and the New Alexandria congregation uniting. According to his own desire, Mr. Cannon was dismissed to the Illinois Presbytery.

On the subject of Covenanting the Presbytery passed the following resolution:—

Resolved, That the members of this court have received, with unfeigned satisfaction, the intelligence that our brethren in Ireland have accomplished the renewal of their covenant engagements; and it is our earnest desire that we, in this land, may be animated by the Spirit of our covenanted fathers and brethren, and directed in carrying the same important work to a successful consummation.

An organization was granted to the Society of Brownsville, Ohio. Rev. O. Wylie, with Elders R. Magee, Wm. Kernahan and Jas. Orr, were appointed to carry this grant of organization into effect. Rev. O. Wylie is to labour among them till the next semi-annual meeting of the Presbytery, and to dispense the sacrament of the supper to them, assisted by such aid as he may be able to obtain.

A committee of five ministers and three ruling elders were appointed to attend the examination of the students in Westminster College, at the close of the present session, viz: T. Sproul, T. Hannay, J. Hunter, J. Galbraith, S. Sterrett, D. Gregg, J. Boyd and S. Henry.

Rev. John Galbraith was appointed to moderate a session in Brookland, before the next meeting of Presbytery.

The following list of supplies was made out, extending till the first of July.

Oil Creek—J. M'Cracken, June, fourth Sabbath; July, first Sabbath.

Sugar Lake—J. M'Cracken, June, second and third Sabbaths.

Wallaceville—J. M'Cracken, June, first Sabbath.

Yellow Creek—J. Wallace, June, third Sabbath.

Greene—J. Love, June, first Sabbath, or discretionary.

Wheeling—T. Sproul, April, fifth Sabbath. J. Love, May, second Sabbath. J. Wallace, May, fourth Sabbath. J. Crozier, June, first Sabbath.

Campbell's Run—W. Slater, May, first Sabbath.

Greensburg—J. Newell, May, first Sabbath. J. Wallace, June, second Sabbath. J. Hunter, and J. Crozier, to dispense the sacrament, May, second Sabbath.

Clarksburg—J. M'Cracken, May, first Sabbath.

New Alexander—J. Newell, April, fourth Sabbath. J. M'Cracken, April, fifth Sabbath. J. Newell, May, fourth Sabbath. J. Hunter, June, fourth Sabbath. T. Sproul and J. Wallace to dispense the sacrament, June first Sabbath.

Penn's Run—J. M'Cracken, May, second and third Sabbaths.

Cherry Tree—J. M'Cracken, May, fourth Sabbath.

Springfield—T. Hannay, May, second Sabbath.

West Greenville—R. Reed, July, first Sabbath.

TREASURER'S REPORT.

		CR.	
1853.			
	Oct. 5, By balance in Treasury,	-	\$29.39
	“ 20, By cash from Female Missionary Society of Pittsburgh and Allegheny,	-	100.00
1854.			
	March 7, Cash from Union congregation,	-	5.50
	April 4, Cash per Rev'd Crozier,	-	8.00
	“ “ from Clarksburg congregation,	-	7.25
	“ “ from Middle Wheeling “	-	11.50
	“ “ from Salt Creek “	-	18.66
	“ “ per Rev'd O. Wylie,	-	8.00
	“ “ from Brookland, per J. Dodds,	-	14.91
			-
	Amount,	-	\$203.21
1853.			
		DR.	
	Oct. 7, To Cash paid Rev'd R. J. Dodds,	-	\$25.00
	“ 26, “ “ Boyd M'Cullough,	-	23.25
	Nov. 25, “ “ John Boyd,	-	20.00
1854.			
	Jan'y 20, To Cash paid R. J. Dodds,	-	25.00
	March 31, “ “ John Boyd,	-	15.00
			-
	Amount,	-	\$108.25
	Leaving a balance of	-	94.96
	Submitted by J. Carson.		

In addition the following sums were paid to Presbytery by Missionary Stations:—

Oil Creek,	-	-	-	\$22.55
Wallaceville,	-	-	-	8.93
Wheeling,	-	-	-	8.50
Penn's Run,	-	-	-	5.46
Cherry Tree,	-	-	-	10.00
Brownsville,	-	-	-	14.00
Greene,	-	-	-	3.00
				-
				\$72.44

The next meeting of Presbytery will be held at Brookland, on the third Wednesday of June, at 10 o'clock, A. M.

S. STERRETT, *Clerk of Pres.*

NEW YORK PRESBYTERY.

The New York Presbytery met, according to adjournment, at Newburgh, on Tuesday the 9th of May; and, in the absence of the moderator, was opened with prayer by Rev. S. M. Willson. Immediately afterwards, the moderator appeared. All the ministerial members present during the sessions, except J. Douglass and J. M. Beattie.

N. R. Johnston was chosen moderator, and J. B. Williams, clerk, for the ensuing year.

The principal items of public interest were:

1. Petitions for a new organization. Rev. S. M. Willson, together with Messrs. J. Wiggins and A. Knox, were appointed to organize a congregation in Boston. Mr. Willson is to preach there on the second Sabbath of July; the Tuesday following, to preside in the commission; and, should it be found expedient, to attend to the moderation of a call. A petition was also presented for a new organization in Newburgh, which, after the parties were heard, was, on motion, laid on the table.

2. Dispensation of the Sacrament. Rev. J. Christie was appointed to administer that ordinance in the third congregation of New York, at whatever season may be most convenient. The congregation of Argyle having desired a similar grant, the fourth Sabbath of September was appointed as the time, and J. B. Williams to officiate.

3. Hearing pieces of trial. Mr. A. Montgomery, certified from the Lakes' Presbytery, delivered discourses, which were sustained; and he was directed to pursue his studies under the care of Rev. S. M. Willson. Pieces of trial for licensure were also assigned to be delivered at the next meeting.

4. Distribution of supplies. Rev. R. Z. Willson, A. Stevenson, and J. Wiggins, constitute a committee, by order of Presbytery, to report concerning the propriety of the present plan devised by Synod, for distributing ministerial supplies.

5. Supplementing salaries. That of Topsham congregation was supplemented with one hundred dollars; that of Whitelake with fifty dollars; and an order for the same was drawn upon the Presbytery's Home Mission Fund.

6. The Treasurer's report. It was as follows:

To the Moderator, and other members of the New York Presbytery, to meet in Newburgh, the second Tuesday of May, 1854, the Treasurer of the Home Mission Fund would respectfully report:

1853.

Oct. 11.	Cash in the treasury, as per last report,	\$358.00
Nov. 1.	Remitted by a friend to the missionary cause,	50.00
“ 17.	East Craftsbury, per R. Z. Willson,	00.25
“ 19.	Society in John Houston's,	3.00
Dec. 6.	Mrs. Jones, per Rev. J. Christie.	6.00

1854.

Feb. 1.	Remitted by a friend to the missionary cause,	50.00
“ 4.	A friend to Home Missions,	31.25
“ 4.	“ “ “	31.25
“ 25.	East Craftsbury, per R. Z. Willson,	8.00
Apr. 18.	East Topsham, per N. R. Johnston,	7.00
May 1.	Remitted by a friend to the missionary cause,	50.00
“ 2.	A friend to Home Missions,	31.25
“ 2.	“ “ “	31.25

Total,

\$657,25

Paid Out.

1853.

Oct. 11. S. Carlisle, for sundry persons,	\$50.00
“ 11. Wm. Brown, Synod's Treasurer,	200.00
“ 11. Rev. J. J. McClurkin,	16.00
	<hr/>
	\$266.00

Balance in treasury, \$391.25

All which is respectfully submitted.

I. WIGGINS, *Treasurer.*

7. Delegations to Presbytery. The following preamble and resolutions were presented by Rev. J. Christie:

Whereas, many sessions under the care of this Presbytery have, for some time, neglected sending elders to its meetings, thereupon *Resolved*, 1st. That all the sessions under the care of this Presbytery be and hereby are enjoined, and most earnestly recommended to see that hereafter they are represented by an elder at every meeting of this court; 2d. That the several congregations under the care of this Presbytery be recommended to devise and arrange some plan to defray, in whole or in part, the expenses of the ministers and elders while in attendance on the superior courts, in order that our courts may have a full representation. A resolution was also passed requiring all the congregations under the care of Presbytery to take up a collection for the Home Mission fund.

8th. Ministerial Support.—It was resolved that Presbytery direct all the sessions under its care to report at the next meeting the amount of salary paid the pastor—whether they believe it sufficient for his comfortable support, and if not, whether they think the amount paid be all that they are able to contribute.

9th. Supplies.—The Committee on Supplies reported the following scale of appointments:

J. M. Armour.—Fourth Sabbath of May, 1st June, Third Congregation, New York; second Sabbath June, Argyle; the 3d and 4th June, and 1st July, Boston; 2d, 3d, 4th and 5th July, Third Congregation, New York.

Boyd McCullough.—First Sabbath August, Albany; 2d, 3d and 4th August, Third Congregation, New York; 1st and 2d September, Boston; 3d and 4th September, and 1st October, Argyle, and the remainder of October in the Third Congregation, New York.

J. W. Shaw.—1st June, Albany; two Sabbaths, discretionary, Third Congregation, New York.

J. R. Beattie.—First Sabbath June, 1st August, Fayston; 4th June, 1st July, Third Congregation, New York.

N. R. Johnston.—Last Sabbath October, and first Sabbath November, Boston.

J. B. Williams.—Fourth Sabbath September, and first Sabbath October Albany.

R. Z. Willson.—2d July, and 1st and 2d September, Fayston.

S. Carlisle.—First Sabbath September, Third Congregation, New York.

It was a pleasant meeting of Presbytery. The deliberations were

characterized with harmony; and there was considerable interest manifested for the prosperity of our beloved Zion.

Adjourned with prayer to meet in the Third Reformed Presbyterian Church of New York on the second Tuesday of November, at 7 o'clock P. M. J. B. WILLIAMS, Pres. Clerk.

A F F A I R S A B R O A D .

The Eastern War. The state of things has not very materially changed on the Danube for a long time past. The Russians have crossed the Danube—after some hard fighting—and entered the Dobrudscha—a district lying south of its mouth, and bounded on the west by that river, which turns at Zernavoda towards the north for some seventy-five miles. The imperial troops have withdrawn from the neighbourhood of Kalafat; and have been followed by the Turkish host of 50,000 men, heretofore opposed to them. The van of the French and English forces has reached Constantinople—the remainder is on the way. France will send, it is reported, about 80,000, and England about 40,000, to be increased, if necessary, to 150,000 and 75,000. Omar Pacha, unless assailed, will attempt no measure of importance until their arrival. The allied fleets are very strong, in both the Baltic and Black seas; but have, as yet, accomplished nothing of any great moment. Some prizes have been taken, and Odessa has been bombarded, and a few ships destroyed.

This is an outline of belligerent operations since the formal declaration of war by France and England. In the field of diplomacy, the most noticeable event is the formation of a league, offensive and defensive, between Prussia and Austria. In the mean time, they are neutral; but, if we mistake not, the time is not distant when they will enter the field, *against Russia*.

The Greek insurrection has not been productive of any great results; but we have not yet seen the end of it. The Herzegovinia—a mountainous region, inhabited by a very warlike people, bitterly hostile to the Turks threatens to rise; and, perhaps, Albania also. These districts have often been at war with Turkey already. If they rise now, they and the Greeks will create a very serious diversion in favour of the Russian arms. Greece and Turkey are almost at war.

To sum up all: It is evident that the subjugation of the armies of Russia is to be no easy task. The allied powers have a large and bloody work before them.

The Armenians, &c. Our readers are aware that this people are located in the country lying south of a line joining the southern border of the Black to the Caspian sea. This is their home; but they are also found in all the more western parts of the Turkish empire. The Rev. Mr. Clark, writing from a city in the district of Armenia, says:

“There are 200,000 Armenians in the region, of which Arabkir is the centre, and in almost every place are some found thirsting for the truth. “There is work enough for ten missionaries, and were there only the labourers, a glorious harvest might be gathered in.’ During a week’s sickness at Rhar-poot, he received great kindness from the Pasha, who sent him many comforts. Upon arriving at Arabkir, and finding that the Governor opposed him,

and subjected him to many annoyances, he informed the Pasha, who at once removed the Governor, and enjoined his successor to consult Mr. Clark's wishes. Thus, the hearts of kings are turned, and the people say the Protestants have the power. Thirty persons attended service the first Sabbath after the opening of a chapel. The number soon doubled, and now the place is too strait to accommodate the audiences. The calls upon the missionary are almost innumerable, sometimes reaching fifty a day. Five hundred men are inclined to Protestantism in the city, it is supposed, who would avow their sentiments, but for fear of losing their trades."

The accounts of this people are equally encouraging from other quarters, and many localities are mentioned in Syria—as Sidon, Tyre, Abeih, Ranah, Aleppo, and a village in Lebanon called Irene, where no little attention is given to the ministrations, and the reading of the word. There is, probably, some truth in the statement that the growing success of missionary efforts in Turkey, is among the causes which have operated upon the mind of Nicholas in making his present attack upon that empire. He fears the reviving and strengthening influence of a Bible religion; that if he cannot now accomplish his plans, every year will put his day farther off.

Switzerland. The only notice we have, of late, seen of the state of things in Switzerland, is in what follows. It is encouraging:

"The religious journals of this country give gratifying intelligence of the progress of the revival in Geneva. Amongst the symptoms mentioned are, the continuous increase in the congregations for public worship, and all kinds of assemblies for Christian instruction and edification, on the week days as well as on the Sabbath. Many Roman Catholics, setting aside the commandments of men, are studying the gospel with great assiduity, and a special course of public lectures, with a view to this class of inquirers, was begun in November, and will continue till Easter, when 'the proselytes will be received into church fellowship. They have been listened to with lively and unabated interest, and the assembly room being too small for the audience, it has been found necessary to exclude Protestants as far as practicable."

Sardinia. The war waxes hot between the priestly and the liberal parties, in Sardinia. The government is taking very decided measures to carry out the principle of the Constitution which guarantees the religious liberties of Protestants. The Jesuitical party is in open opposition. The London Globe says:

"Our attention has lately been called to this subject by the publication of two important addresses by the bishops of the two ecclesiastical provinces of Turin and Savoy. It is gratifying to learn, from the representations of the rival church that Protestantism is daily gaining ground in Piedmont. Prose-lytism has been exercised with marked success in several of the towns and provinces, and the bishops call for legislative enactments to assist them in recalling their heretical probates to the bosom of the true church. The Piedmontese government, however, are prepared to introduce a bill for the relief of Protestant subjects; and the Roman Catholics, alarmed by the prospect of a law which will allow Protestants to propagate their doctrines without fear, are seized with profound alarm, and have already organized a powerful opposition. Hitherto the Protestants have been allowed to preach openly in their churches. Henceforth they will be permitted to teach "out of doors, publicly in the journals, in the colleges, and the universities."

ACKNOWLEDGMENTS.

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☞ We hope to receive communications for our pages. Will not the brethren forward them? We find it impossible to write upon all the topics that arise, or are suggested by our correspondents.

☞ Our subscription list has had an encouraging growth the last year. Will not our friends see to it that the coming year shall furnish still greater enlargement? A little effort may do much.

☞ We would be glad to receive from those who have them in possession, any letters or writings of the late Dr. Willson, that might be of use in preparing a biographical sketch.

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COVENANTER.

 JULY, 1854.

THE FOREIGN FIELD.

The question is often asked, why does not the Reformed Presbyterian Church enter upon the foreign field—that vast field of darkness and sin and death—and make some efforts, however feeble, to fill it with light and holiness and life? Time was, when a satisfactory reply could be given to such an inquiry. Her limited numbers, restricted resources, and dispersed and struggling state, furnished the reason and the apology. But, even then, she was not forgetful of the charge laid upon her by her Divine Head—she wrought as she could in cementing her testimony, in tending her own destitute at home, in extending her domestic limits, in caring for the stranger who came from other lands to cast in his lot with hers. She has this work—most of it—yet laid before her. The home field still demands her unwearied attention, but her circumstances are not now altogether what they were. Her numbers are enlarged, her resources multiplied, her ability more concentrated and her testimony, not now struggling for a hearing, is seen and felt as it has never been before. The question, then, comes with new force, why does she not enter upon new fields? Is there any sufficient reason why she should not practically realize that “the field is the world?” Her ministers and her members pray for the coming of the reign of Christ throughout the whole earth. Should there not be some attempt, according to her ability, to employ the means—the indispensable means—for the accomplishment of her own desires; the securing of an answer to her own prayers? There seems to be but one possible answer to this inquiry—that she should, at least, make the effort.

1. *She has the ability.*—As to resources, there can be no question. The members of the church are, generally, thriving in business—sufficiently so to furnish any funds required by a wise arrangement and direction of her efforts. Surely, a few thousands of dollars annually could be spared for such a work. An average contribution of but a single dollar from each member—or half that sum—would suffice to send out missionaries enough to begin the work. It is true, something is wanted at home. But there is enough for both.

2. *She has the disposition.*—Of this the history of the past gives abundant assurance. Nearly ten years ago, when she was in every

way weaker, and less united, how liberally did her members respond to the first call ever made for such an object. Her treasury of foreign missions was never exhausted. Contributions flowed in from every section of the church. And when that effort came to so unexpected and disastrous a termination, there still remained funds in the treasury. The Lord's people will not be found wanting. Let the field be judiciously chosen, and men selected who will have the confidence of the church, and there is no danger of a lack of the means of support. In fact, if we do not mistake, our present apathy is rather in the ministry and church courts, than in the people. If there was some discouragement abroad owing to the unhappy issue of the mission to Hayti, we are satisfied that it has passed away, and that, once more at least, the heart of the church would leap up and leap out towards the great work of evangelizing the benighted and lost. Other churches, no more numerous than we, find abundant means. We cannot think so ill of the Reformed Presbyterian church as to regard her as less liberal and devoted.

3. *The men can be had.*—On this subject, we admit, we have no direct and demonstrative evidence. But we cannot imagine that among so many who have devoted themselves to Christ and His church, no two can be found willing to take up their cross, and *the* cross for this particular form of Christian and ministerial effort. Of course, we cannot hear of them until we call for them. Here, again, the past strengthens our faith. We have never yet failed in any sincere and honest effort for want of men. And, finally, it cannot be supposed, at any rate, without a proper movement on our part first unsuccessfully made, that the church's blessed Head will fail to raise up labourers in answer to the joint and earnest desire and prayer of His church. The men can be had.

4. In establishing ourselves in the foreign field, *we but follow the footsteps of the flock.* It is a great mistake to suppose that the work of foreign missions is a modern discovery. What was Paul, when he went out from Antioch, (Acts xiii.) but a missionary of the cross? Endowed, indeed, with apostolic power, but still his main function was, as he himself often defines it, to preach the gospel. Nor did he go forth privately—unknown to or unrecognised by the church. Not at all. He was solemnly set apart to the work, and set out attended by the prayers and hopes, and, no question, sustained by the contributions of the Antiochian church. On their return from their first mission, Paul and Barnabas, "gathered the church together," (Acts xiv. 27,) "and rehearsed all that God had done with them:" that is, made appropriate and encouraging missionary addresses. And so in Paul's after life and labours, the whole church felt a deep interest in the spread of the gospel in remote and strange countries, and, as they were called upon, her members gave such help as they could. And every student of ecclesiastical history knows how near this work lay to the heart of the church so long and wherever she retained any life and purity. Thus the gospel spread very early into the remote east and south and west. From the sixth century, the Culdees, from their seat in Iona, were indefatigable in their missionary efforts. They established stations among the, then savage, Picts and Scots, and at a very early period "they prosecuted their mis-

sionary labours among the Saxons with great activity.”* So the Reformed Church of Scotland, among whose most cherished projects, in the 17th century, was the conversion of the inhabitants of the Highlands from Popery. In short, we cannot find a period in the church’s history, where, in some form or other, this work has not gone on. Modern efforts are in no way different from the earlier, except in circumstances connected with the more rapid modes of communications, or in matters of organization. They are but the outgoings of a spirit which has never been totally wanting among the earnest and the faithful.

5. *The times call for these efforts.*—The earth is “moved and shaken.” Old systems give evidence of rapid decay. The false religions of *all* nations that are in any near proximity to the Christian or to Christian influences, are losing their power over the popular mind. Linked, as they are, to a false and ridiculous philosophy—contrary as some of them are to the facts of science, and allied, as they all are, to depressing and even deadening social and civil arrangements, they cannot abide the leavening influence of truth in any department, or of a liberalizing policy. Hence, the Hindoo begins to doubt the infallibility of his Brahminical teachers. China seems ready to renounce Confucius and idolatry together. Islamism itself—fixed apparently not long ago as the stone—begins to quail before the growing light of the Bible and of civilization. The press is working with mighty power. It penetrates the very recesses of the social fabric, and awakens new ideas and emotions in every part of the globe. “The fallow ground” is breaking up. Now is the time to sow the seed.

6. *A proper foreign effort will react happily at home.*—The church is uneasy. Work—the work of Christ abroad—will help to allay intestine irritation. We have few coming forward for the ministry. This will increase them. It has done so before and will do it again. We are too worldly. If we enter the foreign field, it will tend to awaken a better spirit—to give a higher and holier vent to the mind and heart of the church. We complain of Christ’s withdrawals. May He not return and shine upon us, if we thus work to fulfil His last command—to extend His name, salvation, and kingdom?

And here we advert to the only plausible objections of which we are aware against the views we have presented. And,

First. It may be said that we need our strength at home. We disparage not the needs of the home field; but we are quite confident that in no sense will its wants be injuriously affected by looking and labouring abroad. Neither in men nor in means will there, we think it safe to say, be any diminution in consequence of some being employed in relieving the far greater destitution elsewhere. We make our appeal to facts. Where are the most vigorous exertions put forth at home? We answer, just where the strongest efforts are making in the foreign field. And still more, can you point to any Christian community which is doing much at home, that is not also engaged abroad? We cannot: and we know something of the movements of the churches. Whatever is done in this department of mission work, is *clear gain*—so much over and above all that would be done besides.

* Hetherington’s History, p. 13.

Secondly. It may be said that we can do but little. How is this known? We could mention more than one man who has himself proved a host in the work of Christ in heathen lands. Results do, indeed, bear some proportion to efforts made. But the rule of three does not, after all, suffice to bring out all the answer in this work of evangelizing the nations. Large means, unblest, accomplish little. Smaller means, favoured by the providence and made effectual by the grace of God, sometimes effect great things. But suppose we cannot do much, what then? Are we, as a consequence, to do nothing? We must remember, that it is required "of a man according to that he hath," and not according to what he hath not. He that had but one talent was judged and punished, because he let it lie idle.

Brethren, let us consider this matter. The days are approaching when the earth is to be the Lord's. Shall we leave all the work to be done by other hands? We have those doctrines relative to Christ and his claims, which the grace and the providential dominion of the Most High will certainly bring out soon before the world. Let us share the honour of their extension—as well as possess the honour of keeping them, as we and our fathers have done, pure and entire.

REVIEW OF M'LAREN ON PSALMODY.

(Continued from p. 336.)

The negative argument, that human hymns may be consistently used in connexion with the Psalms, unless they be expressly interdicted, or, which is the same thing, until some prohibitory expression, or "exclusive clause," be found in the Bible, to certify that nothing but the Psalms should be sung, may, by merely changing its direction and outward form, be brought against every ordinance of God to destroy its integrity. It is founded on the assumption that we may do and employ in the worship of God, whatever is not expressly, in so many words, forbidden. Now, the groundwork is false, and the argument reared upon it altogether false and pernicious, in whatever way it is turned and applied. I will give a few exemplifications of the mischievous uses that may be made of it.

Water is the element used in baptism. But a person with the negative argument in his mouth might plead, The command does not exclude or forbid the use of other liquids, for instance, wine or milk; and, "therefore, the prevailing belief that does so, is astray from" the Bible, and unsupported by it. So another may argue with respect to the Lord's Supper, that any thing capable of being eaten or drank may be used in this sacrament in connexion with bread and wine, on the ground of there being no exclusive clause in the words of institution to show that bread and wine are to be used to the exclusion of all else.

The same trains and stress of negative reasoning, urged with so imagined effectiveness in favour of human hymns, would open an avenue, or rather defend an avenue already opened, for the introduction of any amount of error and corruption into the church and worship of God. "Error here has been one of the most fruitful sources of corruption, and an inlet to all the rabble of the antichristian hierarchy." It would subvert the fundamental principle of true Chris-

tianity that the written Word of God is the only and sufficient rule of faith and practice. Popery does not claim in behalf of its traditions the substitution of them in the room of the Scriptures, but the annexation of them to Scripture, as of equal authority for use, and equal value for good, among men. Bellarmine held "that Scripture, although not written especially to be the rule of faith, yet is a rule of faith, not total, but partial; for the whole rule of faith is the Word of God, or the revelation of God made to the church, which is divided into two parts, Scripture and tradition." The opinion advocated in the Plea might be presented in a statement of similar form. The Popish controversialist admits that the Scriptures are the Word of God, and an important part of the rule of faith, as the Plea admits that the Psalms, with a few omissions and modifications here and there, are a divinely appointed part of the psalmody of the church. If the sturdy Papist, protesting against Protestant exclusiveness, and perplexed under the conscious want of all positive proof fit for his purpose, should demand, Where is the exclusive clause or express prohibition that condemns or excludes apostolical traditions from being a part of the rule of faith, would the demand be less forcible, less argumentative, or less scriptural in behalf of human traditions, than it is in the Plea in favour of human hymns?

Try this negative argument on the Apocrypha, and see if it would not find for them admission to a place alongside of the books in the canonical Bible, in the same way that it seeks to admit human hymns to a place beside the Psalms in the canonical Psalter. The Bible is a collection of sacred books given to be an infallible and sufficient rule to guide men in faith and practice. The book of the Psalms is not only a component part of the rule of faith, but it is also a collection of sacred songs ordained by God to be sung in his worship by the church. For this twofold end and use the book was made. In the former respect it was given for a general end, for which it is perfectly fitted in common with the rest of the Scriptures. In the latter respect it is given, and is perfectly fitted and sufficient for a special end as a necessary help in the performance of an ordinary part of worship. It is not claimed for the hymns of men that they are entitled to a place beside the Psalms as a part of the rule of faith, as it is claimed for apocryphal books that they are of equal authority with the Holy Scriptures. Herein the two claims differ, but it is only in appearance in relation to the special end for which the Psalms were given. The advocate of the Apocrypha invests them with the character of inspiration to elevate them to a level with the accepted Scriptures. The advocate of hymns makes the inspiration of the Psalms a matter of indifference, or not essential, in regard to their being acceptably sung in religious worship; for in his view, so far as authority and fitness for praise are concerned, there is no difference between inspired and uninspired compositions; so that virtually the Psalms, as such, are divested of their inspiration. In respect to being sung, the 151st Psalm in the Septuagint version has as good a claim as the genuine Psalms, and is not more apocryphal in that respect than Watts' hymns in their being made a part of a church's Psalter. The degradation of the Psalms to a level with human hymns, if not theoretically avowed, is practically effected and perpetrated in

the treatment they receive, and in the place they now occupy in the General Assembly Church. In the psalmody authorized in that church they have what they call "Psalms." But whose psalms are they? They are not a metrical translation of the inspired Psalms. The author of them designated them Imitations of the Psalms. He did not pretend to have made a version. They are nothing but loose paraphrases of such psalms and parts of psalms as he chose to imitate, modify, and transform. By this process the Psalms are divested of their inspiration, and in all that remains of them by authority in the psalmody of the General Assembly they are lowered to a common level with the hymns of Watts, or of any other lyrical poet. The principle defended in the Plea leads to this; for it is claimed for uninspired hymns and paraphrases, that they should be included as a part of the Psalter divinely appointed for the church, in connexion with, and in addition to the Psalms, to be used as substitutes for them, or as associates with them, not as inferiors, but as equals. This claim is set up with the admission that the Psalms, as a part of the rule of faith, were given by inspiration, were given to be sung by the people of God, that the collection of them into one book by themselves was made by divine direction. A Presbyterian may admit these facts, which, with others equally undeniable, are comprised in the main argument for the Psalms,—he might even admit that they were given to be sung to the end of the world,—yea, "a Presbyterian" might, on the generous liberality of his concessions, admit what his own Confession of Faith teaches, that singing psalms is an ordinary part of the worship of God; yet, with this admission on his lips, and in the absence of all Scriptural warrant to justify him, he may consistently use hymns and paraphrases, just as he does, on the plea that his opponent has done nothing towards proving that they should not be sung, or that the Psalms *alone* are to be sung. A Romish controversialist may follow in the same beaten track of negative argumentation with the Apocrypha in his hand. He will admit that our sacred books are inspired—that they are the Word of God—that they were admitted into the canon by divine direction—that they were given to be a rule of faith, so far as they go, not total, but partial, and that they were given to be used to the end of the world,—and yet, he may argue, he may consistently use the Apocrypha as he does, in connexion with the undisputed Scriptures, for his Protestant opponent has done nothing towards proving that those Scriptures *alone* are to be considered the rule of faith. He offers no positive argument to sustain the claims of the Apocrypha. He seems to think he need offer none until it shall have become utterly impossible for him to get one; that is, until his opponent shall have proved a direct negative against them. He might, however, be able to raise up a showy argument of that kind independently of the negative one, on the same ground taken in the Plea, and with like ill success; an argument too, which it would puzzle the heads of at least one Protestant seminary to answer; for he might appeal to Rom. i. 2, and xvi. 26, and argue from the *omission* of the article before "*holy Scriptures*," in the former place, and before "*prophetical writings*," in the latter, that these expressions were indefinite and unqualified, and of sufficient latitude to include the Apocrypha, and the argument would not be a whit less

presumptuous than that in the Plea, or more at variance with sound criticism and the true doctrine of the Greek article. We press this matter no further.

It may seem like cruelty to return again to that fallen positive argument; but argumentative fallacy, especially under the polished mail of learning, is always very tenacious of life. It never dies without a struggle. As I am now on the battle-field, soon to leave, it behoves me to make sure work with this fallacious argument, by piercing it through and through, and before the multitude of its lovers, that they may say, as they mourn over it, "Alas! it is dead." Not that I care to make them sorrowful for its death and their loss thereby, for that is a selfish sorrow that works no good; but I would have them grieve after a godly sort for the injury they have done by it to a good and holy ordinance of God. Neither their reputation nor mine is of any account, in comparison with the interests of God's glory in his own righteous ordinances. We shall soon pass away. Our tears will dry up as the morning dew, and all our glory here shall fade as the flower. In mockery of all our longings, in contempt of all our efforts, we shall soon be forgotten among men, and shall cease to be the objects of praise or blame, the active agents of good or evil on the earth. But the ordinances of God are to all generations. One of those ordinances I have endeavoured to defend and vindicate against an assault upon it tending to impair its credit, and to unsettle its usefulness, if not designed to effect its entire overthrow in what appears to be its last resort. I believe the author of this work and his friendly associates are good men, but the business in which they have leagued is bad. It is a noble aim to aim at doing good, and at gaining an influence over the minds of our fellow-men, when that influence is gained by means of the truth; but it cannot be a pleasant reflection to the heart of a godly man that he has, to any extent, influenced the opinions and conduct of his fellow-men, especially in respect to any part of the worship of God, by the dissemination of error in doctrine or error in argument. It is painful to me to be constrained to express my conviction that all the influence this Plea has gained, or may gain, is gained by error in doctrine and error in argument; therefore I feel at liberty, as God gives me ability, to withstand and rebuke it. Peace or union effected by such means will never do good. It may promote denominational aggrandizement, and gratify overreaching sectarian pride, but not advance the kingdom of Christ, where peace and truth walk together agreed. So, then, I cannot say, "A Confederacy" unto all them unto whom thou hast said, "A Confederacy."

I have now worked my way forward through the book from its beginning, to the aggressive movement which the negative argument makes to get near enough to knock its hard head against "our own version." After stating, in his own way, "the argument from divine appointment in favour of the Psalms, and its sufficiency, in its being sound, to establish and maintain the doctrine" it sets forth, the author adds, "I propose to dismiss all others from the arena, and to fight neither with small nor great, but only with the king of arguments or rather, as a herald, not as a combatant myself, I will examine the quality of this champion knight."

This is a strange avowal to issue from the opening lips of a pro-

fessed peace-maker; yet it is candid, even to excess, in severity of personal reflection. I would not like to say any thing of the kind. Still, I must admit that the Plea has done unintentional justice to its author as a polemic, in making him as one of the two and thirty captains who did the bidding of the Syrian king in the strife at Ramoth Gilead, where a true prophet of God, in vision, "saw all Israel scattered on the mountains as sheep having no shepherd." 1 Kings xxii. 17, 21. There is too much sad truth and propriety in the allusion for me to take any pleasure in viewing or reviewing it; and its truth was not concealed, nor was the representation improved, by the sudden outward transformation of the militant captain into a reconnoitering herald, differing little from an awkward spy. This is all I have to say of this caricature, and others not far off. The fondness for them shown in the Plea is a polemical foible that can do little good or harm. I will now pass from the close of the second to the commencement of the third chapter—from the plan of battle against "the main argument," to its incipient execution.

"First, let us examine the above main argument in its application to a particular version of the Psalms of David. We might admit the obligation to use the Bible Psalms alone in the worship of God, and yet consistently refuse to be confined to a particular version of them." P. 19. I would have been pleased had the author given some reason for the right here claimed, or had stated the moral grounds on which persons under obligations to sing the Psalms may, at their own option, refuse to be confined to any particular version of them. But, whatever ground there may have been, in the judgment of the author, for the opinion here dogmatically propounded, he has kept it in the secret places of his thoughts. As the matter itself is of great practical importance, and as the opinion of the author respecting it is the basis of the throne of judgment, from which he reviews and reverses certain judicial proceedings that involved the question about versions, it merits, as it shall receive, more than a cursory notice. What I deem erroneous, and propose to refute, is the general statement "that we may refuse to be confined to a particular version of the Psalms." Have we an abstract moral right to choose or refuse, to use or disuse a version, just as we please? This question, as answered affirmatively in the Plea, does not—1. Concern the comparative merits of respective versions—of this particular version, or of that. For it is affirmed irrespectively of any thing pertaining to a particular version, that we may refuse to be confined to it. 2. The obligation to sing the Psalms *alone* has no special bearing on this question, so as to affect its merits or limits. The admission, in the above extract, of such an obligation, is a verbal superfluity. If there be a specific obligation to sing the inspired Psalms—whether there be or be not an obligation to sing any thing else—then there is room and occasion for the question, Can we refuse to be confined to a particular version of them? The Plea affirms that we—that is, all persons, not only ministers, but all worshippers, individually and collectively, may refuse to be thus restricted. This is claimed to be a privilege belonging to all in the church indiscriminately. Every person may refuse to be confined to any particular version—to one more than to another—without committing any sin; and, of course, every one may choose, if he be so

disposed, to be confined to a particular version, without fulfilling any duty. This is a fair statement, if my understanding be correct, of the opinion expressed, without any qualification, in the Plea. Here, then, is a department of human conduct—and that, too, in immediate connexion with religious worship—in which there is no law, no moral obligation, no accountability, no conscience—but, where every one is left to his own independent judgment and individual discretion. Here is a spot in the kingdom of God, where men may say in his name, and under the light of his favour, and with songs of praise on their lips, “Our lips are our own; who is lord over us?” If this is unpromising and repulsive in theory, how will it look and work when carried out to its legitimate extent in practice? The minister, the ensample to the flock, refuses to be confined to any particular version; he is a law unto himself in that matter. As to the people, by his teaching and example, they also are a law, each one to himself; and every one of them may refuse to be confined to a particular version. Every one thus asserting and using his privilege, how can they worship together in unity? It may be said that this supposes an extreme case, but the principle of itself runs directly into this extremity; and when it stops short of this—when the practice correspondent to this principle is limited to ministers, it produces some of the bad confusion which the same course produced among ministers and people in their church assemblies at Corinth, where “every one had a psalm.” The rule which the apostle applied in that memorable instance is still in force—“Let all things be done to edifying—be done decently, and in order.” This apostolic rule was not local, conventional, or municipal; but moral, universal, and perpetual. It is fitted to prevent and correct all similar disorder, and virtually interdicts whatever may give rise to it. It consequently forbids the giving of such occasion for disorder as must be given if every one in the church assumes the right of refusing to be confined to a particular version of the Psalms. God is the God of order. He does not by any ordinance create or tolerate what is detrimental to the edification of his church, or favour any principle or course of conduct, on the part of ministers or people, which tends to produce disorder.

This alleged indifference, in point of duty, as to what version we may use in the worship of God, must be put into the list of pleadings which the Plea has uttered without evidence of their truth. In testing it, to evince its unsoundness, by its natural and necessary consequences, when acted upon, we need not restrict ourselves within the limits which the Plea has drawn around it by the cautious admission he makes as to the use of psalms “*alone*.” If the principle is right, safe, and scriptural within those limits, it is so outside of them, and without respect to them, even to the full extent of the broad and boundless ground on which, the author maintains, the psalmody of the church should be established. How, then, will it work where the impracticable psalm-imitation of Watts, paraphrases of every kind, and hymns in endless variety, are in vogue? Where it is partially acted upon, let it be fully carried out. Where it is commended to others abroad, let it be practised at home, and see whether it would not be subversive of the residue of order that remains among them in this department of public worship. Let the author’s ministerial actings in the

church of his adoption accord in this particular with the doctrine he proclaims to the church he has left. He stigmatizes it as a very horrible thing on the face of the earth, that any denomination or judiciary should interdict the exercise of the right which that doctrine claims. Now, let him exercise that right himself, and claim it boldly for others within his denominational bounds. Would he regard himself as pursuing an orderly course, or a course for which his brethren could not rightfully call him to account, should he undertake to disseminate in the churches to which he ministers, the sentiment, that they may refuse to be confined to the "psalms and hymns" authorized and approved by the General Assembly? If this may be done by one congregation, it may be done by another. If it may be done by a number of ministers or members, it may be done by any one of them singly. I do not know of any right of refusal in the case to be justly claimed by ministers, to which private members are not entitled, and one of them as much as another. But how could this part of worship be carried on in any congregation, if each of the members might consistently refuse to be confined to a particular collection? The exercise of such a right by them individually would defeat, so far as they are collectively concerned, the ordinance of praise. A right having this result they, of course, cannot possess. The exercise of it, to its full extent, would only increase and consummate the confusion which now in a measure exists, where the Psalms are displaced or discarded. If the principle has not been found good as already applied, where hymns only or chiefly are used, can it be any better where the Psalms only are sung? The author cannot but see, if he would, and common judgment will decide, that the principle which, without any qualification, he lays down about versions, must, in practice, in its direct and unrestricted operation, be attended with consequences of such a nature as to impeach the soundness of the principle itself, and require limitations to be put upon it which would leave it but little room to work in. No church can sanction it, or tolerate the course of conduct to which it leads, without thereby introducing disorder commensurate with the extent to which it is internally pursued.

If the Psalms are to be sung in religious worship according to a divine ordinance appropriating them to that use, it is as much our duty, and as proper, to have and to adhere to a particular version of them as a Psalter, as it is to have and to adhere to a particular version of the entire Bible as the ordained rule of faith. For instance, the English Bible is a particular version, and wherever the English language is spoken, Protestant churches, with very limited and blameable exceptions, have adopted it as the Bible, in marked and merited distinction from all other English versions. It is in the place of the original authenticated Scriptures, of which it is a translation, to all who cannot read them. As to authority for the direction of faith and practice, and as to use for edification, almost all churches are confined to it; that is, they are confined to a particular version. This is as it should be. If a man, unable to read the original Bible, should avow that he would not be confined to this or to any other version in particular, what would he have for a Bible? If he professed to have one at all, he would of course pretend that his Bible was in all

the versions, some in one, and some in another, divided and dispersed in parts through them all. But, practically, would he have any at all? The Bible, as God's gift, by inspiration, is one, connected, harmonious, and complete in all its parts. But the Bible which he imagines himself to have who grasps all the versions without being confined to any one in particular, is manifold, disconnected, and discordant. If a co-presbyter of the author should openly publish a refusal to be confined to a particular version of the original Scriptures, and should act in accordance with this refusal in his public ministrations, by using them all indiscriminately, without exclusion or preference of any, would such a procedure be allowed to pass without notice or reproof? I think there would be some stir in his Presbytery. There are "watchful guardians of orthodoxy and order"—and I say this not in sarcastic irony, but sincerely—and the author of this Plea would doubtless be found prominent among them, who would be disposed at once to call the very liberal brother to account, under a sense of their obligation promptly to vindicate and enforce the correct practical doctrine inculcated in their Directory, chap. iii., 2d par., as follows:—"The Holy Scriptures of the Old and New Testament shall be publicly read *from the most approved translation* in the vulgar tongue." The arraigned brother might urge the specious plea, that in all his readings from translations unapproved, he took care to select and read before the congregation only those portions which were truly and honestly translated. But would this defensive confession of his offence be a justification of his offensive acts? Would it show that he had not violated that article which required him to read the Scriptures publicly *from an approved translation*? Would this convenient plea exonerate him, before wise men, from the charge of having broken a rule in the Directory which he was bound to respect?—or would it clear him from the twofold blame—1. Of breaking in upon the integrity and unity of the Sacred Volume, by diffusing it through all versions, and separating it into parts to be found in different and distinct translations? 2. Of being accessory to the corrupting of its purity by using in his public official ministrations, and thus giving his sanction to diverse translations, in which the facts or doctrines, or the original word, are suppressed or misrepresented in various parts by a false rendering? In the course of such a trial the question of indifference as to versions would fairly come up, and the omission would, of course, repudiate such indifference in theory and practice, in agreement with the Directory, which enjoins that the Scriptures be publicly read from an approved translation—that is, from a particular version. Some member might possibly, in the course of discussion, call attention to that speculative indifference, by saying—"I am scarcely prepared to vote for this resolution. We have high personal authority in the church for saying that we may refuse to be confined to a particular version. I am not able, at this moment, to say whether the parts of versions read by the accused brother are good translations or not. But they were good or bad. If the latter, I do not know that we have any right to inquire into the matter. If they were good, then, according to our own theory, no fault has been committed; and surely we would not censure a person for reading a good version of a chapter of the Bible, *from a translation*, which might, in other

parts, be too erroneous and defective to allow of their being read as parts of the true Bible." If any one should so deliver himself, it might be for his diversion, but it could not be to the convincing of himself or others, or have weight enough to defeat or defer action in a church court.

The correct practical principle recognised in the Presbyterian Directory, loses none of its propriety or force in its application to the Psalms. As the Scriptures should be read from the most approved translation, which of course is a particular version, so the Psalms should be sung from a particular version, which of course should be the most approved. It being settled or conceded that it is our duty to sing the psalms of the book of Psalms, then, if we could speak the Hebrew tongue, all we would have to do would be to sing them as God gave them. This, however, we cannot do. Still, the ordinance is in force, and remains the same. It is, therefore, our further duty to do whatever is necessary and within our power, to the right observance of the ordinance; for when an ordinance is appointed, the means of its orderly, profitable, and acceptable performance, are also virtually commanded. On this ground there is obligation, as well as warrant, for the church to make a translation of the Psalms in a form to admit of their being sung. As we are commanded to sing the poems contained in the book of Psalms, that book, as a whole, should be faithfully translated into verse, without omitting psalms or parts of psalms, or transposing them by changing their order or connexion, and without adding to them, or taking from them—so that, as far as practicable, the Psalter in English, in its form and substance, and in all its parts, may be a true copy of the Psalter in Hebrew. Would any one in possession of such a psalm-book be justifiable in refusing to use it? The ordinance that imposes the universal obligation to sing the Psalms evidently implies that the visible church should have one and the same psalm-book. It was in fact so for a long lapse of time under the Old Testament. So it should be now among Gentiles, to whom translations are necessary. The Psalter in the visible church, where the English is the common language, should be substantially and formally one and the same. If we had now a perfect version, a faithful translation, unexceptionable in language, measure, and rhyme, and giving the sense of the original clearly and fully, a version in all respects faultless, could any one, under acknowledged obligations to sing the Psalms, consistently refuse to be confined to it? I cannot view such refusal in any aspect in which it does not appear to be disobedience to a divine ordinance. There may, then, be a state of things, such, indeed, as the ordinance itself requires and contemplates, in which it would be very wrong to depart from a particular version. The conclusion, therefore, to which, in the path of truth, we come, is, that there is no solid ground for the unqualified declaration that we may refuse to be confined to a particular version, or, which is the same thing, that it is a matter of moral indifference, and of independent, individual choice, what version we use. It is plainly obligatory on us to have respect to the character of versions. A version may be such that it should be adopted universally, and used uniformly. A version, or what purports to be a version, may be such that we should not use it at all.

(To be continued.)

DISCONTENT—ITS SOURCE.

We are inclined to refer much of the discontent which abounds in the world to the influence of an unsanctified conscience. As repeated neglects of duty pass under the notice of the mind, there is a wretchedness ever renewed, though possibly without the individual being at all aware of the source from which it springs. In this respect it resembles the constant uneasiness produced by the derangement of the digestive organs, or the irritation caused by a diseased nervous system. The reproaches of conscience, though individually transient, do yet, by their recurrence, excite a powerful influence. They resemble those noxious ephemera which make up in number what they want in strength; and while the individuals perish, the genus survives. By their constant renewal they disturb the flow of association in the mind, and dispose it to anxiety and fretfulness. An accusing conscience must thus ever be rendering the possessor restless and unhappy. We refer to this cause much of what we call temper, both of peevish and violent temper. True, the individual may not know the quarter from which the restlessness he feels proceeds, and he may be inclined to trace it to any other source rather than the true one. He thinks that it arises from his condition, and hence his constant endeavours to better his position, to free himself from certain external inconveniences, and to attain certain temporal privileges; or he refers it to the ill usage which he receives from mankind in general, or certain individuals who have thwarted, or envied, or insulted him, and hence his irritability or the boisterousness of his temper. He may not be aware of it—nay, he might scout at the idea if propounded to him; but, nevertheless, it is certain that the spring of his misery is to be found in a conscience awakened without being pacified.

(*M. Cosh.*)

 PRAISE CHRIST.

Praise and magnify the Lord Jesus Christ, for of him, and from him, and by him, and through him, and to him are all things. Praise him on the Sabbath, for since his resurrection it is the Lord's day. Praise him the whole week, for his mercies flow down continually. Praise him at night, for his goodness runs through the day. Praise him in the morning, for those who seek him early shall find him. Praise him at midnight, for at that hour David gave thanks. Praise him seven times a day, for every day he fills you with food and gladness. Praise him in sickness and in health, in joy and in sorrow, in life and in death. Crown him with songs, for he crowns the year with his goodness. Let his praise be continually in your mouth. Praise him the more when others maintain silence, or murmur against him, and blaspheme his holy name. Let their failure to do their duty arouse you to do yours. Whoever is found among the impious or profane, do you be numbered with the grateful. Would you make your burdens light? Extol the Son of God. That night cannot be very dark in which he "giveth songs." Who would not magnify and honour such a Saviour? His works of creation praise him, and shall not his works of redemption bless him? His angels, his hosts, the sun and moon, the stars of light, the heaven of heavens, the water above the heavens, the dragons and all deeps, fire and hail,

snowy vapours, stormy wind fulfilling his word, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowl, do praise him. Their voice is gone out to the ends of the world. Shall these all in their way praise him, and shall his people keep silence? Saints owe him a debt of gratitude for existence, for reason, for immortality; but for his grace they owe him a song that should never end. To say nothing against him, at the best, evinces a very low grade of virtue. To have a disposition to praise him, and to suppress it, is not enough. Let the feeling be indulged, let the song be sung, let the shout be uttered. Let all the saints cry, Hosanna to the son of David; let them laud him, saying, Alleluiah. He that hath a praising heart hath a continual feast. Praise him in the highest.—*Dr. Plumer.*

THE GENERAL ASSEMBLY AND THE PSALMS.

A plan is on foot in the General Assembly church, (Old School,) to entrap immigrants from the Presbyterian churches in Great Britain, and so get them gradually brought over to the singing of Hymns. The Presbyterian Banner thus states the plan:

“We do think, however, that it is altogether expedient and desirable that a selection should be made from the “Old Psalms,” and Paraphrases; and Hymns of the British Presbyterian churches, and that the Assembly should direct the Board to make such a selection.”

The Banner does not like to have their congregations use books without any Hymns, as these are “constructed on the principle that it is sinful to use any thing else:” it wants *all* the Psalm-books used in their congregations to be also Hymn-books. Now, we have called this a trap. It is not too harsh a term. As it is, Presbyterians among them are allowed to use the “Old Psalms.” The Assembly has not gone so far yet as to forbid the use of God’s Psalms; but the Banner would like something done—and the scheme has even been before the Assembly—to *seem* to be more of a Psalm-singing church, so that those from other lands, who have conscientious scruples about Hymns, may think they are really entering a church which shows favour to the Old Psalms, and not a church, as is really the fact, that utterly discountenances them. We think the scheme will fail.

Since the above was penned, a committee of the Associate Reformed Synod of the West have brought the subject of an amended version of the Psalms before the Assembly at Buffalo. All action was very unceremoniously declined, on the ground that the use of the Scottish version is allowed in their churches. It is not likely that they will look with much more favour upon the above plan. The truth is, the Presbyterian church is bitterly opposed to the exclusive use of the Psalms that God has given in the Bible—and with the exception of a few congregations, refuses to sing them without “amendment”—and yet it tolerates organs, and bass-voils, and proxy singing by choirs! The Lord sees, and will make inquisition.

THE UNITED STATES—THE PROSPECT BEFORE THEM.

The following is from the Presbyterian Witness. It is true, though the first sentence is very strongly expressed.

“Public virtue and public conscience have no existence in either section, (North or South;) and the venality of northern politicians is even more despicable than the insolence of southern ones. The latter have a motive, acknowledged to be a powerful one for this injustice—self-interest. The former steep themselves in moral turpitude for the congeniality of the element. These results are the legitimate fruits of the Constitution of our government. ‘A government,’ as a writer in the Witness lately observed, ‘deriving its vitality from purely natural or atheistical principles, as is the case with our own, must speedily become a mass of moral pollution, and ultimately the grave of both civil and religious liberty.’ There is a weighty truth in this sentence, and one which the American government is even now verifying. According to the eternal principles of justice, a government constituted as ours, must not only go to ruin, but go headlong.”

The signs of the times indicate, we think, very clearly, that the day is not far distant, when the godless and slave-holding Constitution which now unites these States in a vast sworn confederacy against the rights of Christ, and the liberties of three millions of men, will be reft of all power—no more regarded than so much waste paper. Men are uttering, on all hands, in very distinct tones, sentiments similar to those we have quoted above. The North begins to calculate the real value of the Union, and to ask whether it is, after all, worth while to stifle the feelings of humanity, to endure the reproach of the world, to endanger their own peace, and provoke that divine justice, before which even Jefferson trembled—for the sake of any commercial or political advantages arising from connexion with the arrogant, and heartless, and oppressive Southern States. The secular papers have taken up the question—some have gone into it minutely—others touch upon it. It is stirred in public meetings of various kinds, and will soon, we hope, be the one political question of the day. We have no hopes of any return from the rapid downward course in religion, morals, and honourable sentiment, that has characterized the whole country for some years past, until the Constitution—a prime source of the evil—is broken to pieces. We have no fear of the ultimate consequences of such an event. Troubles would attend it; but the issue, provided the North were true to itself and to God, would be far more than compensated.

THE NEW LIGHTS—AND SLAVERY.

Mrs. Swisshelm thus writes, in her department of the “Journal and Visiter.” Judge P. is the Whig candidate for Governor in this State.

“Judge Pollock’s claims are urged in the ‘National Era,’ because he is a member of the new side Covenanter church, and because such membership implies opposition to Slavery. We have been a member of that church since it was a church, and know that every elder of the congregation in this city voted for Henry Clay. One of them, while mayor, issued a proclamation to illuminate our city, on *Saturday night*, in honour of the Mexican victories; so that membership in that church proves nothing in favour of Mr. Pollock’s Anti-slavery principles or action.”

We are constrained to agree with Mrs. S. There are not a few sound Anti-slavery men in that denomination, but all are not so. The papers of this city state, that their late Synod adjourned just as the question of Slavery was beginning to awaken some excitement. The Synod refused to take any pointed and decisive action, but merely appointed a committee to report on the subject next year. And, finally, we know that the Colonization leaven has infected a large part of the body; and we are satisfied, by years of pretty extensive observation, that where the Colonization spirit enters, the Anti-slavery will soon be cast out. Whatever be the reason, they cannot live long together.

[For the Covenanter.]

EXTRACTS FROM THE MINUTES OF THE ILLINOIS PRESBY-
TERY.

EDEN, May 8, 1854.

Presbytery of Illinois met in Mr. Milligan's church, pursuant to adjournment, and was constituted with prayer by the Moderator, Rev. J. M. M'Donald. Members present, J. Milligan, W. Sloane, J. Stott, J. Wallace, J. J. M'Clurken, and J. M. M'Donald; absent, J. Faris and A. C. Todd, ministers; elders certified, Joseph Patton, Eden; William Kennedy, Elkhorn; John Caruthers, Princeton; Henry Dean, St. Louis; William Wier, Old Bethel. Rev. J. J. M'Clurken was chosen Moderator, and J. Wallace continued Clerk. Minutes of last meeting were read and approved. Unfinished business was taken up and disposed of. Rev. R. Hutcheson being present, was invited to a seat as a consultative member.

Papers were called for and received. A certificate of Rev. Robert B. Cannon, from Pittsburgh Presbytery, read, and his name inserted on the roll as a constituent member of Presbytery. A petition from the same, informing the court that he and a part of his congregation in Pennsylvania were removing to the State of Iowa, and asking Presbytery to organize them into a congregation. The petition was granted, and Mr. M'Donald and Mr. M'Elheny, elder, were appointed to organize them, and this committee to ascertain the minds of the people; and if the way be clear, moderate a call, and constitute the pastoral relation. Mr. Todd appeared and took his seat.

A call from Springfield, Mercer county, Pa., sustained by the Pittsburgh Presbytery, upon Rev. J. J. M'Clurken, and by him accepted. A petition from Stanton and Alton, per Mr. M'Clurken, was read and laid upon the table.

Presbytery adjourned to meet in the same place next morning at 9 o'clock, A. M.

A petition from some members of Mr. Milligan's congregation, living in Grand Cote Prairie, asking a disjunction from said congregation, presented at last meeting of Presbytery, and laid on the table yesterday, was taken up and granted. J. Wallace, J. Gormly, and T. Donnelly were appointed to organize them. The petitioners are held responsible to the congregation in pecuniary matters, till the day they ask certificates. A committee, consisting of Messrs. Stott and M'Donald were appointed to collect testimony in reference to a *fama clamosa*. A preamble and resolution of the St. Louis congregation were read. Presbytery expressed its approbation of the wis-

dom, prudence, and Christian spirit manifested by the congregation of St. Louis in the trying circumstances in which they have been placed.

A number of other papers of a local and disciplinary character were received and acted upon.

Presbytery adjourned to meet at the same place to-morrow morning at 8 o'clock, A. M.

Presbytery resolved to establish a fund to defray travelling expenses of members in attending its sessions, said fund to be distributed in the same way as Synod's travelling fund. The congregations under the care of Presbytery were directed to contribute to this fund.

Resolved, that this Presbytery appoint two ministers to visit and preach in the different missionary stations in our bounds, and report to this court at its next meeting the character and prospects of their plans for the growth of the Church, with a view of selecting the most promising as the special object of presbytery's care. J. M. McDonald and A. C. Todd were appointed. J. Wallace was appointed to labour during the month of June in Chicago.

Regret and dissatisfaction were expressed at the proceedings of Synod's committee on supplies in sending so little help to this Presbytery. Although this Presbytery contains the largest and most promising field for missionary effort in the United States, yet it has received almost no aid from Synod's committee appointed to distribute labourers. A committee, consisting of Messrs. Stott and Sloane, were appointed to write a letter to this committee, urging them to send *efficient* labourers to this Presbytery.

The congregations under the care of Presbytery were directed to contribute liberally for the support of missionary operations. The court resolved that it would not hold itself responsible to pay missionaries coming into our bounds who do not report themselves and their labours to Presbytery or its standing committee.

The committee, consisting of J. Wallace, W. Sloane, A. C. Todd, T. Matthews, and William Kennedy, appointed at last meeting to assign trials and license Z. Willson student of theology, if found qualified, were continued. Messrs. Stott and Faris were appointed to assign pieces of trial to D. Faris and hear them.

Presbytery appointed committees to visit the several congregations in its bounds.

Sessions were ordered to forward their books to the next meeting of Presbytery for revision.

The court adjourned to meet in Elkhorn on the first Monday in August next, at 11 o'clock, A. M.

Extracted by the Clerk.

During the sessions of this court, which lasted about two days, or longer, an amount of business was transacted, chiefly of a local character; and although some things brought before it were unpleasant and some painful, yet a good measure of Christian forbearance and brotherly kindness prevailed through the whole of its deliberations. The presence of the Master of Assemblies was felt, enjoyed, and manifested. "The enemy thrust, so that we might fall, but the Lord helped us." "For the eyes of the Lord run to and fro through the whole earth to show himself strong in the behalf of them whose heart is perfect towards him."

ROCHESTER PRESBYTERY.

A Pro-re-nata meeting of this Presbytery was called, to be held in Rochester, April 11th, for the purpose of granting the moderation of a call in Buffalo. A sufficient number of members not being present to transact business, an adjournment was had until May 5th, when the Presbytery met, and the moderation was granted: W. L. Roberts, D. D., being appointed to carry it into effect.

The regular meeting of this Presbytery was held in Rochester, May 10th, at 10 o'clock, A. M. The ministerial members were all present, with the exception of Rev. James McLachlan. Ruling elders were certified from York, Rochester, and Second Congregation, Perth, C. W.

George G. Barnum, a ruling elder from Buffalo, being present, was admitted to a seat in Presbytery by invitation.

Rev. R. Johnson was chosen Moderator, and G. G. Barnum, Clerk, for the ensuing year. A unanimous call from the Second Congregation of Miami, regularly transferred from the Lakes' Presbytery; as also a unanimous call from the Congregation of Buffalo, both made upon Mr. W. Milroy, were presented to the candidate, who accepted the call from Miami. When the motion was made to sustain the last named call, Presbytery resolved to supplement the promised salary of \$250, by a grant of \$150 per annum for two years; whereupon the Elder from Buffalo, and Mr. J. Montgomery, a member of Rochester Congregation, engaged to give each \$50 a year of additional support.

The pastoral relation between Rev. J. Middleton and the congregation of Lisbon, was dissolved on the ground of an insufficient support. Mr. Middleton intimated such an intention to Presbytery at its last meeting, and the congregation communicated to the present meeting their concurrence in the request for a dissolution. The Clerk was ordered to inform the congregation what had been the action of Presbytery.

A petition was presented from some members of the Rochester Congregation, asking for the dissolution of the pastoral connexion between the Rev. David Scott and that congregation. A remonstrance was also presented. The petitioners and remonstrants were heard at great length through their commissioners, and the petition was dismissed.

A complaint was also presented against the Rochester Session, for the suspension of the Trustees of the Congregation, and the denying them the right of appeal to the Presbytery; with the answer of Session to said complaint. The complaint was dismissed as groundless. Rev. S. Bowden recorded his dissent from the resolution of Presbytery dismissing this complaint.

Mr. H. Mulholland, in his own name, and the name of those who adhered to him, protested and appealed to Synod. Messrs. Roberts, Middleton, and Barnum, ruling elders, were appointed a committee to answer the reasons of protest and appeal.

In answer to three communications, two from Session of Carlton, C. W., and one a complaint from Rev. J. Middleton and others, Presbytery passed the following resolutions:

1. Ministers of R. P. Church may preach before any assembly of sinners, provided they are allowed to use the forms of the Church.

2. An oath may be taken by a witness before the civil magistrates, provided such oath is not regarded as a recognition of his authority.

3. Sitting on juries is positively prohibited by the law of the Church. Rev. D. Scott was appointed to write to Carlton Session, informing them that this law is applicable in Canada, equally as in the States.

4. Sessions are bound to furnish certificates of admission to members in good standing, who go to another congregation in our Church, but they may not thus certify those who leave us for other ecclesiastical connexions.

5. Ministers and licentiates under care of this Presbytery, are not allowed to preach within the bounds of a settled congregation except by leave of the pastor or session.

6. What is technically termed "occasional hearing" is positively discountenanced by Presbytery.

7. Those who neglect to attend fellowship meetings are to be considered and dealt with by Sessions as delinquents.

Rev. D. Scott having informed the Court that Rev. Joseph Henderson had written to him, stating that he had acceded to the Free Church in Canada, and wished to be considered no longer a member of this Presbytery, or a minister of the Ref. Presb. Church, Presbytery held an Interlocutory meeting in regard to his case. The Interlocutory meeting recommended the following resolutions to Presbytery, which were adopted:

1. That a Commission be sent to Hamilton, C. W., to investigate the state of affairs there.

2. That Rev. R. Johnson notify the Free Church Presbytery, that we are unprepared to give them any information in regard to Mr. Henderson, until after the sitting of the Commission. W. L. Roberts, D. D., Rev. R. Johnson, with a ruling elder from Oneida, were appointed said Commission; the time of meeting, May 17th, at 9 A. M.

The appointments made to supply the vacancies at the last meeting, as also those made by the Interim Committee, were all fulfilled. The two probationers, Messrs. Milroy and Rice, handed in their accounts to the Presbytery; it appeared that there was a deficit due to Mr. Milroy, for preaching in Buffalo, of \$97, and in Syracuse, of \$5; and to Mr. Rice, in Buffalo, \$40, and in Syracuse, \$9. The Treasurer was ordered to pay the deficit as far as it is due for preaching in Buffalo, and Dr. Roberts was instructed to inform the people in Syracuse, that they are to pay their deficit at their earliest convenience.

The following supplies were appointed:

Dr. Roberts to moderate a call in Second Congregation of Perth, and dispense the sacrament of the Lord's Supper there at such time as he and the congregation may agree upon, and with such help as he can obtain.

Rev. J. Middleton, Lisbon, May, second Sabbath; Perth, May, third and fourth Sabbaths.

The arrangement of the remaining supplies was left to the Interim Committee, who have since made the following appointments:

Rev. R. Johnson, Syracuse, second Sabbath May; Hamilton and Oneida, each one Sabbath before next meeting of Presbytery.

Rev. J. Middleton, Perth, June, first and second Sabbaths; Lisbon, June, third and fourth Sabbaths, July, first and second Sabbaths;

Perth, July, third and fourth Sabbaths. August, first Sabbath; Buffalo, August, second Sabbath; Waukesha, remainder of August and all Sept.

Rev. D. Scott one Sabbath to Buffalo, and one to Hamilton.

Rev. S. Bowden, one Sabbath to Buffalo, and one to Hamilton or Thorold.

B. McCulloch, Oneida, all May.

Presbytery adjourned to meet in Rochester, the Wednesday before the first Sabbath of October, at 9 o'clock, A. M.

AFFAIRS ABROAD.

Japan.—The expedition to this empire, under-Com. Perry, seems to have been successful. A treaty is in progress, by which all, or nearly all, the requests of this country, are granted. Two ports are to be opened, and depots for coal are also to be located. This is an important event. Nothing is said, of course, in regard to religion; but with commercial intercourse there can hardly fail, ere long, to be some avenue provided for the introduction of the gospel. This has been the result in China, which was little less exclusive than Japan.

New Zealand.—We know of no heathen country where so rapid and general success has attended missionary efforts as in these islands. Once cannibals, they are now fast becoming an enlightened, industrious, and, we hope, Christian people. Mr. Inglis thus writes to the brethren of the Scottish Church:

“The higher and proper, as well as the subsidiary work of the Mission, continues steadily to advance: all the interests of the Mission exhibit a healthy growth. Since the date of my last letter, a considerable number of the natives have abandoned heathenism and professed Christianity, by attending public worship on Sabbath, and placing themselves under daily instruction. The attendance upon both church and school continues still to increase; and what is more encouraging to us still, as an evidence that the Spirit of God is accompanying the truths of his word, the tone of moral feeling is rising perceptibly higher, especially in the vicinity of the Mission station; and some of the natives are inquiring, apparently in earnest, ‘What must we do to be saved?’ ‘Can the Ethiopian change his skin?’ No. But the declaration is not only respecting Zion—‘This man and that man was born in her;’ but to those that know God, it is said, ‘Behold *Ethiopia*, this man was born there.’ Ps. lxxxvii. Our place of worship is become most uncomfortably crowded. We have commenced collecting materials for a large and substantial building capable of containing 500 or 600 people. Since our arrival here we have directed special attention to the education of the natives. All experience, both among whites and blacks, goes to prove that little can be done in the way of improvement with an ignorant people. No man’s religion can rise above his knowledge. ‘How can they believe in Him of whom they have not heard?’ . . . Since I wrote you last, two new school-houses have been erected in this district, and schools opened in them; the one with forty, the other with twenty scholars. Both of the localities, till very recently, were almost wholly heathen. These school-houses serve also for places of public worship. If the Spirit of God continue to incline the hearts of the heathen, as He has done during the past year, we shall soon have the whole population under instruction; but two missionaries, or even four, as the natives are accustomed to regard us—for they speak of the wives as missionaries as much as the husbands—can do next to nothing directly in the education of 3,000 untutored intellects. The work must be done by native agency. We can educate only teachers.”

Cambodia.—We find an interesting account of this country as a promising missionary field in the “Foreign Missionary.” It is from the pen of one of the Presbyterian missionaries, (O.S.) We can give but brief extracts :

“If you will look at your map, you will find the country of Cambodia lying in South-eastern Asia, between Siam and Cochin China. Formerly it was the most powerful kingdom in Farther India. Both Siam and Cochin China were tributary to it. . . . For the last two or three hundred years the Cambodians have been decreasing in power, while their neighbours, the Siamese and Cochin Chinese, have been increasing in strength and extending their territory, and latterly they have gradually encroached upon the ancient boundary of Cambodia, till they have greatly narrowed its limits. The Cochin Chinese have absorbed whole provinces near the sea, and taken possession of the mouth of the river, so as to leave the Cambodians no outlet in that quarter. The Siamese, on their side, have annexed several provinces, and finally taken the remnant of the kingdom under their protection, and made it tributary.

“I have no doubt that the country is accessible to Protestant missionaries, and open to their labours. Romanists are already in the field; and from the reports of the bishop which I have lately seen, their movements there are more unrestrained than here in Siam. European merchants, who have visited the capital, have found the king friendly, and anxious to cultivate intercourse with Europeans.

“We have in Siam proper from ten to fifteen thousand Cambodians, who have either fled here from the anarchy of their own country, or have been removed by order of the Siamese government, during their numerous warlike expeditions to that country. . . . If I had not grown weary in pleading for the men we urgently need for our own mission in Siam, I should feel inclined to urge the church to attempt a mission for the poor Cambodians. But if I almost despair of the present generation doing any thing for them, I will at least lay their case before my young friends, that they may be aware of the widespread desolations opening up before them, and into which they must be prepared to carry the blessings of the gospel of peace.”

China.—The Bible is likely, should the revolutionists succeed, to become the great book of China—the supreme law, and the text-book in the schools. The accounts, formerly, somewhat conflicting, are now nearly unanimous on this point. The Rev. Dr. Medhurst writes:

“On the occasion of the *Hermes*’ visit to Nanking, in May last, Sir George Bonham brought back with him eleven of the insurgents’ tracts, and half of the book of Genesis. When the *Cassini* came away, only two new tracts were brought down, but four volumes of Scripture, consisting of Genesis, Exodus, Numbers, and the Gospel of Matthew. This small addition to their own lucubrations, and this large increase of portions of Scripture, augur well. The different books of the Old Testament are marked Vols. I., II., III., and IV., while the one book of the New is marked Vol. I., indicating that the publishers intend to carry the work through in successive volumes to the end. In the Old Testament they have followed Gutzlaff’s version, without the alteration of a single character, that being the only one with which the insurgents were acquainted. In the New Testament they have followed the version prepared by myself and Gutzlaff in 1835. . . . On the title-page of every book of Scripture is this notification:—‘A new edition, published in the 3d year of the *Tae-ping* dynasty.’ Around the title the Imperial arms are emblazoned; and on the first page there is a large red stamp, four inches square, stating that the book is given out by Imperial authority. Reckoning the four books of Genesis, Exodus, Numbers, and Matthew, the portions of Scripture issued by the insurgents already exceed in bulk all the rest of their publications put to-

gether; and when the whole of the Bible appears, the amount of scriptural truth will be tenfold that of their own imaginations. The gentlemen who visited Nanking in the Cassini, state, that Tae-ping-wang has *four hundred printers in his employ*, and that he superintends their work himself. They also state that last summer he held a literary examination, at which he allowed only those candidates to pass who were proficient in the books he had issued. And they further inform us, that new editions of the Confucian Classics are coming out, altered and corrected to suit the views entertained by Tae-ping-wang. If this project be carried through, we may anticipate that Christ will supplant Confucius at no very distant period; and as a proficiency in the Christian Scriptures will be demanded as a stepping-stone to literary fame, while the Chinese classics are purged of every idolatrous allusion, we shall soon have Scriptural knowledge diffused through the population, and moulding the mind of China. Let the New Testament be once constituted a school-book, and we need be under no apprehension about the distribution of the copies we are about to multiply; and neither Tae-ping's printers, nor our own, will be able to supply them fast enough to meet the demand."

Turkey.—The war makes little progress on the field of battle. The Russians are besieging Silistria, the great fortress on the Danube. There are now 50,000 English and French troops in Turkey, and it is supposed that their first attempt will be to relieve Silistria. An attack is to be made upon Sevastapol, the great naval depot of Russia on the Black Sea. Russia has formed a treaty with Khiva, which lies south of the Sea of Aral. Little has been done in the Baltic; but the combined fleets in that sea are very large, and they are expected to do great things—perhaps take St. Petersburg. The Greek insurrection is not yet subdued. The allies have required the King of Greece to withhold his countenance from it. Austria and Prussia are taking more decided steps against Russia. Turkey has lately concluded an important treaty with France and England, enlarging and confirming the rights of the Christian population. The chief points are—

"1. The Porte engages never to negotiate with Russia without the intervention of the Western Powers. 2. Amelioration of the condition of the Christians. A separate treaty is annexed, for the following four points:—1. Abolition of the poll-tax (*baratasch*.) 2. Right of Christians to be admitted as witnesses in judicial proceedings. 3. Right to hold landed property, without distinction of nationality or religion. 4. The civil rights of Christians admitted in the army and the civil service."

Rome.—We have occasionally furnished such glimpses of the state of things in Rome as scanty information affords us the means of doing. It is certain that the deepest discontent prevails. On a late public appearance of the Pope, his audience consisted of foreigners alone—no Romans. In other respects, affairs are in an equally unpropitious condition. A secular journal, with good opportunities of information, says:

"Recent advices from Rome give a sad account of the financial condition of the Pope's temporal dominions. Not only is his Holiness insolvent, but the affairs of the Roman States are in a desperate plight altogether. Politically, they have long been in a most critical, not to say hopeless state; but financially, their position is now still more alarming. It is only by foreign bayonets that the government of the Pontiff has been preserved—and such bayonets are still indispensable to its protection from anarchy; but they who wield these wea-

pons cannot live upon air—they must be fed, housed, and clothed, and arms and ammunition must be provided for them—and this requires large sums in addition to the ordinary requirements of the kingdom. Had the Pope been unembarrassed at the outset, it would have been difficult enough to sustain so heavy a drain upon his exchequer; but already over head and ears in debt, and the interest of his loans absorbing the bulk of his regular finances, it is now found impossible to go on much longer. What will be the ultimate issue of this crisis, it were not easy to predict in the present condition of Europe. Should revolutions break out in Austria, in Italy, and in Hungary, as it is not improbable—if a general war ensues, Rome will certainly find herself utterly defenceless. She would be powerless, indeed, in such a conjuncture, under any circumstances of her own; but destitute as she is of the means of procuring assistance, and that which she now has being withdrawn, as, from the necessities of the case, it will be, his Holiness can scarcely escape being left ‘naked to his enemies.’ But it is not exclusively to Pio Nino that the responsibility of Rome’s financial distress belongs. The great mischief was done by his predecessor, Gregory XVI., who in the short period of fifteen years, that is, from 1831 to 1846, incurred a debt of over forty millions of dollars. We learn this from Signor Farina, in his admirable ‘History of the Roman States from 1815 to 1850.’ The Papal Government, he shows, was incumbered with a debt of upwards of thirty-nine millions of crowns, on the accession of the present Pope in 1846. The Roman pontiff is a bankrupt. The interest of these millions of dollars is a sum which his ordinary revenue would be quite unable to meet. So that it is altogether a helpless, hopeless case. It is said that if the whole Papal territory were brought to the hammer to-morrow, the proceeds would scarcely realize enough to pay a dividend of twenty per cent. on the debt.”

Sardinia.—The contest goes on earnestly between the Reaction, or priestly party, and the Liberals. The debates in the legislative assembly are conducted with a frankness and freedom unknown any where else on the Continent. The following, from the Crusader, gives some idea of the measures and spirit of the government:

“In the budget of 1855, the 980,000 francs, ordinarily devoted to ecclesiastical expenses, will be suppressed. It is strongly affirmed that His Majesty, VICTOR EMMANUEL, has already put his signature to the writ which authorizes a project of law for the *suppression of some religious orders which hold property, and are not devoted to education.* The income of these convents is to be added to the allowance of the curates; the services of the poor clergy, till now, have been supported by the nation. . . . Last Friday, the general manager, Abbot Vacchetta, went with the full powers of the ministry to the administrators of the Seminary of Turin, and *gracefully* required the delivery of their titles of property, and of the funds in cash. It is said that the sum found there, and kept unproductive, was no less than *two millions in cash and State stocks.* . . . Seven curates have been arrested and confined in irons in a fortress, accused of having promoted bloodshed and revolution in this valley. Very important documents have been found in their possession, which implicate several retrograde bishops.”

The Waldenses have constant preaching, and well attended, in Genoa, and seem to have established themselves there permanently. They have purchased an old papal church. The field is promising, and they are very zealous; but the opposition is great. The Christian Times says:

“We learn from Genoa that the Roman Catholic clergy are making unheard of efforts to prevent the opening of the New Waldensian Church. Every parish

priest is furnished with a copy of an address to the King of Sardinia, to which signatures are being sought. We are thankful to say that we have the moral certainty that all these intrigues will be fruitless. The king and his ministers will stand firm. Nothing will be done on the part of our brethren to give a handle to the enemy; the opening will be quiet and unostentatious; and we trust that very soon, in the Queen City of the Mediterranean—where, a year and a half ago, there was not a single professed Protestant that we know of—the true worship of God will be publicly celebrated under the same roof where mass was said and the host worshipped within the memory of man. The young Genoese Church calls for the prayers and the thanksgivings of all Christians.”

Switzerland.—We can add a little more encouraging news from Geneva. It is from the columns of the Crusader:

“Geneva is becoming, as it was in the times of the rigid reformer, Calvin, the bulwark of Protestantism, and the Rome of evangelical doctrines. The long-existing controversy and division between the so-called National Church and the Orthodox, i. e., between the church of Socinianism and that of evangelical truth, is disappearing day by day. The Trinitarians have conquered the field; and to their labours and the will of God, we owe the great revival manifested in our cantons, not only among Protestants, but even among our enemies. Last Thursday morning, the old temple of St. Peter, the walls of which, two centuries back, resounded with the voice of Calvin, of Theodore de Beza, of Diodati, and of many other Christian reformers, witnessed a grand and imposing ceremony, which will be long remembered by us, and will be transmitted as a glorious legacy to our descendants. Fifty Roman Catholics publicly abjured, on that day, the faith of the Antichrist, and were admitted to the Holy Communion, surrounded by a large audience, who listened with great attention to the sermon preached by the eloquent pastor, Mr. Duby. Last Christmas day another equal number of Catholics became members of our church, and thirty more applied last Sabbath to be instructed in the evangelical doctrines. This is what concerns the reformed Romanists of France and Savoy. The good work among your own countrymen [the Italians] is even more flattering.”

France.—The internal condition of France presents many anomalies. The Emperor continues his war against the press. The correspondent of a leading paper says:

“The last act of severity, the suspension of the *Assemblée Nationale*, has extinguished the last feeble spark of independence or courage which the press still retained. The Orleans *Debats*, the Legitimist *Union*, the Republican *Siècle*, now write with a caution and humility, which show how fully they are aware that their existence depends upon their discretion. What can a despotic government require more? The press is exactly on a par with the constitution and the legislature, which, like it, are the mere shadows of the realities. But Louis Napoleon knows and experiences the utility of preserving such shadows, and will no more abolish his shadowy press than he will his shadowy chambers.”

And yet Napoleon has ventured, and successfully, upon an unheard-of mode of raising money. He wanted \$50,000,000; and instead of resorting to capitalists, he opened a subscription for the loan, and in a few days \$100,000,000 were subscribed—all classes eager to get a share. His government cannot be so weak as has been thought. This will strengthen it.

The Paris correspondent of the New York Recorder draws a dark picture of the state of things in France, as it respects the Free Churches, as they are called, particularly:

"I have already mentioned that the French Christians, instead of opening their churches as their right, had consented to ask the permission of the government to do so. Some people (I for one among others) objected strenuously to asking permission, declaring it an abandonment of the strong ground of personal rights, and an acknowledgment that the government, if she could grant, could also refuse religious liberty. But the views of the men of principle were considered, as they are too apt to be in all times and countries, as "higher law" views, exaggerated, impracticable, and even ridiculous. The same thing is said about them which was said about the Apostle Paul. The prudent and temporizing class, always the larger, carried the day. "These," said they, "are peculiar circumstances, and we do not in the least renounce our right to assemble for worship; we merely waive our right for the moment." They relied strongly, too, on the promises which they had received from the agents of Louis Napoleon, to the effect that if they would simply ask permission by way of courtesy, it should be assured to them everywhere, and that if the least authority in the departments should make them any trouble, it would be only necessary to complain to the higher powers in Paris, and all should be rectified. Of course, said this temporizing party, after such promises we have nothing to fear. They verily looked for honesty in the servants, when they knew, or might have known, that it was a thing unknown to the master, and they even believed that Louis Napoleon could bring about him honourable and respectable men, who would keep their promises. Well, time has shown that the headlong, the foolish, the impracticable, were right for once. Permission once asked, it has been everywhere refused; not only are the shut-up churches not opened, but the local authorities order those now open to be shut up! The superior authority of Paris, which we were assured was to work such wonderful cures, is invoked in vain, and they refuse now to receive deputations or petitions from the very men who were so credulous as to believe them honest and respectable. It is clear to every one now that the agents of Louis Napoleon spread a snare for the Nonconformists in giving them the treacherous advice they did. In La Haute Vienne all the churches have been closed except that of Limoges. The preachers and teachers are too faithful to leave their posts, but they are obliged to confine themselves to visiting from house to house. This conduct of the government has had the effect to draw the attention of very many, who, until now, knew and cared very little about "Evangelism." They see the churches closed, with the government seals upon the doors, and they are induced to ask what provocation can that quiet peaceful class of men have given, and what can be their religion."

The correspondent of the Presbyterian confirms all this, and gives more to the same effect:

"But the Established Church is no less exposed to the ill-will of the Romish clergy, and to the opposition arising from their pernicious influence. The editor of our Evangelical Established Church's paper, *l'Espérance*, Pastor Grand-Pierre, was called, a few days ago, by the *Procureur Imperial*, and given to understand that his paper has not only a religious, but also a *political* bearing; a thing not one of us ever dreamed of."

As to the prospect of efforts at Reformation, he adds:

"It is well known that internal enemies are the most to be feared; and so we find it to be with us. If our Protestant National Church was, as a body, faithful to the principles, both as to doctrine and polity, of the gospel, and of the Reformation, our small numbers would not prevent us from presenting a noble and powerful resistance to the clergy of Rome; but we are miserably divided. Nay, we must be divided, as the laxity of our discipline has opened our church to many who do not hold its doctrines. With such men, who are *in* the church, though not *of* the church, it is quite impossible

to agree without unfaithfulness; and, however grieved I am at the distressing spectacle we offer to the world, to the malicious joy of the common foe, still I look upon it as an indication of the approach of better days, that the forced and unnatural *juxtaposition* of two contrary systems of doctrine and spirit becomes more and more intolerable to both. Truth and error must part after all; let them part, then, as soon as possible. One way, of course, of bringing about this separation, is open to us immediately, viz., to leave the Establishment and join our independent brethren. For not doing that long ago, I am aware how severely we are judged by many foreign brethren, especially in America. But, from reasons which I have stated formerly in the *Presbyterian*, and which you have kindly and judiciously appreciated, Messrs. Editors, we are convinced that we, in our circumstances, so special and so distressing, have another path to follow, which is to remain and lift up the voice of the old French Reformed Church, till she reconquers her past glorious order, or till she is cast off for her faithfulness; which will not be our separation from the church, but the church coming out from the corruption of the world."

England.—We have heretofore had occasion to notice some movements towards reform in the Established Church. The friends of the measure have commenced a journal, in which they use very strong language. We give a few specimens, as we find them in the columns of the *Presbyterian Banner*:

"That the Established Church is a mass of corruption, is evident to any one able to judge and examine for himself, and not looking on things with coloured spectacles, nor suffering interested persons to throw dust into his eyes. But I believe it will never be improved. The whole body of the aristocracy and wealth of the country are interested in retaining it intact. There are, for instance, among others, three heads which must be clean cut off, or no permanent good can arise—all else is as beating off leaves and topping twigs, which will grow again—Patronage, Prelacy, Puseyism. How are these nuisances to be abated? . . . There will be no reform of the Established Church. The holders of patronage and livings will resist; the phalanx of bishops, priests, &c. &c., will resist; all whom they can interest, and they are legion, will resist; a reform of the Church, and a revolution in the State, will, unless men grow wise in time, likely go together."

The comparative effects of Protestantism and Popery upon morals, have met with a striking illustration in the facts brought to light by the last census, and in other ways:

"It is a curious and instructive fact, that Popery is by far the most prolific in criminals. While constituting a *twenty-sixth* part of the population, she produces a *sixth* part of the crime. The census table shows 21,626 prisoners in the jails: of these, not less than 2,955 are Papists; and when these figures are compared with the aggregate population, they present the very instructive results of Popery producing *four times* as many criminals as Protestantism. If Popery be compared, not with the whole Protestant population, but with English Dissenting bodies, the result is still more striking. Popish prisoners are to Dissenting prisoners as 17 to 1!! These figures need no comment. Let us look a little nearer home. Let us try the moral caliber of Irish Popery. The Rev. Mr. Clark, Episcopal chaplain to the county jail, Lifford, has been in the habit, for many years, of publishing a table, setting forth the relative numbers of persons belonging to the three leading denominations—Episcopal, Presbyterian, and Popish—in the county Donegal. The table for the present year, just published, stands thus:

"Established Church,	1	prisoner in 748	of the population.
Presbyterian,	1	do.	1833
Romanist,	1	do.	331
			do.!!

The table for the previous year is still more striking:

"Established Church, 1 prisoner in 694 of the population.			
Presbyterian,	1	do. 2036	do.
Romanist,	1	do. 308	do.!!

"A paper has just been published, by order of the House of Commons, setting forth the denominational statistics of crime in all the jails of Ireland, from which it appears that, of Episcopalian convicts, there are 222; Presbyterian, 44; Popish, 3,626; making in all, 3,902. On these figures, a writer in the *Banner of Ulster* observes, that Episcopacy produces five times as many criminals as Presbytery, and Popery not less than *eighty-three* times as many."

The Maine Law movement has reached England, and associations are forming for the purpose of urging this measure upon the people and the government.

NOTICES OF BOOKS.

WM. L. M'CALLA'S ARGUMENT AGAINST JOSEPH BARKER, on the Being of a God, the Inspiration of the Bible, and the Tendency of its Contents: In a Discussion of five evenings. Philadelphia. 1853. 12mo.; pp. 112.

This "argument" exhibits much of the peculiar controversial talent of its author. It loses something in attraction, from the fact that it contains Mr. M'Calla's argument only—the statements of his opponent, to which he alludes, are left to be inferred. This work presents Mr. B. in any thing but a favourable light. It contains much profitable and interesting matter, and will well repay perusal.

THE FUTURE GLORY OF THE CHRISTIAN. By Rev. Wm. Ramsey. Philadelphia. 1854. 24mo.; pp. 36.

A delightful subject, and here treated with no little ingenuity and spirit. With some of Mr. R.'s criticisms we are not quite prepared to agree, and there is an air, in some paragraphs, such as comes from the region of literalism; but, in the main, this is a matter-of-fact essay. The author has kept his fancy under stiff rein, and yet invests his subject with not a few tints, reflected by a chastened imagination. We give an extract:

"But there is, in this life, in the case of every renewed soul, a likeness to the *moral* image of Christ. This likeness may be more or less striking to the observer; but it is *there*. It must be there, or the person is not a child of God. For 'if any man have not the spirit of Christ, he is none of his.' Hence the apostle prays, that the same mind may be in us which was in Christ Jesus. The true Christian loves Christ most sincerely; but mourns that he does not love him more. He believes in him; but his faith is weak. Hence his daily prayer: 'Lord, help thou my unbelief.' He hopes in the mercy of God, but at times desponds, and often fears that, after all, he shall one day fall by the hand of his enemy. He is a child of grace, and yet but a child in grace. He has eternal life in Christ Jesus; and the fruits of the Spirit, which are stunted in their growth in their soul here, by the uncongenial clime of earth, are destined to appear hereafter, in all their fulness and beauty, under the full light and genial rays of the sun of righteousness. Love, imperfect here, will be perfect there. Joy, like a rippling rill here, will there be ocean deep, and ocean wide, never more to be dried up by the scorching suns of earth. Peace, sweet peace, that gentle dove of heaven, so oft alarmed by sin's rapacious birds of prey, will never more desert the soul. It will abide; and from the presence of the Prince of peace, will draw its perfect, endless life. Every grace will in

perfection shine. And in the beauty of holiness, the child of God, made like to Christ his head, will be pure as Christ himself is pure. Jesus is the brightness of the Father's glory, and the express image of his person; and saints are to be the express image of the glorified person of Christ. All the traits of moral excellence which man at first possessed, when God pronounced him to be very good, and which shine forth now in all their unsullied glory, in the person of Christ, the second Adam, shall be possessed by every ransomed child of God. Each one will be holy as Christ himself is holy; and by his grace will be made the eternal participant of the image of God restored. We shall be like Christ in our moral nature."

GUIDE TO PRIVATE SOCIAL WORSHIP; Recommended by the Reformed Presbyterian Synod of Scotland, in 1823, as a Directory in conducting Prayer Meetings. Philadelphia: Covenanters' Publishing Society. 1854. 48mo.; pp. 53.

This is a work too well known to need any recommendation. This is a very neat edition, and can be procured at eighteen cents a copy, of Mr. Thos. Walker, Wood street, second door east of Twenty-second, Philadelphia. It would be much to the advantage of our societies, if the members would get and frequently peruse this very judicious "Guide."

A MANUAL OF MISSIONS; or Sketches of the Foreign Missions of the Presbyterian Church, with Maps, showing the Stations and Statistics of Protestant Missions among Unevangelized Nations. By John C. Lowrie, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church. New York. 1854.

A well arranged and well written digest of a most valuable chapter of Church History. The maps are beautifully drawn, and add greatly to the usefulness of the work. These missions are assuming a highly important position. We hope this subject is about to attract more attention among us. This work will be a useful guide in making up a judgment as to the best field to occupy, and will also do good by showing the difficulties to be encountered, as seen in the light of subsequent results.

For sale by W. S. Martien, 144 Chestnut street, Philadelphia.

FIRST ANNUAL CATALOGUE of the Officers and Students of the Theological Seminary of the Presbyterian Church at Danville, Ky. 1853-4.

From this pamphlet, for which we are indebted to the kindness of a friend in Danville, we learn that the first class in this institution numbered twenty-three; that very encouraging progress has been made in its endowment; and that the parties directly interested are encouraged to go on with energy in the work before them. A peculiar feature of this seminary is, that, with the exception of the study of *Hebrew*, which is prosecuted in *two* classes, all the students, whatever their stage of progress, attend *all* the lectures and recitations of all the Professors, as is the case in medical colleges. Judiciously managed, we think this will work well. The plan is, at all events, worthy of a trial.

We intended to have noticed, but have mislaid, a pamphlet containing the Inaugural Addresses of the Professors, last fall. That of Dr. Breckenridge was eminently able, presenting very impressive views of the magnitude and extent of the work laid upon Professors of Theology.

RESOLUTIONS PASSED BY THE UNION LITERARY SOCIETY IN RELATION TO THE DEATH OF DR. J. CARTER.

Whereas, it has pleased the Almighty, by the hand of death, to take away from his family and friends Dr. J. Carter, a member of the Board of Geneva Hall, and an honorary member of the Union Literary Society; therefore

Resolved 1st. That in the death of Dr. Carter, the board of this institution has lost a discreet and faithful trustee, our society an amiable and honourable friend and associate, the medical profession, a skillful and successful practitioner, the church an humble, unassuming and exemplary member, his family a kind and indulgent husband and father, and the community a useful and an upright citizen.

Resolved 2d. That in these late, and, to us, dark and mysterious dispensations of Divine Providence, in which, within the short period of a few weeks, he has called away two eminent men, Drs. Jenkins and Carter, both skilful, experienced and successful practitioners, both members of the Board of this college, both honorary members of this society, and both respected citizens of this community, it becomes us to "lay our hand upon our mouth," to be "dumb with silence," and stand in awe before the Great Sovereign of the universe, to bow in humble submission to his Divine hand, and to hearken to the solemn voice that calls to us from the chambers of the dead, saying, "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Resolved 3d. That we will ever cherish an affectionate remembrance of our much esteemed friend, and strive to follow him in his virtuous course of conduct; and that, while we deeply mourn our own loss, and sympathize with his bereaved family and relatives, we "sorrow not as those who have no hope," since we have the evidence that what is their and our loss is his unspeakable gain.

Resolved 4th. That these resolutions be recorded, and a copy furnished the family of the deceased, and that the periodicals of the church of which he was a member, the "Steubenville Herald," and the papers of this country, be requested to publish the same.

M. WILKIN, Cor. Sec. U. L. S.

OBITUARY NOTICE OF ROBERT TRUMBULL.

(By request from the Reformed Presbyterian.)

The subject of this notice was born in Craftsbury, Vt. He was the son of pious parents, who early instructed him in the fear of God. Having graduated in the University of his native State, he put himself under the care of the Presbytery of New York, in connexion with the Reformed Presbyterian Church, in view of prosecuting the study of theology, which he did, for some time, with much assiduity. The exercises which he delivered during this time, marked him as a young man of much talent and promise. He was discouraged in the further prosecution of this study, as we believe, by an extreme diffidence of character. He now devoted himself to the work of teaching, for which he was remarkably well fitted, by both his scholarship and kindly disposition, for he knew not only how to impart instruction well, but he had also the happy tact of winning the affections of his pupils.

Since 1839, he resided in the city of Albany, giving himself entirely to his favourite employment of teaching. In July, 1852, he suffered under an attack of bleeding of the lungs, which caused considerable alarm: cessation from labour, however, and an absence in the country for some weeks, enabled him to return at the close

of the summer vacation with considerable hope of recovery; but he soon found that he must leave the city; as the only hope that remained of restoration to health.

In November, 1853, he removed to Northwood, Ohio. To this place he had been invited, to take charge of the Female Seminary connected with the Geneva College. It was not the will of God, however, that he should employ his gifts in this field of labour. He scarcely entered upon its duties, when his strength, which had been fast failing, became exhausted. He died on the 24th of February, in the 47th year of his age.

Mr. Trumbull was a fine classical scholar, and might have obtained distinguished eminence, had he chosen that department of teaching. His pupils in Albany repeatedly presented him with valuable tokens of esteem; one of these was a superbly bound copy of the Bible. The following extracts from the records of the Board of Commissioners of the Albany District Schools, dated November 10th, 1853, show the high sense which they had of the deceased, as a man and as a teacher.

"It was unanimously resolved, that it is with feelings of profound sorrow, on the part of the Board, to be informed that impaired health has compelled Mr. Trumbull to resign his charge over one of the Public Schools of this city, the duties of which he has for so many years discharged with distinguished ability and devotion. In accepting his resignation, the Board feel a pleasure in bearing honourable testimony to his high moral standing as a citizen, and to his pre-eminent qualifications as an instructor. In thus severing the relations which have so long existed between him and the Board, they feel that the youth of the city have lost the services of an invaluable friend, and in his removal from the city, the community loses one of its ornaments. In going to his distant home, he leaves behind him a good name, and will take with him the respect and esteem of each and every member of the Board, and their prayers for the restoration of his health, and for his future success and happiness."

It was also unanimously adopted, that, "Whereas Robert Trumbull, Esq., after having, for many years, devoted his talents and energies in teaching the youth of our city, and being obliged to give up his charge as principal of District School, No. 8, in consequence of an impaired constitution, therefore, Resolved, That the sum of three hundred dollars be paid him, as additional compensation for the services rendered by him as teacher of one of the Public Schools of the city during the past ten years."

Mr. Haswell, Secretary of the Board, to whom we are indebted for the above extracts, adds: "It is deemed due to the memory of the departed, to state, in reference to the above, that so far from asking extra compensation, that he had no knowledge whatever that the subject was thought of, until after the action of the Board."

The following is an evidence of the estimation in which the deceased was held by the teachers of Albany:

"At a meeting of the Teachers' Association of Albany, held on the 28th of February the Chairman having announced the death of Mr. Robert Trumbull, late President of this Association, the following preamble and resolutions were unanimously adopted—

WHEREAS, It has pleased Almighty God, in his all-wise providence, to remove from this world to that from whose bourn none return, our most esteemed friend and fellow-teacher, Mr. Robert Trumbull, therefore,

Resolved, That in the death of Mr. Trumbull, the educational interests of this city and state suffer an irreparable loss; the community lose an upright and valuable citizen; the teachers a tried and conscientious associate, a wise and discreet counsellor, and the church a pious and devoted member.

Resolved, That while we deeply deplore this sad event, we bow with submission to the Divine hand, and will ever cherish, with affectionate remembrance, the many virtues and excellencies of character developed in the life of our departed friend and coadjutor.

Resolved, That the gentlemanly deportment, the moral and religious character of our deceased brother, are well worthy of imitation; and we trust we shall not fail to profit by his example.

Resolved, That we deeply sympathize with the family of our departed friend in their sad and irreparable bereavement, and earnestly implore the aids of Divine grace to so temper the winds to the shorn lambs, that their apparent loss may be to them great gain."

A friend who was much with Mr. Trumbull remarks that during his illness, "his conversation was generally on the subject of practical religion," and that he expressed a firm conviction of the truth of Christianity. Difficulties as to his interest in Christ, which he had partly felt, gave place to a strong assurance of hope; and to a question put to him by a near relative, a short time before his death, he answered, "I know that my Redeemer liveth." *Com.*

Died, near Sparta, Ill., on the 30th of May last, of erysipelas, after ten days' illness, Mrs. SARAH, wife of Rev. James Wallace, in the joyful hope of a happy resurrection, in the 37th year of her age, leaving her husband and five children, and many friends, to mourn their loss. "Many daughters have done virtuously, but thou excellest them all."

DIED—In Fayetteville, Franklin county, Pa., April 14, 1854, Mrs. ANN BROWN, relict of Adam Brown, and daughter of John and Hannah Thomson, late of Conococheague.

TO OUR READERS.

Nine years have elapsed since we assumed the place and undertook to discharge the functions of an editor. We have no reason to complain, during all that time, of the reception which our labours have met with. Our subscribers have allowed us to follow our own track, and have troubled us very little with complaints. For this we thank them. A magazine must be left, to be of any value, to the guidance of him who undertakes to fill its pages. We hope our efforts have not been altogether fruitless. Pleasant, generally, they have been to us, though at times arduous; and we indulge the conviction that they have not been without some interest and profit to our increasing list of readers. That we have come up to our own ideal of a religious periodical, we are far from asserting: that we have sometimes disappointed our readers, we fear; but we have done what we could, amid the trials and anxieties of other and even more pressing duties. So we mean to continue.

The times were, as all thought, eventful and ominous, nine years ago. They are still more so now. The last year has been a great and marked one: the coming one is pregnant with events of the first magnitude. Of these, we will, as heretofore, take suitable notice, and assay to present them in brief outline, at least, and to exhibit them in connexion with the word of God and the interests of the church.

We need, and we ask a share in the supplications of the faithful. Our labours are full of responsibility; and the more we gain of experience, the more do we feel this. Judge us fairly, but kindly; and may we both, writer and readers, be ever guided, taught, supported, and blessed of Him whom we seek to serve and honour.

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