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TELEGRAPH.

For the S. R. Telegraph.

[USE OF TOKENS.]

Mr. Editor:—I was requested, several months by a candidate for the ministry from Virginia, give him some account of the origin and use that are called *Tokens*, on sacramental occa- in some of the Presbyterian churches in United States. He afterwards expressed a that I would commit to writing what I com- ated to him orally, and allow my statement published in your paper. I should have done an earlier period, but urgent engagements ned, and the subject escaped my memory.

use of *Tokens* had its origin in the church *Scotland*. At the commencement of the Re- tion in that country, the Lord's Supper was nistered *four times* in each year. Afterwards, asons altogether insufficient, as I suppose, ordinance came to be administered less fre- *in some churches once* only in the year, none more than *twice*. One consequence arrangement was, that, whenever the ordi- was dispensed in each church, it was made clesiastical occasion. The pastors of three, four, e neighboring churches left their own pulpits at day; went to the aid of their brother; and the mass of their congregations with them, joy the privilege of communing with their church. The sacramental service was com- ly preceded by preceding on Thursday, Fri- and Saturday, one of which days was observed *Sacramental Fast;* and the Monday following Sabbath, as a day of *Thanksgiving*. This, of se, gave rise to much preaching, which ren- d the presence and aid of several ministers ly desirable, if not necessary. When the bath came, the Ministers, Ruling Elders and municants of four or five different churches all assembled, and gathered round the same mental table. In these circumstances, the tion arose, How should those who were really municants, in good standing, be distinguished unworthy intruders, who belonged to no h, and were, perhaps, even profligate; but from unworthy motives, might thrust them- into the seats of worthy communicants, and produce disorder and scandal? To meet this ity, the plan was adopted, to deposite in the of each pastor and his elders, a parcel of metallic pieces, called "Tokens," which were to dispense to all the known members their own church, who were in attendance, and ed to commune. Thus, altho' not a quarter of the communicants were personally known the Pastor or Elders of the church in which sacramental service occurred; yet these cheap convenient little *certificates* of church mem- ship, (for such they were intended to be) being ived by each communicant, from the Minister Elders of his own church, prevented imposi- and secured regularity and order.—

ch was the origin of *Tokens*. They were of solid use. And wherever similar practices cumstances exist now, they, or something ivalent, may be usefully employed. As in *many other* cases, however, they have been long both in this country and in Europe, where circumstances which brought them into use longer exist. But it does appear to me, the use of these passports to the communion , in cases in which the members of a single rch only (every one of whom is known to the ster and elders) are about to commune,—is a ge, if not a ludicrous example of the perti- ity with which good people cleave to old habits, m the reasons for them have entirely ceased.

ow far the use of Tokens extends in the byterian church in the United States, I do know. When I took a pastoral charge in city of New York, between forty and fifty rs ago, I found them invariably used in the urch of which I became a minister. In a few years afterwards, after much obstinate opposition their discontinuance, they were laid aside; and suppose they ought univerally to be in the circumstances in which the churches in this coun- are placed. I am, sir, yours respectfully.

SAMUEL MILLER.

Princeton, Oct. 26th, 1836.

From Dr Humphrey's tour in the N. Y. Observer.

JOHN KNOX.

Clarem et venerabile nomen!—None of the curi- ties of Edinburgh interested me more than the se of the great Scottish Reformer, which was ented out to me in one of my rambles through old town. There is nothing remarkable about except its great antiquity, and that it projects nearly half cross the street. Had it been any oth- private dwelling, I presume it would have been removed long since as a nuisance. But whatever may have protected it, there it stands, the most conspicuous object in the neighbourhood; and there may it stand as long as the wasting hand of time will permit one stone to remain upon another. Around that part of the second story which faces the street is a sort of narrow piazza, from which, it is said, this great and fearless champion of truth, used to address the thronging multitudes below. To hear one of those discourses, when the thun- ers of the Vatican almost drowned the voice of the preacher, and the flames of the Grass Market were ready to flash in his face, and "men's hearts failed them for fear," must have been a great pri- vilege. What zealous protestant is there in the United Kingdom, who would not go all the way to Edinburgh to hear such a preacher, at such a crisis! On the West front of the house is a figure *in alto relievo*, pointing up with its finger to a ra- diant stone, on which is sculptured the name of the Deity in three languages, THEOS, DEUS, GOD.

John Knox was born in East Lothian, just at the beginning of the sixteenth century, twenty-two years later than Martin Luther, and four years earlier than John Calvin; and was the master spir- it of the Reformation in Scotland, as Luther was in Germany, and Calvin in Switzerland. It would be too much to say, that if he had not es- poused the Protestant cause, or if he had been ta- ken off by his enemies at the momentous crisis when it seemed to rest as it was upon his should ers, it would have been crushed beneath the tread of the "scarlet colored beast." I do not think so, for the Lord who raised up John Knox, and endowed him with those great powers, and gave him just that undaunted spirit which the crisis required, could have raised up another like him, or superior to him in every qualification, if he had had need of him." But beyond all question, Scotland is more indebted to the fearless champion of whom I am speaking, for her emancipation from the Ro- man yoke, and for all the blessings of civil and reli- gious liberty which she has since enjoyed than to any other single human instrumentality. England, too, probably owes more to his high defiance of pa- pal power and papal tortures, than her statesmen and church dignitaries have ever been aware of. And who can tell how much we in this country are indebted to John Knox for our religious freedom. This is not the place to draw his character. Some have regarded the strong and severe features of it, as blemishes, from which it were devoutly to be wished he had been free. But what would such a man as Melancthon or Fenelon have done in grap- pling with the powers which, when he met them, were on the point of strangling the Reformation in its cradle? How would a mild and timed refor- mer have quailed under the rebukes of the queen at that memorable interview, when she demanded of Knox whether "subjects had a right to resist their princes! "If princes exceed their bounds ma- dam, he fearlessly answered, no doubt they may be resisted even by power" But although bold- ness, gravity, and severity were the prominent fea- tures of Knox's character, it appears that he could, on occasion, be facetious almost in spite of himself. Thus when the indignant populace in 1550 dis- persed the priests in the streets of Edinburgh, and tore the effigy of St. Giles, the tutelar saint of the city, in pieces, he says, "Then Dagon was left without head or hands; down goes the cross, off go the surplices, round caps and coronets, with the crowns. The gray friars gaped; the black friars blew; the priest panted and fled; and happy was he that got first to the house; for such a sud- den fray came never among the generations of anti-christ within the realm before.

Yours sincerely.

For the S. R. Telegraph.

STATE OF RELIGION

Within the bounds of the Synod of Virginia.

The Synod of Virginia in reporting to the churches the state of religion within its bounds, will first state a few facts; and then some evident conclusions. From the reports of Presbyteries it appears there has been no general revival of reli- gion in any congregation; no special blessings from on high have attended the preached word; and no very uncommon progress in any of the various en- terprizes of the church. A spirit of discourage- ment appears to have settled on the minds and hearts of some brethren in the ministry and some of the churches on account of the circumstance and consequences of the rapid stream of emigration which is flowing to the South and West with so broad a current.

There appears, however, to be great unanimity of feeling, of sentiment, and action in our Presby- teries and churches; and the benevolent operations of the day receive a degree of attention which, while it is not exhilerating, is yet cheering. The ordinary means of grace receive a pleasing atten- tion, and in some sections of the church there is exhibited a growing attachment to the Sabbath and its heavenly privileges. The Synod of Vir- ginia presents no ground of apprehension, that her unity and purity of faith, and harmony of action, are likely ever to be disturbed much less destroyed. by the exciting subjects of *abolition, voluntary as- sociations and theological discussion*, which have so exercised the minds and disturbed the peace of some sections of our church and country.

We would now call the attention of the church- es to a few subjects,

1st, While we thank God for the peace and harmony in our borders, we are constrained to say, that the want of apparent success, in the minis- trations of the gospel, is a matter that calls for the earnest prayerful attention of ministers, elders and churches. There is evidently a fault some- where: but it cannot be in God and his gospel. As far as the guilt lies on the church, in distinc- tion from the world, the Synod would affectionate- ly invite the churches and ministers, in unity of feeling and purpose, to consider their ways and cleanse their hands; so that He that controls times and seasons, may see no peculiar cause for with- holding a blessing.

2d, The subject of emigration is evidently af- fecting our churches in an alarming degree. But the Synod would ask—is not the discouragement which weighs down the minds of those churches, that have lost many of their members, to a great degree, if not totally, uncalled for? It is true, more work is to be done, and greater efforts to be made, by the members that are left in the church- es. But, perhaps, these very efforts and these very expenditures to which they are called, are the chosen means of God to bring into action the faith and piety of the churches that were, perhaps, re- posing in quietness and confidence and rejoicing in their numbers and strength. God is making them feel they must *strive for the kingdom of hea- ven*—and *that all things are but loss for the excel- lency of the knowledge of Christ Jesus*. And again,

The members of the churches go, as we would hope, carrying their religion with them; and are going where they must either act as missionaries; or pioneers of missionaries; or suffer what is great- er than the loss of all things. They become churches, or seeds of churches scattered over the wide South and West. And when they act as Christians, they become colonies of the church, sunny islets in the ocean of speculation. An instance might be given of a pastoral charge, that trem- bled at the loss of its members by emigration, but now, after the revolution of about two years, sees one flourishing church in a county-town of a coun- ty fast filling up, which stands in the relation of parent and child; another neighborhood preparing for the formation of a church; some members standing alone like a light in a dark place. This pastoral charge now rejoices in its diffusion. If a proper spirit be carried by the emigrants to their new habitations, the churches may rejoice in its colonization.

3d, The circulation of the bound volumes of the American Tract Society carried on, as it is, with the design of ultimately placing in every family, willing to receive them, one or more of those most excellent books, has received a pleas- ing attention from some of our churches. Those that have been engaged in the distribution of these books, but more especially those who have seen the work of distribution completed in their neigh- borhood, rejoice in it as a most powerful ally to the ministry of the word, and are ever ready to com- mend the work to the hearts and consciences of sister churches.

In view of all these things Synod would com- mend to the churches the following resolutions:—

Resolved, 1st, That in view of Synod, the condi- tion of our churches, during the past year, calls for mingled emotions of humiliation and gratitude; hu- miliation on account of their unfruitfulness in the con- version of sinners and prevailing lukewarmness; grati- tude, that our churches have been as free as during any preceding year, from scandalous offences, and that in all our congregations there has been no diminution in the general disposition to attend upon the means of grace and ordinances of religion, and the readiness to sustain the various religious and benevolent insti- tutions which have been presented for their patron- age; and they would add, the uninterrupted brotherly love which has existed in our churches and judicato- ries.

Resolved, 2d, That the remedy for the evils which we deplore in the condition of the churches must be found in the more faithful and prayerful resort to the appointed means of grace and edification; and it is incumbent upon all ministers of the gospel, and espe- cially the pastors with their sessions, to inquire, with prayer and searching of the scriptures, into the rea- sons of the small additions which have been made to the churches.

Resolved, 3d, That in these times of too general speculation and hazardous enterprize, the state of the churches loudly calls upon all those who hold the sa- cred office, to avoid all unnecessary entanglements with the world, and, as far as possible, devote them- selves to prayer and the ministry of the word, in public and from house to house—that they may re- prove, rebuke, exhort, with all long-suffering and doctrine.

Resolved, 4th, That the general prosperity of the country, in a special manner, exposes our churches to the deadening influence of covetousness, which is idolatry, and to insensibility with respect to the moral character and tendency of many actions, deeply in- volving the interests of the church.

The foregoing narrative was approved by the Synod of Virginia, in session at Petersburg, Nov. 7th, 1836, and ordered to be published in the S. R. Telegraph.

WM. S. PLUMER, *S. C.*

SYNOD OF NEW YORK.

Narrative of the state of religion within the bounds of the Synod of New York, October 1836.

The committee appointed to prepare a narra- tive of the state of religion within the bounds of this Synod, report that they have examined the re- turns from the several presbyteries, and find in them a very general uniformity of testimony con- cerning the present condition of the churches. From them it appears that there is a regular, and, in many places, an increased attendance upon the stated ordinances of the gospel—that classes for biblical and catechetical instruction are very gen- erally attended—that the various benevolent en- terprises of the church are cheerfully and vigo- rously sustained, in a word, that all which relates to the outward affairs of the churches is orderly and prosperous; but that, while there have been in most, if not all, some interesting accessions there have been, with few exceptions, none of those seasons of special divine visitation, by which our churches have hitherto been refreshed and enlar- ged. Five churches only are reported, as having enjoyed the special effusions of the Holy Spirit, during the past year, viz., the churches of Shelter Island, and Sag Harbor, L. I. the church in Cen- treville, Presbytery of Hudson, and the "1st Colo- red church," and the 8th Presbyterian church in this city, the last of which stands alone in the abundance of its blessings, having received to its communion 275 persons as fruits of a revival.

Of means and privileges we have enough:—we are blessed with outward prosperity. Behold the altar, the word and the lamb, but where is the fire! If ever the altar-fires in the Roman temple happen- ed to be extinguished, it was lawful to light them again only by the rays of the sun, and if the fire of heavenly love has well nigh been extinguished in our hearts, we have come to a crisis in which all must feel that our only hope is in looking upward for aid.

Two causes are assigned for this general decline of vital religion. One is a neglect of meetings for prayer—an adequate cause, for in vain are all the ordinances of divine appointment, in vain is the preaching of the word, without the presence and power of that Spirit [illegible] is given in answer to the fervent, united, and [illegible]unate prayers of God's people. The other is to be found in that notorious spirit of worldliness and speculation which has per- vaded the whole community to an unprecedented degree, which has led to an increased profanation of the Sabbath, and which, like one of the plagues of Egypt, has intruded into every spot however sacred, leaving not even the altars of religion un- touched; a spirit which has to a great degree di- verted the thoughts of religious men, prevented reflection, and destroyed spirituality, and render- ed it well nigh impossible to make an effectual lodgement of divine truth in the minds of any.

Against diligence in business and commercial enterprise nothing is to be said. But when all the life and energy and fervor of the soul are expended upon things seen and temporal, and nothing but apathy and coldness, and indifference felt in the concerns of religion, it is necessary to ex- hort the people of God to take heed lest at any time they become "overcharged with the cares of this life," and so they be "barren and unfruitful in the work of the Lord."

In conclusion, the committee would earnestly ad- vise all to beware lest that general declension over which we mourn, be made an extenuation or apo- logy for individual remissness. If ever this season of drought and sterility is to pass away, as pass we know it will, it will only be when each church, and each individual, instead of losing themselves in a throng, shall "mourn apart," and return unto the Lord. The time has come when as we would have our own souls refreshed, and the church of Christ revived, the present order of things is to be reversed, and instead of expecting the piety and happiness of the individual is to be elevated or de- pressed by the prevailing condition of the church at large, we are to prove how the prosperity of the public body is to be promoted by the deep, se- cret, spiritual piety of individuals, as great rivers are produced by the confluence of a thousand lit- tle streams, running together from their obscure birth places. It affords no small encouragement to know that there is a very general concurrence of testimony upon this very point, and that one body under the care of this Synod, has already obser- ved, with evident advantage, special seasons of humiliation and prayer, and when these shall be- come universal, then shall we be visited as with the early and the latter rain. When in our person- al experience, and in our public ministrations we aim to cultivate in ourselves and others an hum- ble spirituality, then will our churches again be- hold her Enochs walking with God, her Davids, whose harps self-moved, instinct with spirit," shall breathe everliving devotion: then shall we see ma- ny like Owen, and Baxter, and Howe, upon the altar of whose hearts burned the unextinguishable fire from heaven, and whose steady and full-orbed piety was no more affected by surrounding degen- eracy, than the stars of heaven are stopped or quenched by the clouds which sweep along below them. What then remaineth, but that we give our- selves wholly to prayer that Zion may arise and shine, her light being come, and the glory of the Lord having risen upon her!

REVIVALS.

Ashtabula, Ohio.—A protracted meeting was held last June, at the close of which about 150 were reckoned as hopeful converts. They were of all ages, from the grey-headed to the child of ten or twelve years of age." Twenty family al- tars were erected. Forty-four have united with the Presbyterian Church, and fifteen, with the Baptist Church.

Otto, N. Y.—An interesting protracted meeting was held the last of August, which resulted in the erection of ten or twelve family altars and the hopeful conversion of souls. The number of con- verts is not stated.

Rochester, Vt.—A season of deep religious interest has been enjoyed in this place. A meet- ing held in June, of twelve days continuance, re- sulted in the hopeful conversion of 100 souls, more than half of whom have united with the Congregational church.

East Evans and Eden, N. Y.—Says the min- ister of these two churches in the Home Missionary: "God has recently poured out his spirit among us in a very gracious manner in both of these churches, and as the fruits thereof 54 have been added to their number of such as we hope will be saved when Christ shall come to make up his jewels." Also six have united with the Methodist, and about six will probably unite with the Baptist Church.

Lebanon, Ky.—As the results of a protrac- ted meeting of 14 days continuance. "about 160 have obtained a hope in the Lord Jesus.

Ohio Obs.

ULTRAISM IN ENGLAND.

There was an abolition meeting at Exeter Hall in August, of which some of the Abolition papers in this country have spoken as a glorious day to their cause. Thompson, they say, "surpassed himself" on the occasion. His speech *they* call "a giant's effort." They say, too, "he did himself immortal honor in his late discussion with the Rev. R. J. Breckenridge." This strain of exultation char- acterizes the letters and reports of the meeting, made by English abolitionists, and circulated in this country.

But—do these letters *truly represent* the matter? What say other witnesses, who are as competent to give testimony as Thompson and his friends? We subjoin the testimony of Prof. Stowe of Lane Seminary, who was present at the meeting in question, from which it appears that *ultraism is on the wane* in England, and that the cause of ab- olition *cannot be sustained, even there*. Public sen- timent, it seems, has been outraged by Thomp- son's calumnies, and he no longer excites the cu- riosity of the more intelligent classes. His mista- kes in speaking of this country, are ridiculous. —The following is Prof. Stowe's account of the meeting, which we copy from the Cincinnati Jour- nal.

Meeting in Exeter Hall.

Having seen it advertised that there was to be a meeting in Exeter Hall on Tuesday evening, Aug. 18, at which *Mr George Thompson* would give accurate information respecting slavery in America, and also respecting the war in Texas, I determined to go. At the appointed hour I ar- rived; the meeting, however, was not in the hall, but in a smaller room at one corner of the build- ing. It was about two-thirds full of good, honest- looking English people, who looked as if they *wanted to hear the news*, and before the meeting was closed the room was quite filled. Perhaps in all 900 people might have been present. In the small gallery at one end of the room sat some young men who kept clapping at intervals of about 5 minu- tes for half an hour before the meeting began or Mr T. made his appearance. At length he arrived, and Richard Peake, Esq. was called to the chair. Mr T. opened his budget, and treated us to a ram- bling and verbose harangue of about two hours' continuance. He commenced with the Evangeli- cal Magazine, (which had had the audacity to sug- gest that his course was not the most likely one to effect emancipation in America,) and declared that, "I, George Thompson, tell that reviewer, I tell that writer—I tell that writer," a dozen times over, with ever so many hard things after each "I tell." After he had *told that writer* enough, he be- gan on America, and declared that he loved her, and forgave her the sins she had committed against him—George Thompson. This piece of informa- tion will doubtless cause great joy on your side of the water, and I hope that due testimonials of gratitude will not be wanting.

He, however, proceeded to say, that when he saw every 6th man, woman, and child in America a slave; when he saw woman subjected to the will of a brutal master, and her tender body lacerated with the whip,—having been to the captives' dun- geon and looked thro' its bars, and having shared in the dangers and the oppression of the slave,— he could no longer be silent,—he was determined to agitate, and agitate, and agitate. This was a new piece of *accurate information* to me; for no one in the U. States, I believe, ever saw or heard of Mr Thompson within hearing, or seeing, distance of slave-holding territory, a slave-holder, or a slave. It went down, however, with the au- dience very well. They most cordially clapped and cheered the man who had seen such wonder- ful things and got home alive to tell of it. He told us, moreover, that not less than 100,000 slaves are bought and sold every year by American, re- publican christians,—that there are only twelve States that do not hold slaves; that black people are universally excluded from colleges, stage coa- ches, steamboats, and churches,—that *slave tra- ders* are regarded as very respectable people, and that the U. States Telegraph is a *Government newspaper*,—all which was *information* entirely *new* to me, whatever may be its character for *accu- racy*.

He further stated, that the black people increase at the rate of 76,000 or 80,000 a year; but he did *not* tell us how many children every child-bearing woman must produce annually, to make up that number over and above all the deaths that take place, and all the emigrations, including the elope- ments to Canada and the exportation to Liberia and the transferences to Texas. He told us that the sum total of the operations of the American Colonization Society, since its organization, was the transporting of 3000 negroes to Liberia, of whom several were not now living there because they were dead. The Dresser affair was produced. That a young man was condemned by a *self-elected committee* of whom 7 were elders and one a mini- ster, and delivered to the *mob* to be whipped. In fact mob-law prevailed through the Union. The *mob* engaged in the Missouri burning was com- posed of the *most respectable citizens* of the state. It is not an uncommon thing to burn negroes in the U. States. Two were burnt while Mr T. was there. The abolitionists had petitioned Congress to abolish slavery in the District of Columbia. Congress had resolved not to consider those peti- tions, and the *white people* of the U. S. are thus proved to be the *most abject slaves* in the world, &c. &c.

Mr Thompson being exhausted by his effort, introduced his friend Mr John Scoble to tell the audience about Texas. Mr John Scoble observed, it was necessary to keep a strict eye on the U. S. All that *fraud* or *force* could do, that government has done to deprive Mexico of Texas. Mr Poin- set had gone there for that very purpose, and had harbored the conspirators in his own house under the protection of the American flag. The Ameri- can newspaper editors, many of the senators and representatives in Congress, and *Gen'l Jackson, the President, had been bribed by scrip of Texian land* to take part against Mexico; and it was all a scheme to perpetuate slavery, &c. &c. All this was said with the utmost assurance, and received as sober truth by the audience, who could not help wondering that Gen'l Jackson could be so wicked. Mr Thompson then resumed, in order to give the *bright side* of the picture. There are *abolitionists* in America. *William Loyd Garrison* is there! The stain will be wiped away—the republic will be saved, &c.

I profess to give you only the general strain of remark, and the impression made upon my own mind. All that I have written was actually said, and much more that I have not written; and it seemed to be received in all good faith, as accu- rate information respecting slavery in America, and the Texian war.

Can we wonder that the people who rely upon such information, as accurate, should feel and act erroneously? I fear the British abolitionists will be able to do but very little for the American ne- gro, if their proceedings generally are of the cha- racter of those I witnessed at this meeting. They may be very good men in their place.—I dare say they are. Some of them whom I have met in private I have been much pleased with; but when they (with their present views, and their present mode of proceeding) do any thing towards abol- ishing or even ameliorating American slavery, we may expect to see the Duke of Wellington and Daniel O'Connell kissing each other in front of Westminster Abbey.

After the meeting, I went to Mr. John Scoble and asked him what authority he had for making his statement respecting Gen'l Jackson. He told me to call at his office next day and he would show me—they were principally a speech of Mr Ward in the House of Commons and John Q. Adams in the U. S. Congress. I called for the documents next morning, but he had them not by him,—would send them to my lodgings. They have not yet arrived, though two days have elapsed. I met George Thompson at the office, and had a plain talk with him. He received me very kindly, and said I misunderstood him at the meeting; but this saying hard things in public and smooth things in private is doing mischief on a large scale and re- pairing it on a small one. The testimony of Dr Philip and others I think ought to be known. The Cambridge University men, and the Rev. Dr Dixon of Edinburgh, and several other gentlemen, ex- pressed the same opinion, though I do not remem- ber what they said distinctly enough to quote their authority.

MISSION AT CONSTANTINOPLE.

Extracts from the Journal of the Mission.

State of Preaching and Inquiry among the Arme- nians.

The vartabed who formerly acted as bishop of Tocat has been removed in this city, probably on account of the complaints of the people there. He has been here a month or more, and now, strange to tell, the patriarch has stationed him as preacher in the same church in which our friend, the pious priest, officiates. The vartabed has preached three sermons there, all of them evangelical, and the people are both surprised and pleased. After one of his sermons, many of them went to the preacher, and kissing his hand, agreeably to the custom of the country, they thanked him for the good words he had spoken. It is a singular providence that has brought to- gether, in the same church, an enlightened and pious priest and an evangelical bishop.

Mr O., an enlightened Armenian, lately had an infant child baptized. The usual mode of Armenian baptism requires that the child shall be presented by its godfather, the parents not being known in the ceremony. Mr O. brought his own child in his own arms, and the priest baptized it, supposing that Mr O. was its godfather. After the ceremony was over the priest ascertained that the child was Mr O.'s, and he was very much frightened at what he had done, and rebuked Mr O. aloud for having presented his child in that unprecedented way. Mr O. endeavored to com- fort the priest by alluding to the Scripture exam- ples, saying that godfathers are not recognized in the Bible. This matter has made a great deal of talk, and they consider Mr O. as a great heath- en or infidel, to baptize his child in that way. He has long since been set down as a heretic, though it appears that his heresy consists in following the Bible more closely than he does his church.

The journal mentions a call from four Arme- nians, whose object was to obtain answers to cer- tain practical questions relative to their own duty in regard to some of the ceremonies of the church, which indicated an unusual measure of con- scientiousness and regard for the spiritual mean- ing of scriptural truth. The interview ended in a decision on the part of one of them, that he could not partake of the Lord's supper, because he did not yet feel that he was a true Christian. If this spirit of inquiry shall continue, producing similar results, the formal and spiritual death of the Armenian Church must soon retire before the vital energy and purity which the Holy Ghost is inspiring.

Changes among the Turks—Trial and Acquittal of an Armenian.

March 30. The *Korban Bairam*, an annual feast of the Turks, has just passed. Changes in the government, the appointment of pashas, etc., are usually made out at this time. On the pre- sent occasion the old Turkish names for the offi- cers of state were abolished, and the European nomenclature adopted; as for instance, instead of Kahlia Bey, was substituted, Minister of the Inte- rior; instead of Reis Effendi, Minister of For- eign Affairs, etc. This may be safely put down as one among the signs of the times, that the old order of things in Turkey is passing away, and something very different is to be substituted in its place. Who can predict what will be the end of all these changes?

Another link in the chain is the construction of carriage roads. There is now a regular post-road from Scutari, opposite Constantinople, to Nico- media, a distance of fifty or sixty miles, over which the traveller may pass in a post-waggon with four horses, if he wishes, as rapidly, if not as comfortably, as on most of the post-roads in our own country. They are also constructing a similar road between the metropolis and Adrian- ople.

April 4. To-day our friend A. is in trouble. Through the indiscretion of one of his disciples, he was accused of infidelity by one of the priests. Yesterday one of the preachers of the church to which he belongs declared publicly that he is an infidel, and a heretic, and in a day or two a coun- cil of bishops and laymen is to be convened for the purpose of investigating his case and decid- ing upon the truth of the charges brought against him. This is the usual course of justice in this country, as to order of time. First, a man is publicly condemned unheard—and afterwards, it may be that he is tried. A. is somewhat anxious in regard to the result; not that he fears for himself; for he seems ready not only to suffer, but also to die for the name of Christ. But he fears that the good work of reformation will be retarded by his not being able to talk as freely as before. If he is excommunicated, nobody will afterwards dare to enter his house or receive him into their houses, or to speak to him in the strete. The Lord, however, knows how to bring good out of evil.

A. has been to-day to ask advice of a vartabed, who is also one of the preachers of his own church, and a particular friend. The vartabed tells him, "You have nothing to fear, for you have a great many associates. There are many now, who, like, you, think and talk according to the gospel, and you are by no means alone."

5. The council has been held. It was compo- sed of two vartabeds (acting bishops) and seve- ral of the primates of the church. They met in the church itself, and sent for A., and called upon him to answer to the charges alleged against him. Among other questions put to him were the following:—"What do you believe in regard to the bread and wine of the sacrament?"

A. "I believe that after consecration, the Lord Jesus Christ is *spiritually* present with the ele- ments, and that whosoever partakes of them with a right spirit is benefitted thereby"

Q. "Do you believe in confession?"

A. "I believe first, that all sins must be confes- sed to God, who stands ready to pardon the chief of sinners."

Q. "But do you not believe that sins are also to be confessed to a priest?"

A. "Why do you ask me for my faith on that question? Do you not all know that I have been just now to make my confession to a priest? And what more do you require?"

It is proper to remark here that great latitude is given at an Armenian confession, to the peni- tent, as will be seen in subsequent parts of this journal. The idea that a priest has power to par- don sins at pleasure, is held by none in the Ar- menian church. He can only pronounce absolu- tion, on condition of true repentance, which amounts to the same thing as declaring merely the terms of pardon.

A. made two declarations in council; first, that he has no confidence whatever in the mediation of saints; and secondly, that he receives the gos- pel as his only and all-sufficient guide. The council decided after full inquiry, that he is a good Christian and no infidel, as was slanderously reported; and that the priest who originated the story is a meddlesome and bad man. They fur- thermore promised that they would every where endeavor to efface the bad impression that has been made of A.'s character.

[*Missionary Herald for November.*

For the S. R. Telegraph.

ACT OF THE SYNOD OF VIRGINIA,

On the State of the Church.

[The Synod of Virginia, in Session at Petersburg, Nov. 7th, 1836, unanimously adopted the following minute, which was ordered to be published in the S. R. Telegraph, accompanied by a request to every pastor, within the limits of this body, to embrace an early opportunity to read it to his congregation.]

Whilst we enjoy, within the bounds of this Syn- od, a great measure of peace and unanimity, and soundness in theological views, some other parts of our denomination are divided and distracted to such a degree as calls upon the church for deep humiliation and humble prayer to Almighty God for the removal of the evils by which we are af- flicted.

The prominent causes of our disturbance con- sist in the tendency to error, the spirit of angry controversy with which that tendency has been met—and the great loss of christian affection and brotherly confidence between the parties which have arisen in the contest. We believe that the causes which appear most prominent now, are not the original cause of the evils by which we are surrounded. Our church must have departed from God before he gave us over to the unhappy state of things in which we find ourselves involv- ed; and deep humiliation, repentance, and the do- ing of our first works must precede the removal of those things by which we are afflicted.

One thing which presses with peculiar force on the Presbyterian church in the South, is the spirit of abolition, as lately developed in some parts of our country. This spirit, we believe, is entirely contrary to the word of God. It is well known that the Apostles ministered and planted church- es in countries in which slavery abounded, and that of a more aggravated form than ours; and yet masters and slaves were members of those church- es, and equally under the acknowledged authority of the same spiritual teachers. In this way the in- spired Apostles had the subject of slavery fully be- fore them; and they gave directions without any appearance of reserve, for the mutual duties of the relation; leaving the whole subject of slavery to the benign and gradual operation of the gospel. These facts should convince us that the Apostolic directions in the New Testament ought to form the rules for the government of our conduct in this matter. If, after this, the master is criminal, it cannot be by sustaining the relation of master, ac- cording to the rules given by divine inspiration, but by the violation of those rules.

There is, however, one passage of Scripture which not only shows the criminality of abolition doctrines, but also so plainly and fully prescribes our duty in relation to them, that we think it prop- er to quote it at length. It is in first Timothy, vi: 1-5. "Let as many servants as are under the yoke, count their own masters worthy of all hon- or, that the name of God and his doctrine be not blasphemed. And they that have believing mas- ters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. *If any man teach otherwise*, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godli- ness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof com- eth envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; *from such withdraw thyself.*

Here, we think, it is as plain as words can make any thing, that modern abolition principles and spirit constitute the case of those men who *teach otherwise* than the Apostle approves; and form the class from which he commanded Timothy to *with- draw himself*. The Apostle's teaching was that servants should count their own masters worthy of *all honor*, and do service to believing masters, be- cause they *are faithful and beloved, partakers of the benefit*. Certainly the modern abolitionist teach- es otherwise than Paul taught; and if he cannot be convinced of his error, the only scriptural reme- dy is to withdraw from such.

Another view of the case which we think im- portant is this. When the General Assembly was formed, a large majority, if not all of the churches and presbyteries, out of which it was formed, were in slave-holding States. The attempt to make slave-holding a bar to communion or to fair ministerial standing now, is changing the con- stitution of our church, and the original terms of communion. This we cannot permit. Therefore, the Synod solemnly affirm that the General As- sembly of the Presbyterian church have no right to declare that relation sinful, which Christ and his Apostles teach to be consistent with the most un- questionable piety,—and that any act of the Gen- eral Assembly, which would impeach the christian character of any man, because he is a slave-holder, would be a palpable violation of the just principles on which the union of our church was founded,—as well as a daring usurpation of authority never grant- ed by the Lord Jesus. Lest the sentiments just ex- pressed should be misunderstood, Synod would add that the likelihood of the necessity of any geograph- ical division through the operation of this fanati- cism, is not so great as it was some time ago. Yet, on this subject, be the danger small or great, a vi- gilance corresponding to the exegencies of the times is our manifest duty.

In the next place we would observe that certain errors have been lately exhibited, which we think furnish just ground of alarm to the church. We will not undertake to say how much of this error may consist in unusual phraseology, nor how far it may arise from incorrect theological views. The mysticism of words has often been sufficient to raise separating walls between brethren. Yet whether the error consist principally in words or things, it is not to our churches a matter of indif- ference. Words are understood to stand for things, and the erroneous phraseology of a writer or speaker is calculated to lead his hearers or readers wrong, and if generally adopted must sub- vert the faith of the purest churches.

The points of error, which we think the most dangerous to us, relate to original sin,—regenera- tion,—justification by the righteousness of Christ —and the ability of the creature.

The doctrine of the Presbyterian church touch- ing original sin has always been—that our first pa- rents, by their first act of disobedience, fell from their original righteousness and communion with God; and so became dead in sin and wholly defiled in all the facultics of soul and body—and they be- ing the root of all mankind, the guilt of this sin was imputed, and the same death in sin and cor- rupted nature conveyed to all descending from them by ordinary generation,—and that from this original corruption whereby we are utterly indis- posed, disabled and made opposite to all good, and inclined to all evil, do proceed all actual trans- gressions. We deeply regret to see a phraseolo- gy used on this subject, which is calculated to sub- vert the doctrine of our Confession of Faith; and as we believe, of the sacred Scriptures. Such as original sin is no sin, but a mere tendency to sin, which in itself is not sinful;—the posterity of Adam are in no sense guilty of, or liable for, his first sin,—and that men are born innocent and without any moral character, &c. Whatever ex- planations may be given of such language by those