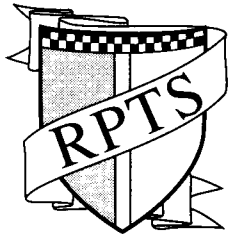
LIBRARY
of



7418 Penn Avenue
Pittsburgh, Pa. 15208

THE

Reformed Presbyterian

AND

COVENANTER.

THOMAS SPROULL,

EDITOR AND PROPRIETOR.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil.* 3: 16.

"You should earnestly contend for the faith which was once delivered unto the saints."—*Jude*,

---

COMBINED SERIES, VOL. V.

PITTSBURGH:

PRINTED BY BAKEWELL & MARTHENS, No. 71 GRANT STREET.

1867.

LIBRARY OF
REFORMED PRESBYTERIAN
THEOLOGICAL SEMINARY
PITTSBURGH, PA. 15208

CONTENTS.

ACKOWLEDGMENTS of Money by Rev. J. L. M'Cartney,..... 63
Amendment Convention,.....151
Amendment to the Constitution,.....184
Another Solution to the Missionary Riddle,..... 128
Appeal for Money,..... 89
Appeal of the Board of Church Extension,.....303
Appointments by Pittsburgh Presbytery,.....96, 240, 352
Appointments by Lakes Presbytery, 288, 240
Appointments by New York Presbytery, ...239
Are we True Covenanters?.....182

BANNER of the Covenant,.....144
Be Careful for Nothing, ...260
Bible Women,.....270
Boys Singing,.....314

CAN Covenanters vote for Amendments to State Constitutions? 294
Causes of Thanksgiving,.....345
Causes of Fasting,.....374
Circular,.....316
Closing Exercises of the Seminary,...121
Convention to Amend the Constitution, ...126
Constitution of the Renwick Reformation Society, ...153
Conversion of the Jews,.....143
Coming of the Son of Man,.....1, 35

DANIEL'S Prophetic Numbers,....129
Day of Small Things not to be Despised,..... 86
Defense of Some Points in Catholic Communion,.....337

ECCLESIASTICAL Union,..... 55
Explanation, ...141

FACTS versus Misstatements,..... 17
Father in Israel gone,..... 94
Fashionable Skepticism,.....189
Foreign Mission,.....8, 379
Foreign Mission Fund,..... 26
Funds for building Mission Buildings in Syria,.....64, 160
Funds for Schemes of the Church,...240

GILEAD Balm Again,..... 20
Gloom and Sunshine,.....300

HAS the State a Religion?.....146, 165
Holy Spirit and Modern Christianity and its Professors,.....114
How they Look at it,..... 93

IGNORANCE, Insensibility and Folly,.....38, 112
Illinois Presbytery,.....154, 278, 378
Indianapolis Congregation,.....346
Indianapolis Mission,..... 37
Information for Emigrants to the West,..... 91
Intolerance of Latitudinarianism,.... 11
Iowa Presbytery,.....22, 281
Is the Mission among the Freedmen a Failure?. 277

KANSAS Correspondence, 233, 302, 335

LAKES Presbytery,.....239, 376
Letter from Minnesota,.....215
Letter from the Irish Synod,.....249
Letter from the Scotch Synod,.....241
London S. R. P. Magazine,.....180

MEETING of Synod,.....258
Minutes of Synod,.....195
Missionary Riddle,..... 59
Ministerial Support,.....357

NOTICES of Books,.....32, 61 95, 158, 191, 285, 318, 331, 380
North-Western Mission,.....306
Note from Rev. D. Steele,..... 96
New York Presbytery,.....376

OBITUARIES—
James Smith,..... 29
Oliver Martin,..... 31
Mary Deavy,..... 31
J. Orr,..... 31
A. W. Wright,..... 31
Mary A. Murphy,... 59
Lydia Caruthers, ... 60
Mary F. Shaw, ... 61
Mary Ann Gass,..... 95
D. A. Hutchinson,.. 128
Martha W. Hazlett,.....156
Jane A. Lacke,.....157

Wm. Coleman,.....157
S. Henderson, ...157
Mary K. Orr, ...190
Nancy Boggs, ...190
Nancy Gemmill,..... 190
Willie A. M'Niel,.....190
Isabella Wray,.....191
Kate J. Kennedy,.....240
W. M. Wylie,.....283
James Beattie,.....284
Elizabeth M'Lawry, ...285
George Spence,.....317
W. T. Reed, ...317
A. M'Kelvy,.....350
Susan and John Elsey,.....380
Ohio Presbytery, ...24, 125
Our Mission,..... 12
Occasional Hearing,..... 82
Open and Close Communion,.....289
Our Subscribers,..... 20

PAUL'S Weakness turned into Strength,.....186
Pittsburgh Presbytery,.....281, 348
Popery as it is,..... 98
Preaching for the Times, The..... 50
Present State of the National Reformation Movement,.....161
Philadelphia Union Convention, The 353
Preaching to Sinners, ...359

REASONS for Withdrawing from the Communion of the Associate Synod of North America,.....344
Recent War in Europe, The..... 46
Receipts, &c.,.....186
Reformed Presbyterian Synod of Ireland,.....285
Remarks on "Strictures" in May Number,.....305, 326
Religion in High Places,.....187
Republican Party,.....321
Resolutions on Death of Rev. G. M'Millan,.....155
Resolutions on Death of Samuel Jack, ...320
Resolutions of Board of Deacons of Second Congregation of N. Y..... 25
Rochester Presbytery,.....349

SECOND Advent and the Confession of Faith, The.....134
Selections,.....192
Sermons Considered,..... 70
Should an Unbeliever Pray?.....298
Solution of the Missionary Riddle,... 93
Sketch of Kiernander,..... 42
Something in a Name,.....111
Strictures on "Occasional Hearing,"138
Stray Thoughts on a Few Subjects, ..172
Subscriptions for Church Buildings in Syria,..... 92
Sunny Thoughts for Clouded Hours, 175
Syria Mission,.....116, 254, 311, 367
Systematic Beneficence,.....118

THOUGHTS on the Lamentations of the Patriarch of Uz,..... 40
Twelve Years Ago, ...116
To the Pastors and Congregations of the Reformed Presbyterian Church379

UNION Presbyterian on Forbearance, ...154

VOTING for Amendment to Constitution.....313

WASHINGTON Mission,.....16, 173
Why is it?..... 65
Wicked Men in High Places,.....

YOUNG Men's Prayer Meetings,...321

THE

Reformed Presbyterian and Covenanter.

VOL. V. *JANUARY, 1867.* No. 1.

"THE COMING OF THE SON OF MAN."*

MY YOUNG FRIENDS—On this occasion of assembling to resume our labors, a shade of sadness is cast over our meeting. A void has been made among us. It has pleased Him in whose hand are our times, to call away from his work in the church, your esteemed instructor, Rev. James M. Willson, D. D. The hope cherished at the close of last session, that the summer vacation would avail to restore his wasted strength, so that with renewed energy he might fill his place in the Seminary this session, has been disappointed. He is not, for God has taken him. His labors on earth are finished. No more will his presence cheer you, and his instructions aid you in your studies. To his family, to the seminary, and to the church, his removal is a loss. To himself, I doubt not, to die was gain.

He was well fitted for the place to which he was assigned by the church. Gifted with mental powers susceptible of high cultivation, he improved with diligence the favorable opportunities afforded him for that end. His literature was varied and substantial. He was a close and laborious student. He loved learning for its own sake. The exercise as well as the end of studying afforded him enjoyment. What came from his lips or from his pen, generally evinced earnest thought, sound judgment, and acquaintance with his subject. He possessed eminently the qualifications of a teacher. It was his delight to be among his students, and he was singularly successful in gaining their confidence and esteem. With you, my young friends, I sympathize in this visitation of Providence. Let us, however, remember that God has done it, and bow in resignation to his will, which though to us is mysterious, we are sure is wise. It gives me pleasure to state to you, that the Board of Superintendents have promptly made provision to fill for this session the vacant chair, by the appointment of the Rev. David Scott—a ripe scholar, a sound divine, and a tried and proved defender of the Covenanted Testimony.

* Introductory Lecture at the opening of the session of the Reformed Presbyterian Seminary, Allegheny, Nov. 6th, 1866, by Professor Sproull.

The condition of public affairs, while it affords some ground for congratulation and thanksgiving, is not without indications that produce apprehensions as to the future. The political cauldron is boiling with terrible violence. The minds of men are deeply agitated with regard to the result of the antagonism between the executive and the legislative departments of the government. Fears are entertained that the sword of civil strife will be again unsheathed. Confidence in public men is greatly weakened. The instability of human institutions is seen and acknowledged. The condition of affairs described by our Lord as signs of his coming, seems to indicate the nearness of that event. "Distress of nations, with perplexity. The sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth. And then shall they see the Son of man coming in a cloud, with power and great glory." Luke 21: 25–27.

To this promised advent of our Lord, the eyes of Christian patriots are turned in these times of national peril. When human agencies have shown themselves to be wholly unable to guide the ship of state through the storm that endangers its safety, it is a relief to know that there is One "who by his strength setteth fast the mountains, being guided with power; who stilleth the noise of the sea, the noise of their waves, and the tumult of the people." The animating words, so often sung to the praise of God, have now a most comforting significance:

> "The Lord sits on the flood, the Lord sits King and ever shall;
> The Lord will give his people strength, and with peace bless them all."

To the subject of the coming of Christ to establish his kingdom on earth at the millennium, I propose to direct your attention in this lecture. My plan is to show,

I. *That his coming will not be literal in his human nature.*

II. *That it will be metaphorical in displays of his power and glory.*

I. Christ will not come in his human nature to the earth, at the millennium. It is important to use the right terms to express the subject under consideration. On this point we object to the language generally employed by those who contend for a literal advent. They speak almost invariably of the *personal* coming and the *personal* reign of Christ. The word "personal" is here improperly used. As the principal term in the definition of the question, it either contains an error, or raises a false issue. If it is used to express simply the visible appearing of Christ in his human nature, then it ascribes personality to that nature, which is heresy. If it is used in its proper sense, then it is an implied assumption that those who reject the idea of his visible appearing, deny that he will reign personally on the earth. We believe and maintain that Christ will reign personally on the earth during the millennium; and we go further, we believe and maintain that he is reigning now personally on the earth, in the exercise of the authority to which he asserted his right before he ascended: "All power is given unto me in heaven and in earth." The presence of Christ, wherever he is, is a personal presence, his reign is a personal reign. It is the Mediator, who is a divine person, and is omnipresent, who reigns now, and who will continue to reign over all things. On the subject of the personal presence of Christ on earth, and his per-

sonal administration of the affairs of the world, properly understood, we have no controversy with its advocates.

That the advent of Christ at the millennium will not be literal in his human nature, will appear from the following considerations:

1. It is not demanded by the design and end of his coming. I am aware that to reason *a priori* in regard to any of the purposes of God and their accomplishment, is neither modest nor safe. It is this mode of reasoning that has led many of the votaries of "science falsely so called," into the mazes of infidelity. If a fact or a doctrine is clearly established by Scripture testimony, it is arrogant in the extreme to use the *cui bono* argument aginst it. But as this very argument is employed on the other side in this controversy, and if I am not greatly mistaken, is the one that has been most successful in making converts, I may, without presumption, employ it in support of my position.

The design of the coming of Christ at the millennium is to destroy the works of the devil, reclaim and recover the entire world from his usurpations, and restore peace and happiness to the human family by the removal of the curse entailed by the fall. The description given of the effect of his coming, in the prophecies of both the Old and the New Testaments, warrant the belief that it will produce a state of happiness greatly like that enjoyed in Paradise before the fall. In every respect, whether physical, moral or religious, man will be elevated to the highest point which he is capable of reaching in this state of being.

But in order to accomplish this, is the presence of the humanity of Christ necessary? To us it is clear that this question must be answered in the negative. The destruction of Satan's kingdom cannot be done by a nature, but requires a person. It is not the work of humanity, but of divinity. Satan's kingdom extends over the whole world, and demands for its overthrow an omnipresent power. It received its death-blow when our Lord, by his resurrection, was declared to be the Son of God with power. In his ascension he led captivity captive, "he spoiled principalities and powers, and made a show of them openly." "The Son of God was manifested, that he might destroy the works of the devil." His manifestation in the flesh was necessary in order that he might make atonement for sin; but by his incarnation he received no increase of power to cope with and defeat his enemies. It is indeed the God-man Mediator, and as Mediator, that gains the victory; but it is not by human, but by divine power. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Nor will the visible presence of Christ be necessary to the happiness of the saints in the millennium. Their happiness then, as well as now, will be spiritual in its nature. The intercommunion between them and their Head will be through the Comforter, now in the church, and in the millennium given in measureless abundance. Visible communion with Christ when on earth was necessarily limited to the few who had access to his bodily presence. It was not till after he ascended, and the Comforter came, that the circle of fellowship was widened to embrace all who in every place call on his name. To know Christ since his ascension, after the flesh, would be no help, but a hindrance, to communion with him. This he taught to Mary, shortly after his resur-

rection: "Touch me not, for I am not yet ascended to my Father." The condition of the presence of the Comforter on earth is the presence of Christ's humanity in heaven. "If I go not away, the Comforter will not come to you." Through him, and not through sensible intercourse with the humanity of Christ, will the communion be carried on between the Head and the members. And to me it would seem to be nothing less than dishonor to the Comforter, to seek the blessedness of which he is the appointed channel of communication, by visible association with the humanity of Christ.

The opportunity of seeing and conversing with Christ, were he on earth, would be enjoyed by but comparatively few. As man he is not omnipresent. Of the countless millions who will people the earth in the millennium, the greatest number could not get to see him at all, and the visits of those who should enjoy the privilege must necessarily be few and far between. If to be in his bodily presence is that which shall give fullness of joy, with what unsatisfied longings will their souls be oppressed who can never approach him, and with what painful feelings will those who enjoy the privilege turn away from the beatific sight which they can never more expect to see again on earth. Suppose he makes Jerusalem the royal city, what better will it be to the inhabitants of this continent, who if they even could visit him, could not remain there, than if he were still in heaven? To them the change from spiritual to sensible intercourse with Christ, would be the closing of every avenue of enjoyment, and the overshading of their souls with impenetrable gloom. How different from this is the description of the millennium church, under the metaphor of "the holy Jerusalem that shall come down out of heaven from God." "The city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten, and the Lamb is the light thereof. And the nations of those that are saved shall walk in the light of it." Rev. 21:23, 24.

2. The terms by which the coming of Christ at the millennium is described, do not demand that it be literal in his human nature. This presents the precise point in controversy. We are here brought into direct issue with the advocates of a literal advent. On the terms by which Christ's presence and reign on earth are expressed, they are willing to rest the whole argument. If they are dislodged from this stronghold, their cause is lost.

The Greek word *parovsia* is in several instances employed in the New Testament to express the presence of Christ at the millennium. It is generally rendered "coming" in our translation, but properly means "presence." The verb *pareimi*, from which it is derived, means not motion, but rest; literally, "to be with or beside." The noun should always be rendered "presence." It has been confidently asserted that this word, in connection with Christ's appearing at the millennium, always means his visible presence. This is just begging the question, and all that is needed to meet it is the assertion of the opposite with equal confidence.

The presence of Christ in some of the forms of its manifestation, is also expressed by a word that signifies motion. An instance of this is Matt. 16:28, "There be some standing here that shall not taste of

death till they see the Son of man coming in his kingdom." Did our Lord mean here his coming at the millennium? Torture itself could not wring this interpretation from his words in the connection in which they were uttered. That coming must have taken place within the lifetime of the persons of whom he spoke. It doubtless meant his coming by his Spirit on the day of Pentecost, and may include his coming in his judgments on Jerusalem. There is here, then, a presumptive argument for our position. If a word that means motion, when applied to Christ expresses a manifestation and not a literal coming, may a word that does not mean motion, but rest, much more express not a literal but a manifestative presence.

There is a satisfactory reason why *parovsia* should have a figurative meaning when applied to Christ. A mere man cannot be present in any other way than by his body. But Christ being a divine person, is everywhere present. His *parovsia* is the manifestation of his personal presence. One mode of this manifestation was in human nature. "God was manifested in the flesh." Wherever that nature is, there is the manifestation of his personal presence, for that nature is inseparably united to his person. But will any one say that the Son of God is not as really present where this nature is not, as where it is? Or will it be said that in no way but by his humanity will he manifest his divine presence? These assertions will hardly be made. He evinces his presence by his works of mercy and of judgment, by which he manages the affairs of his kingdom. Why then may we not, why should we not understand the coming of Christ at the millennium as meaning the manifestation of his presence and power in establishing his kingdom in the world?

The phrase "the coming of the Son of man," is evidently taken from Daniel 7:13, "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven." Words of similar import are employed by other prophets. Is. 26:21, "Behold the Lord cometh out of his place;" chap. 40:10, "Behold the Lord will come with a strong hand;" chap. 63:1, "Who is this that cometh from Edom?" Mal. 3:1, "The Lord whom ye seek shall suddenly come to his temple." These quotations are sufficient to show that the coming of the Lord was an event clearly predicted. It will hardly be contended that in all these instances a visible advent is meant. Such literal interpretation would make the prophecies a collection of absurdities. Now when our Lord spoke of his coming to establish his kingdom, he employed terms that were suggestive of these predictions, and pointed to their fulfillment. What they meant, he meant; otherwise in place of shedding light on the prophecies he obscured them. The coming of the Son of man is the fulfillment of the promises and predictions in the Old Testament of the manifestation of Messiah, in whatever way he is pleased to reveal himself.

In his discourse to his disciples, a short time before his death, our Lord spoke in plain terms respecting his coming. He had told them that there would not be left one stone on another of the temple they so much admired. The fulfillment of this prediction they were led to connect with his coming foretold by Old Testament prophets. Hence

the two inquiries which they propounded, "When will these things be? and what will be the sign of thy coming?" Matt. 24: 3. They had evidently very confused views of the subject, for as yet they were under the delusion that his mission was to set up a temporal kingdom. To correct their misapprehensions and instruct them in regard to the object of his advent, was the design of this discourse. He told them that his coming would be sudden as the lightning flashing from the east to the west; that it would be introduced by fearful judgments, and to no one was the time of it revealed. This last intimation was for the express purpose of stirring them up to watch for his coming. All this is easily understood on the hypothesis that his coming meant a manifestation of his presence in his providence, but utterly irreconcilable with the opinion that it meant his visible appearing at the millennium, many centuries after the persons addressed should have gone to their final resting place. On this interpretation, the exhortation, "Watch ye, therefore, for ye know not what hour your Lord doth come," would present a groundless motive to urge an important duty. If the disciples understood that this coming would not take place till long after they were dead, then the motive had no weight; if they believed that it might take place in their lifetime, then they were deceived. If by his coming Christ meant his visible presence at the millennium, then he mocked his disciples by enforcing the duty of watching by a groundless reason. It is clear that both he and they understood that he meant a manifestation of his presence that might be made to them while on earth, and that would be made in an eminent manner to the world at a time far future. From this consideration it is clear that the terms in which the advent of Christ is expressed do not demand a literal, but do demand a figurative interpretation.

3. The tenor and teachings of Scripture are against a literal advent at the millennium. It is agreed on both sides that Christ will come in his human nature to this world. This was made known to his disciples just as he ascended to heaven. The two men in shining apparel who remained behind the heavenly convoy, cheered their hearts with this confiding assurance: "This same Jesus who is taken up from you, shall come again in like manner as ye have seen him go into heaven." This coming will be to judge the world at the last day. To this announcement Paul evidently refers, Heb. 9: 28, "Unto them that look for him shall he appear the second time, without sin unto salvation." The coming of Christ at the judgment will be, in the manner of it, like his departure from the world. Christ in his ascent was accompanied by a glorious retinue of angels. "The chariots of God are twenty thousand—thousands of angels." "Thou hast ascended on high, thou hast led captivity captive." Angels shall accompany him also when he comes to judge the quick and the dead. Enoch, the seventh from Adam, foretold this: "Behold the Lord cometh with ten thousand of his saints (holy ones), to execute judgment upon all." Our Lord distinctly asserts it: "When the Son of man shall come in his glory, and all the holy angels with him." In these passages it is shown that the manner of Christ's coming to judgment will be like his ascent to heaven from Mount Olivet. This will be his second appearing on earth, in our

nature; and as it will be at the last day, it excludes the idea of the presence of his humanity on earth, after his ascension, until he comes to jndge the world.

His coming at the millennium will be in a different manner, and for a different end. He will come then, not as judge to settle forever the destinies of angels and men, but as a conqueror to crush a rebellion and reduce to subjection a revolted province. Answerable to this are the terms in which that event is described in Scripture. I cite two passages, one from the Old and the other from the New Testament. In Isaiah 63:1–3, there is a mental panorama of this sublime scene. The church is the spectator, and she describes what she sees in wondering inquiry, "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength?" The response is, "I that speak in righteousness, mighty to save." And to the further inquiry, "Wherefore art thou red in thine apparel, and thy garments as one that treadeth in the winefat?" he answers, "I have trodden the winepress alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

No one will contend for a literal interpretation of this passage. As a figurative representation it most forcibly describes the work of the exalted Mediator in subduing the world and establishing his kingdom in it. The same scene is described by John, Rev. 19:11–16, "I saw heaven opened, and behold a white horse, and he that sat on it was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, clear and white. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

The whole connection of this grand description shows that it is intended to represent Christ's victory over his enemies at the millennium. It is not his coming to judgment, but his coming to a conquest and triumph. Will there be a literal exemplification of this vision? Shall human eyes ever behold this sight of unsurpassed grandeur? Desirable as this might be, we are constrained to say no. But results of which this is but a faint description, will be accomplished by Christ when he comes to make all his enemies his footstool.

The advent of Christ at the millennium is nowhere called his second coming. That designation is used expressly for his coming to judgment. When the period fixed in the eternal decree for the duration of the present order of affairs shall come to an end, then will he come in like manner as he went up into heaven. Then to them that look for him he shall appear the second time without sin unto salvation. That will be "the time of the restitution of all things, which he hath spoken by

the mouth of all his holy prophets since the world began',' Acts 3:21; and until then the heavens must receive and retain him in his human nature. And the scenes by which these respective advents will be followed evince that they are highly different in their times, their manner, and their end. When at the millennium Christ shall take to him his great power and reign, the kingdoms of the world shall become his by voluntary submission, and he shall dispense to them for a thousand years the richest blessings. But when the grand assize shall have ended, the result is expressed in the graphic sentence, "These shall go away into everlasting punishment, but the righteous into life eternal."

Remainder in next No.

THE FOREIGN MISSION.

A CORRECT account of any great public enterprise, that has for its object the promoting of the welfare of man, must be, to every attentive reader, both interesting and profitable. Interesting, as it reveals the first origin, unfolds the inner life, and marks the outward growth of that which as successful is much admired, and whose influence is widely felt. Profitable, as it supplies new evidence that means feeble in themselves, and agents weak in number, when accompanied and supported by the divine blessing, are potent for good, and so furnishes a powerful incentive to engage in and prosecute to the end every good work with zeal and confidence. The pity is that generally all such movements attain so much importance before public attention is directed to them, that it is almost impossible to obtain a full and entirely correct account of their early history. The persons engaged are so much in earnest that they have neither time nor inclination to collect materials for the future chronicler. Others are not willing to notice with favor or in any way lend a helping hand, until the experiment has been tried and proved a success. Then it is too late to go very far back and write fully and correctly the origin. Of all great benevolent enterprises of modern times, none lies nearer the heart of the Christian, or is regarded with more favor by him, than the "Foreign Mission." None at first encountered greater opposition or at last accomplished greater results. The success thus far, all believe, is only the beginning. The few blades that already have sprung up, are but to prepare us for the great harvest soon to be gathered. It is by the "Foreign Mission" the world is to be evangelized.

With propriety and in strict truth, it is called a "modern enterprise."

The apostles, it is true, were the pioneers in the work. They were the most zealous of all missionaries. For many years, even for centuries, their successors labored in the same cause, and not without effect, for, as the result, many in all parts of the civilized world embraced Christianity. Whole nations were at least nominally converted. The word "had free course." This zeal, however, did not continue long in the church. A cold formalism came over her. Practical religion be-

gan to be but little esteemed. Selfishness everywhere prevailed. Antichrist soon arose, and gradually cast his deadly spell over the earth. Its baneful influence was widely felt, and was exerted only for evil. Men, now lukewarm in the cause of Christ, became exceedingly zealous in advocating the claims and extending the influence of the "man of sin." The night of moral darkness closed on the world. It lasted for centuries. During all that time missionating yielded to proselyting. The Pope was elevated to the seat of Christ, and demanded a worship and a service to be rendered to him by every one which should be rendered to God alone. All *must* acknowledge the claims of this "demi-God." The sure way to promotion was to espouse his cause. Unwavering allegiance to him always secured a reward, very often here, but if that was impossible, then what they were assured was far better, hereafter. For no difference how disloyal men were to King Jesus, how shockingly immoral and openly wicked were their lives, of what crimes they were guilty, a priest was ever ready at last to shrive them, the "Holy Father" ever willing to bless them, and the "church" in succeeding ages sure to honor them, provided, always provided, they had been zealous for the occupant of "St. Peter's chair." Let men advocate boldly and persistently the pretensions of Rome, and they could sin with impunity. Let them refuse or even neglect to advocate, ah! that was a sin without a remedy, a sin which if known would cause at once excommunication, with all its terrors, and very soon introduce to the inquisition with all its tortures. Better, far better, be guilty of any heresy, however bad, deny any doctrine, however important, than question the power of the Pope, or indeed, than be cold in his service. In that night of moral darkness, the world was in truth wrapped in the sleep of spiritual death.

During the whole of this period there were, it is true, a few persons who both held and defended the truth. The anathemas of the Pope and the edicts of emperors, proved alike unavailing when tried against the brave Piedmontese and others. In their Alpine fastnesses they felt at least comparatively secure, and were willing to contend, even to the death, when necessary, for "freedom to worship God." Yet these were so few, so scattered, so secluded, with so little influence, that they could scarcely be said to constitute an exception. Their light served only to show, by contrast, how universal and how dense was the blackness of that night of darkness. They did not, perhaps could not, manifest much of the missionary spirit in their actions. They kept, rather than scattered "the word"—held fast the truth rather than held forth the light. They almost appeared content to defend the citadel and so keep safe the treasure, regardless of the enemy who all the time was ravaging and laying waste the country around, even to the very walls. The influence which the leaven committed to their keeping exerted on the great mass, was scarcely perceptible. Persecuted as they were, it is easy to find an excuse for them. As we read the account of their trials and sufferings, only admiration is kindled. We wonder they did so much—not regret they did no more. Our pleasure is to praise, not censure. It was reserved for others, who lived in more favored times, to be instrumental in dispelling that darkness which they felt and by which they were surrounded. The missionary spirit was to be the characteristic of a new age, and to mark a new era in the world's history.

The condition in which the world was during the "Middle Ages," and which had continued so long, could not continue forever. Night and darkness cannot always last. The spell of the magician, which for centuries had been so powerful, must sooner or later be broken. A change, it was evident, must take place. Nothing could permanently check or even long delay it. Surely, though gradually, it did take place. The dim light of morn began to appear. It presaged the clear light of an almost cloudless day. Men began to wake from their sleep. The usurpations of Anti-christ were after a time seen, and soon boldly and fearlessly denounced. All his efforts to crush the Reformation and destroy the Reformers, failed most signally, and only served to make burn brighter the fire but lately kindled. The magic indeed had lost its charm and the magician his power. Anathemas which had filled with fear and struck terror into the hearts even of victorious kings, now began to be regarded with a feeling very near akin to derision. Men felt free. New life was infused. With minds illuminated by God's Spirit, and hearts filled with his love, how could they help but be both firm in maintaining the truth and bold in pressing its claims? Anti-christ's throne began to totter. The good seed sown in well tilled and fertile soil soon brought forth much fruit. The new era had indeed dawned. The work of evangelization was commenced in earnest. The enterprise of the "Foreign Mission" was inaugurated. It is indeed, with truth, called a modern enterprise. Modern, not as differing from the missions in apostolic times. No. Both have the same first origin, are actuated by the same spirit, and working for the same glorious end; but modern as having its more immediate origin in the great awaking of the sixteenth century, and as being prosecuted by the church in these latter times with great zeal and marked success.

It must not, however, be inferred from this, that immediately after the first blow at Papal supremacy was struck the claims of the heathen were at once acknowledged and missionaries sent to their lands. No. Years elapsed. Much work was to be done at home. The "man of sin" had reigned so long unopposed, that the most watchful and determined efforts were necessary to discover and counteract his secret and evil, though still powerful influence. And such was the selfish and narrow spirit which still remained long after the Reformation was seen to be a success, and as the result there seemed to be no necessity at home for the same sleepless vigilance as before, that when men urged and pressed the claims of the perishing, strange as it may appear now, church and state, friend and foe, alike for a time opposed. The Reformation was in truth gradual and progressive. Long after the evil spirit was cast out, its influence for bad was felt, and the church was much crippled in her efforts to do good.

The history of the "Foreign Mission" has been written in part. The pity is that much which relates to its origin and early existence still lies buried in impenetrable obscurity. The missionaries themselves never thought of history. Their hearts were in the work, their time and energies were spent wholly in prosecuting it. Others did not deign to notice with approbation, much less collect material for future use, nntil the "Foreign Mission" was acknowledged by the world to be a suc-

cess, and its claims urged by the entire church. Then it was too late to obtain a full and accurate account of its origin. The result is, we know only a little. That little, however, is of thrilling interest, and only increases our desire to know more. The pioneers who first embarked in this cause had sufferings to undergo, opposition to encounter, and struggles to make, almost incredible. Their story is one of sorrow, suffering, ingratitude, and disappointment. No wonder the enterprise now lies near the Christian's heart. No wonder now the church regards it with great favor and prosecutes it with zeal. The better acquainted we become with the early history of the "Foreign Mission," the better will we love the cause, the more interest will we manifest in it, and the greater and more unshaken will be our confidence as to its final success. The glimpse of suffering, trial and discouragement there to be obtained, is of great practical use. It verifies what has already been remarked, means feeble in themselves, and agents weak in numbers, when accompanied and supported by the divine blessing are potent for good. It furnishes a powerful stimulus to persevere in well doing. Great enterprises, as we again see, have ofttimes small beginnings. Persistent labor in a good cause will ultimately meet with success. The benefactors of mankind will at some time be rewarded. "They that sow in tears shall reap with joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Our duty, we learn from example, is to labor, pray and believe. We have no right ever to question the efficacy of the appointed means, to consult expediency, to yield for a moment to circumstances, or in any emergency to doubt. Regardless of consequences, we must obey implicitly the command of God, who ever cheers and encourages with the comforting promise, seen to be fulfilled in every page of the history of the "Foreign Mission," "Not by might nor by power, but by my Spirit, saith the Lord." *

INTOLERANCE OF LATITUDINARIANS.

At this time the words liberty, forbearance, and liberality, are found in every one's mouth. Bigotry is now spoken of in as hard terms as were once used to condemn fanaticism.

This is generally accepted as an advance in the principle of Christian charity. But on closer examination it appears to be only another form of anti-christian intolerance, another manifestation of the opposition which has always existed between darkness and light. Unhappily the believers of the truth have almost always been in the minority. When the majority were a unit, they marked out a certain system of tenets, to all of which it was necessary to subscribe, and from any of which it was exceedingly perilous to dissent.

Now the majority are divided into innumerable sects, the principal feature in the creed of each being a denial, expressed or implied, of some great truth. In fact, this opposition to certain truths forms their only bond of union.

The old form of intolerance would have compelled us to believe too much, the new forbids us to believe anything. The power of this spirit may be plainly seen by a reference to several facts.

1. Doctrinal preaching is to a great extent neglected. This is the complaint of the orthodox few in all those churches generally known as evangelical. And those few complain that the people will scarcely hear sound doctrine. In almost every congregation known as Calvinistic, there are some who cannot bear to hear of the decrees of election, of God's sovereignty, and of particular redemption. Consequently the preachers have been coerced into silence on these subjects. Even the vituperation of Arminian writers has become less violent, because they find no one *deserving* abuse.

2. Churches claiming to have a right to a separate organization, once thought it to be required by common honesty, that they should publish their reasons for dissenting, and these reasons were usually embodied in "terms of communion." Lately, however, this spirit of intolerance has demanded that these terms should be given up, and this demand has generally been complied with, at least so far as to make them a dead letter. And it is as generally demanded and conceded, that while a formal assent to these distinctive principles may be required of the members of those churches holding them, yet members of churches denying them shall be admitted to communion. And woe to the faithful doorkeeper who, according to *their* cant, is guilty of excluding "a child of God from the table of the Lord." As a consequence, we have all the inconveniences of sectarianism, with none of the advantages of honest testimony against error.

3. The power of this influence is yet seen more clearly, if possible, in our national religion, or rather want of religion. You dare not call this an infidel government for fear of offending the Christian, and you dare not call it a Christian government for fear of offending the infidel. We therefore cause our President to swear by nothing, and he calls on us to give thanks to a nameless God for nameless blessings, and to mourn before him nameless sins.

The question naturally arises, is this spirit of intolerance as dangerous as that which was known by the name of bigotry? I answer, not so dangerous to "life and limb," but more hurtful to the interests of vital religion. It is only because error lacks unity and organization, that it does not attack truth with its old weapons. And whenever attention is so called to any question involving the issues, as to clearly define the parties—believers of truths and holders of errors—there will be such a contest as was never before witnessed, between Christian liberty and anti-christian intolerance. B.

OUR MISSION.

WHAT is the peculiar mission of the Reformed Presbyterian Church in this country? Any intelligent Covenanter will answer: The peculiar work of our church is to bring this nation to an acknowledgment of Prince Messiah, and to accept his law as the only rule for nations

as well as individuals. Is there any other church engaged in this peculiar work? Is not this work left almost entirely to the witnessing church? If this is our peculiar mission, are we as a church doing our *whole* duty in this work? Are we using *all* our energies, influences and means in this cause? These thoughts suggest themselves to us on reading in the last number of the *Ref. Presbyterian and Covenanter*, that but *five dollars* had been contributed for Home Missions, while *nearly fifteen hundred* were given for the Freedmen's Mission. While we would not wish to see our church refuse to aid any good and noble work, may we not be in danger of neglecting the *great* work of the church, by engaging our time and means in a work that can be and is being successfully done by other larger and more wealthy churches.

The negro of the South is of such a peculiar temperament, that he enjoys the sensation style preaching and demonstrative worship, much more than he does the staid, sober worship of our church, and would much rather sing the common hymns and lively songs, than sing the psalms of David. For this reason we seldom find a negro a Quaker or a member of our church, although these two denominations have always been friendly to them, but on the other hand we find them to be members of Methodist and Baptist churches, that have, especially in the South, advocated pro-slavery principles.

I have been corresponding secretary of the Freedmen's Aid Society for several years, and have visited the Southern States, establishing schools, &c., for the colored people, and the conclusion that I have come to is, that we will never succeed well in making Covenanters out of the freedmen, and that the most successful teachers are those who are most excitable in their religious services. All who have had much experience with this people, will bear me out in this assertion.

We sent a Quaker minister last year to Georgia, who spent six months in teaching and establishing schools among them. On his return he remarked to us that we had better send Methodist teachers, for their zeal, hymn singing, and noisy form of worship, is more congenial to the colored people, and exercised a greater influence over them than his sober arguments could do. If this view of the case is correct, is it proper to use so much of our means on this mission, *to the neglect* of the great, appropriate and peculiar work of the church? We have a work to do greater than any other denomination, the great work of National Reformation—and never had we more encouraging prospects than at present. Should we not then be actively engaged in the good cause, devoting all our energies to it, rather than spending time and money in a work that the other churches can do with more efficiency than we can, and who are now actively and zealously engaged in the work, while none will enter heartily into this, *our* work. We should have our ablest ministers preach a course of sermons in Washington, and in the capital of every Northern State, during the coming winter. This would do more to overcome the anti-christianism of the nation, than the teaching of thousands of colored people to read, and be attended with less expense. Let us then devote our efforts to the work that God evidently intended for us to do, and not fritter away our means in missionary enterprises that are not prospering in proportion to the means employed.

A LAYMAN.

LATITUDINARIANISM.

We clip the following from the *Presbyterian Witness* of Nov. 14th, where it appears without note or comment. It is worth while to notice it as an indication of the direction in which the church is drifting. The call of the committee is signed by ministers of the Methodist, Presbyterian, U. Presbyterian, U. Brethren, and Baptist churches. The topics to be discussed are, 1st. Revivals of religion. 2d. What should a sinner do to be saved? 3d. What are the ordinary duties of Christian life? 4th. What are the special duties of Christians at the present time? 5th. The Holy Scriptures. 6th. The Protestant nations.

The paragraph in the call prescribing the duties of the presiding officer, is especially worthy of notice. He is to see "that no topic be introduced, and no allusion be made, which will tend to disturb the harmony of the convention." Composed of such a heterogeneous mixture, there seems to be a necessity for some such provision as this to prevent the discussion from becoming controversy. For instance, if a speaker, in discussing the second question, should insist that a sinner must take Christ as his surety by faith, and rest in his imputed righteousness for salvation, it would be the duty of the chairman at once to stop him, because a Methodist brother might be disposed to controvert his position. Again, if the duty of presenting children to God in baptism were brought forward under the third question, the speaker could not be allowed to proceed, because a Baptist brother would desire the right to argue that children should not be baptized.

Were we to characterize this meeting, and all got up on similar grounds, we would describe them as attempts to revive religion in the churches by studiously ignoring the fundamental principles of the Christian faith. It is the play of Hamlet with the part of Hamlet omitted. Such efforts show, indeed, a consciousness of the need of reviving in the churches, but they manifest sadly mistaken views of the means that God will bless for that end. Divine truth, in all its parts, must be taught, and the duties revealed by it must be pressed on the conscience, in order to stir up churches to earnestness in the work of the times. When men have wearied themselves to no profit in their own way, they will perhaps be better disposed to accept God's way. "Sanctify through thy truth, thy word is truth."

"At a meeting of the committee appointed by the evangelical meeting at Concord, October 23d, 1866, it was resolved to issue a call for a grand convention of the evangelical Christian churches of the Great Miami Valley and vicinity—to be held at Hamilton, Butler Co., on the first Monday in December, at 7 P. M.

The object of this convention shall be to promote spirituality and revivals of religion in the churches—and the exercises shall consist of prayer, conference, reading of Scripture, praise, and such other exercises as may be deemed advisable.

The convention shall continue in session at least two days, and as much longer as brethren shall think proper. A sermon will open the convention on Monday evening, at 7 P. M., in the U. P. church (Rev. Dr. Davidson's), and subsequent meetings will be held in the several churches in succession, beginning with the Methodist church, at 9 A. M. on Tuesday.

Speakers will be limited to ten minutes, and the presiding officers of each session will see to it that no topic be introduced and no allusion made which shall tend to disturb the union and harmony of the convention. A full list of topics is subjoined, which will be the order followed, yet subject to the pleasure of the convention.

It is earnestly hoped that all pastors and lay members who love the cause of Christ, will give this call a wide circulation, and make arrangements to personally attend. Let us *all* come, and bring our tithes into the storehouse, and prove the Lord, and see if he will not pour us out a blessing."

WASHINGTON MISSION.

WASHINGTON, D. C., Dec. 3d, 1866.

DEAR BRETHREN—You asked me to write out some incidents which transpire under our observation.

In a former number of the magazine you have an account of a proposition which the colored folks made to pay a certain amount per month to build them a church, and this evening we had a meeting in the mission house for the furtherance of that end, and I will send you a synopsis of some of their speeches.

Mr. Baker said: "I see some new faces here, so I will explain the object of the meeting. This house cost us nothing; our friends have furnished it for us. They have sent us teachers and preachers and books, and they are still helping us, but we resolved that they should not build us another house without our assistance. We agreed to pay a monthly sum—some of us one dollar, others fifty cents, and others twenty-five cents. Some have been punctual in paying, others have not. Others again, I am sorry to say, have failed because they had nothing to give; they had not enough to buy bread and could not get work, yet still hope to meet their obligations. You may think, because I use the name of God, that I am a religious man. I am not a religious man, yet I hope to be. May-be it is not too late yet. Yet I will tell you my experience about this religion. I came here with a little money, but it was not my own. I had part of a suit of clothes, and that was not all mine, yet I never saw the time when I could not buy a loaf of bread. I was not married when I came here; I was to be married but we were disappointed; the rebels were the cause of our disappointment. After a time we met again; the Lord brought us together, we were married; she went to service and I went to service too; we saved house rent, and we managed out of a little to save a little. We have never been so poor that we could not help a little to support the church. When I wanted to assist in building a house, my wife said we need a house of our own, and I thought that was a good consideration. And then a thought struck me that this is God's house, and if we build him a house he will take care of us. When the man got drunk and turned me and my wife out of doors, did we have to go out of doors? No; but I had bought and paid for the house I now live in, and we had nothing to do but to move right into it. So God provided for us all the time. So I say, build the house of God."

Mr. Howard said: "I am deeply interested in this matter (meaning the raising funds to build a church). This is only the second time I have been here, and I must say I like the appearance of things. I have doubted about it a good deal, because we have contributed money so often to the same purpose and yet we are outdoors. People say to us, why haven't you a church? You have been free long enough to have one. Yes, we have; and we have tried to get one, but by bad management somewhere, we are now outdoors."

But Mr. Gardner was the orator of the evening. He said: "These were my brethren in Virginia, in old slavery times. I am glad—no, I am not glad—I am proud to meet them here, free men and women, trying to build a place of worship. I have a right to be proud; who should be proud, if not the Christian who can fly away when the world is on fire. I say, let us come together and buy a lot and build a house of our own, and if we are contrabands and foolish, let us come together and worship God in our own foolish way. The Washingtonians are too *dandified* for us; they feel themselves too much above us, and because they have fine dress and fine houses, they despise us. Like a colored woman up town to-day, as I was passin' long said, 'Why, Lucy, what makes you look so? *you look jes like a counterband!*' Now we are God's people if we are contrabands, and if we are cast out on the ocean and sunk under its waves, and swallowed by the fishes, God will gather us. And now let us build our church on the true foundation; every beam, every board, every sill, brick, and stone, and then, no matter what may come, all creation can't touch it. Andy Johnson can't, we need not be afraid of him now, we have him pretty well under our feet. But a little while ago we couldn't cross the Potomac from Virginia but they would catch us and bring us back and whip us, but now the *old line tree is cut down, an' all the brush is burned up.* We can go where we please. *Let us worship God.* Let us build a church, let us rear it up; every one put your shoulder to the wheel and push; take a little less tea, a little less tobacco, a little less whiskey, eat a little less, and give a little more for the glory of God. Let us cut down these Washingtonians (he meant free people), and if their grandeur and riches will take them to heaven, let it. Our poverty won't keep us out, if God loves us."

Another, I did not learn his name, said: "I know Jesus Christ have risen, 'cause he save me, and a dead man can't do *dat;* and if he be risen and we be risen wid him, we ought to try and fetch others in. We musn't leave even Andy Johnson and his friends behind, but we must take 'em up, and *tote* 'em in our *breasts to God, day by day,* for if we leave 'em out, we aint servin' God, for he says, 'love your enemies.' It is well for us we come here widout any ting, for if we had fine brick houses to *jump* into, we would not tink of God, we would be jes like oder sinners; but we must keep our eye on de cross, and we can't sink."

If these few hastily sketched lines are of any use to you for publication, you can use them. I give them as nearly as possible as they came from the lips of the speakers. There were others who spoke at the same time, but I presume this is enough for the present.

J. M. JOHNSTON.

FACTS VERSUS MISSTATEMENTS.

IN the *Banner of the Covenant*, of December 20th, we find the following in the editorial column:

"IS THE REFORMED PRESBYTERIAN CHURCH TO BE CARRIED INTO THE PRO-RE-NATA CHURCH?—While we use the term *Pro-Re-Nata* Church in regard to our former brethren, we would not be considered as using a disrespectful appellation, since it is on the ground of the *Pro-Re-Nata* meeting of the Eastern Subordinate Synod of 1832–3, that they hold their distinctive position. As some of our readers may not be aware of the *history* of this event, we may briefly state that the Reformed Presbyterian Church had been agitated for some years in regard to the position which her members should occupy in regard to the United States Government, some standing on the ground that the Constitution should not be accepted, and that none should vote or hold office, while others advocated the opposite. Those who took the restricted view of the subject, having called a Pro-Re-Nata meeting of the Eastern Subordinate Synod, in November, 1832, at that meeting and its continuation, suspended from the exercise of the holy ministry and the privileges of the church, Revs. Dr. S. B. Wylie, G. M'Master, John Gibson, S. W. Crawford, John M'Master and William Wilson, with Rev. Jas. W. Stewart and Rev. J. N. M'Leod. By ecclesiastical law, any ministerial act which these venerable fathers and brethren performed after their suspension would be invalid; any ordinations in which they participated, any sacrament they administered, any marriage they performed, any ecclesiastical services they conducted, are the same as if performed by persons who were not ministers at all. It is scarcely necessary to say that neither those individuals who were subjected to this unholy perversion of discipline, nor the Christian community at large, paid any regard to this suspension, but the act still stands unrepealed, and until it be repudiated by our brethren, the idea of a reunion with them is an absurdity, unless at the sacrifice of ministerial standing on the part of a large number of the ministers of our church. In the mean time, if measures are to be taken toward such a course, it is well that the people *should know it*. Those whose sympathies and proclivities tend in that direction, will find it difficult to accomplish their design."

There are some things here that need a sifting:

1. Mention is made of the *pro-re-nata* of the subordinate synod of 1832–3. This is intended, evidently, to give the impression that there were two meetings of that synod, *pro-re-nata*. And this is more clearly stated where it is said that at the *pro-re-nata* meeting in November, 1832, and its continuation, certain ministers were suspended. The fact is there was but one meeting *pro-re-nata*. The meeting at which all the persons named, but one, were suspended, was the adjourned meeting of the synod in April, 1833. The person excepted above was suspended at the *pro-re-nata* meeting for contumacy.

2. It is intimated that previous to 1832 the position of the Reformed Presbyterian Church in regard to the United States Government, was undetermined. Now if any thing could be determined by a Testimony solemnly adopted, by synodical acts, and by the exercise of discipline, it was determined that the R. P. Church stood aloof from incorporating with the government as constituted.

3. It is implied in the statement above, that the ministers named

were suspended for exercising their right to act according to their judgment on an unsettled question. The fact is that their trial and suspension grew out of the publication of certain paragraphs of a pastoral address, which were rejected by the E. S. Synod at its meeting in April, 1832, along with some very offensive notes. They are charged in the libel with "having published to the world the condemned parts of the Pastoral Address and notes appended thereunto." The following are the counts of the libel: "1. Following divisive courses. 2. Contempt of the authority of synod. 3. Error in doctrine. 4. Abandonment of the testimony of the church. 5. Slandering synod and its members." To prepare this libel the *pro-re-nata* meeting was called. The libel, as we have already stated, was tried at the adjourned meeting in the following April.

4. From the statement of what was done, it might readily be concluded that the ministers were deposed. It is assumed that if the acts of that court were valid, those members could have no official power. We could hardly have conceived that any Presbyterian was so ignorant as to confound suspension with deposition. We will endeavor to enlighten the editor of the one-fourth of the *Banner of the Covenant.* Suspension is a prohibition to exercise office; deposition is a deprivation of office. The effect of suspension, ecclesiastically, extends no further than the jurisdiction of the church by which the sentence is passed. The suspended man may disregard it, and if he finds an organization that will sustain him, so far as ecclesiastical law and usage go, he may exercise his office, and his acts will be held valid. We speak not now of its spiritual effect; that is a different question. Hence, all those results, which are so strongly portrayed, exist only in a fertile or disordered imagination. These ministers entered into an organization with others, and constituted themselves an ecclesiastical body. As members of that body we view them as no more disabled to act officially than those with whom they are associated.

5. It would seem that the inspiration of the article is the fear lest some of the brethren might return to the former fold. We think the writer may dismiss his fears. The footprints already made point in the opposite direction. It was scarcely worth while to set up a scarecrow to frighten the remnant of this organization from retracing their steps. And we are sure if any of them have a design of doing so, the attempt to deter them will be of no avail. If they have a desire to return, it must be from a conviction that they did wrong in going away. That conviction, frankly expressed, will make their restoration to the Reformed Presbyterian Church easy to us, and honorable to them.

6. The apology for using the designation, *pro-re-nata*, might have been omitted, especially as it lacks the element of truth. It is notorious that the design of that epithet from the first, was to stigmatize the church from which the separatists withdrew. They knew well that before other religious bodies they could not maintain, by facts and arguments, their claim to still occupy the position of the Reformed Presbyterian Church. Hence they resorted to the meanest of all modes of controversy, the *argumentum ad invidiam.* It was, however, a signal failure. Not a single denomination ever applied the epithet to us as a

distinctive designation. Its use was monopolized by its originators to adorn their speeches and beautify their writings. On the other hand, the religious public, with singular unanimity, fixed on their organization the distinctive designation of "New Light," a proof that their efforts to cover up their defection by false pretenses were utterly fruitless.

Under the same heading which we have placed above the preceding remarks, we have something to say to another party, On both the right and left there seems to be a sad defect of memory or something worse. In the October number of the *London Scottish Reformed Presbyterian Magazine*, there is an article signed David Steele, which needs a little attention. Passing several things that might be noticed, we refer to some statements in the last paragraph. It is stated that "before the meeting of the synod of 1840, an elder was ordained in one of the presbyteries for the express purpose of getting a majority to keep a faithful minister out of synod, and with success." Now we call for the name of the presbytery, and the names of the elder and of the minister referred to. If they are not given, the above statement must be pronounced a slanderous untruth. It is added in the same connection, "A committee was raised in general synod, of which Rev. James Blackwood was chairman, and D. Steele was added by vote of synod, on the motion of said chairman, the object of which committee was to consider the expediency of abolishing the subordinate synods and the delegation form of general synod. The committee prepared a report, which the chairman never presented to synod, but in lieu thereof, moved the next morning that the delegation synod and the two subordinate synods be abolished."

Now the facts of the case, as they appear in the published minutes of the synod of 1840, are these: Mr. Blackwood was appointed the chairman of the standing committee on synodical reports—page 162, vol. 4, *Reformed Presbyterian.* On the next page we find the following: "*Resolved*, That the committee on synodical reports be instructed to take under consideration the propriety of abolishing the subordinate synods and the delegated form of general synod." In the same connection it is recorded that Rev. D. Steele was added to the committee. The report of the committee is on page 180. The record is, "the report was accepted and on motion adopted." We give the part of the report that relates to the special matters referred to the committee: "*Whereas*, The system of subordinate synods and a delegate synod is in the present circumstances of the church complex and unnecessary; therefore, *Resolved*, That the subordinate synods be directed to adjourn, *sine die*, at the close of their next session, and that the delegation system be abolished after the present session of general synod, and the synod be constituted as it was previously to the year 1825."

We have not written this to vindicate the character of Mr. Blackwood from a base attack on his uprightness; for to those who knew him he needs no vindication. Nor is it to defend our synod against attempts to weaken confidence in its faithfulness. It needs no defense. Neither have we any desire to expose the moral frailties of the writer of the article. But we have written it for the sake of some on whom his misstatements might have some influence to draw them away from the

synod and attach them to his organization. To such we would say, that truth respecting facts is just as important as truth in regard to principles, and if they expect to find the latter where the former is wanting, they manifest a lack of judgment, or what is worse, a perverted moral sense.

To what is said in the first part of the article in regard to early efforts to have some change in "Reformation Principles Exhibited," we reply by stating that in the deed of constitution of Mr. Steele's presbytery, dated Allegheny, June 27th, 1840, "Reformation Principles Exhibited" is mentioned in the list with the Confesssion of Faith, Catechisms, and Directory for Worship. There surely if the alleged defects of the Testimony had been then discovered, they would have been noticed. The *precious* document to which we have referred, will be found in the *London Scottish Reformed Presbyterian Magazine* for January, 1866, page 20.

GILEAD'S BALM AGAIN.

THE following is the principal part of an article which we clipped from the *Christian Instructor* of November 10th. It presents some plain truths, to which it would be well for this nation to take heed. The grossly wicked character of many of our public men is attracting the attention of the true friends of the country. In this way God is bringing good out of evil. It is in the constitution that the wrong must be corrected. Vile men will be elected to office under the constitution until Christ is acknowledged and honored in it.

In a former paper remarks were made upon those having our institutions in their keeping. It is now proposed to direct attention to organic law.

In regard to this, it is proverbial that all civil governments have arisen and flourished in proportion to the simplicity of their forms of government, and that the most renowned civil powers have added amendment to amendment, by-laws to by-laws, statute to statute, until they have been crippled and have fallen under the accumulated weight of their own enactments; and this, too, augmenting as they have departed from the constitution of the "One Lawgiver." In verification of this, we have but to look abroad upon the nations of the earth as they now exist. Those in the gross darkness of heathenism are comparatively chaotic; and in exact ratio with the light of the gospel diffused, and its benign rays pervading and exerting its power upon the hearts of the people, do we find equity and stability and compactness in their forms of civil government.

In no nation of which we have any history are those principles so clearly demonstrated as in that of God's own chosen people, the Jews. So long as they were content with the "Thus saith the Lord," their prosperity was unparalleled, they were a happy people. Compact and invincible, no powers on earth could sbjugate them, or even assail them

with impunity. And as they diverged from that law, by adding their traditions to it, the elements of rancor and strife, envy and jealousy, entered in; repelancy took the place of cohesion—peeled, torn and scattered, they were driven to the four winds of heaven. Oh how fearfully does their history confirm the declaration of the Most High!—"He that honoreth me I will honor, and they that despise me shall be lightly esteemed." Their traditions were their ruin. Vile men were in power—wicked men walked on every side, and *the people mourned.*

If then the Jewish polity was the best possible for that people, is it not as truly so respecting every other nation? Is there anything in their physical or mental structure different from the rest of the human family, that requires different codes of laws? Certainly not. It follows, then, as a matter of course, that the law of God, as contained in the Ten Commandments, together with the by-laws emanating from that constitution, which was given to Israel, is the best possible for all people and nations and tongues under the whole heavens. And how can it be otherwise, seeing it came from Him who is too wise to err and too good to do wrong. Can any man point to a single sentence which is not complete?—just as much so for the direction of man with his fellow man for all times, as the Mosaic ritual for the tutelage of those to whom it was given; just as much so as the prophecies to accomplish the ends for which they were designed, or the psalms for the praise of God, the gospels for the teachings and doings of Christ, or the epistles for doctrine and instruction in righteousness, through the Mediator; all are given by inspiration of God, and are perfect for their specified purposes. And we ask in all candor, is it not just as much a reflection upon the wisdom and goodness of our heavenly Father to treat as defective the law he has given for the regulation of our conduct with our fellow men, as to say that the law of salvation by Christ is defective? Who will show the difference in charging him with folly in the one case more than the other? If it were otherwise, would the Apostle Paul have given such instructions to the Romans as he did?—"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thself." Rom. 13: 8, 9. Does not David say (Psalm 19: 1), "The law of the Lord is perfect, converting the soul; the statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes." Surely blessed is the man that walketh not astray from this good and holy law. Well may David in view of it, exclaim (Psalm 119: 97), "Oh how I love thy law! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies."

Here, then, we have the balm of Gilead; able fully to recover the health of the body politic, not only of our own country, but of all lands. This is a platform on which all who love God supremely, and their fellow men as themselves, can stand and unite in carrying out those measures that best promote the glory of God and the happiness

of man. And what to hinder us from planting the standard of Immanuel and throwing to the breeze the flag of the great Captain as the Leader nnder whom wo will seek scurity for ourselves, and go forth conquering and to conquer? Oh what joy will redound to those who take the Prirce of princes as their Sovereign. Through him we can do all things.

But we are told that it is too soon to think of pursuing at present the course here proposed—that we are not prepared for it. Those who make this objection will not probably deny that there is something needing correction from the terrible friction and jarring in the running of our political machinery. In other words, we have diverged from the straight line of duty; hence the trouble experienced, causing stout hearts to quail. Now, how much further must we pursue this diverging line until it will bring us again to the direct and true? If we wished to reach a point due north, and were to start off on one ten degrees west of north, how far must we travel in that direction till we would reach the desired point!

Men, brethren and fathers! let us stop a moment and closely survey our present political condition. Are we not blindly following those that neither fear God nor regard man?—men who thirst for power and domination, and who covet money, in the different departments of our government?—not a whit better than the Jewish leaders iu the days of Jesus? If not so, what means the hot shot of barbed epithets hurled upon every one that does not fall into party line and keep step with the leaders? May we not well fear that they are themselves blind, and that under their leadership we will all fall into the ditch? Let us beware before we further go. Yea, more; let us call for a champion to grasp the flag-staff of our great Captain; throw his banner and lead a retreat to the point of departure from the road illumined by the sword of God—to his perfect law where there is fullness of joy. Then, let us *close ranks and march!*

EXTRACTS FROM MINUTES OF IOWA PRESBYTERY.

REHOBOTH CHURCH, Iowa, Oct. 3d, 1866.

PRESBYTERY met according to adjournment, and after an interesting sermon by the moderator, from Rom. 1: 16, was constituted with prayer by the moderator, C. D. Trumbull. The ministerial members all present except R. Johnston.

There was a good deal of important business before the Presbytery. The following are items of public interest:

A committee consisting of J. M. M'Donald, R. B. Cannon and S. Baylis, were appointed to take into consideration the matter of pastors' salaries, and to report some time during this session. The report of the committee is as follows:

Synod having referred to Presbyteries the subject of pastors' salaries, with directions to act as their wisdom may direct, we recommend the adoption of the following resolutions:

1. That in our judgment the salaries of the pastors are, in the majority of cases, very inadequate to their support.

2. That it is the duty of members and congregations to contribute liberally of their substance for the support of the gospel, as the Lord has prospered, and that this requires of them, as a primary duty in this respect, to sustain liberally their own pastors.

3. That we are persuaded that in many instances members of the church do not contribute for this or any other religious purpose according to their ability.

4. That the circumstances of the times demand that the pastors' salaries be made, in the great majority of cases, at least double that which they formerly were.

5. That the minimum of salary shall be $800.00 for the whole time, and that this shall apply to pastors already settled, as well as to those to be settled in future.

6. That in any case in which the salary does not amount to $800.00, the pastor shall have time, in proportion to the deficit, to be employed by Presbytery as the necessity of the case may rexuire.

J. M. M'DONALD, *Chairman.*

In reference to the death of the Rev. Jas. M. Willson, D. D., the following resolution was adopted:

Resolved, That we have heard of the death of Professor James M. Willson, D. D., with profound sorrow. Occupying the position that he did, as a teacher in the school of the prophets, his death is a loss to the whole church, and enters into the list of *general* calamities with which our God sees fit sometimes to visit us. His place in the Theological Seminary cannot be easily supplied. It is due to his memory to say, that Mr. Willson was not only versed in all the doctrines of evangelical truth, and thoroughly indoctrinated in the principles of the Reformed Presbyterian Church, but was also a *fearless and successful* defender of the faith which he held. Truly "a great man has fallen in Israel."

To the brethren in the ministry a solemn warning is given, by this providence, to be diligent in the work of their calling; as the night is fast approaching when no man can work; and no one can tell how soon an account of his stewardship will be required of him.

To his family, bereaved of both father and mother, we tender our sympathy, praying that the God of their fathers may keep and comfort them, and gather them all with his saints at the last day.

A call upon D. H. Coulter, by the Maquoketa congregation, and one upon T. M. Elder, by the Kossuth congregation, were sustained as regular gospel calls. The call upon Mr. Elder was forwarded to the Pittsburgh Presbytery to be presented to him. Arrrangements were made for the presentation of the call from Maquoketa to Mr. Coulter, and in case of his acceptance, provisions were made to have a special meeting of Presbytery, at which his ordination and installation shall take place. C. D. Trumbull was appointed to preach the ordination sermon. S. M. Stevenson, R. B. Cannon and A. Charlton were appointed the interim committee, and all matters referring to supplies were referred to this committtee. Mr. M'Donald gave an encouraging re-

port of his missionary labors in Chicago, and was appointed by the interim committee to preach two days in Chicago, at his own convenience.

The clerk was directed to give the necessary indorsement to a paper from the Kossuth congregation, to the Board of Church Extension.

According to the *direction of Synod*, in reference to Synod's Traveling Fund, S. M. Stevenson and H. Thompson were appointed to distribute the amount required of the respective congregations. It is as follows: Sharon, $70.50; Rehoboth, $33.60; Lind Grove, $22.10; Washington and Amboy, $21.60; Grove Hill, $10.40; Kossuth, $6.60; Clarinda, $34.20; Maquoketa, $22.20; Albia, $10.50; Vernon, $15.30; Davenport, $3.60.

The congregations are requested to forward their respective amounts in due time, as directed by Synod. The congregations were recommended to attend to the direction of Synod in reference to the observance of the week of prayer.

R. B. Cannon, J. M. M'Donald and C. D. Trumbull were appointed a committee to attend the meetings of inferior judicatories of other churches, to lay before them the subject of National Reform, and urge upon them *vigorous and decisive* action.

All the congregations were directed to take collections for the Home Missions, and forward the same to Mr. M'Donald, Treasurer of Presbytery. R. Hutchinson was appointed to preach in Davenport, the first Sabbath of October. Presbytery adjourned with prayer, to meet in Lind Grove church, on the second Wednesday of May, 1867, at 10 o'clock, A. M.

S. M. STEVENSON, *Clerk.*

OHIO PRESBYTERY.

THE Ohio Presbytery met in Londonderry, Wednesday, October 3d, 1866. Ministerial members all present except J. C. Boyd and J. C. K. Faris. Three of the congregations in the bounds of Presbytery were not represented by ruling elders, viz: Utica, Muskingum, and Middle Wheeling. Presbytery, after attending to the usual business, proceeded to the installation of J. A. Thompson as pastor of Londonderry congregation. A. M'Farland preached the sermon, from Prov. 11: 30, last clause, "And he that winneth souls is wise." H. P. M'Clurkin proposed the usual questions and led in prayer; also gave the charge to the pastor—A. M'Farland to the people. For Home Missions, Salt Creek congregation paid in $67.50; Sandusky, $4.20. J. C. Boyd, J. A. Thompson and Jas. Kirkpatrick were appointed a standing committee of supplies. Presbytery adjourned to meet in Utica, Ohio, on the first Wednesday of March, 1867, at 10 o'clock, A. M., Presbyterial visitation of the congregation then to be attended to.

J. A. THOMPSON, *Clerk.*

RESOLUTIONS OF BOARD OF DEACONS OF 2d R. P. CONGREGATION OF NEW YORK.

At a meeting of the Board of Deacons of Second Reformed Presbyterian congregation, New York, October 30th, 1866, the following preamble and resolutions were unanimously adopted:

Whereas, By the sovereign and all-wise disposal of the Head of the Church, it has become our painful task to record the death of our late brother in office and fellow laborer, Mr. Wm. Wiggins, which took place on Tuesday, July 17th, 1866, at the early age of 26 years, and being desirous of expressing our sicere respect for the deceased, and our appreciation of his qualities and labors; therefore,

Resolved, 1. That by the divine blessing on the Christian training received by him under the parental roof, and the teachings of the sanctuary, he early and continuously msnifested a Christian disposition and deportment toward and won the affectionate regard of all who had the favor of his acquaintance or with whom he had intercourse.

2. That by this dispensation of divine providence, we deeply feel the loss of one who was dear to us, socially and officially; from his amiableness of character, his punctuality, prudence, efficiency and faithfulness, and the deep interest taken by him in the prosperity of the congregation and the church at large, rarely surpassed by any other known to us, either in the church or commonwealth.

3. That we deeply sympathize with the friends and relatives of the deceased, particularly his bereaved widow, who was thus sorely tried, by being suddenly and unexpectedly deprived of him who was the object of her youthful affections and hopes; and his respected father, who having realized his rare qualities, as an affectionate and dutiful son, and an efficient help in his business transactions, was deprived of the one whom he anticipated would relieve his mind from the care and anxiety incident to such, in the decline of life; and we earnestly pray that under this trial they may be sustained by Him who in all the afflictions of his people was afflicted, and the angel of his presence saved them.

4. That by this sudden and unexpected removal of one of our number, we are admonished to more earnestness in our individual and official duties, more spirituality of mind, and a greater regard to the glory of God and interest of his church; because the Son of man cometh in an hour we think not of.

5. That a copy of these resolutions be presented to Mrs. Wiggins relict of the deceased, and also his father, Mr. James Wiggins, and that they be published in the *Reformed Presbyterian and Covenanter*.

By order of the Board of Deacons. JOHN J. M'KAY, *Sec.*

ALL industry of hand or mind is mean if done only for itself, and hallowed by no aspiration for a loftier character; all effort is noble which is linked with the best improvement of our nature, and bears the fruit of an enlarging life.

FOREIGN MISSION FUND.

R. J. DODDS, *in account with* BOARD OF FOREIGN MISSION, DR., *to money in his hands collected for Foreign Mission's Treasury, as follows, viz:*

May	10,	James Hughes, Brooklyn, for Female School,	$10 00
"	16,	Miss Sadie Hilton, Newburgh,	2 00
"	21,	Female Miss. Soc., First cong., Newburgh,	31 00
June	11,	Miss Young, Pine Run, Pa	1 50
"	16,	Silas M'Giffin, Redbank,	1 00
"	18,	John Hill, Belleview,	10 00
"	19,	Joseph M'Giffin, Redbank,	5 00
"	19,	John M'Giffin, Redbank,	3 50
"	25,	North Union, proceeds of a lecture,	41 15
July	16,	Oil City, viz: Joseph Hill, $5.00; Mrs. M. Hill, $5.00; Elihu Dodds, $8.00; proceeds of a lecture, $23.50,	41 50
Aug.	5,	Rehoboth, Iowa, proceeds of a lecture,	37 08
"	5,	William Martin,	5 00
"	12,	Washington, Iowa, proceeds of a lecture,	30 00
"	13,	John Ferguson,	5 00
"	14,	Thomas Copeland, Davenport,	5 00
"	14,	Joseph M'Knight, Davenport,	2 00
"	15,	Maquoketa, proceeds of a lecture,	26 30
"	20,	Kossuth, proceeds of a lecture,	16 75
"	20,	James Nesbit, Burlington,	5 00
"	23,	Mrs. M'Elhenny, Sharon, Iowa, for the benefit of the heathen women,	10 00
"	23,	Sharon, proceeds of a lecture,	76 35
"	24.	Lind Grove, proceeds of a lecture,	14 00
"	28.	Miss Lydia W. Dunn, for female school	2 00
Sept.	1.	Old Bethel, proceeds of lecture,	28 70
"	1.	Eden, proceeds of a lecture,	91 60
"	3.	Elkhorn, proceeds of a lecture,	49 00
"	3.	Old Bethel, additional,	10 00
"	4.	Churchill, viz.: proceeds of a lecture, $85.00; contribution Ladies' Missionary Society, $6.00,	91 00
"	4.	Eden, additional,	1 00
"	7.	Mr. Clarke, Bellecentre,	5 00
"	7.	Dr. Willson, Bellecentre,	5 00
"	7.	James M'Clure, Bellecentre,	3 00
"	13.	Second Miami cong., collection,	50 00
"	13.	First Miami cong., collection,	42 14
"	13.	Rushsylvania, viz.: collection, $32.06; from a mother, for girls' school, $5.00; from S. E. George, the Lord's tenth, $5.00,	42 06
Sept.	15.	Sabbath School of Cincinnati cong.	15 00
"	17.	Mrs. Law, N. Concord,	1 00
Oct.	17.	Miss Fanny DuShane, N. Alexandria,	1 00
"	17.	Mrs. Sarah Cannon, N. Alexandria,	2 00
			$818 63

Money received for Mission Buildings, viz.:

May	1 to 15.	Alexander M'Neill,	$ 15 00
"	1 to 15.	J. C. Knox,	5 00

May	1 to 15.	J. H. Loudon,	$10 00
"	1 to 15.	Major J. A. Bates,	5 00
"	1 to 15.	A. C. Culbert,	5 00
Sept.	6.	J. Torrens, Bellecentre,	5 00
"	11.	Mrs. Mary A. Murphy,	50 00
"	11.	Miss M. M'Culloch,	10 00
"	11.	Miss Eliza J. Murphy,	5 00
"	11.	Dr. John Murphy,	5 00
"	13.	A mother, at Rushsylvania,	5 00
"	25.	Daniel Euwer, Allegheny cong.	50 00
Oct.	4.	R. M'Isaacs,	5 00
"	15.	William Neilly,	50 00
"	15.	Miss Marchand,	5 00
"	15.	Robert Cairns,	5 00
"	22.	Robert M'Clintock,	25 00
"	22.	William J. Dougherty,	5 00
"	22.	R. Dill,	5 00
Nov.	3.	Alexander Stuart,	10 00
"	7.	Hugh Simpson,	5 00
	The above collected by Rev. R. J. Dodds.		
Nov.	24.	John Montgomery, of 1st cong., Philadelphia,	5 00
"	26.	Walter T. Miller, of 3d cong. New York,	500 00
"	26.	Joseph Wray,	5 00
"	26.	Andrew Alexander,	50 00
"	26.	Andrew Knox,	50 00
"	26.	William M'Afee,	50 00
"	26.	A tenth to the Lord, J. M. W.	50 00
"	26.	Miss M'Gaw,	1 00
"	26.	William M'Lean,	5 00
"	26.	Miss L. Moore,	2 00
"	26.	Miss M. A. Wilson,	1 00
"	26.	F. S. Walker,	5 00
"	26.	William Glenn,	5 00
"	26.	William Miller,	1 00
"	26.	Samuel M'Guire,	25 00
"	26.	Martha Simpson,	5 00
"	26.	Joseph Bowes,	5 00
"	26.	Mrs. Dickson,	50
"	26.	H. Harrison,	5 00
"	26.	Robert Lushman,	5 00
"	26.	James Scott,	5 00
"	26.	William Kilpatrick,	5 00
"	26.	Joseph Blair,	3 00
"	26.	James Taylor,	1 00
"	26.	Aaron Williams,	5 00
"	26.	George Silver,	50 00
"	26.	Edward N. Shields,	10 00
"	26.	A friend to missions,	5 00
"	26.	Creighton B. French,	100 00
"	26.	William Sloan,	2 00
"	26.	P. R. Cazeaux,	5 00
"	26.	Alexander Mumm,	5 00
"	26.	Collection and subscriptions, without names, at farewell missionary meeting in New York, on November 20th,	73 07

Nov. 26.	Premium on $50 compound interest note,	$4	75

All the above receipts of this date were remitted to me by Mr. Walter T. Miller, of 3d congregation, New York, all being collected by him in New York City.

Nov. 29.	Mrs. Ezekiel Sterrett, of 2d cong., Philadelphia,	$2	00
" 29.	Robert Sterrett, of do	10	00
Dec. 13.	David Gregg, of Allegheny cong	100	00
" 13.	William Jorden, of do	50	00
" 13.	Robert J. Grier,	50	00
" 13.	Robert Caskey,	10	00
" 13.	Mr. and Mrs. Gibson,	10	00
" 13.	David B. Willson, theological student,	10	00
" 13.	John Akin,	5	00
" 13.	Mrs. Amanda Algeo,	3	00
" 13.	William Anderson,	5	00
" 13.	R. Bovard,	3	00
" 13.	Mrs. Bradshaw,	2	00
" 13.	Miss Sarah Patterson,	5	00
" 13.	Mrs. Lizzie Rogers,	5	00
" 13.	George White,	1	00

All the above sums of this date, from Allegheny congregation, per Mr. D. Gregg.

Dec. 13.	From the Pittsburgh cong. as follows:		
" 13.	John A. M'Kee, per D. Gregg,	100	00
" 13.	James Rafferty, "	100	00
" 13.	A. Adams, "	20	00
" 13.	Rev. A. M. Milligan, "	15	00
" 13.	S. M. Orr, "	10	00
" 13.	R. Glasgow, "	5	00
" 13.	Mrs. Hutcheson, "	5	00
" 13.	William M'Cune, "	3	00
" 13.	A. F. Steele, "	5	00
" 13	J. P. Wylie, of Monongahela cong. per D. Gregg,	10	00
" 13.	W. Nisbet, "	10	00
" 13.	From sundries, "	18	00
" 18.	Miss Marion Wallace, of 2d cong., Philadelphia,	20	00
Nov. 13,	Clarinda cong., Iowa, per Alexander K'Keown,	50	00
" 14,	Rev. R. J. Dodds, missionary, being his own personal donation,	50	00
" 16,	Rev. Samuel O. Wylie, Philadelphia,	50	00
" 16.	Robert Cleland, of 2d cong., Phila., per Rev. S. O. Wylie,	5	00
" 16.	William Stewart, " " " "	5	00
" 19.	An Episcopal minister of Philadelphia, per Miss Rebecca Crawford, exclusively for missionary buildings,	6	00
" 22.	Cincinnati cong., per Rev. H. H. George,	65	00
" 22.	Cash subscriptions made at farewell missionary meeting in 2d Church, Newburgh, N. Y., per Rev, S, O, Wylie,	25	75
" 22.	William Wills, of Wilkinsburg cong,, coupon, $31,50, premium $13,58, per D, Gregg; total,	45	08

WILLIAM BROWN, *Treasurer*, 1635 Locust street.

OBITUARIES.

DIED, in Baltimore, on the afternoon of Saturday, September 15th, 1866, Mr. JAMES SMITH, ruling elder, aged 81 years.

We take a melancholy pleasure in bearing our feeble testimony to the worth of that good man, of whose presence God has deprived us. Mr. Smith has been for so long a time associated with this congregation, that his life may be said to be its history. He was ordained as ruling elder under the ministry of Rev. John Gibson, and it is safe to say, that it was owing largely to his own fidelity and steadfastness that the congregation has retained its life under all the adverse providences through which it has passed. From July 4th, 1842, to March 28th, 1865, his name appears on sessional records as stated clerk, and while the congregation has had six different pastors, with all of them Mr. Smith sat in its session; and during periods when the congregation had no minister, Mr. Smith himself visited the sick, counseled the erring, won back the backsliding, kept the remnant together. He held the office of ruling elder in our congregation for 38 years, and in all that time was never absent on a sacramental occasion.

Of Mr. Smith's character it is scarcely necessary to speak. They who knew him most intimately, loved him most fondly. The grace of God indeed does wonders for both the old and the young—how transcendent is its beauty when seen in the aged. We have all noticed the wonderful beauty with which the bare branches of trees are sometimes covered on a clear, cold day of winter. Not a branch or twig but sparkles with crystals of unrivaled purity, so exquisitely finished that you are saddened when the sun melts away the wondrous creation. It was with this hoary beauty that the grace of God adorned the character and person of our aged friend. It was not the fresh tint of summer, it was the calm, healthful aspect of winter. It was not the brightness of the morning, but the clear, still twilight of the evening. There was in him the blandness, the benevolence, the courtesy, the calmness, the faith, the trust, the humility, the thankfulness, the patience, the prayerfulness, so suitable to gray hairs, precious indeed to the church on earth, and honoring to the grace of God. It is no wonder we cannot give up to God, except in tears, his aged children. They serve to teach us so much of himself, they remind us so constantly of the preciousness of the love of Christ, they reveal so much of the peace of that heaven into which they are so soon to enter.

> "Much must be borne which it is hard to bear,
> Much given away which it were sweet to keep;
> God helps us all who need indeed his care,
> And yet I know the Shepherd loves his sheep."

An affliction laid upon him in his boyhood, Mr. Smith ever after looked on as a blessing, for while it confined him to the house for a number of years, it drew him nearer to God, gave him the opportunity of improving his mind, becoming acquainted with books; and acquiring such intelligence, even in boyhood, that those of us who were familiar with him in after years, knew him to be a man of far more than ordinary intelligence. Mr. Smith when quite young had united with the Presbyterian Church of Ireland, the church to which his parents belonged, but during this protracted illness he studied Covenanting principles, embraced them, and within two weeks of his death, expressed his joy that he had early been led to a knowledge of these truths, and that he was dying in the faith of them.

His disease was ossification of the heart. He suffered but little, except at times from distress for breath; was feeble during the summer, but was con-

fined to his bed for only five days preceding his dissolution. He had no hopes at any time during his sickness of getting well, and without any uneasiness whatever, accepted the decision of the physician that his disease was incurable. His house had been set in order, and knowing that his Master's steps were approaching, he waited in peace his coming. His child-like confidenc, in his Redeemer was beautiful in the extreme. He read a great deal during his illness in the book of Psalms and "Alexander's Consolation," and very often was he heard talking with God in prayer, when he supposed that he had no listeners save that One "who ever heareth." On the afternoon preceding his death, when two or three friends were standing by his bed, he asked to be lifted up, was supported to a chair, and in place of taking it, kneeled by it, and in prayer commended himself and family and the congregation to the tender care and protection of God, the good man supposing, on seeing these friends, that he was once more with his brethren in the fellowship meeting for prayer and praise.

Our little congregation mourns its loss, an aged widow and an only daughter feel especially the bereavement, but we all have the full assurance that he has been accounted worthy to obtain that world, concerning whose inhabitants Christ said, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection."

In giving this imperfect sketch of the character of Mr. Smith, we do so with the conviction that the highest and most absolute truths become simple, and are realized only when examplified in the lives and persons of God's children. A life so truly lived as his own, will impress the world more lastingly than all the axioms of duty that could be perused. The highest truth has been learned, not from a system, but from a person, the man Christ Jesus, and just so long as God gives grace to his children, to live their lives of faith and trust in his name, we need not fear that the beneficence and value of religion will fade from the memories of men. COM.

At a meeting of the session on September 17th, the moderator and clerk were appointed a committee to prepare resolutions with reference to the death of Mr. Smith, to be recorded on session's book, a copy transmitted to the bereaved family, a copy also to be forwarded for publication in *Reformed Presbyterian and Covenanter*. The following preamble and resolutions were reported and adopted:

Whereas, Session has lost a member whose worth was so evident, whose influence for good was so apparent, whose companionship was long prized, and whose prayers were long enjoyed; therefore, be it

Resolved, 1. That in the death of Mr. James Smith, ruling elder, session has lost a member whose years and experiences were such that we could look to as a father, judgment such that we could confide in as a counselor, private virtues such that we could honor as a man, piety and graces such that we could love and reverence as a Christian.

2. That justice to his memory demands that we should testify to the great esteem in which he was held, and we do testify that the life he lived among us for these many years gave clearest evidence that it was a "life of faith," and dependence upon the Son of God; that his "conversation was such as becameth the gospel of Christ," that his walk among us was such as to be "worthy of the vocation wherewith he was called;" that the evening of his life, so calm and peaceful, gave unmistakable evidence that God had verified to him the promise, "Even to old age I am he, and to hoar hairs will I carry you;" that in the resignation, and even cheerfulness with which he waited for death, he experienced this most blissful feeling, "though I walk through the valley of the shadow of death, yet will I fear no evil."

3. That we extend to the aged widow and to the bereaved daughter, our

true sympathies, and will pray for them the help of Him who has promised to be "the stay of the widow and the guide of the orphan," that he may make good to them the promises, "I will never leave you, I will never forsake you." "I will be your God and your guide, even unto death."

D. JAS. CUMMINGS, *Clerk.* W. P. JOHNSTON, *Moderator.*

DIED, of dropsy of the heart, July 21st, 1866, at his residence in Canoe township, Indiana county, Pa., in the 76th year of his age, OLIVER MARTIN.

The deceased was born near Newton, in the county of Derry, Ireland. In 1833 he emigrated with his family to this country, and lived 12 years in the city of New York, whence he removed to his late residence in Pennsylvania. Previous to this, and for six years afterward, he was a member of the Secession Church, but in 1851 he became impressed favorably in regard to the distinctive principles of the Reformed Presbyterian Church, and entered her communion, connecting himself with the congregation under the pastoral care of Rev. R. J. Dodds, in which he remained till his death.

He was of a quiet, retiring disposition, regular in attendance upon the public ordinances and the social fellowship meetings of his brethren. Though prevented by diffidence from expressing his views of divine truth as fully as was desirable, yet there was ample evidence in his progress and private conversation of a mind well stored with Scripture knowledge, and a heart that had felt the saving influence of the Holy Spirit. For him, truly the sting of death was taken away. He saw, unmoved, his approaching dissolution, comforted and encouraged, as we have good reason to believe, by that bright prospect beyond the grave that faith in Jesus brings to view. COM.

DIED, of typhoid pneumonia, at Utica, Ohio, May 6th, 1866, in the 67th year of her age, Mrs. MARY DEARY, wife of John Deary, deceased (1836), and daughter of John and Agnes M'Curdy. She was born and raised in the Presbyterian Church, and early made a profession of religion in that communion. Shortly after her marriage, she acceded to the communion of the Reformed Presbyterian Church, in which she remained till the time of her death. For about 26 years she was a worthy member of Utica congregation. She manifested her faith in and love to her Saviour, by regular and punctual attendance upon all the ordinances of divine grace, in the family, social meetings and public congregation. She was ready to every good work, intelligently and warmly attached to the principles of the church. As in life she gave good and comfortable evidence of a well founded hope, so when about to be called away, of preparation for the full enjoyment of a blessed immortality.

COM.

DIED, of chronic diarrhœa, November 12th, 1866, in Memphis, Tennessee, whither he had gone on business, JOSEPH, son of the late Rev. Joseph Orr, pastor of the Drumbolg Reformed Presbyterian congregation, county Derry, Ireland, in the 58th year of his age. He leaves three sisters and many friends in St. Louis, Mo., to mourn his loss, where he was a member of the R. P. Church.

Belfast *Covenanter* please copy.

DIED, in Waukesha, Wisconsin, August 19th, 1866, ALEXANDER W. WRIGHT, aged 41 years. Deceased was a member of the Reformed Presbyterian congregation, of Vernon, Wis. W. L. W.

NOTICES OF BOOKS.

FROM Robert Carter and Brothers, No. 530, Broadway, New York. For sale by Davis, Clarke & Co., Wood Street, Pittsburgh.

THE STORY OF MARTIN LUTHER. By Miss Whately.

This is a truthful compilation from authentic histories of the times of the great Reformer. To those who have not read D'Aubigne's History of the Reformation, it will be a book of almost thrilling interest. The incidents of Luther's life have the charm of romance, while they have the excellence of truth. We know of no more interesting volume than this, and heartily recommend it to our readers.

CRIPPLE DAN. By Andrew Whitgift.

We have here a number of stories well told, and of good moral tendency. They will delight and profit the little folks.

THE *Bibliotheca Sacra* is among the best religious quarterlies in the country. We recommend it to our brethren who wish good reading. Its articles are able and interesting. Messrs. Draper & Halliday, 58 Cornhill, Boston, are the publishers. Each number will contain 200 pages. Price $3.00 per year, in advance.

TO OUR SUBSCRIBERS.

THIS number begins the 31st volume of the *Reformed Presbyterian*, the 22d of the *Covenanter*, and the 5th of the combined series. At the death of Prof. Willson, the entire management of the Magazine fell into the hands of the present editor, and by an engagement with the heirs, he is now the sole proprietor. Grateful for the support given in time past, he takes this opportunity to ask its continuance. He feels sensibly the weight of the burden that rests on him, and will, in reliance on divine strength, endeavor to meet the responsibility. As in times past, this Magazine will have for its special object, the dissemination of the distinctive principles of our Testimony. Now when the great Reformation seems to be coming near its birth, it will be its mission to aid in its accomplishment.

We have the promise of some new correspondents to furnish articles for our pages. By this we hope to give our readers more variety. Communications from brethren, ministers or members of the church, will be gladly received. We will, of course, exercise our right to refuse any articles the publication of which might, in our judgment, conflict with our main object. Obituary notices, we trust, will be short. We have had abundant evidence, that except to the friends of the deceased, they are exceedingly uninteresting reading.

Our friends will aid us materially if they send their subscriptions at an early date. The entire pecuniary responsibility resting on us, as well as the fact that we have changed our printer, and wish, as in time past, to meet our obligations, induce us to make this, we think, not unreasonable request.

EDITOR.

THE

Reformed Presbyterian and Covenanter.

VOL. V. *FEBRUARY, 1867.* No. 2.

"THE COMING OF THE SON OF MAN."

(Concluded from page 8.)

II. THE advent of Christ will be figurative, in displays of his power and glory. He will manifest his presence at the millennium,

1. By the infliction of terrible judgments. God is said to come down from heaven when he is about to call men to account for their crimes. This language is employed to express his dealings with the rebels in the plain of Shinar. "The Lord came down to see the city and the tower that the children of men builded." Gen. 11:5. The meaning of such language is, that he manifests his presence by special displays of his justice and power in punishing sin. "The Lord is known by the judgment that he executeth." Ps. 9:16. The Egyptian magicians pronounced concerning the plague of lice, that they could not counterfeit. "This is the finger of God."

That calamities of special severity will be sent on the world at the beginning of the millennium is what the condition of things demands, and the Scripture clearly teaches. Then will the world's long rebellion against its Maker be brought to an end. Then will the usurper who claimed the earth as his kingdom, and the whole human family as his subjects, be expelled. But will this be accomplished without a struggle? Will the prince of this world surrender, until he is conquered? He will fight it out to the last. Knowing that he has but a short time, he marshals all his hosts, and puts forth the most desperate efforts. The nations of the earth all along deceived by him, remain faithful to the last, and lend their aid to perpetuate his kingdom. It is meet and proper that the Captain of the Lord's hosts should take the field and get glory to his name in overcoming his enemy. Besides, a manifestation of his presence in the judgments with which he will destroy Satan's kingdom will be needed to support and cheer his faithful subjects in the trials to which they will be subjected. In the decisive battle, the commander-in-chief leads the army, that he may receive the honor of the victory.

The final conflict for the government of the world is in prophecy

called "the battle of the great day of God Almighty." Rev. 16:14. That is the time when the nobleman having returned from receiving his kingdom will reckon with his servants for the trust committed to them. And then will be executed the terrible threatenings pronounced on the citizens who said, "We will not have this man to rule over us." "Those mine enemies who would not that I should reign over them, bring them hither and slay them before me." Luke 19:12; 14:27.

It is when performing this work of judgment that Christ presents himself to the wondering view of the church as described, Isa 63:1. At first she fails to recognize him, and inquires, Who is this? And when he assures her that he is her Saviour and Lord, she with adoring admiration continues her inquiry, and learns more of his doings. This presence of Christ in his judgments is the fulfillment of another announcement by the same prophet. "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:21.

We are taught moreover in prophecy to expect a change of procedure by the Mediator when about to assert his right to govern the world. Daniel in his vision of the four beasts saw at a certain juncture, "one like the Son of man coming with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people and nations should serve him." Dan. 7:13, 14. It is clear from the place that this occupies in the vision that it is a description, not of Christ's ascension to heaven, but of his entering on his work of subduing the world to himself, and it warrants us to expect a display of his power in the work that will evince his presence as clearly to the faith of his people, as was the presence of one like the Son of man to the view of Daniel in the vision. By the severity of his judgments, and by the manifest retribution inflicted by them, it will be seen that he is about to cut short his work in righteousness. And this is the feature of the administration that attracts the attention of the four and twenty elders when they celebrate his victory. "We give thee thanks, Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned." Rev. 11:17. And in another vision relating to the same glorious event, John saw the mediatorial angel standing in the sun, summoning with a loud voice all the fowls that fly in the midst of heaven to the supper of the great God; that they might 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 free and bound, small and great." The whole imagery of this grand symbolical representation exhibits most clearly the Mediator as the central figure working out the grand problem of redemption to his people in the destruction of their enemies.

2. By the abundant outpouring of his Spirit. The Holy Spirit, a distinct person from the Son in essential relation, identifies with him in economic work. What the Spirit of Christ does, Christ does; and where the Spirit of Christ is, there Christ is. There is a difference between Christ's omnipresence and his gracious presence. In his essential presence he is everywhere, in his gracious presence he is only where

he is manifested by his Spirit. "If Christ be in you, the Spirit is life because of righteousness." Rom. 8:16.

The manifestation of the Holy Spirit on the day of Pentecost, was the accomplishment of prophecy. "I will pour out my Spirit upon all flesh." Joel 2:28. It was also the fulfillment of Christ's promise to his disciples, "If I go away I will send the Comforter unto you." John 16:7. And while it is true that in every gracious work of the Spirit Christ is present, he especially discovers himself to his people when he blesses the appointed means for the conversion of multitudes. This was the case on the day of Pentecost, which was itself but a partial fulfillment of the comprehensive and far-reaching promise, "I will pour out my Spirit on all flesh." What was then limited to Jerusalem shall at the millennium be witnessed throughout the world. When by the diffusion of his word and the infliction of his judgments, Christ shall have prepared the world for rejecting Satan's dominion, and declaring its allegiance to himself, he will send forth his quickening Spirit, who will at once effect the mighty change. This will be as sudden as the work on the day of Pentecost. And in this will be seen the point of our Lord's comparison. "As the lightning cometh out of the east and showeth even unto the west, so shall the coming of the Son of man be." As the flash leaps from the bosom of the cloud, illuminating the entire field of the beholder's vision, so will the omnipresent energy of the Spirit dispel moral darkness, and reveal Christ in his power and grace. "Darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee."

In the 37th chapter of Ezekiel, this work of the Spirit is presented to view by most expressive imagery. The prophet saw a valley filled with human bones, dry and bleached. This represented the condition of the world on the eve of a great revival. The resuscitation of bodies from these bones and the communication of life by the instrumentality of the prophet, represent the power of the word by the blessing of the Holy Spirit in the conversion of the world. Thus it is explained, ver. 13,14, "And ye shall know that I am the Lord, when I have opened your graves, O my people, and shall put my Spirit in you and ye shall live." In the resurrection of the two witnesses, Rev. 11, the same divine agency is employed, and for the same end: "The Spirit of life from God entered into them, and they stood upon their feet." Called by a voice from heaven, they ascend up in a cloud. The testimony of Jesus, maintained by a few amidst scorn and persecution, will then be publicly and everywhere believed. When the "Spirit is poured out from on high, the wilderness will become a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness and righteousness remain in the peacefold. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

3. By the establishment of righteousness on the earth. "In the second petition, which is, Thy kingdom come, we pray that Satan's kingdom may de destroyed, and that the kingdom of grace may be advanced." The petition presented so often shall receive an abundant answer. By his judgments the Mediator will utterly break down all combinations against his authority. "I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him."

The transition through which society is destined to pass, is from chaos to order. Worldly institutions shall be demolished, that divine institutions may be established in their stead. When "men's hearts are failing for fear and for looking after these things that are coming on the earth," then "shall they see the Son of man coming in a cloud with power and great glory." Man's extremity is God's opportunity. When God shakes not only the earth, but also heaven, it is that he may establish a kingdom that cannot be moved. When the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, then, according to the promise, he will create new heavens and a new earth, wherein dwelleth righteousness.

One grand feature of the political change that shall take place, will be the administration of national affairs by the saints. The world is now, and has been almost always, governed by the wicked. The spectacle, inconsistent and unsightly, of the enemies of Christ in the possession of power, is exhibited in our own country. And this not for the reason that Christians have failed to elect God-fearing men, but for the reason that they have failed to attempt even to secure by constitutional provision, that none but such should be eligible. Vile men are exalted and the wicked walk on every side.

In this regard the change will be thorough and radical, when Christ takes to him his great power and reigns. On this point the testimony of Scripture is explicit. Daniel 7 : 18, "The saints of the Most High shall take the kingdom, and possess the kingdom forever." Verse 27, "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Rev. 20 : 4, "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads; and they lived and reigned with Christ a thousand years." Luke 22 : 28–30, "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom as my Father has appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

The Son of man will appear in power and glory at the millennium in manifest retribution on all nations that reject his authority, in the abundant outpouring of his Spirit for the conversion of the world, and in the establishment of national institutions on the foundation of righteousness. "Yet a little while, and he that shall come will come, and will not tarry."

And now, ere I close, let me suggest the practical lessons that this subject inculcates:

1. It is not safe to have mistaken views of the presence of Christ at the millennium. Error is never safe. On this subject some think that the idea of a literal presence might be tolerated as a harmless and pleasing thing. But if it tends, as it undoubtedly does, to divert the mind from the true end of the manifestation of Christ, and thus take away the motives to labor for the introduction of his spiritual kingdom, it is

hurtful and pernicious. Mistaken views of the manner and end of his advent, when he came into the world in our nature, led to his rejection by the Jews. "He came to his own, and his own received him not." The glare with which excited minds invest a literal advent, leaves his coming in its true character without attraction. To this, as one cause, we may ascribe the indifference, if not opposition, with which attempts to have Christ acknowledged in the constitution are met in evangelical churches. Learn, then, from the word of God, the truth, and embrace and defend it.

2. The church and the world have trials of no ordinary severity to undergo. God will shake both the heavens and the earth. He is shaking them even now. The churches and the nations are agitated to their foundations. And this process will go on until all things that can be shaken are removed. Nothing will remain but the things that cannot be shaken. Let no one indulge the delusive hope that the time of tribulation is at an end. In the impending danger there is only one place of safety. "Come, my people, enter into thy chambers, and shut thy doors about thee, and hide thyself, as it were, for a little moment, until the indignation be overpast."

3. There is a present duty to which all are imperatively called. The Son of man is on his way. "Behold the Bridegroom cometh, go ye out to meet him." This is no time to slumber. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he shall return from the wedding. As the witnesses of Christ, contend for his rights. Urge on the nation his claims to be recognized as its Lord. "Be not weary in well doing, for in due season ye shall reap, if ye faint not."

4. A glorious prospect opens to the church and the world. The coming of the Son of man is the great event that will introduce the long expected season of peace and happiness. Soon shall he bless the world with the benefits of his benign and righteous government. He is even now approaching. He is coming from Edom, with dyed garments from Bozrah. He is traveling in the greatness of his strength among the nations of the earth. The blood of the oppressor in both continents is sprinkled on his garments and stains his raiment. Soon may he be expected in the effusion of his Spirit, when he shall come down like rain upon the mown grass, as showers that water the earth. Then shall the righteous flourish, and abundance of peace shall be on the earth. And soon, too, shall the new heavens and the new earth, where dwelleth righteousness, come out of the chaos, by his plastic power. In view of all this, how appropriate the new song which all the world is called on to sing to the Lord:

"Let heaven be glad before the Lord,
And let the earth rejoice;
Let seas and all there is therein,
Cry out and make a noise.
Let fields rejoice, and every thing
That springeth from the earth,
Then wood and every tree shall ring
With gladness and with mirth
Before the Lord; because he comes,
To judge the world comes he,
He 'll judge the world wtth righteousness,
The people faithfully."

IGNORANCE, INSENSIBILITY AND FOLLY.

"THEY have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again." Prov. 23: 35.

In the preceding context, Solomon illustrates the power of sin, by its manifestations in intemperance and licentiousness. These are related. Intemperance leads to licentiousness. And it may be assumed that they were prevailing vices of the time.

The text introduces the sinner as giving utterance to certain states of mind which are the results not only of the vices named in the context, but of any and of every kind of sinful habit—that sin in all its manifestations tends to, and always produces the states of mind brought out in the text, and that these states of mind react by increasing the power of sinful habits. The action and reaction are, if not equal, at least constant in their influence.

I consider the subject under the three following aspects: Ignorance, insensibility and folly. These are the results of sin; and at the same time they react and strengthen the power of sin in the soul.

I. Ignorance. This is the negative of knowledge. Both are relative. The knowledge sufficient to an inferior condition of being, would be ignorance in respect of a higher condition. Man in his primary estate was inferior in knowledge to the angels in heaven; and redeemed and sanctified men are greatly inferior to the angels. But the epithet ignorant could not have been applied to man in his state of innocence, because he possessed all the knowledge necessary to his condition of being, and for the performance of all required duties in that condition. Nor could it be correctly applied, in the sense in which it is used in the present remark, to one who is brought under the power of the gospel.

The introduction of sin into our world produced ignorance. It not only alienated the sinner from the love of God, and of all good, it blinded also his understanding; he ceased to know as well as to love good. Such is his ignorance, that he calls evil good, and good evil—having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

The sinner has no proper idea of the evil nature of sin. It is true, the most enlightened Christian has not an adequate idea of this. No creature can know it, for it is an infinite evil. "Who can his errors understand?" Yet, the believer has a distinct apprehension of the evil of sin. He hates it, as that abominable thing which God hateth; and loathes himself when he has been seduced to its commission, or when he feels its motions in his heart. "O wretched man that I am! who shall deliver me from the body of this death?"

As sinful habits gain strength, the mind loses the power of discrimination; fails to distinguish good from evil, or light from darkness. The closer the sinner is held in the adamantine grasp of evil habits, his perceptions of evil grow weaker. Growth in sin induces ignorance of its nature and character. It ceases to be vile, and its moral deformity and ugliness disappears. The truth just stated is illustrated in the case

of the drunkard, the unclean person, or the thief. In the first of these examples, the future victim of this sin has often apparently as strong an apprehension of its evil nature as the most temperate person can have; and even when he has again and again fallen before the power of the tempter, he does not fail in his sober moments to distinguish between the evil and the good: his understanding is not yet so blinded as to mistake the former for the latter. But as he proceeds in his downward course the moral taint seizes the understanding, as it had done the affections and the will; and his perceptions of right and wrong are obscured, and finally he sinks in brutal ignorance.

The growing habit of sin in the soul shuts a man out from a proper knowledge of himself, without which no one can enter on the way of holiness, much less make progress in it. Self-knowledge is essential, I do not say to an adequate apprehension of the evil nature and character of sin, but to an appreciation of sin at all. Educated in a Christian community, no one can be altogether ignorant of the extent of sin. If he is an intelligent man, he cannot shut his eyes against the glaring fact that there is evil in the world—that society is in some way out of joint. He will, too, have floating in his mind speculative ideas about sin as the cause of the evil which he sees around him. But all this is in perfect accordance with another fact which he does not see, and of which he has not, in any right sense, any idea at all. In the case supposed, sin is thought of only as something without, not as a reality within his own heart. The cause of this is, he does not know himself. Such knowledge is hid from him, because he is under the dominion of sin. An evil and unbelieving heart leads him away from God. His heart is deceitful; and deceitful, because it is desperately wicked. "He findeth out that a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, is there not a lie in my right hand?"

Immediately connected with self-ignorance, is ignorance of the purity of God's law. No man can know his own heart, apart from the knowledge of the divine law. This is the rule by which the heart is to be regulated; the standard of holiness. Without the law in its written form, or in the imperfect remains of it in the natural conscience, there could not be even an idea of holiness in the human mind. It is the moral law of God, and man's adaptation as a rational creature to understand its obligation, that elevates him above the beasts that perish, and makes him a responsible agent in the government of God. Ignorance of the law, I do not mean of its letter, but of its spirit, and which it has just been said interferes with self-knowledge, leaves a man in darkness, as to what sin is, and of what is required of him as a moral being. By the law is the knowledge of sin. "I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet. For I was alive without the law once: but when the commandment came, sin revived, and I died."

Ignorant as the sinner is of his own heart, and ignorant of it, because he has no knowledge of the purity of God's law, he remains in ignorance of his spiritual state and need of a Saviour. We are all by nature children of wrath, dead in trespasses and sins; and yet the sinner does not know this fact, does not feel the load of guilt which rests upon,

and which, if not removed, will press him down to the lowest hell. Knowing not his own wants, the sinner feels not the need of a Saviour. Such is the testimony of the Spirit of God, "Because thou sayest I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This is the great peculiarity of spiritual destitution, it is not realized; the greater the destitution, the less it is felt. Out of the sphere of spiritual things and spiritual relations men do not betray such ignorance of themselves, and of their wants, except under the delirium of fever or insanity. A poor man, however deceived he is as to his spiritual condition, does not think he is rich and increased in goods. If he is poor, he knows it; or if he is unhappy, he knows it. But he does not know that he is without God, or that he has not one reasonable ground of hope as to the future. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupted." "They have stricken me, shalt thou say, and I was not sick."

THOUGHTS ON THE LAMENTATION OF THE PATRIARCH OF UZ.

"CHANGES and war are against me," was the lamentation of the patriarch, and doubtless his language has oft expressed the feelings of the people of God in all ages; nor is it surprising that such unbelieving fears and peevishness of spirit should now and then escape from the lips of the believer. Sin is the proximate cause of all this; but, to the eye of faith, the remote cause hath its foundation in the sovereign purpose and pleasure of God. God's purposes are a "great deep," which creature "ken" can never fathom. Neither is it the pleasure of Jehovah fully to reveal his eternal designs in this life; indeed, if such were the case, the necessity of living and walking by faith would be superseded; but "we walk by faith and not by sight." Darkness in the understanding, by reason of the sinfulness of our nature; the sovereignty of God asserted and unfolded in the mysteries of his word, his works, his ways; together with the malice and craft of the "great adversary" and his enemies, and our own wicked hearts, make up the grand whole of our trials in this vain life. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." It is the privilege of the believer to know by experience "that *all* things work together for good to them that love God, to them who are *called* according to his purpose." But the believer does not at all times find his spirit submissive under the rod; perhaps there is not a Christian in the world but what has had to plead, in bitterness of spirit, "Show me wherefore thou contendest against me." They felt the *stroke*, but saw not the *hand* of him who dealt it. Their "gourds" of earthly comforts have "withered" before their eyes, but they saw not the "prepared worm" by which their bereavement and loss was affected. They have gazed upon the scene of desolation and blighted prospects, with amazement and consternation, and have leaped to the conclusion "*an enemy hath done all this.*" Like to

the brethren of Joseph, had they seen the "coat of many colors" upon the person of their brother, they might have discovered in the same some evidence of their father's handicraft, whereby the spell would have been broken; but Providence ordered it otherwise. It was a part, and a principal part, too, of the great and mysterious plan of the "great revealer of secrets," that all these things should be *hidden* from their eyes. The stern, rough voice and manner of their brother, with all the majesty and lordly appearance of an eastern monarch, and the magnificence of his court, so awed and terrified his brethren that they thought of nothing but evil and past wickedness; and who, indeed, could have thought of such a wondrous change of circumstances, and of such tender feelings and brotherly affection as was afterward displayed? Joseph could so hide his love and purpose from his brethren as to cast them into prison, and call them spies; but when their sorrows and distresses had reached their climax, and supplication was made to him, "Joseph could not refrain himself," but "wept aloud," and said, "I am Joseph."

The meaning of the term "Chaldeans" is "demons," or to "lay waste," to "destroy." So it is with the true Israel; they are in *spiritual* captivity, where "demons" have their present abode (Eph. 2:6 and 6:12), and "wasters" and "destroyers" do their utmost to "destroy" the peace, faith and happiness of God's people. The *world*, the *flesh*, and the *devil*, are in league against them. They know by experience they are in an enemy's land, and feel their distance from God, and often in the language of Israel of old when in captivity, they sit down "and weep" when "they remember Zion." To all outward appearance "the enemy" may seem to do as he pleases, and have every thing his own way, but it is not so. Even Jeremiah said, "Wherefore doth the way of the *wicked* prosper?" And Asaph made a great mistake when he said, "For I was envious at the foolish, when I saw the *prosperity* of the wicked," until he went into the sanctuary of God, *then* understood he their *end*. The self-righteous, self-sufficient and ungodly trust in any thing than the living God. But to you, "O poor of the flock," thus saith the Lord, "I will also leave in the midst of thee an afflicted and poor people, and they *shall* trust in the name of the Lord." Their "Master and friend" reigns, rules, controls, guides and directs for their good and the advancement of his own cause in the world (no matter how unpopular and low in the estimation of some it may be at present); all creatures, all circumstances and events must bow to his sceptre, nor are "thrones, principalities and powers" excepted. All nature is at his command, and without him not a "cloud" can darken the sky, nor "whirlwind" blow, carrying ruin in its wings, and desolation in its track. No "lightnings" play till *he* let them loose, and they accomplish *only his* bidding, and do the work of Him whose right it is to reign.

D. C. S.

OTONABEE, C. W., October 18th, 1866.

SKETCH OF KIERNANDER.

WE take the following sketch from the *Missionary Trumpet.* It will be interesting to our readers.

JOHN FREDERICK KIERNANDER, the first Protestant missionary to Bengal, was a Swede by birth, the nephew of officers of high rank in the army of Charles XII. He was destined to serve under a more illustrious commander. He studied at the University of Upsal, and afterward proceeded to Halle, in Germany, where he continued four years as Latin tutor. He was then appointed superintendent of Francke's well known Orphan House, which contained at that time twenty-five hundred orphans. It was Francke himself who proposed to Kiernander to become a missionary to Cuddalore, near Madras. He readily responded to the suggestion, and returned not to bid farewell to his family, but proceeded at once to England, where he was received by the royal chaplain, who entertained in his own house all the missionaries who visited London. It would seem as if, at that time, some things connected with missions were in advance of what they now are; for they were brought under the immediate notice of royalty itself, and George I. of England entered into *direct personal correspondence with the missionaries.*

Kiernander went out under the auspices of the Society for Promoting Christian Knowledge, and arrived at Madras in 1740, when the English only possessed a small tract of land about five miles square, at each of their settlements of Bombay, Madras and Calcutta. France and England were then contending for supremacy in India, and on all sides the din of war was heard; but Kiernander kept his own grand object steadily in view, and pursued it with vigor and wonderful success, aiding in "the building of Jerusalem in troublous times."

In 1750 he welcomed the apostolic Schwartz to the land of his future evangelistic triumphs, and eight years later he was compelled, on the surrender of Cuddalore to the French, to quit his post in order to escape from the Jesuits, who were indignant at the forbearance which had been shown to him, "as a preacher of peace and concord," by Colonel Lally, the commander of the French forces.

Lally having offered a passport to the Danish settlement of Tranquebar, it was accepted, and Kiernander set out on his journey to that city, where he arrived in safety, stripped of all his property, except a few articles of wearing apparel. In the following month, Fort St. David also fell into the hands of the French. In consequence of these events, every prospect of his restoration was at an end, and he turned his attention toward Bengal. He left Tranquebar, furnished with ample means by the munificence of the Danes, and arrived in Calcutta.

Kiernander landed in Calcutta on the 29th of September, 1758. He was warmly welcomed in Calcutta by Colonel Clive, the victor of Plassey, who had been witness to the beneficial effects of his labors at Cuddalore, and had encouraged him to come to Bengal. He gave him the use of a dwelling house, and showed him much personal kindness; he met also with other encouragements, and was in "labors very abun-

dant." He made India his home, his adopted country, and never turned his back on it to the end of his course—an example of persevering faithfulness which it would have been well if more of his successors had imitated.

Kiernander was a man of polite and insinuating address, and handsome countenance; alike fitted to make his way at the court of a Nabob, or in the hamlet of a Hindoo. His portrait in the old German volume, as well as the painting still preserved in the vestry-room of the Calcutta church, by Garbrand, gives a faithful idea of the spirit and character of the man. They are thus sketched by an able hand: "At this period, he appeared a man of ardent zeal, of good integrity, with a dauntless courage and decision of character." This is a high character, but it is a just one; for his heart was full of devotion to his cause, and pursued it with fervor and sincerity; his talents and attainments, such as seldom fall to the lot of a missionary, were various and brilliant.

At the time of Kiernander's arrival in Calcutta, the Indo-Portuguese—descendants of the original Portuguese settlers—were a large and important class of the population. Their language was a sort of patois, very different from the classical tongue of the Lusiad, though it has survived as the last remnant of the Lusitanian greatness in India, and was, probably, less corrupted at the period referred to than now. It was a frequent medium of communication between foreigners and the natives, and was pretty generally understood, colloquially at least, by each class.

To the acquisition of language Kiernander applied himself, and thus it does not appear that he ever mastered the Bengali. His labors were, indeed, chiefly devoted to nominal Christians, although his educational efforts reflected an influence among every class of the community. He had in his schools Portuguese, Armenians, Bengalis, Hindusthanis, and other mixed races, who were all instructed in Christian truth, through the medium of Indo-Portuguese. He preached regularly to the same heterogeneous assembly in the same tongue, and was permitted to receive numerous seals to his ministry, most of whom were converts from Popery. Among these were two Romish priests, who became very useful to him in native work. One of them, Padri Benito, had been a Romish missionary in Bengal for fifteen years before his conversion. He translated part of the English Prayer Book into Bengali. Both of them knew the native language well, and were efficient fellow-helpers, manifesting the sincerity of their profession by being content to live in extreme poverty, and continuing humble and faithful to the end of their course.

But converts from heathenism itself were not wanting. Many natives understood Indo-Portuguese pretty well, and "received the truth in the love of it," from the lips of Kiernander, or his associates. Among these a Brahman was early numbered, and likewise a Chinese, a considerable colony of whom reside in Calcutta, employed as shoemakers. He is believed to have been the first of his nation who was ever received into the Christian church by a Protestant missionary. His baptism was followed by that of a Jew, a native of Smyrna. Indeed,

Kiernander's *visible* success was far greater than that of most of his successors.

We read, in one year, of two hundred and forty-six scholars in the mission schools, children of heathen, Mohammedan, Romish and Protestant parents, all alike faithfully instructed in the Christian religion, and all willingly receiving that instruction; for these were before the days when the Christian rulers of India had found out that it was dangerous to allow the Bible to be used in schools which included natives.

After three years' residence in Calcutta, Kiernander was able to report that, besides many children and youth of both sexes, who were presented for baptism by Christian parents, he had been privileged to receive several adult natives into the Christian church; and it is quite manifest from authentic records, that, during his lengthened course, he baptized of the latter a fair and goodly number, who might, but for the blight cast upon the work by the subsequent ungodly policy of the Government, and, we must add, the apathy of the Christian church, have formed the nucleus of a growing and flourishing native Christian community.

But this golden opportunity was neglected; and a hundred years after the time that Clive won Bengal for England at the battle of Plassey, and then founded—as far as his personal influence and his encouragement of a devoted missionary could aid in founding—a Christian church among Britain's newly acquired heathen subjects, India is all but lost to Britain,* through her unfaithfulness to her great trust, and her neglect in following up efforts so well and wisely begun.

Although Kiernander, through press of other work, never acquired the Bengali language, yet his whole life testified to his great diligence in his Master's service. He preached regularly on the Sabbath three times: to the English in the morning, at a bungalow in the Old Fort, which was then used as a church; to the mixed congregation before described, in the afternoon, in Portuguese, in a large school-room; and to the Germans, of whom there were then several hundreds among the soldiers at Calcutta, in their own language, in the evening. In 1771 he had ninety-six English communicants, and one hundred and four Portuguese and Hindus. In 1775 he baptized Gonesh Das, a well-educated native of Delhi, who was Persian translator to the Supreme Court. This man was named after Sir Robert Chambers, who stood prominently forward as an advocate for spreading Christianity among the Hindus. In 1786, several affecting notices were given of the pious, exemplary lives, and happy deaths, of various members of the mission congregation. These brief gleanings will give some faint idea of the work he was carrying on.

Kiernander's worth was felt and acknowledged. He received, in voluntary gifts on the spot, handsome pecuniary support for his various plans; and the Society for Promoting Christian Knowledge were liberal and considerate toward him. He was in due time married to a lady of large property, which was laid on the altar of consecration, and used for the furtherance of the Redeemer's cause. He devoted no less a sum than £12,000 of his own money to charitable objects;

* This was written during the late rebellion of 1857.

and, when his wife died, she bequeathed her personal effects to be sold for the building of a school-room. They realized £600, and the rooms were erected on the site of the Old or Mission Church Rooms, where many missionary meetings have been held by Brown, Buchanan, Martyn, Corrie, Thomason and other time-honored names, and where the late venerable Bishop of Calcutta convened a meeting for prayer, of ministers and missionaries of all denominations, after the outbreak of the fearful mutiny.

Kiernander also built the Old Mission Church itself, where Brown, Thomason, and Dealtry, the present Bishop of Madras, so long officiated. He was aided by donations from others, but he was himself the chief contributor. This is not the only instance in which new settlements have been indebted to missionary piety and zeal for the blessing of a regular gospel ministry; and it is well to remind the present favored inhabitants of Calcutta, that they, and their predecessors, owe what they now enjoy to the missionary spirit of the Church of England, and the disinterested and generous munificence of a foreign missionary, sent out by one of her earliest religious societies.

This church was to have cost £2000; but, owing to an enlargement of the original plan, its actual cost was £6000. All but £180 of this large sum was paid by Kiernander out of his private purse. It was opened on "the fourth Sabbath in Advent," in 1771—a year rendered memorable in India by famine and pestilence, which carried off, it is believed, nearly two millions of natives. The streets and roads in Calcutta were strewed with dead bodies, and at other places it was worse. The judgments of God were abroad in the land, yet its inhabitants did not learn righteousness; for, at this very period, horse-racing on the Sabbath day was customary; and the only way by which many Europeans knew the day, was by seeing the flag-staff hoisted in Fort William.

During the years 1773–4, such was the unsettled state of Bengal politically that missionary work was almost suspended; but when Lord Clive had been made the happy instrument of restoring peace and tranquility to the country, Kiernander's plans, matured by experience, were carried out with increased efficiency, His heart beat high with hope at that juncture, as the heart of many a Christian missionary does now, at the prospect of an enlarged door of usefulness being opened to him; and he saw, by faith, Christ's glorious kingdom established in India, on the ruins of the national idolatry. That longed-for consummation has still to be waited for; but at this exciting crisis,* far surpassing in its intensity that to which Kiernander was a witness, let the church re-echo his prayers, and put forth all her strength, giving the Lord no rest till He "establish Jerusalem, and make her a praise in the whole earth."

Kiernander earnestly pleaded, from time to time, for additional missionaries; and, in his old age, he was joined by a young brother, Diemer, who labored diligently with him for eight years, but had then, from failure of health, to return to Europe. Other feeble efforts to assist him were made; and another German missionary, named Gerlach,

*Referring to the late Indian rebellion.

a man of true piety and great learning, was sent to his aid from Madras. But no vigor was apparent in any of these attempts; and to the lukewarmness of Christians may be chiefly attributed the partial cessation of missionary success.

Who shall say whether, if right-minded, judicious, conciliatory men like Kiernander, had been multiplied at that peculiar juncture in the history of British India, the Government would ever have assumed the attitude it subsequently took, as antagonistic to missionary efforts? Certain it is, that during his life, many pleasing instances of friendly feeling on their part might be adduced; one of which was, their conveying Diemer from Europe, free of charge for passage, in one of their own vessels, and again extending to him the same privilege on his return. Conveyance, free of freight, was also granted for missionary stores; and, in the Madras presidency, five hundred pagodas* were paid out of the treasury, about the same time, for missionary purposes, by *order of the Court of Directors*, who thus gave a practical proof that they were not then indisposed to act up to the clause of their charter.

Kiernander died in 1800, at the age of ninety-two, "an old man and full of days." He had for four years been quite blind, but got his eyesight restored by couching. Severe trials shaded the close of his life—"a cup composed of many drops of sorrow." But his cheerfulness and faith were conspicuous to the end; and he departed in much peace, glorifying God in death as he had done in life. His sun set in obscurity, to be raised in glory. His work did not quite die with him; though, as far as it concerned the heathen, it languished for many years, that it almost dwindled to nothing, and the continuous fruits of his many native baptisms could be traced but very indistinctly by the missionaries who followed in his track.—*Mrs. Weitbrecht's Missionary Sketches in North India; and Carne's Lives of Eminent Missionaries.*

THE RECENT WAR IN EUROPE AND ITS PROSPECTIVE RESULTS.

THE war in Germany has now terminated, but only to inaugurate a greater and more protracted conflict. To every one at all acquainted with the political relations of European nations, that war was regarded as pregnant with momentous issues. Their magnitude is not yet fully realized. While diplomatists are occupied with those more apparent and immediate, far greater results are looming in the distance. As matters now stand, proud Austria has been humbled in the dust, being at once shorn of all military glory and imperial possessions. Prussia has not only acquired fresh laurels on the field of conflict, but vast extent of territory. The little kingdom has not only become the leading power in Germany, but also a first-rate power among the nations of Europe. Italy has also been a great gainer by the war. Though not very successful in the conflict, she has come in for a large share of the spoils. France, though more than a spectator, has neither gained territory nor diplomatic influence. The wily Emperor has discovered

*A *pagoda* is a gold and also a silver coin, in value from $1.94 to $2.18.

that there is a neighboring power which dares to oppose his will and decline his mediation in regard to terms of peace. As anticipated, several of the minor states of Germany have been blotted out, while those that remain of the Germanic confederation are brought more immediately under the power of Prussia.

Such have been the results of the short but sharp and decisive war recently waged between Prussia and Austria. It is not a little remarkable that Austria should have been so defeated and humbled by a Protestant power in the very place where she had in former times crushed out the life-blood of Protestantism. Bohemia has a previous history of ruthless persecution, while Sadowa had rivers of martyr blood crying for vengeance. The day of retribution has come. The iniquities of the bloody house of Hapsburg have come up in remembrance before God. Though 250 years have rolled away since Ferdinand II. ruthlessly stamped out, at once, the Protestantism and the freedom* of Bohemia, the crime is not forgotten by the Moral Governor, nor the successors to his guilt left unpunished. So deep was the impression of his cruelty left upon Protestant Europe, that in our own country it was customary for ministers to pray for "the downfall of the bloody house of Hapsburg."

With the downfall of the bloody house of Hapsburg in Bohemia will Protestantism revive? Of this there is good hope, seeing that a Protestant king is once more the ruler there, and that Protestant education so thoroughly pervades the Prussian kingdom. Be this as it may, it is of the utmost consequence that a Protestant power should be in the ascendancy in Germany, and that Popish dominion should there be overthrown. Though the war has not been a religious conflict, great results to religion and to freedom are already its first-fruits; what the full harvest will be remains to be seen. One thing, however, is apparent to all Europe, viz. the vast superiority of Protestant Prussia to Popish Austria in arms, in courage, in strategic arrangements for the field, as well as in the commissariat and hospital arrangements Many who cannot feel the force of the clearest argument can apprehend facts so palpable. If the cruelty of Austria has left so deep an impression on the Protestant mind of Europe, may we not suppose that the prowess of Prussia will also leave its impress on the Papal mind of Europe, especially on those portions almost ready to break with the Pope of Rome. The power of the moral principles now at work will be seen in future conflicts. The conditions of permanent peace have not yet been attained. The European drama has passed through another stage, but the game of Popery is not played out, nor the ascendancy of Protestantism promptly secured. If we mistake not, the recent war is but the beginning of a wider and more fearful conflict, that may involve all the nations of Europe.

It is even now apparent that matters cannot long remain as they are. We must look to Italy as the theatre on which the great results of the

* "Bohemia with her Protestantism lost everything else. Ferdinand subverted her liberty, proscribed her literature, and made war upon her language. He found the kingdom full of political, intellectual, and spiritual life; he left it in the starkness of servitude, ignorance, and superstition: he found the Czecgs a people of freemen, warriors, scholars, and Protestants; he left them a herd of slaves, tremblers, dullards, and Papists—in fact, he blotted out Bohemia from the number of the nations."—*Papal Drama.*

recent war will be wrought out. Through a happy concurrence of circumstances, rather than success in arms, has Italy become a great gainer by the conflict. Without much loss of blood or treasure, she has become possessed of Venetia. This is but preliminary to the acquisition of Rome. The cession of the latter by the Pope seems a corollary to the cession of Venetia by the Emperor. "To Rome" is already the watchword among the more advanced politicians of Italy. Should the Emperor of France withdraw his Roman guards, as he is pledged to do in the face of Europe, there seems nothing more likely than that Rome shall become once more the capital of Italy. The Pope unaided cannot withstand for a day the pressure within and without. With his temporal dominions abridged to little more than half a Scottish county, and his temporal subjects reduced to the population of a provincial British city, with disaffection in Rome itself and alienation in the provinces, without finances and without an army, what can Pio Nono do but seek an asylum in some other land?

So strongly is this the conviction of Europe, that long ere now places of asylum have been specified. Few seem to think that it is possible for him to remain in Rome when shorn of his temporal power. It must not be forgotten that Pio Nono himself entertains no such idea. He has not yet come to the conception of such a compromise with Victor Emmanuel. Amidst the gathering clouds he has never once appeared disposed to bend to the rising gale. His recent encyclical letter is the banner of defiance unfurled in the face of Europe. In that encyclical, Pio Nono has reasserted the most extreme doctrine in regard to the temporal power. There is no modification, no relaxation of claim, in adaptation to the progress of liberty in Europe. There is not even an attempt to break the impending fall of universal supremacy. The doctrine of the temporal power is enthroned higher than ever before. The present Pope is abreast of the most arrogant of the Pontifical chiefs who have gone before him. The very changes made in the mode of stating the supremacy, he repudiates. He claims for the Pope *direct* temporal power. He invests him with entire jurisdiction over kings and princes, and demands the right to coercion in all matters of faith. "The encyclical, moreover, teaches that monarchs hold their thrones, and subjects pay their allegiance, only on condition of conforming to the faith and worship of Rome; that no other religion is to be allowed; that toleration of conscience is a crime against society; that free schools, free presses and free opinions, are to be put down. It declares that the temporal sovereignty was not given by the civil power, and cannot be taken away by it; that, on the contrary, it is a right inherent in, and essential to the Papacy, and by consequence, that the prince or nation which attacks the temporal sovereignty is attacking the church, and is fighting against Christianity itself."

He anticipates and preludes even the idea of a change of place as the seat of the Popedom. He clings to the seven hills, and condemns the proposition that the Pontificate may be transferred to another state or another bishop. But what of all this? Has not Europe received the encyclical with derision? Men have laughed at its pretensions, and have treated it as an obsolete charter, scarcely worth the paper

on which it was written. True, but in doing so they have not considered the strength of the Papacy. They have looked merely at the visible reign of the Pope as seen at Rome, and not at the visible power which he yet wields over the hearts of all Papists, and over the courts and cabinets of modern Europe.

It is there, therefore, that we look for the greatest results of the recent war. As matters seem now to be adjusted, the cession of Venetia to Victor Emmanuel will be followed by the seizure of Rome as the national capital of Italy. The Pope may require to flee, as some of his predecessors have done before him. He will be in no want of an asylum. There is Popery enough in the courts of Europe to welcome the head of the Papacy. Even Britain seems ready to offer an asylum in the island of Malta, should he come as a fugitive to our shores. This additional act of rebellion against the Governor among the nations Britain seems prepared for, forgetful that as Popery is the "mystery of iniquity," and the Pope, as the head of that system, the Antichrist of Scripture, so the protection of the Pope is rebellion against King Jesus, and the sure precursor of divine judgments.

But the day that the Pope is constrained to quit his capital, the sympathy of Papal Europe, yea, of the entire Popedom, will be enlisted in his behalf. Then will the question of balance of power be felt with overwhelming influence. The power wielded by the Pope pervades all kingdoms. It exercises an influence in all courts. It is a secret power which, ere finally overthrown, will convulse the world. Tremendous issues depend on present movements. There cannot long be peace, whether the Pope remains at Rome or seeks an asylum elsewhere. It may be his policy to wait in retirement, as in former times, till the storm which is now rising shall have spent its fury, and then return to Rome with a fresh lease of political power and ecclesiastical glory. But be this as it may, we feel assured, that until mystical Babylon is overthrown, there can be no peace for Europe or the world.

As far as Italy is at present concerned, there is the vain attempt to work out an insoluble problem—viz. the combination of constitutional freedom with submission to the spiritual power of the Pope. The thing is impossible. The Pope must reign supreme, or not at all. For Italy or any other country to be free, and yet Popish, is an impossibility. The reign of Popery has ever been the death of liberty.

It is viewing the present crisis in this light that we look upon the recent war as the harbinger of greater conflicts, and the present peace as the preliminary to future European embroilment. We know that Popery *shall* fall, but not yet. Ere the world is rid of "the mystery of iniquity," there shall be wars and judgments such as characterized the downfall of ancient Babylon. It is vain to think that Italy can be regenerated, or Austria reformed, or any European nation rejecting the Reformation evangelized, until the final vials of divine wrath shall have been poured out, and the blood of God's saints, which cries for vengeance, shall have been fully avenged. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did

corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand." Rev. 19: 1, 2.—*Orig. Sec. Magazine.*

THE PREACHING FOR THE TIMES.

THE *matter* of the preaching for these times must be, at the foundation, God's truth in its great practical bearings. *God's truth* first of all. It is admitted that the *methods* of one age are never precisely suited to the wants of another; but God's truth, in its relation to man's necessities, is unchangeable.

The truth of science has its value, which we would by no means underrate, and we hail all knowledge of it as a gift of God, but nature has no revelation of *salvation* to make to sinners; *that*, the one thing essential, is *supernatural.* If the church of God has one living conviction, it is this, that nothing but the revealed truth of God's word can save men. God himself affirms this much. God's truth, then, first of all, and above all. And yet, guarding against another extreme, we are far from having anything like full sympathy with that tendency of mind which would reduce God's word, as presented from the pulpit, to lifeless intellectual theory or dry abstraction. The Bible is an intensely practical book. There are certain great questions which no thinking man can fail to ask himself,—Whence came I? Upon whom can I depend? Whence the evil in the world? Is there any way of escape? What is that way? Guizot, in his "Meditations on Christianity," in demonstrating that the Bible, in its doctrines of Creation, Providence, Original Sin, Incarnation, and Redemption, furnishes the only correct and satisfying answer to these questions, has at the same time brought out the essence of God's word, and shown how prominent a thing is its perfect adaptation to our human wants. These questions have to do, principally, not with man's imagination, not with his logic, good or bad, not with his taste, rude or cultivated, but with life and death. The Bible appeals to practical instincts, is adapted to practical needs, proposes to meet practical issues, puts its truth in concrete, practical shapes. Preaching which does not appeal to such practical instincts, which does not supply such pressing needs, which does not meet such living issues, which does not put itself in such direct and forcible shape, cannot be according to the standard of God's word. *Its* truth is no dead orthodoxy, but a living and life-giving thing. Not abstract didactic theology, but God's truth, as the Bible presents it, must be the matter of the pulpit in these days. The preacher who is satisfied with the bald statement, and theological or scriptural demonstration of a doctrine, closed up with, "This is an important truth," is not fulfilling his mission. His hearers would probably admit all that beforehand. But "science, falsely so-called," and reason, better called unreason, we admit, have their cavils and objections, and these are real troubles to him, and to meet these he seeks aid from the pulpit. If it affords it not, it leaves him to grope on in the dark. Didactic theology is, so to speak, the skeleton, which must be clothed with living tissues, and have infused the vital fluids, and inbreathed

the breath of God, before it can be a power in our world. The rightful demands of men, and of a correct theory of oratory, can only be satisfied by *God's truth in its practical bearings.*

But there is need of more specific statement in unfolding what is meant by this. The *aim of gospel preaching* is usually stated to be *the saving of sinners and the edification of saints.* As these are only differents aspects of the one work of salvation, and are both accomplished through the instrumentality of substantially the same truth, the statement may be properly varied, provided the essence of the matter be retained. It may be rightly said, then, that the aim of the message of the servant of God is to lead to the conversion of men, to develop Christian activity, and to direct the Christian work in the divinely constituted relations of the world in which it must be carried on—and it may be taken for granted that, in order to adapt itself to this aim, the appropriate message from God must be directed to the soul from that side from which it is possible, humanly speaking, to move it. The preaching for this practical age must take into special account all these things, and, so far as the tendency to practicalness is concerned, the success of the pulpit will depend upon giving wise heed to them. Moreover, it becomes evident at once, that while all revealed truth is to be proclaimed to men, according to the proportion of faith, there are yet, so to speak, *certain centres of crystallization* around which that truth gathers, and in subordination to which it is to be set forth.

The first aim of the gospel is *to lead to the conversion of men*, or to lead them to faith in the Lord Jesus Christ. The preaching which, under God, is to attain this end, must, therefore, first of all and chiefly present the grand converting doctrine of God's word, "Christ crucified." Salvation is by belief in Jesus Christ and reliance upon him, not as a teacher, not as a sufferer, not as a martyr, but as *the divinely-appointed and divine-human substitute for sinners.* Take this doctrine out of the Bible, and all that is distinctive, all that is fundamental, all that is saving, is gone. It is not merely some abstract conception of the perfection of the Saviour's character, or of the beauty of his life, or of the sublimity of his teachings, or of the glory of the throne to which he is exalted as Mediator—not any or all of these that it pleases the Holy Ghost to use chiefly in the conversion of sinners. *Christ dying for our sins* is the converting doctrine of the gospel, and while all the rest must be preached, it must be with constant reference to this, and with constant aim to impress this. All must be preached in this, and this in all. The being and nature of God and the lost condition of man are to be unfolded—the law is to be preached in all its length and breadth, and with all its terrors, and every possible motive to be plied, but this with the view of bringing the sinner to a sense of his need of Christ, and to acceptance of him. Christ crucified for the sinner and presented with a view to his salvation, is thus the first centre of crystallization.

But man is *to become a worker for God*, or as Scripture has it, a co-worker with Him. To lead him to this is the second aim of the preacher. In all true and complete religious development, Christianity must appear not only as a saving doctrine, but also as a life. In an age pre-eminently demanding action, with dead churches all around them, it should need

no argument to convince the leading men that speeial attention must be directed to this phase of religious culture. The question, How shall men be converted to God? is not more intensely practical than the question, How shall the energies of the Christian church be brought out and gathered up, and directed most powerfully and efficiently to this end of the world's salvation? Now the logic of Christian living, aside from the power of the Holy Ghost, is eminently simple: "Christ has lived and died for me, therefore, I will live and die for him," or as Paul puts it, "The love of Christ constraineth us." The doctrine of the cross, as unfolding the heart of God to men, must be preached in such a way as to deepen and call forth this sense of obligation, and lead to that work for want of more of which the generations are perishing. The ruin of the world, the mission of the church to save it, the agencies by which this is to be accomplished, right methods of work for the heathen at home and abroad, with the progress and prospects, individual responsibility in the matter, must be constantly set forth, and the appeals in view of them made urgent and irresistible by the application of the power of Christ's constraining love, until we have a church which, by adding works to its faith, shall demonstrate that faith to be living and not dead. All must be preached through this and this in all. The doctrine of the cross in its relations to Christian activity, is thus a second centre of crystallizatios.

But Christian believing and working are *to be done in the world as it is*, in connection with its divinely ordained institutions. Here are three great divine institutions, the Family, the Church, and the State: the Family and the State as truly of divine ordaining as the Church; the State appointed to embrace all men; the Church to embrace all Christian men; and the Family the kernel of the State and the type of the Church. The Christian is not an abstraction, but a being living in all these relations, and therefore needing direction in them all. God's law —not some human law—reaches and claims supremacy over him in all these positions. There is a profound and, we hold, scriptural truth, bearing on this point, and one to which this generation needs to give special heed, brought out most powerfully by Julius Müller, in his "Christian Doctrine of Sin," in the brief passage in which he insists that man is not a *legislator*, that is, a justice-maker or a law-maker, in the strict sense, but simply, under God, who has himself made the justice and ordained the law, a *law-discerner* and *law-proclaimer*. That truth sweeps away the popular ideas, "man a law to himself," "the church a mere voluntary association," "the people sovereign." God in Christ is the head of all, and God's word the law of all. Now God's word as the law of conduct is not the rule of some abstract man, but of the man in the Family, Church, and State. The minister of God is the only and authorized expounder of this law as it applies to all these relations, and to man in them. It is not simply his *privilege*, conceded by sufferance, but his *solemn duty* to bring that law to bear in all these aspects, and thus make God's own word the moulder of sentiment in all the relations of life. We believe the future progress of salvation in the church will depend very much upon her recognition and appreciation of this her position and her duty. The whole tendency of our national

history has been toward putting God's messengers and his word out of their rightful place. Reaction in the early history against much-abused authority, has, in the end, run into impatience of all authority, even that which only aims to check the evil. The assumption of political demagogues, and of pulpit demagogues, just as truly in the interests of evil; the vulgar outcry against preaching the moral and Christian principles that should control politics and statesmanship; and the gross ultraism of many who assume to be models in this sort of preaching, seemed to finish the work of divorcing the Christian man and preaching from all practical connection with the world, and thus to leave great vital issues to work themselves out with no proper guidance, and to spread ruin, individual, social, ecclesiastical, and national, everywhere. It is matter for rejoicing that the terrible experience of the past few years has done much to open the eyes of the clergy, and to rouse them to a sense of their responsibility as God's watchmen, and to reinstate them in their true position. The present and the coming years demand application, plain, forcible, constant, such as the past has not known, of God's word, to all the relations of life, for, after sowing the wind, we are reaping the whirlwind—in the family, in new theories of marriage and divorce, of the obedience and service of children, and all that—in the church, in independency and lawlessness, in the clogging of right work by the multiplication of voluntary associations outside of the church, and controlled too often by irresponsible and unfit men—and in the state—God save the state! Practical direction out of God's word, in all these positions in which he is a believer and worker, the Christian must especially have in this age in which the old land-marks are being removed. The law of God in its application to the social, civil, and ecclesiastical spheres of duty, is another of the centres of crystallization.

Once more, all this truth of God, whether it have in view the conversion of men, the development of Christian activity, or direction in duty, must be addressed to, what are called by Dr. Theremin, *the practical ideas*. The truth must somehow be brought into living connection with the soul to which it is addressed. Now, by virtue of his constitution, "every man ideally (though, by reason of his sin, not actually) wills the perfect." "Every man wills the perfect, in so far as it is specifically determined and conditioned by his peculiar relations; this is the idea of *duty*. Every man wills to be inclined and able to realize the perfect at all times, and everywhere; this is the idea of *virtue*. Every man wills that each and every one of his actions result in a series of internal and external consequences that will render the realization of the perfect ideal easier for him in future; this is the idea of *happiness*." ("*Eloquence a virtue*," page 74.) Here is the side from which, oratorically, he may and must be approached. Show him that a thing is duty, and you have at once a friend within his soul to aid you. Show him that a thing is due to his *manliness*, and you have another friend within. Connect a thing inseparably with his *happiness*, and you have another answering voice. These times call for powerful addresses to these practical ideas. It is one of the pressing necessities. By departure from it, preaching has lost much of its *authority*, as well as much

of its power. God's word, especially as coming from the lips of Christ himself, lays tremendous stress on all of these ideas, even to that one of *woe*, from which the tremendous delicacy and subtle pride of this age so shrink away. Success will be won in these days only by fearlessly following in the footsteps of Jesus of Nazareth.

It is an absolute necessity that the preaching of the day should take on more of this practical shape as to its matter. What meets no living want will never reach man, for he is, after all, a practical being, and will never travel very far out of his way for that which can clearly be of no use to him. Speculate and abstract till you take all the soul and life out of God's word, and he no longer wants it. The mightiest in moving power have always taken advantage of the wonderful common sense of the race, and made the most of it; but somehow we of the pulpit in this day are slow to believe fallen men endowed with common sense and practicalness. We have heard the broad statement made from the pulpit, and that by those credited with being thinking men, that the work of the preacher is unlike any other in the world, in that the operation of the principles of cause and effect, and of adaptation of means to end, has no place in it. Against this we plead, not for a rationalizing, much less a rationalistic, view, but for a rational one; and we hold that nothing in God's universe is so perfectly adapted to the end designed as that gospel of Christ which is confessedly the highest revelation of his wisdom. While God is admitted sovereign, we deem it demonstrable, that, in the ordinary administration of that sovereignty, the results of right work when done in the pulpit are not as uncertain as men seem to think. "Whatsoever a man soweth, that shall he also reap." God has presented just what will save man, provided he will comply with the divine conditions. He has done nothing more in any sphere. It would be madness to say that he who has provided redemption at such a cost, takes less interest in the saving of souls than in the ordinary work of men. Dependence for the results is here upon the direct and supernatural power of God, secured in his promise to faith; and the man who does not wish to cast away faith will hardly claim that God's promise and direct power are less a dependence than the so-called laws of nature. The difficulty is, that, in our worldly wisdom, we have too often mistaken man, emasculated the gospel, and distrusted God;—*mistaken man*, thinking him a fool or a puppet, to be interested by sleight-of-hand performances, rather than a being once made in God's image, and having still intense and earnest gazings upward toward the skies, and ceaseless though undefined longings for something higher;—*emasculated the gospel*, vainly imagining that which appeals to the lower and perishing instincts mightier than that which reaches down after what is enduring and godlike in him;—*distrusted God*, in that we have wanted confidence in that way of bearing life to men which he has declared to be the embodiment of his highest wisdom. One thing that we of this age must learn anew, and in its full significance, is, that these practical things, which have to do with the conversion of men, with the growth of Christian activity, and the direction in duty in the world, and which appeal to man's highest instincts, have not yet lost their power. They must be used more constantly and mightily in our preaching if we

are to expect great results in the Master's service. The gospel is just what man needs; holding this, we need to preach it as if we believed it. Man, by nature, does not appreciate it; admitting this, we yet need to preach it as if he did, for God has promised to make it a light to the blind. We cannot save men; acknowledging this, with all humility, we must yet, in some sort, preach it as if, under God, we could; for God can save, and has promised to do it. The preaching whose matter shall be such, cannot but be a power in the world, gaining the ear of the perishing multitudes, and, by God's grace, saving their souls.—*Princeton Review.*

ECCLESIASTICAL UNION.

THE abnormal condition of the visible church, divided into sects and denominations, is attracting at the present time more than usual attention. Claiming unity as one of her essential characteristics, she has cause of humiliation that she is so far from exemplifying it in her organic existence. There is something seemingly strange, and certainly something very far wrong in the fact, that those who profess to be the one body of Christ should outwardly be not one body but many. Drawn together as the disciples of Christ are by the bond which binds them to himself, they are by some counter influence held apart in their relation to each other before the world. A centrifrugal force so far overcomes the centripetal, that the church visible, in place of being a compact body, is made up of disintegrated fragments.

To say that this is sinful, is to repeat what has been said thousands of times, and what no one will deny. It is the conviction of this truth that has led to the earnest efforts that have been made to discover and apply the remedy. And besides, in their conflict with the world, believers need all their united strength in order to success. The fact that we are nearing the time when the decisive battle between truth and error, right and wrong, must be fought, tends to awaken in the hearts of the godly the desire to have the ranks on Christ's side filled up by all his true followers, and to stir them up to earnest efforts for visible ecclesiastical union. It has become a question of safety as well as of duty. The church must unite, or to all human appearance fail in accomplishing her mission.

What then are the hindrances in the way of union among the Presbyterian churches? is an inquiry that demands an answer. To simplify the subject, we leave out Episcopalians, Baptists, and Methodists, because the views of Church Government of the first, the dogmas respecting Baptism of the second, and the doctrinal errors of the third named above, at first sight, seem to be impediments so great as to forbid any attempt to include them with a hope of success. But among the Presbyterian bodies there is so much that is common in Government, Doctrine and Worship, as to stimulate to efforts to overcome the hindrances and effect visible unity.

Still there are difficulties in the way that cannot be overlooked. It is best at this stage to consider them and ascertain their magnitude. We

mention, first, as the most obvious, the subject of Psalmody. On this subject the view on the one side is, that nothing should be sung in the praise of God but the "Psalms of David." This is incorporated into the creed of the Reformed Presbyterian and the United Presbyterian churches, as a part of the faith which they solemnly profess. On the other side there is nothing determined in the creed of either the Old or New School Presbyterian bodies on the subject of the matter of praise. In practice the "Psalms of David" are in a great measure displaced by the hymns of Watts and others.

We have stated the point thus we believe fairly, that we may see the magnitude of this difficulty in the way of union; and attempt to answer the inquiry how it is to be removed. To our brethren, who use a merely human psalmody, the answer to the inquiry seems easy. Their mode is not to allow the question of psalmody to come into the terms of union at all; but leave it to the taste or preference of the several churches to sing what songs they please. But this is to require of us to abandon what we hold to be a sriptural principle, even though we might be allowed to continue the practice. It would remove from the terms of fellowship a truth for which we have contended as a part of the faith once delivered to the saints. It would be to leave to be determined by human choice, whether or not that should be observed which we maintain to be of divine appointment.

We know that it will be said, that we are not asked to change our principles. We deny the assertion. We *are* asked to change our principles. Our principles on this subject are, first, that no man should praise God in the use of any other songs but the "Psalms of David;" and second, that this should be inserted in our creed as a part of our testimony for truth. This second we are expected to give up altogether for union, and to hold the first so loosely as to make it a mere theory, while nothing is to be given up on the other side. The liberality, not to say fairness of this, is certainly not very evident.

That some of those who occupied this ground seem ready to leave it for the sake of union, shows that their profession was insincere. We have no doubt that many will yield to the pressure. The prospective benefits of union are so attractive, that the present and future evils of defection are overlooked. It will be only when the experiment is tried and the problem worked out that it will be seen, that "one built up a wall, and lo! others daubed it with untempered mortar."

There is another hindrance to union that stands in the way of Covenanters. This is our view and practice in regard to civil government. Were even the psalmody question adjusted consistently with truth, we are still shut out. The same persuasions are used to remove our difficulty on this question, that are employed with others on the subject of psalmody. We are kindly told, and by our U. P. brethren too, that our views and our practice in regard to the government and the use of the elective franchise will be no objection on their part to our union with them. Now this is asking of us precisely what the advocates of a human psalmody ask of both them and us on the question of the matter of praise. They see clearly that the demand is unreasonable in the first case; we see with equal clearness, that it is no less unreasonable in the

second. We have just as solemnly declared that we will neither vote under the present constitution, nor fellowship in the church those who do, as we have declared, that we will neither sing in the praise of God hymns of human authorship, nor fellowship in the church those who do sing them.

Is the visible church then to remain divided? We are sure she shall not. It is promised that her "watchmen shall lift their voice, and with the voice sing together, for they shall see eye to eye." The longings of God's people for peace in Zion shall be realized. Their prayer shall be heard. But what is to be done to bring about this desired result? This is now the great question that demands solution.

From what has been already presented in this article, it is plain that attempts to unite by compromising principles are wrong, and must fail. On the two distinctive points which we have presented as hindrances to union, we have nothing to yield. Divine institution in regard to our songs of praise, and the divine obligation to maintain the authority of Christ as "Prince of the kings of the earth," are principles too closely connected with our duty and our happiness, with the purity of divine worship and the glory of our King, to be sacrificed for any apparent good. Christ does not require such a sacrifice, and if made it will provoke his displeasure. He will frown on all attempts at such cost to repair the breaches in Zion. "I will break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall and ye shall be consumed in the midst thereof." Ez. 13: 16. We can take no part in any movement, however desirable the end aimed at, that exposes to such consequences.

Believing that the faithful and consistent maintenance of our testimony is the way to accomplish this and every other desirable end, we should remain steadfast and immovable. Refusing to take part in any compromising schemes for restoring unity to the church, we will doubtless subject ourselves to reproach; and yet this is our only safe course. The truth is mighty and shall prevail. The truth on the points in which the various Presbyterian bodies have departed from the original ground on which the church was once united, faithfully exhibited and consistently exemplified, shall, with the divine blessing, bring them back to the point of divergence. Our duty is to "stand fast in one spirit; with one mind striving together for the faith of the gospel." "Therefore thus saith the Lord: If thou return, then will I bring thee again, and thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth; let them return unto thee; but return not thou unto them."

INDIANAPOLIS MISSION.

DEAR BRETHREN—In the midst of fightings without, and unbelieving fears within, I have, through grace, been enabled to sustain your Indianapolis Mission another year—and truly my labor has not been in vain in the Lord. So far, all is a most encouraging success. Our little beginning, like the grain of mustard seed, is fast becoming a most attrac-

tive and desirable tree, with many branches and strong roots. Standing firmly in a good soil and anxiously awaiting a more perfect organization, we feel strong in the Lord and in the power of his might. Our place of worship (which cost us $6,750) is (without "lien," "bond" or "mortgage," or a dollar of debt upon it, except what is coming to ourselves,) occupied every Sabbath, and a part of every Thursday, by worshiping joyful people, giving praise and thanks to the God of their Covenant fathers. A promising Sabbath school is also organized, and not a dollar of *your* money is consumed, or sunk, as in your other missions. *All you* contributed is invested in real estate, and safe as the laws of Indiana can make it. Your church property is worth much more than this whole mission has cost you. Not so with some of your other missions. In Hayti, Fernandina, and Natchez, with the best of missionaries in the last two places, and the whole church co-operating, you sunk thousands of dollars, and have little to show for it; because, as I think, you were neither working in the right *place*, nor in the right *way*, nor were you doing the *peculiar* and *distinctive* work divinely assigned to the Witnessing Church; and therefore God in his all-wise and gracious providence did not give you success in your efforts. Here you have not sunk a dollar, and yet by the blood of the Lamb, and the word of your Testimony, your principles are already beginning to work "like leaven," and "overcome" the antichristianism of this whole State. Rulers and ruled, teachers and taught, are beginning to see Christian Republicanism as a "tree walking." Both houses of the Legislature appear to be more or less under the influence and power of truth and righteousness.

Before the Governor read his message to the Assembly, a Presbyterian minister was called upon, by the Speaker of the House, to invoke the Divine presence and blessing. This was a *new* step in the right direction. O that all may soon be "Beulah, married unto the Lord." But, brethren, much as we feel encouraged, we are *poor* and far from being self-sustaining. Living in a city is expensive, and our means are exhausted in paying for our church property. You must not expect us to sustain this whole mission, as we have been doing, on the liberality of a few *liberal*, but poor, people, and the liberality of a Board of Home Missions with an empty treasury. If pastors and other church officers will, so *soon* as practicable, and without *fail*, bring the claims and importance of this mission fairly and earnestly before the people, sure I am, to say nothing about pious and liberal men, there are enough of pious, liberal and indefatigable women in the church to give us an ample support.

This is emphatically a female mission, and doubtless female liberality, and female perseverance and influence, will sustain it, until it is self-sustaining. One zealous, *liberal* and energetic man, and two pious Lydia and Phebe- like woman, were its beginning; and soon many others came to their aid. The godly females of Pittsburgh and Allegheny, and elsewhere, were the *first* who commenced collecting and raising funds to build us a house of worship, and it was the prayers and liberality of the pious and godly of both sexes that strengthened our hands and encouraged our hearts in the *divine promise*, and made us what some called "too enthusiastic," as to final success. And now, brethren,

having put our hands to the plow in this new and promising field (which I would not exchange for the richest congregation in our whole church), we may not, we *dare* not look back! and if you let this mission starve to death for want of support, all we have to say is, though our cause should, through *unbelief* and want of liberality here fail, and Israel should not here be gathered, yet shall we be "glorious in the eyes of the Lord, and our God shall be our strength."

Yours in fraternal regard and Covenant bonds,

JOHN CROZIER.

MISSIONARY RIDDLE.

WE publish the following Riddle for the entertainment of our young readers. It was written in aid of the funds of a London Missionary Society, and for that reason called a "Missionary Riddle." Its solution can be found in the Bible, and will be given next month. Meanwhile we will be pleased to receive the guesses of our young friends, especially if done up in readable poetry.

Come and commisserate, one who was blind,
Helpless, and desolate, void of a mind,
Guileless, deceiving, though unbelieving,
Free from all sin;
By mortals adored, still I ignored
The world I was in.
King Ptolemy's Cæsars,
And Tiglath Pileser's,
Birth-days are shown;
Wise men, astrologers,
All are acknowledgers,
Mine is unknown.
I ne'er had a father, or mother; or rather
If I had either they were neither
Alive at my birth:
Lodged in a palace, hunted by malice,
I did not inherit, by lineage or merit,
A spot on the earth.
Nursed among pagans, no one baptized me;
A sponsor I had who ne'er catechised me;
She gave me the name to her heart that was nearest,
She gave me the place to her bosom was dearest;
But one look of kindness
She cast on me never;
Nor a word in my blindness
I heard from her ever.
Compassed by dangers, nothing could harm me,
By foemen and strangers, naught could alarm me:
I saved, I destroyed;
I blessed, I alloyed;
Kept a crown for a prince,
But had none of my own;
Filled the place of a king,
But ne'er sat on a throne.
Rescued a warrior: baffled a plot:
Was what I seemed not, seemed what I was not;
Devoted to slaughter,
A price on my head,
A king's lovely daughter
Watched by my bed;
Though gently she dressed me, fainting with fear,
She never caressed me, or wiped off a tear;
Never moistened my lips, tho' parching and dried;
(What marvel a blight should pursue till she died?)
'Twas Royalty nursed me,
Wretched and poor;
'Twas Royalty cursed me
In secret, I'm sure.
I lived not, I died; but tell you I must
That ages have passed since I turned into dust;
This paradox whence? this squalor? this splendor?
Say, was I a king, or a silly pretender?
Fathom the mystery,
Deep in my history,
Was I a man?
An angel supernal?
A demon infernal?
Solve it who can!

OBITUARIES.

DIED, in Cincinnati, Dec, 5, 1866, of organic disease of the heart, Mrs. MARY ANN MURPHY, aged 79 years. The subject of this notice was the daughter of Saml. M'Kinney, lately of Tennessee, who was a brother to the Rev. James M'Kinney of eminent notoriety in the church, whose remains lie in South Carolina.

To almost every Covenanter the name of M'Kinney is a familiar one. Belonging to the family were many such distinct and marked features of character, as that they cannot be forgotten.

Mrs. Murphy was possessed of a strong intellect, keen perception, and a determined spirit. She seemed ever to keep burning within her the fire of other days, when men spoke the naked and unvarnished truth "whether it gave pleasure or pain." She acted upon the wise proverb, "Faithful are the

wounds of a friend; but the hisses of an enemy are deceitful." She despised hypocrisy, had a contempt always for gay, vain and light company; and in proportion as the times, the church, and people degenerated into formality and hypocrisy, she became an untiring reprover. This feature, with other marked ones, gave her notoriety, until perhaps few, if any women in the church were farther known.

She loved the ministry, made her house their home for many years, and in her last years it was her delight to meet them all at Synod, and hear their deliberations in matters pertaining to the interest of the church. These meetings she would anticipate months before, and talk about many days after The ministry and the church were almost daily the themes of her conversation. She often lamented their poverty, and spoke of the great sacrifices they had to make. She was generous in her support of the church, and besides what she gave ostensibly, many were the five, and ten, and even twenty-five dollars she quietly placed in minister's hands, with some such expression as this: "Say nothing about it, I know you need a little change." More than one of the brethren can attest the truth of this.

Her fidelity to the faith of her fathers never waned. In 1833, when defection carried almost all the congregation of Cincinnati with it, she with some two male members made a determined and unyielding stand against it. And thus they were the nucleus of the little congregation of Covenanters now in that city.

She for many years was very ambitious to give her sons a thorough and liberal education, and in this she succeeded, with much sacrifice and at much cost. She was on the decline for more than a year; toward the last her mind was to some extent affected. She often spoke of death and of the great importance of being prepared for it; she was observed very often in silent prayer when lying on her bed, and her daily desire to her friends was, "Remember me at the house of God," frequently adding, "for I have been a great sinner." She had much suffering toward the close of her days, but the last hours were very peaceful. She passed away in a sleep—the moment of her departure was known only by her ceasing to breathe.

Surviving her is an aged husband, who mourns her like a dove—he is deeply bereaved, and two sons, one an eminent physician and the other very successful in business. COM.

DIED, at Cedar Lake, Nov. 21st, 1866, Mrs. LYDIA CARITHERS, wife of J. Carithers, in the 78th year of her age. She was born in the county Donegal, Ireland. Her maiden name was Spear. She was sister to Moses Spear, late of New York, who was noted for his intelligence and genuine piety. Mrs. C. in early life made a public profession of her faith in the congregation of Convy, then under the pastoral care of Rev. Matthew Smyth. She, with her husband, emigrated to this country in the year 1832. She stood firm in the trials of '33, though she had to contend against the intelligence and friendship of her brother, esteeming the testimony of the church and the truth of Christ above the friendship of the world or the ties of relationship. Soon after the rupture of '33 she and the family removed west, residing about ten years in the north of Ohio, and up to the time of her death in the bounds of this congregation. She was blessed with a good memory, was a great reader, and during the last years of her life was a constant student of the Bible and other good books. She understood well the plan of the sinner's salvation, and availed herself of the benefits of that plan; was able and constant in the exercise of prayer. For years before her death she became assured of her interest in Christ, and had made her calling and election sure. Her latter end was peace. COM.

DIED, Nov. 30th, 1866, Mrs. JENNETT M'NAUGHTON, wife of J. S. C. M'Naughton. She has left a husband and four children to mourn their loss, but gave encouraging evidence that their loss is her gain.

She is the fourth of a family of six who have died within two years. Survivors are warned again of the shortness and uncertainty of life, and exhorted to seek that preparation which their sister found in the merit and power of her exalted Savionr. COM.

MRS. MARY FLEMING SHAW.—The decease of this comparatively young woman has caused a vacancy which will not be soon filled. She was the daughter of the late William Fleming, ruling elder in the Reformed Presbyterian congregation of Coldenham, N. Y.; was born Dec. 7th, 1830, made a public profession 1852, and was married Sept. 3d, 1862, to William J. Shaw, now ruling elder in the same congregation, whom she left with two sons, aged repectively three years and one year and ten months.

She was endowed with a peculiarly active mind, was keenly alive to every interest, and astonishingly ready and apt in conversation. Social but not obtrusive, communicative but not talkative, indignant at the thought of pretense, honest to a fault, a wise counselor and a fast friend. Her religious education was early, thorough and scriptural—she lived more than talked religion.

She enjoyed from childhood more than ordinary good health, till the summer of 1865. About nine months before her death she took what at first appeared to be a severe cold; but evidences of consumption soon appeared, baffling all the efforts of her physicians. She suffered much, but never complained. When friends were pained to see her wasted form and hear her racking cough, she met them with a smile and a ready word of cheer.

She was a punctual attendant upon ordinances and an attentive hearer of the Word. During her illness she was frequently at church, when no one supposed she was able. Her last attendance was at the Lord's table, to which she came in great feebleness only two weeks before her death. As her end approached, she was fully resigned. Mother, husband, children, were given up to God; and without being compelled to lie a day in bed, in a few minutes after having been assisted in retiring for the night, she calmly breathed her last. Coldenham, Nov. 6th, 1866.

"Frail man, his days are like the grass,
As flower in field he grows;
For over it the wind doth pass,
And it away is gone;
And of the place where once it was
It shall no more be known."

NOTICES OF BOOKS.

FROM the Presbyterian Board, 821 Chestnut street, Philadelphia.

WILLIAM FAREL, AND THE STORY OF THE SWISS REFORM. By Rev. Wm. M. Blackburn. pp. 357.

ANTHROPOS. By Rev. W. P. Breed, D. D. pp. 220.

HOME SONGS FOR HOME BIRDS. Gathered and arranged by Rev. W. P. Breed, D. D. pp. 264.

It gives us pleasure to recommend these late issues of the Board to our readers. The "Story of the Swiss Reform" in a biography of Farel gives an interesting account of his times. It possesses all the charms of a romance. Now, when popery is endeavoring to conceal its true spirit and seduce to its embrace where it has no longer power to intimidate, this book is most seasonable. It should be in every family.

"Anthropos" treats the subject of man in his various aspects and conditions in a masterly manner. Its instructions and warnings should be read by the young, who are preparing to meet the responsibilities of life. It will be found to be a valuable aid in complying with the true direction, "Know thyself."

"Home Songs" are very pretty, and we doubt not will be often warbled by "home birds."

From Robert Carter & Brothers, 530 Broadway, New York. Sold by Davis, Clarke & Co., Wood street, Pittsburgh.

NOTES CRITICAL AND EXPLANATORY ON THE BOOK OF GENESIS. pp. 256.

This is the second volume of the Notes on Genesis. The first was noticed some time ago in this magazine. This volume begins with chap. 18, and includes the remaining chapters to the end of the book. We have used the first volume in lecturing on Genesis, and obtained help from it. The style is plain, the criticism judicious, and the theology sound. We cheerfully recommend it to our readers.

From the U. P. Board, Third street, Pittsburgh.

LECTURES ON THE BIBLE TO THE YOUNG. By John Eadie, D. D., LL. D. pp. 172.

This is just the book for those for whom it is prepared. The points argued are: 1. Read the Bible. 2. Understand the Bible. 3. Believe the Bible. 4. Remember the Bible. 5. Practice the Bible. 6. Circulate the Bible. Such topics as these in the hands of the author, cannot fail to be interesting. Let our young people get this book and read and ponder it.

We have received the first number of "*The Missionary Trumpet.*" Wm. S. Rentoul, in Philadelphia is the editor and proprietor. It is devoted to the cause of Missions in connection with the United Presbyterian Church. It is a monthly magazine, containing 16 pages; price 50 cents per year. This number gives evidence of enterprise and ability, and we doubt not "The Trumpet" will be a useful auxiliary in promoting the cause of Missions.

The "*Princeton Review*" for January has just been issued. Its articles are: 1. The Culdee Monasteries. 1. Drs. Hedge and Woolsey on College Studies and Government. 3. The Training and Distribution of Missionaries. 4. Gregory, the Theologian. 5. The Oriental Churches. 6. Malthusianism. 7. The Rejection of Christ by the Jewish rulers and people. We have not had time to read these articles, but from their titles we judge that this is an excellent number of the "Review." Published quarterly by Peter Walker, 821 Chestnut street, Philadelphia. Price $3.00 per annum.

The "*Evangelical Repository and United Presbyterian Review*" for January contains some excellent articles. It is published by William S. Young, No. 1023 Race street, Philadelphia; and edited by Rev. Joseph T. Cooper, D. D., and W. W. Barr.

The "*Bibliotheca Sacra*" for January is also received. The articles in this number are: 1. Rhythm and Accentuation. 2. The Divine and Human Natures in Christ. 3. The Art of Conversation. 4. The Province of Imagination in Sacred Oratory. 5. The Topography of

Jerusalem. 6. The Atonement in the Light of Conscience. 7. Conscience, its relations and office. 8. Biblical Notices. These topics in able hands, it is evident, must present interesting reading. This quarterly is published by Draper & Halliday, 58 Cornhill, Boston; price $3.00 in advance.

OUR LITTLE ONE. THE LITTLE SHOE. LITTLE FEET. LITTLE FOOTSTEPS. Boston, Gould & Lincoln, 59 Washington street. 1867. 16mo. pp. 112. For sale by Smith, English & Co., Philadelphia.

A small volume, finely executed, and embracing choice selections interesting to children and to those who have children. The heart of many a parent will feel a sorrowful pleasure in its perusal.

THE NEW BIRTH; or, the Work of the Holy Spirit .By Austin Phelps, Professor in Andover Theological Seminary, author of "Still Hours." Same publishers. 16mo. pp. 253.

The subject treated in this book is of vital moment, and needs to be well understood. No one can safely remain in ignorance concerning it. The author aims to present both the doctrinal and practical phase of the subject, and has succeeded in setting forth in a clear and earnest style many most valuable suggestions and thoughts. Some of the views expressed are open to serious exceptions, or at least the manner of stating them. Altogether, however, the book is a good one, and will be sought after by many as the best production of the author of the "Still Hours."

J. L. M'CARTNEY acknowledges the following additional contributions:

Miss M. E. Wylie, Washington, $5.00; Wm. Marshall, Southfield. 5.00.

Macedon—Hugh Woodburn, $3.00; Hugh Woodburn, 2.00; J. M'Millin, 1.00; J. Rensbottom, 1.00; A. M'Guin, 1.00; Martha Patton, 1.00; Agnes Patton, 1.00; S. Fishpaw, 1.00; James Woodburn, 3.00; J. M'Guin, 1.00; J. M'Donald, 1.00; in all $16, per Rev. P. H. Wylie.

Chicago—John Dickson, 75 cents; John H. Allen, 1.00; George Hall, 50 cents; Elijah Close, 1.00; Franklin Perry, 2.00; Wm. Alexander, 1.00; Lisbon Walker, 1.00; Cash, 50 cents; S. M. Thomas, 1.00; Mrs. Blanks, 1.00; Cash, 50 cents; Cash, 25 cents; John Senior, 1.00; Mary Lee, 1.00; D. Brown, 1.00; Andrew Jackson, 1.00; Wilson Burkitt, 1.00; W. Munroe, 50 cents; L. M'Cracken, 1.00; D. Moore, 50 cents; G. Burns, 1.00; E. H. Johnston, 1 00; M. Benney, 1.00; R. Chattam, 1.00; R. L. Moss, 1.00; W. Woods, 1.00; C. J. Bung, 50 cents; Cash, 1.15; Smith, 1.00; W. C. Womer, 1.00; A. Wilkinson, 1.00.

Northwood and Vicinity.

Mrs. A. Loofborrow, one half proceeds of Festival,	$ 28.00
Mrs. Rosamond Johnston, proceeds of Festival,	66.74
Members of 2d Miami cong., per W. Rambo,	184.25
H. George,	25.00
Rev. P. H. Wylie,	15.00
M. Mitchell,	20.00
James Wylie,	10.00
James Jena,	10.00
Michael George,	20.00
Martin Johnston,	15.00
F. Halliday,	25.00
H. Parks,	985.00

Corrections from last acknowledgments: D. C. Faris, $5.00 instead of 1.00; Isaiah Faris instead of John Faris, 5.00; A. M. Wilson, 10.00 instead of 5.00; Isaac N. Wilson, 5.00. These mistakes, which I attribute to the printers, I have noticed. There may be others. I shall esteem it a favor if any one, noticing a neglect of credit or a mistake in such, will notify me of the same. I have endeavored to secure the utmost accuracy, and yet I am quite aware that mistakes will occur. Other funds received by me will be acknowledged by Mr. Brown, the Treasurer.

Will not the friends to the cause, who have subscribed to this fund, send forward without delay their subscriptions? There are now (Dec. 25,) sixteen colored pupils in the school. A number of them are self-supporting. They are all diligent and earnest in their studies.

The experiment here, of throwing pupils together in classes regardless of color, is proving a decided success. The school is now in a flourishing condition, and in so far as I can see, there is almost no prejudice on the part of the whites against the colored students. They mingle together in classes and in the Literary Society with the utmost harmony. Mr. R. Trumbull, a graduate of Monmouth College, and a man of superior qualifications, has now charge of the institution and is giving great satisfaction.

FUND FOR ERECTING MISSION BUILDINGS IN SYRIA.

1867.

Jan. 7,	Rec'd. from Miss Catharina Turner, of 2d congregation, Philadelphia,	$ 5 00
" 9,	James M'Knight, of 2d cong., do	25 00
" 9,	Rev. Thomas Sproull, Allegheny, Pa, 10 00,	
" 9,	Mrs. M. W. Sproull, do. 10 00, total	20 00
" 10,	Miss Maggie Edgar, of 2d cong., Philadelphia,	5 00
" 16,	Mrs. Elizabeth Gillespie, of City of New York, per Walter T. Miller,	50 00
" 16,	Samuel M'Conkey, of do.,	10 00
" 16,	Robert Kennedy,	10 00
" 16,	Peter Gilmore,	25 00
" 16,	John Mulholland,	20 00
" 16,	James Jacks,	25 00
" 16,	Wm. King,	20 00
" 16,	Miss Alice Lynn,	5 00
" 16,	Andrew Bowden,	50 00
" 16,	Mrs. Jane Bolan,	10 00
" 16,	John J. Longs,	25 00
" 16,	David Houston,	100 00
" 16,	William Houston,	50 00
" 16,	John T. Wilson,	200 00
" 16,	William Fleming,	20 00
" 16,	J. Alexander,	15 00
" 16,	Cash,	5 00
" 16,	Hugh Henry,	5 00
" 16,	Robert M'Afee,	10 00
" 16,	Miss Margaret Fraser,	5 00
" 16,	Miss Anne Conkey,	5 00
" 16,	James Chrystie,	3 00
" 16,	Miss Torrens,	5 00
All of this date collected and transmitted by Mr. Walter T. Miller, of New York.		
Jan. 19,	Rec'd from Sarah Montgomery, of Brinton street, Philad.,	5 00

THE

Reformed Presbyterian and Covenanter.

VOL. V. *MARCH, 1867.* No. 3.

WHY IS IT ?

I AM one of a few Covenanters in the town of ———. We have an organized congregation, but it is a very small one. In our little church on the Sabbath about three hundred voices are raised in the celebration of God's praise, three hundred persons stand as suppliants before his throne, and as hearers wait upon him in the preaching of the word. Of these, however, but a small proportion have made a public profession of the name and religion of Christ. When on a communion Sabbath an opportunity is offered us of commemorating, in the sacrament of the supper, the death and sufferings of our dear Lord and Saviour, and we hear addressed to us his own words of invitation and command, "Do this in remembrance of me," more than two-thirds of those to whom they are addressed "straightway begin to make excuse." One hundred partake of that memorial feast, and all, we trust, with garments washed and made white in the blood of the Lamb, welcome guests, eat and drink to "their spiritual nourishment and growth in grace;" while more than twice that number, children of the church, and others who by their careful attendance on the preaching of God's word, and active efforts to advance his cause, have given evidence of an interest in these things, despising the mercy and disregarding the authority of their Lord and ours, partake not at all, but remain unmoved in their pews. Small in itself, our congregation is still smaller in proportion to the population of the town in which we live; only one in every two hundred of its inhabitants is in any way connected with us. And yet small as it is, it is large when compared with the proportion that exists between the number of Covenanters and the number of inhabitants in these United States. Now why is it ? What reason shall we assign for our numerical weakness ? Why is it, that so many of the young, and especially of the young men, leave the church of their fathers and become active members in other branches of the Christian church ? Why is it, that serving the same Master and proposing the same common end, the great mass of professing Christians maintain a position not only distinct from, but in many cases opposed to us ? These questions are

important. They force themselves upon the attention of every intelligent and unprejudiced Covenanter every day. The very fact that a fellow Christian differs from me in opinion, is to me a ground of suspicion that I may be wrong, and a reason why, in all earnestness, I should ask the question, am I right?

And so too the fact, that the great mass of Christians, practically at least, disapprove of the principles and position of the Covenanter Church, that many who appear deeply interested in the spread of the gospel, manifest less sympathy with her members and ministers in the work in which they are engaged, than they do with those who entertain and advocate opinions subversive of all Scripture truth. This fact itself is sufficient reason why we should ask, "In that which distinguishes us as Covenanters, which exposes us to opposition and reproach from our fellow Christians, are we right? or are we wrong?" But what is there peculiar to Covenanters, that renders them so unpopular? that exposes them, not only to the determined hostility and opposition of a world lying in wickedness, but also to the no less bitter and determined opposition of many professed and we believe true followers of the Lord Jesus Christ?

Is it because as a people Covenanters are careless and immoral in their lives? Is it because they entertain loose and erroneous views with regard to what we are to believe concerning God, or what God requires of man? One would almost think so, to hear some people talk. But it is not. Against them neither of these charges ever have been brought. There may be and doubtless are some among us who dishonor their profession by the immoralities and inconsistencies of their lives. These, however, are very few, for wherever they are known Covenanters are remarked for their strict morality and close conformity to the very letter of the moral law. In addition to this they are all, at least professedly, orthodox, for that "the Scriptures of the Old and New Testament are the word of God and the only rule of faith and manners," is the foundation truth of their belief.

If we inquire further into the matter, we will find that, while we ourselves are not free from blame for our unpopularity in the world, reproach and opposition are at present inseparable from the position we occupy as witnesses for Christ.

One reason for the unpopularity of our church is that it is so small. If the church were larger, it would grow faster and be spoken of with more respect. In the estimation of many there is no greater sin than poverty or weakness, while on the other hand, wealth and strength and style are all-attractive, and cover a multitude of sins. The church possessed of these qualifications, no difference how erroneous in its doctrine, is always popular. The church that has them not is not popular and never was. It is thus with our own, and therefore we receive so few additions from without; so many, who approve of our position, seeing no present inducement, refuse to unite with us in its defense, and in many cases the youth turn their backs upon the church in whose principles they see nothing wrong, and go somewhere else in search of wealth and style.

Another and no less powerful reason of this unpopularity is the igno-

rant and misguided zeal of some of the members of the church. In all Christian denominations, even the most liberal, there are some who, denying to others the right of private judgment, insist that they shall think as they think and believe as they believe. Of these, it must be confessed, we have more than our share. There is not a congregation in the body that is not troubled with them to a greater or less extent. There are two ways in which they retard the progress of the church. In the first place, unless a measure agrees in every particular with their narrow minded and preconvinced opinions, they will neither engage in it themselves nor permit others so to do. Sabbath schools, missionary societies, reform associations, &c., &c., they oppose as innovations on the long established order of things, and therefore entirely wrong. There are many congregations, which, by such men opposing the efforts of faithful and active pastors, have been ruined almost outright. There are many pastors too, men of piety and ability, who have been so tortured by such persons, that they have not done a tithe of the good which otherwise they might have done. The influence of these persons has ever been and still is, to prevent all reform, to starve pastors, to diminish the revenues of the church, to retard the progress of missions, to drive away the more enlightened, and to disgust the youth of the church. But again, they injure the church by the influence they exert without. Instead of contending for the principles of the church, they contend for their own extreme opinions, for which in most cases there is not the shadow of foundation in either our supreme or subordinate standards. Because of their indefatigable and loquacious zeal they are frequently taken for representative Covenanters, and the opinions they advocate for the distinctive principles of the church. Is it any wonder that those who know us only as thus represented, charge us with bigotry and prejudice, and treat us either with neglect or contempt? I think not. If I knew nothing about Covenanters but what I could learn from these persons, I would not remain a single day in the church. Neither would I, were I a member of any other Christian denomination, feel inclined to look very favorably upon the profession of any people who meet every proposal for united effort in the cause of Christ in the spirit and with the answer, "Stand by thyself, come not near to me, for I am holier than thou."

A third reason of our unpopularity is a want of united active effort. There can be no doubt that as a church we have failed in this. American Covenanters have never yet made one earnest united effort for the triumph of covenanted truth. We have been found contending one against the other with regard to matters of little or no importance, or for the attainment of mere personal or party ends, instead of for our common cause. The church was never apparently so free from division as it is to-day, and yet we fear, and not without reason, that it is only apparent, and that ere long we may be as much divided as we ever have been yet. God forbid that it should be so. Surely, surely, the sin and evil result of a divided church are evident now to all. Thirty years ago, Wm. Lloyd Garrison devoted his life to the abolition of the iniquitous system of American slavery. Possessed of neither pecuniary means nor influence, denounced by the pulpit and the press, persecuted by

church and state, opposed by the wealth and influence of the nation both North and South, there appeared not the remotest probability that he would succeed. Men laughed at his brave words as they would if a little child offered to wrestle with a giant, or an infant of a day with a full grown man. But in all the strength of a sure conviction and firm faith he labored on, overcoming obstacles and triumphing over opposition, until finally, through his instrumentality more than that of all other men, liberty has been proclaimed throughout all lands to all the inhabitants thereof. Long before the birth of that eminent reformer, under auspices far more favorable, and with a far better prospect of success, Covenanters had lifted up a testimony for "the royal prerogatives and crowned rights" of the Lord Jesus Christ, and yet, although the rights of man have been acknowledged, the rights of God and his Son are still denied. Not only does the nation not submit to Jesus as its King, but in this land there are millions of intelligent persons who do not know that it is its duty so to do. It is true, the time has not yet come for all kings to "fall down before him" and "all nations to serve him," but it is equally true, that for the continued infidelity of the nation Covenanters are not entirely free from blame; for we may well believe, if the same efforts had been made in both cases, in both cases the result would have been the same.

In the reasons above mentioned, we have a partial answer to the questions we have asked. The great reason of our unpopularity however is, that Covenanter principles are not pleasing to the corrupt human heart. The evidence of this we have in the fact, that they are bitterly opposed by many who have had every opportunity to understand them, and who are personally on friendly terms with those by whom they are professed. This is true especially of our principles on civil government, which are of such a nature, that a consistent application of them requires that we maintain a position of dissent from the government of the land. And thus it is that Covenanters never vote. Believing that the Lord Jesus Christ, as Mediator, is Lord of lords and King of kings, and that the duty of nations and rulers is to acknowledge and submit to him as their king; that those who either neglect or refuse to perform this duty, are rebels against his authority, Covenanters can in no way identify themselves with, so as to become partakers of the sins of a nation, in whose constitution there is not only no acknowledgment of the authority of the Mediator, but not even the remotest reference to the being of God. To this more than to anything else we ascribe the fact of our unpopularity as a church. True, our principles on psalmody, close communion, &c., are not popular. But in our defense of these Christians of other denominations agree and co-operate with us. In the practical application of the doctrine of the mediatorial dominion to existing government, however, Covenanters stand alone. There are others who admit and advocate its truth, but there is no other denomination of Christians who make a fair application of it to the actions of their lives. We very frequently hear the remark, "We cordially agree with you in principle, if you would only allow us to hold office and vote." Ay! there's the rub. It is this only that stands in the way of a union between the better class of N. L. Covenanters, United Presbyterians

and ourselves. If we would yield this point, a union might be effected almost any time. Now what should we do? Should we abandon our position, or should we hold it fast? To many, the fact that Covenanters are in so small a minority, that by a concession apparently so unimportant so much might be done to heal the divisions and advance the interests of the church, would appear reason sufficient why we should yield. We must ever remember, however, that a union of the church is not to be desired, unless it be united in the defense and maintenance of the truth. In order to attain any object, however desirable, we have no right to compromise a single iota of God's truth. We are not of the number of those who say, "Let us do evil that good may come." Our duty as a church is plain: it is to hold fast our profession, assured that we shall finally overcome, neither by compromise nor concession, but by the word of our testimony and the blood of the Lamb.

"No force of earth or hell,
Though fiends with men unite,
Truth's champion can compel,
However pressed, to flight;
Invincible upon the field,
He cannot fall unless he yield."

Ours is the cause of truth, the cause of God, and there is no doubt that ultimately and ere long it shall prevail. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and forever." The hope that rests on such a foundation will never disappoint. God is not man that he should lie, nor the son of man that he should repent, and therefore we are assured that yet

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wane and wax no more.
For him shall endless prayers be made,
And princes throng to crown his head."

Here surely we have a motive sufficiently strong to encourage every true Covenanter not only to maintain his position as a witness for Christ, but also to put forth every effort of which he is capable, and if need be, to encounter opposition, endure reproach and to suffer loss, in order that it may be maintained. Regardless of all opposition, forgetful of all personal jealousies and party ties, putting far from us all prejudice and bigotry, animated by this glorious prospect, and constrained by the love of Christ, let us then engage anew in this great work with an enlightened and holy zeal, and make one earnest, united, long continued effort for the advancement of our Redeemer's kingdom and the triumph of his truth.

"Fear not, O little flock, the foe
Who madly seeks your overthrow.
Dread not his rage and power;
What though your courage sometimes faints,
His seeming triumph o'er God's saints
Lasts but a little hour.

As true as God's own word is true,
Not earth nor hell, with all their crew,
Against us shall prevail.
A jest and by-word are they grown,
God is with us, we are his own,
Our victory cannot fail.

Amen, Lord Jesus, grant our prayer!
Great Captain, now thine arm make bare,
Fight for us once again!
So shall the saints and martyrs raise
A mighty chorus to thy praise,
World without end, Amen."

ALIQUIS.

SERMONS CONSIDERED.

MR. EDITOR—Never did a heavier responsibility devolve on man than devolves on the gospel minister of the present day. In order to discharge it successfully it is necessary not merely that they preach the truth, but also that they preach it in a proper manner. Gospel hearers will not now be satisfied with mere general statements, nor yet with truth slovenly and uncouthly told.

In our day the masses are refined and cultivated, and think as they never did before; they look for accurate learning, extensive knowledge, and careful mental culture, in those who preach, and either refuse to wait, or wait with great reluctance, on the ministry of those who have them not—and this is true of country as of city congregations. It is a great mistake, and one that has done no little harm, that a country pastor does not need the same previous culture, nor yet to make the same pulpit preparation, as a city pastor does. If a minister would succeed in his work, he must not only study closely, but also avail himself of every means of improvement within his reach, in order that he may be a workman that needeth not to be ashamed. True of all, this is especially true of the ministers of our church; only by so doing can they hope to be instrumental in removing those obstacles which stand in the way of the ultimate triumph of Covenanted truth. It is his to speak, not only to individual men, but also to the nations and the rulers of the earth, and therefore he should diligently seek those mental and spiritual qualifications which will enable him to speak before kings and not be ashamed. Hoping thereby to incite and encourage the ministers of our own church to a more careful performance of their pulpit work, I send you the accompanying review of a work entitled "Our Sermons," which originally appeared in a recent number of an English monthly magazine, written by a minister of the Church of England, and in it there are frequent references to things peculiar to that church. The article, however, is full of useful, practical suggestions, and cannot fail to benefit all who read it aright. S.

THE theory of prayer, as to simplicity or richness of ritual, at present so much agitating the Christian society of nearly all communions, has a more than incidental relation to the theory of the sermon. As there are limits to the time during which the attention can be profitably

demanded to the whole of the exercises of the sanctuary, it follows that whatever is given in excess of length to the prayers and the praises of the congregation, must be reclaimed from the discourse of the preacher. The pomp and circumstance of the altar and the procession are so much taken from the relative dignity and importance of the pulpit. This is a consequence so inevitable, that it makes no difference whether it was from the first contemplated by the originators of the recent movement, or not; and the lovers and approvers of this movement, seeing its natural results, must have arrived before now at the conclusion that the comparative degradation of the pulpit, which is inseparable from their practice, is a thing comely and defensible. Whether, as is conceivable in the case of individual clergymen, the elaborate detail of a high ritual be the refuge of conscious weakness or of modesty, has nothing to do with our proposition. And indeed we are not stating anything which the persons we speak of are not ready to avow.

On the other hand, and at the other extreme, are those who would make the sermon all but everything in public worship. For the benefit and correction of these it may be said, that there is in human nature a recognized tendency to a perfunctory discharge of those duties which are reckoned to be preliminary or of minor importance. If from expectancy of pulpit display, the prayers fall flat and heavy on an unmoved and prayerless and unprofited congregation, there can be amongst the members of such a congregation very little of true and healthy spiritual life.

But there is a middle course; and perhaps the moderate theory of what the entireness of the public service of God ought to be, comes as near as we can well imagine to a perfect one. The main divisions of worship in the congregation are two: adresses *to* God, and addresses *from* God—*to* God in a general confession, and prayer, and thanksgiving; *from* God, in the way of "doctrine, reproof, correction, and instruction in righteousness," by the mouth of his messengers, the "ambassadors for Christ." Neither of the objects proposed in the divisions is secondary; both are primary and co-ordinate. The immediate act of the one is the glorifying of God with heart and voice; the end of the other is the glorifying of God in heart and life. So to regard them is not only in accordance with what is reasonable; but, which is perhaps the same thing, with whatever is known and inferred of the practice of apostolic and other remotest Christian antiquity.

The dignity of the pulpit, indeed, is not to seek; it was distinctly in their character of teachers that Christ declared he was always with his servants, "even unto the end of the world." "Were an altar never so gay," says the loved and venerable Bishop Hall, "the imagery never so curious, the vestments never so rich, the pillars, walls, windows, pavement, never so exquisite; yet what doth God care for the work of a lapidary, painter, or mason? One zealous prayer, one orthodox sermon, is a more glorious furniture than all the precious rarities of mechanic excellencies." And if, narrowing the point of view, we incline to look upon those sermons which nationally we call our own, we may, with all respect and admiration for the great lights of the French and other pulpits, thankfully adopt the words of the eloquent Robert Hall:

"It is indeed the peculiar boast of the English nation to have produced a set of Divines, who being equally acquainted with classical antiquity and inspired writ, and capable of joining to the deepest results of unassisted reason the advantages of a superior illumination, have delivered down to posterity a body of moral instruction, more pure, copious and exact than subsists amongst any other people."

We have no intention to lay before the reader any protracted remarks of our own upon a subject which has almost numberless aspects and approaches. It is our more immediate office to accompany an author who, by former contributions to the illustration of pastoral life and duty, has earned a right to be heard when he speaks, as in "Our Sermons," on the kindred theme of pulpit ministrations. In doing so, we shall seldom be critical; for the space at our command may be better occupied in giving a statement of his opinions, and not seldom in quoting his own words. The turn of "Christian Society," to speak about the theory and practice of the sermon and its delivery, will often recur; in the present paper, we shall place our pen almost unreservedly at Mr. Gee's disposal.

His work is professedly popular and unambitious; and is written for both clergy and laity, without professing to treat the subject exhaustively for either. It is a contribution in furtherance of a good or a better mutual understanding; it is original not so much in its ideas, as in their presentation—a kind of originality which is nearly the only one open to the writers of the present century. There is an unassuming, tentative tone about it which disarms the criticism it candidly invites; and it has the value of being the result of reading combined with extended and first-hand experience. "I hope myself," he says, "to profit largely by such modification or correction of my opinions as may reach me. There will still, I presume to think, remain something of which in the name of those who like myself have been preaching a quarter of a century, I may say to a younger brother in the ministry:

> 'Lo! this we have searched it, so it is;
> Hear it and know thou it for thyself.'"

In these circumstances it is, perhaps, more wise and fair to point out what Mr. Gee has done, rather than what he has omitted; for shortcomings are properly to be measured, not so much by what has been left unattempted, as by what has been attempted with failure, or performed unworthily. Introducing his subject by a chapter on "Preaching in the Past," our author claims an essential identity for the modern function of the preacher with the apostolic one, in spite of the differences caused by the ancient prevalence of miraculous gifts—as of healing and tongues—now no longer vouchsafed. He shows, conclusively, that the first preachers were not simply or exclusively the *heralds* of a new message; their work being in great part to strengthen and confirm in grace and godliness those who had already received the glad tidings of salvation. He gives us the following, *inter alia*, to show that the inattention of an audience is not a novelty:

"Chrysostom, in a sermon, seemingly taken down from notes, complains loudly of the inattention of his hearers. They could not continue

their attention to him while the evening lamps were being lighted. 'I am expounding the Scriptures,' he cries, 'and ye all turn your eyes from me to the lamps, and to him who is lighting your lamps. What negligence is this to forsake me and fix your minds on him.'"

Mr. Gee culls from various epochs of Christianity illustrations of the power of preaching; compares the Friars of the thirteenth century and the Wesleyans of the eighteenth; shows how important was the part played by the pulpit at the date of the Reformation; and, having lightly touched the dead era of the latter part of the eighteenth century, when "dullness was sacred in a sound divine," concludes his first chapter with a vindication of the claims of the pulpit of to-day.

There was a reaction from the times during which the imitators of Tillotson and Blair "moved neither rich nor poor;" and the sermon came in for an extraordinary appreciation.

"There was a day when the sermon was everything, when the prayers were described as the 'introductory devotion,' when power to preach was taken as the sole qualification of the minister, and the steady unobtrusive labors of the week day, even if duly rendered, were unappreciated. This is the day that has brought in our own day. The question now awaits our settlement. Shall we too have a reaction? Will it be our wisdom to pare down the sermon to a few words to close the public prayer? Shall the clergyman be encouraged to think that all stress laid upon preaching is self-seeking, and that earnestness in appealing to men's minds and consciences is fanaticism? Were I the enemy of the Church of England, instead of being her unworthy minister, I would teach men so. I should thus play into the hands of those who dissent from her, and who offer the preaching which she would unwisely despise. As it is, I believe that it is our wisdom, under God's guidance, to give to the pulpit neither a lower nor a higher place than is its own fair position. Look upon preaching and prayer as on faith and works; two things which God has joined, and which man may not put asunder. Strive earnestly to avoid the weakness, to which human nature is so prone, of magnifying any one duty at the cost of another. Ask for a right judgment in all things, and I believe that we shall be shown how to do the work of preaching, so as not to leave the other numberless good works undone."

There is an objection to the sermon, which Mr. Gee declares to be rather voluble than widely spread, to the effect, that considering the advance of education, men do not, as formerly, require a weekly discourse; that preaching should be left to the option of the minister and his people; that he should not address them except when he has something special to communicate. This objection is, we think most fairly, referred to people who have little sympathy with the matter or the sermon. Generally speaking, only those can be benefited by preaching who come to listen to it with minds at least not determined against it. For if a hearer have a right to expect from the preacher "the good sense of a good man," he has no claim upon a degree of eloquence and taste in delivery which he finds so very rarely in other professions —Parliament and the bar—where oratory is exercised. "But it may be said"—Mr. Gee is here supposing an extension of the objection—

"granting that a not unsatisfactory sermon may be produced by the average preacher, where is the strict *necessity* for it? Where is its advantage over the admirable sermons which we all may read for ourselves? I answer, that here there is a delusion.

"The men who do not care to listen to a sermon on the Sabbath morning are not the men to fill up the evening with the reading of sermons at home. But if we leave this point out of consideration, I maintain that there is an effect to be produced by the preacher which is different from that produced by the printer, and the difference is in favor of the preacher. The sermon is (still apart from the highest consideration) something more than a dissertation to be read. It is, or may be, the warm loving wrestling with the wicked on the part of the saint. It may be the pleading of one who is known to speak his heart's concern in those things which make his whole life. It should be the appeal of heart to heart, and there is nothing between the two covers of a book which can answer to this. The poorer you consider the intellectual attainment of the pulpit to be, the more power must you allow to this personal address, to account for the effect which most undoubtedly is produced upon some hearers by some preachers."

And again, in illustration, Mr. Gee tells us:

"One of the merchant princes of the day once said to me of his own accord, what is obvious enough,—'That a man who had been all the week full of earthly things, required to have heavenly things pressed upon him every Lord's day; that he felt a wholesome constraint laid upon himself when every Sabbath morning the preacher detained him while he insisted on the emptiness of all earthly gains, and the reality and satisfactoriness of the true riches."

Mr. Gee devotes a chapter, the third, to a consideration "Of the pre-requisites for a preacher," which lie outside the province of art, and "are supposed to exist already in the person proposing to take upon him the work of a preacher." Having at the outset shown that no planting or watering can secure increase without the operation and blessing of the Holy Spirit, Mr. Gee lays down as first and foremost amongst the pre-requisites of the preacher a blameless character and conversation. "The preacher is not eloquent, but *holy*," said George Herbert; weighty words, but overstating the fact. No mere cleverness can be substituted for personal sanctity. "I believe," says Mr. Gee, "in opposition to those who assert differently, that a man seldom preaches above himself. He rarely presses for that which he does not try to do. The contrast between the life and the sermon would be too glaring." The next requisite is a good *knowledge of the Bible*; an expression by which is meant "a familiar acquaintance with the Holy Scriptures at least in Greek." There should likewise be a clear understanding of points of doctrine in controversy; as, for example, those which turn upon the words Justification, Sanctification, Regeneration, Real Presence, and others.

"The three preceding requirements," Mr. Gee remarks, "may be called theological requisites. In close connection with these must be found a knowledge of the human heart. I am afraid that I alarm my reader by asking for this in a deacon of twenty-three years of age. I

am willing to content myself with a small measure of this heart-knowledge, if its necessity be recognized, and if there be a care on the part of the clergyman to increase in this as in every other kind of useful knowledge. It is, of course, the knowledge which is gained, not from books, but from intercourse with our fellow-creatures. There is no order of men that has more opportunities of acquiring it than the clergyman, as there is no class which has more need of such knowledge. To whom will a man 'open his heart' if it be not to the minister of religion sitting by his bedside, while the world is shut out, and the things of the world are fading out of view? And I do not see how the preacher can address himself successfully to his giant task unless he know something of that which he is to influence and to direct. It is too sentimental to speak of the preacher 'taking up a poor fluttered human heart into his hand, and smoothing its ruffled feathers, &c., &c.;' but it is the touching truth, that many a sorrowing spirit, many a disturbed mind, many a wounded soul, looks up from the seats to the pulpit. He who would 'minister to these minds diseased,' ought to have a knowledge of the heart and of its working, which will bear a slight comparison with the physician's knowledge of the functions of the body in health and in disease. I sometimes hear a young clergyman speak glibly of the contempt he has for preaching to the feelings! You would think that he had some experimental grounds for knowing that the will can be influenced to do what is distasteful, simply by convincing the understanding of the reasonableness of the course recommended! You would think that he had studied carefully the model teaching of Him who spake as never man spake, and had convinced himself that Jesus Christ never appealed to men's 'better feelings,' or to their love of reward, to their fear of punishment, to their desire of praise, or to their sense of the exceeding great and precious love which had brought down the Son of God from the skies to Bethlehem!"

One other pre-requisite Mr. Gee demands: that of some power of expressing "thoughts in simple, if not vigorous English. This, I confess, is the qualification which I doubt to find as much as any." The remark is wise. After years of academical training, where every member of a man's circle is prompt to understand classical and recondite allusions, it is hard at first to render the vernacular of cultivated thought into words that come within the limits of the bucolic vocabulary. Yet all kinds of technical knowledge are to be treasured up in order to be transfused, so to speak, from the preacher's own life into the body-corporate of the congregation. "There is no attainment in art or science, no acquaintance with lands and climates, no experience of particular fortunes and conditions, but may be made conducive to the edification of those who listen to our preaching. These all furnish us with matter of illustration. They may be laid under contribution, and when they are made subservient to our great work, then will there be an application of earthly things to heavenly uses, which Archbishop Trench elegantly compares to the employment of the fine linen of Egypt in decorating the tabernacle of Israel. It is hard to imagine any knowledge that cannot be made available. The mathematician brings in his asymtotic lines, always approaching yet never to meet, and he

shows to the scholar that there are some things in all sciences beyond human comprehension. The traveler tells of the treeless desert and the glaring sands, that the hearer may appreciate the shadow of the Great Rock in a weary land. The botanist, or the student of natural history generally, relates how marvelously the tiniest insect or floweret is finished, that we may know that nothing is too little as well as nothing too great for the Lord. In a word, as Dr. Arnold said that he who read only theology would be a bad theologian, so we may venture to say, that he who cannot impress earthly knowledge into his preaching will be a poor preacher. He will not do as did his Great Master, who seldom stood by a lake-shore or sat on a hillside without drawing from the busy life he saw beneath him the material of instruction in things divine. What would not the Saviour teach from the refinement, the skill, the enterprise of the present day, when he was content to admit that in the simple life led by his own generation the children of this world were wiser than the children of light!"

Mr. Gee forestals criticism of the title of his fourth chapter, "Of Preaching 'within the Province of Art,'" by quoting the precedent of a little volume entitled, "Ecclesiastes, or a Treatise on Preaching, so far as it Falls within the Rules of Art," the author of which was Bishop Wilkins of Chester, a name dear at once to religion and to science. He argues that art is not necessarily productive of *artificiality*, nor destructive of originality; that the amount of labor is not always traceable in the finished work; and that even genius may be benefited and adorned by method and study. If mere industry and good teaching did not *produce* such painters as Raffaelle and Correggio, it is certain they would not have been the artists they were without them.

The meaning of the word sermon varies, as Mr. Gee shows us, with every lexicographer. Not finding any one to satisfy him, he hazards a definition which he is conscious may be assailed by others. "A sermon is an address founded upon some passage of Scripture, and intended to promote the religious edification of the hearers." This, it will be seen, includes the idea of a text as essential to the sermon. "Any address delivered in church, such as a bishop's at confirmation, which did not begin with a text, would scarcely be considered as a sermon. It may interest my readers to learn that there is some movement among foreign preachers to get rid of the text. Vinet, in his 'Homiletics,' is the writer in whose pages I have seen this change most fully discussed. He considers that preachers are much cramped in their choice of subjects by the necessity of setting out from a scriptural starting-point." Even if this cramping were real, Mr. Gee considers the text to have more than compensating advantages. It is a constant reminder against desultoriness, a safeguard against extravagance, and a touchstone of doctrine.

A sermon is not to be a sermon in the abstract, it must also be calculated for the special benefit of a particular congregation. The following remarks are pleasant and pertinent:

"The other point laid down in my little definition was that the sermon should be 'intended for the religious edification *of the hearer*.' I wish to lay some stress upon the fact that a sermon is a relative com-

position. It ought not to be composed upon some general principles of what is best for the complete exhibition of the subject, or for the edification of the church at large. It should be specially designed for the congregation to which it is preached. I have heard it said of some sermons that they wanted nothing but a congregation adapted to them. I have also read in the life of Isaac Barrow that when he wished to treat with some deep subject, he threw his ideas into the *shape* of a sermon. But I incline to agree to some extent with the saying of Archbishop Whately in his 'Rhetoric,' that 'composition is as relative as medicine. It is his instance that he would as soon prescribe quinine to an unseen patient as approve a sermon intended for a congregation that he did not know personally. We all may learn something from this illustration, even if we may think it a little overdrawn. Certainly, I would ask a young clergyman to consider what subjects are most suitable to his parishioners, and what way of treating them would bring them closest home to their hearts. I have mentioned, I think, in another little book which I have written, the improvement it was to me, and at the same time the humiliation, to drive two miles to my church in a former curacy, passing my agricultural parishioners as they walked to our common place of worship. The question would profitably suggest itself, 'What have I in my sermon-case that will do that old ploughman any good?' What word of comfort have I for that poor widow who is taking her orphan children to the service which is her only refreshment and consolation in the week? How can that old farmer follow me in the subtle distinctions which I am prepared to set out upon some doctrinal point?' If more of our preachers would ask themselves these questions, we should not so often have the farm laborer, or artisan, or mechanic declare that he goes to chapel 'because he gets more good there than at church.' We shall be excused in the only court of criticism with which we are concerned if we say with St. Paul, that we fed our people with milk for babes, because they could not bear strong meat; but that all the while our wish was to set before them the whole counsel of God, and that we kept back or withdrew nothing that was profitable. We shall also be delivered from a fault which our hearers are not slow to detect —from an unconscious self-seeking; a desire to show our own skill in dealing with particular difficulties, or our power of pathos in dwelling upon touching incidents."

In his chapter "Of Preaching Christ," the attractiveness of which he sets forth in a twofold point of view, the natural and the supernatural, Mr. Gee has some interesting remarks upon the fascination of the Evangelical records, considered as mere narratives. "'I find nothing so interesting to my people (said a clergyman older than myself) as the telling them of Christ. They never seem to tire of it.' And it is only reasonable. The gospel story in its freshness is the sweetest of all stories. It is the tale of perfect goodness, tried in the most touching of all fortunes."

It is important that the opportunity of stirring and graphic appeals should not be lost in vague generalities. The system of preaching of which it is a principle to make every sermon a "Whole System of Divinity," is to be eschewed. The word of truth is to be *divided*

(distributed) rightly. The preacher should "bring forward first one point and then another of the many-sided truth, and the many-featured character which we have to exhibit. So the beauty of the whole will be recognized from the excellence of the parts, and nothing will be exaggerated into distortion by undue magnifying of its goodness." Precept is to be founded on doctrine, and holiness is to be the sign and ever-developing fruit of faith. The necessity of pure and exalted morals is evidently not a "missing doctrine" of the popular preaching which he recommends.

Mr. Gee judges gravely, but not harshly, those of his brethren who are not the authors of the sermons they deliver. If this practice be indulged, it ought to be so openly and avowedly. Whilst using the best discourses—not his own—that he can find to his hand, let the preacher "at the same time consider what a serious thing it is thus to abdicate his highest functions, or those which Gregory considered the highest." The penalty which Mr. Gee goes on to point out as necessarily to be paid by the disposer of other men's stuff—that of having his spiritual sagacity called in question, and of being shunned as a guide in casuistry—is heavy enough to show that he would put a veto on the practice all but absolute. The great standard divines are to be used in the *study* of the modern preacher, who, without assimilating himself to them, may profitably assimilate from them. But they of a past age are not, just because they are of a past age, to be taken for the models of to-day. The true models for the preacher are the most successful preachers of his own time.

"I would say a word, in conclusion, upon claims which I do admit—the claims of living preachers to be taken as models, and consulted for style. This is not a point to be dealt with at the end of a chapter, but I venture to think that the preacher's work was never in later times so well done as it is by some of the few excellent preachers of our own day. Politics and pedantry being alike excluded, a critical understanding of the text being attained, the real teaching of the word of God is pressed home in language which is fervent and animated, yet guarded and discreet. Every clergyman would do well to study the sermons to which most success is given in his own day. He will find here what it is that is most acceptable to our own generation. He will, if he follow my suggestions, form his own style upon a thorough acquaintance with the preachers of different dates. He will gradually extend his acquaintance until it take in not only the Fathers of the Church Catholic and of the Church Anglican, but the preachers in such modern languages as he can master—Saurin, Bourdaloue, Massillon. Then he may hope to have the qualification of a rightly instructed scribe, and to exercise his privileges. He may bring forth out of his stores things both new and old."

The tone of a sermon should be remarkable for three particulars: gravity, warmth, and tenderness—the third being only a subdivision of the second point laid down by Blair. Gravity is quite consistent with dullness, and hence the necessity of warmth, and even *heat*. But gravity and warmth combined may be hard and harsh, if tenderness be not of their fellowship. Controversy should not ordinarily be cultivated in

a sermon to an extent sufficient to become characteristic of its tone, and exhortation and expostulation should not degenerate into personal railing. "There is a personal tone, or, if such a tone be ignored, I will say it is a characteristic of some preaching that it is personal. Now I will bring to bear on this fault the dictum of Jeremy Taylor, that 'reproof cannot at once be personal and public.' You have no *right* to hold up any individual to public reprobation for any particular offense. Our Lord's wise and kind rule forbids the thought of so doing. 'Tell him his fault between him and thee alone,' is in every sense of the word a Christian direction. There is to my mind a want of courage which is even cowardice in sheltering ourselves behind the sermon-book to inveigh against a fault upon which we have never ventured to remonstrate in private. It must be borne in mind that much of this preaching is called preaching *at* persons rather than *to* them. A clergyman must feel humiliated who is taken boldly to task, as is sometimes the case, by his hearer, and is obliged to confess that it was 'at him' that he was preaching the previous Sabbath. Of course I would not spare sins and failings because they are those which are prevalent in my parish; but then this very prevalency saves us from personality. I can only remonstrate against the faults of the congregation collectively when the members are collected together. And I will go farther and say, that if any member of the congregation, by his outrageous and scandalous conduct, have made a public scandal, I shall feel at liberty to deal with it publicly. I should dwell, however, principally on the feeling with which such a sin should be rewarded by ourselves. I can suppose that there would be only too much occasion to reason with men for being puffed up, and for not having rather mourned over the deed that has been done. I could plead Archbishop Secker's authority, as endorsed by Paley, for making my sermons thus 'local,' while I should, I hope, guard them from being personal. But all these exceptional circumstances must be left to the judgment and sense of the preacher, and to attempt to follow them out in all their manifold variety would endlessly encumber a little work like the present."

The subjects of sermons should be judiciously varied, and yet judiciously consistent. Particular circumstances, to be recognized only by each individual preacher, should decide where consecutiveness should be maintained or violated. Advantages may arise equally from either practice, if only the signs of the times be observed with diligence and prudence.

Two of Mr. Gee's chapters are devoted to a consideration "Of the Composition of a Sermon," and two others, respectively, to "Clearness" and "Forcibleness" of style. These are at once distinguished by the sound good sense which is the result of experience, and by the professional detail which fits them more strictly for the study of the clergyman. We pass to topics of more common and more vivid general interest. On the subject of "Preaching Extempore," we find the following sensible remarks: "Then (if by the delivery of written sermons it is possible to advance into the very first rank of preachers of the gospel) why should a clergyman preach extempore at all, if he can produce a good written sermon, and if he have a congregation of ordinary intelligence? I would

still press him to consider whether it be not in his power to preach without book once in the Sabbath, for his own sake and for his hearer's sake. I am not seeking to save him the trouble of writing one sermon in the week, but I do wish to spare him the engrossment of writing two. I think that no parochial visiting ought to preclude the devotion of such hours to the pen as will produce one discourse in the week. I believe, as I said in Chapter II., that ordinary occupation in the parish is inconsistent with the writing of more than one sermon. A clergyman, then, who preaches twice has the alternative of one old sermon, or one preached without book. I incline greatly to the extempore sermon, perhaps because I feel personally a great disinclination to reproduce an old sermon. Its faults seem so obvious to myself, and it is so hard to throw oneself with warmth into utterances which were suggested three years ago. But I rather insist on the assistance it is to oneself to vary ones whole style of composition by preaching, and preparing for preaching, in a perfectly different style once everyweek. Each kind of composition is the corrective of the other. The written sermon keeps a man to a habit of writing accurately. It accustoms him to revise carefully what he writes, and it saves him from careless and inconsiderate language. The unwritten sermon, on its part, saves him from the monotonous production of neatly rounded periods. It keeps up an elasticity of style; it increases a power of language; it takes the preacher down from too formal a method to a familiar and colloquial address. I should think that that man was strengthening most as a preacher who was thus weekly exercising himself on both methods. He would come by degrees to feel equal to either duty—able either to speak plainly and simply to the unlearned, or to speak wisdom to them that are perfect, and to put out his views concisely and clearly upon any difficult doctrine which was suggested by the necessities of the times."

Mr. Gee's work is very comprehensive, and fences in, if it does not cover, a great deal of ground. It would be difficult to name or to conceive any subject of even possible or occasional importance to the preacher, which has been entirely omitted from his pages. Thus, he brings his minute and sensible counsel to the discussion "Of Charity, Funeral, and Occasional Sermons," and "Of Week-day Sermons." He has a "purely defensive" chacter "Of the Preaching of the Chapel," which is handled with much tact, and without betraying any such intention as he formerly deprecates, of "saying a word that is offensive, or even antagonistic to the feelings of Nonconformists."

A chapter "Of Some Points Hitherto Unconsidered," betrays by its miscellaneous-looking title that we are drawing near to the end of Mr. Gee's colloquies. Indeed after a penultimate chapter on "Delivery," we arrive at his "Conclusion," an extract from which will form our own. We will only interpose a word in praise of the excellent spirit in which Mr. Gee has conceived and executed his purpose. Imbued with the loftiest idea of the intrinsic importance and dignity of the "angels' work" of preaching, he has thought no detail trivial, if the attention to it involved the increase of legitimate authority.

"I would close with some reference to the tone and frame of mind with which the preacher should come to the steps of his pulpit. This involves

an earlier inquiry, 'How shall he come to the Lord's Day itself, the day on which he is to address the Lord's people?' I need scarcely say that what the preacher *is* will greatly affect the success of what the preacher *says*. . . . Bear with me, I would say, to any one who has read so far, if I desire to leave my reader with a few considerations on this head.

"I. Let every part of the bodily functions, within our control, be prepaed for that which is the great work-day of the week to us."

And again:

"II. Begin the Sabbath with earnest prayer for a blessing on the sermon, and on the preacher, and on the day generally. I am not doubting the habit of prayer generally. I chiefly desire that the preacher shall have the soothing and strengthening influence of feeling that he has made himself and his work solemnly over to God."

Mr. Gee takes leave of his clerical reader, as we do, with the following words of minute and kindly judiciousness:

"Let not the suggestion appear disrespectful that we should lay aside all thought of the sermon after entering the church and beginning the service. Some of the laity might sometimes tell tales, and report that they have seen the clergyman stealing a look at his manuscript while the lesson was being read. It was not, we will say, that he was regardless of the Scripture which was then sounding in his ears, but that some misgiving came over him as to the correctness of a statement or the sense of a passage in his sermon. When the overt act is not committed, perhaps our mind's eye is on our own pages, and we are preaching the morning's sermon already by anticipation. I would contend with this faulty practice on the ground of inexpediency. Any man who had a speech to make before a large audience would only unnerve himself by 'fidgeting' to the last moment with his notes. Far better prepare all in good time, then throw himself into the spirit of the meeting and rise in his turn to help forward a work in which he felt all his interest kindled and inflamed. So say I to the preacher. Throw yourself into the service. You can scarcely hope too much from the effect of being raised toward God on the two wings of prayer and praise. You will be in that higher atmosphere beneath which roll the clouds of worldly perturbation. Your own individuality will be lost in the sense that you are 'among the prophets;' and when you stand up to speak the words of truth and soberness, you will feel that you have before you fellow-worshipers and brethren who have joined with you already in holy acts, and who are to consummate all perhaps afterward in the holiest communion. So will people and preacher both do their part with the good seed. It will be mixed with faith in them that hear it. And such an approach to a single aim and devoted spirit will be attained by ourselves who spread it abroad, that God will accept us according to what we have and not according to what we have not. At least, the prayer of Hezekiah shall be granted, 'The good Lord will pardon every one that prepareth his heart to seek the Lord God of his fathers, though he be not cleansed according to the purifying of the sanctuary.'"

OCCASIONAL HEARING.

MR. EDITOR—The subject which stands as the heading of these remarks, and on which our church from its earliest organization in this country took decided ground (as may be seen about the last page of our testimony, Historical part), is one on which very loose views are beginning to be held by many of the rising generation among us, and even by some of whom far other things should be expected.

We are aware that all this is only in keeping with the spirit of the times, in which argument for the truth is greatly hushed, and testimony bearing is mostly dropped, and the feeling and spirit of *union* is largely leavening and moulding the minds of the masses of the great Presbyterian family, until with respect to some of them, their distinctive standing is fast fading away. And we are also aware that with many outside of the witnessing church, the opinion is gaining ground, that while her principles were well enough to be held and maintained in the days when Popery and lordly Prelacy would dictate to the sons of the Second Reformation how they should worship God, yet now she has served her day, and it would be much better for her and more seemly if she would lay aside her unfashionable and tormenting peculiarities, and fall into the ranks of other churches, be reckoned among the nations, and haste to evangelize the world.

Still we are not without hope that a word to some might be seasonable. And the effect of these loose, leveling, amalgamating theorizings upon the youth of our church, as we see to our sorrow, is that they have come to the conclusion that the Covenanting Church is just a name for one of the branches of the church of Christ, as the Presbyterian Church, the U. P. Church, the Seceder Church, &c., and that there is no difference in them nor need to make any preference; only just that we happened to belong to the Covenanting Church, therefore we think it better to go most of the time to preaching there, and always to be on hand at sacrament times. Thus we observe the growing of these latitudinarian principles upon our dear children, like "silly doves without heart," leads them in the cities to stroll out to other preachings on Sabbath evenings, and on some occasions to go the whole day, especially at sacramental times. It is to be hoped that the religious feelings which take possession of the minds of the young people on these Sabbath evenings, is not prompted by the social principles of our nature. For we think it would not be too much to charge upon Satan the trick to make the young folks believe that it was pure religion was taking them out, when it was at least a secondary consideration, to have the opportunity of doing a little religious gallanting on Sabbath night.

Now as it should be the endeavor of every church member to stem the current of defection in our church, will our young people bear with me for a little, while I would endeavor to point out to them briefly the relative position of the Covenanting Church to which they belong, with respect to the very best of these other churches by which they are surrounded. Premising, lest I should be thought by some to be a little bigoted, uncharitable or censorious, that I allow that there are good, amiable and decidedly pious people in all these denominations, while

there are some in our own church who should never have been there, and are only a reproach to the body; I remark then, that it is entirely a misnomer, if we aim at precision, to classify the Covenanting Church as *one of the branches* of the Reformation Church; for it is itself the Reformation Church, the main trunk, stalk and stem, of which all these other churches are only outshoots or branches. I consider it hardly saying the thing right to call her a true branch of the Apostolic Church, and belonging to the family of the Second Reformation, for she belongs to *an older family* than any of these other denominations. Not only do we claim for her a close alliance with the Reformation, but to be its fairest daughter; and as to her exhibited principles, at least to be the best visible church on the earth.

Now do you ask me, why all this? Have we not often heard them claiming kindred with the confessors and martyrs of Scotland. We admit we have, and have seen them too, oftentimes after a sort, garnishing their sepulchres, and we confess we could never know why. Because, had these brethren lived in the days of the Stuarts, when the true Covenanters suffered on the high places of the field, their principles would not have exposed them in the very least to persecution. They could all have safely cowered under the wings of the government under either Charley or James, and not one martyr would have been among them. I have oftentimes been at a loss to know why they thus eulogize these martyrs when they pursue with such acrimony their lineal descendants, and while in very many instances they know their distinctive tenets to be right for the purification if not for the salvation of civil society; yet for fear they would be Covenanters, or in other words identify with the martyrs of Jesus of the olden time, they will studiously and persistently ignore these principles.

For the sake of some of the youth who may have thought it a matter of indifference if they should go occasionally and wait upon the ministry of these, let me instance. According to the principle of the Seceder, we cannot praise a God in Christ for making grass to grow for the cattle, and the herb to spring for the use of man, that he may have food given him from the earth. But if they praise God, it must be an absolute God or God essential; or if we would say it just as it is, if it is not a God in Christ that we praise for these things, then it is the God of the Deist that is worshiped. But more to the point: the main distinctive principle upon which the Seceder body was organized, was the disowning of the authority of the British king in matters ecclesiastical, while yet they homologated or identified with that government, of which this Erastian principle was a *sine qui non*. All this was entirely another gospel than the testimony of the witnesses.

As to the United Presbyterian Church, with all the respect we have for them, and the godly persons among them, yet are they very far from identifying with the confessors and martyrs of Jesus. The covenants, national and solemn league, they care little about; and that grand principle of the Second Reformation embodied in these covenants, and upon which the martyrs laid down their lives, viz., "to preserve and defend the King's Majesty's person and authority *in the preservation and defense of the true religion.*" For the maintenance of this

principle, the martyrs laid down their lives, and we endeavor to testify practically for the same. But as all these bodies regard these principles as no better than the hallucinations of a frenzied brain, therefore we cannot see how they can claim any affinity with these witnesses for the truth.

But you will perhaps refer me here to their "Basis of Union" as a healthy document, in which the headship of the Lord Jesus Christ is held forth very much after the verbiage of Covenanted principles. I grant it, and was glad to see it. Until I read their argument and illustration, in which they seem afraid that in their text they have granted too much, and for fear that they might be thought to have conceded all that the witnesses for a covenanted reformation testified for from 1638 till this present day, they therefore by their explanations, multiply and neutralize almost all that they have granted in favor of Christ's truth. Nor can we help here remarking how studiously these brethren, even when making some advances in the maintenance of the word of Christ (for I am sure they will all come up yet to the broad platform of a Covenanted Reformation), try to get a new verbiage other than that used by the old divines, even when they would wish to express about the same thing. But oh how dignified is their language when compared with that in the old forms. It reminds us of the brazen shields which Rehoboam made in place of the golden ones which Solomon had in the temple of old. And as a carrying out of these peculiarities, these brethren have up to this present hour rather thrown cold water upon all attempts to have the godless Constitution of this land amended of its infidel peculiarities, as would have done the fathers of the Second Reformation, whose memory they at times think they venerate. Notwithstanding, the refusal to do this has been the quarrel of God's covenant and true cause of God's wrath, the upas tree of which slavery was only one of the bitter fruits, and did at length culminate in a most terrible civil war, cutting off half a million of its inhabitants and involving the country in billions of debt; and the end is not, for more clouds of judgment loom up in the distance, and in some form will they come, and make these people to see, who declare that they will not see. I know they are ready to tell us that their voting brought Lincoln into office: but then they should remember, that their voting brought Johnson in too, and how could it be otherwise, since "no religious test" dare be applied. And it should also be remembered that it never formed any part of the programme of that amiable President to liberate the slave, till the providence of God wrung it out of him by the force of circumstances. This moral phenomenon in these otherwise orthodox churches can only be accounted for as being the efforts of the sorceries of antichrist and infidelity. Now that which I would wish to impress upon the minds of those for whose benefit I make these scattered remarks is: that none of the churches can at all claim to stand on a parity with that church in which they have been baptized; and to all whose principles and practices they have pledged their adherence over the symbols of the broken body and shed blood of their blessed Saviour. Bear in mind the noble worth of the men who have been born in our department of Zion. We cheerfully defer to the sterling divinity and shining piety

of the Fishers and Erskines of the early Secession; and yet as one star differeth from another star in glory, so were these great lights outshone by our Camerons, Gargills, and Renwicks, as practical witnesses for the Mediatorial Headship of the Lord Jesus Christ over the nations. For these great men did not hold one principle which would have entitled them to the martyr's crown in the days which tried men's souls. For these brethren, as we remarked before, in coming out of the Revolution Church in 1732 only made a half-way reform, for while they testified against the encroachments of the anti-christian civil power, they still owed allegiance to that authority which blasphemously arrogated this power to itself. And in this connection let me remark, that all the Presbyterian churches in this country and in the British Isles, except the Dutch Reformed churches, have sprung out from that Revolution Church of Scotland, as set up by William, Prince of Orange, which was only the *residuum* of the church of the Second Reformation after it had passed through the great quartz mill of persecution.

As we before remarked, in about forty-four years after the organization of this Revolution Church, owing to its corruption, the Secession Church had to break off, kindred to which was the reform made by the Free Church of Scotland, under the Chalmers in modern days. In both these reforms, while these new organizations could dissent from the parent church, yet they both lacked the faithfulness and courage to dissent from civil authorities, which blasphemously made it an inherent right of the crown thus to usurp Christ's perogative.

Then about the latter part of the last century, some renegade Covenanters with a few Seceders in this country, formed the Associate Reformed Church—as in all such unions, each trying to see how much truth they might innocently dispense with or throw away for the sake of union. Then a few years ago the greater part of this same Associate Reformed Church and the greater part of the Secession body formed another coalescence; each endeavoring for the others accommodation to drop a little of what they had been accustomed to regard as God's truth, all for the sake of a nominal union. In the meantime pledging themselves in their "Basis of Union" to "Christian forbearance in love" on all such points as they might innocently denominate nonessentials. The legitimate workings of this spirit of accommodation they are already reaping the fruits of.

Now this brief synopsis of church history is thus given to show that all these bodies have receded from the faithful testimony of the Reformation Church—from important principles of our covenants and confessions of faith. We would wish to remind all whom it may concern, that those men of whom the Covenanter Church professes to be the lineal descendants, and whose every principle they indorse, were the men who "foiled a tyrant's and a bloody bigot's rage"—the men who counted not their lives dear unto the death, that they might finish their course with joy. The men who, when timid spirits compromised every thing, and cowered under a papist tyrant's wing, stood in the gap and bearded the lion in his den; in a word, the men to whom, under God, we owe all the civil and religious liberty we this day enjoy, in the British Isles and in these United States.

Now the truth which we wish to impress upon the minds of our young friends is this, that all these denominations, no matter how respectable we have been accustomed to call them, are every one guilty of breach of covenant and also of schism in the church of Christ. For as the church is one really, so she should be one visibly. And until they can show something wrong in our confession and covenants, God will hold them guilty of making and perpetuating divisions in the body of Christ. To them the words of God by his prophet are applicable: "Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me and walked after vanity, and have become vain." Jer. 2: 5. Now will my young friends allow me to be so plain with them as to say, that whenever they go to attend upon the ministrations of those bodies, they for the time being lay down their testimony, prove recreant to their vows, and throw in their mite to the perpetuating of a schism in the body of Christ.

And finally, let our people remember that deserters from our church gain themselves no credit, even from the brethren to whose ranks they go over; for these are sagacious enough to see, that when accessions are made to their ranks from Covenanters, there is something wrong; a screw loose somewhere; some aberration of mind; some irregularity; some wrong; some offense taken at something, which is not much to their praise; so that whether it be a minister or a private member, who is the subject of this declension, they never make anything like so respectable members as those who were born and brought up in that church into which they have downslidden. Indeed, all such men from that day forward have to submit to an undefinable, indescribable stamp upon their countenance, which says to every man to whom they lift their eyes, I feel I have taken a retrogade step, I have lowered my standard, and I am almost afraid that my present brethren have little confidence in me, and I sometimes fancy they look upon me as an apostate. The way of duty is both the way of safety and of honor.

THE DAY OF SMALL THINGS NOT TO BE DESPISED.

THE article "Our Mission," signed Layman, as contained in the January No. of the *Reformed Presbyterian and Covenanter*, brought to my mind the question (Zech. 4: 10), "Who hath despised the day of small things?" which was asked respecting the building of the second temple, the beginning of which was opposed and despised by the enemies of Judah.

Even some of the Jews, that doubting and rebellious race, like your correspondent Layman, calculated too much upon discouraging circumstances, and forgetting the power of God, were ready to despair of the accomplishment of that which was begun in the midst of so much opposition. But the Lord who is "excellent in counsel and mighty in working," notwithstanding the number and force of the enemies of his people, or of their own *doubtfulness*, or negligence, intended to raise a temple, upon which he would bestow a glory far superior to any thing which adorned the temple built by Solomon.

Such was the intention of God, and the friends of the work at length saw Zerubbabel, whose hands had laid the foundation, bring forth the head-stone with shouters crying, "Grace, grace, unto it;" and those Jews who had distrusted the Lord Almighty, not sufficiently valuing the dawnings of his returning favor, were justly rebuked for their *unbelief*, for what they had no faith in after a time became a reality.

The application of this is easy. The Christian religion had to make its way without the power or the policy of the princes of this world—without any earthly allurements—and in direct opposition to the prejudices and corruptions of mankind. It had far greater difficulties to encounter than the "Freedmen's Mission." Yet we have never read in the Scriptures, that the early pioneers of the Christian faith advocated the propriety of giving up "missionary enterprises that are not prospering in proportion to the means employed." Had not Christianity in primitive times to contend with difficulties far greater, a thousand fold, than the "Freedmen's Mission?" It was persecuted by statesmen—ridiculed by philosophers—it had to struggle with the greatest contempt, with nothing for its support but the force of truth, attended by the blessing of God. Its divine Founder was considered by the men of this world as a crucified malefactor, yet it made its way through all opposition, and by divine mercy, most happily succeeded. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Justin Martyr, who wrote about 106 years after the ascension of Christ, could say, "There is not a nation, either Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." And Tertullian, who comes about 50 years after Justin Martyr, appeals to the Roman Governors in these words, "We were but of yesterday, and have filled your cities, islands, towns and boroughs, the camp and the forum. They (the heathens) lament, that every sex, age and condition, and persons of every rank also, are converts to that name."

The preaching of the cross was a stumbling block to the Jews, and foolishness to the Greeks; but it was effectual to humble the proud and to sanctify the most unholy. That which at first — like our Mission to the Freedmen — resembled a grain of mustard seed, and was greatly despised, became a tree, so that the birds of the air came and lodged in the branches thereof. "The day-spring from on high" dispelled the gloomy darkness in which the nations were involved, and enlightened and cheered the abodes of misery and wretchedness. What was long foretold was now fulfilled: "The wilderness and the solitary place were made glad, and the desert blossomed like the rose. The glory of the Lord was revealed to the nations of the earth. Gentiles came to his light, and kings to the brightness of his rising."

In later times much good has been done by institutions, which in their beginnings were small, and in some instances despised. Take for instance the "Cause of Missions in British India." Look at its beginning and present standing now. The waters of life are extending their healing efficacy among the votaries of Juggernaut, and the triumphs of the cross are known upon those shores where not long ago the name of the Redeemer was but little heard.

"Our Mission" is not confined to civilized nations, it embraces all nations, learned and illiterate, bond and free, and the "Freedmen" of the South just as much as any others. Promises and prophecies unite to strengthen our faith and animate our zeal. Has not the decree gone forth, "all the ends of the earth shall see the salvation of our God." His hands, which laid the foundation of the spiritual temple, shall also finish it: every stone of which, beidg rightly placed, shall be to the praise of his glory.

CAMERON.

Apropos of the above is the following extract of a letter from a devoted minister of the O. S. Presbyterian Church, now laboring with much success among the Freedmen in North Carolina. Its suggestions are, we think, wise and important.

EDITOR.

I SEE an article "Our Mission" in the *Reformed Presbyterian and Covenanter*, signed a Layman, in which your church is exhorted to turn from the work among the Freedmen, because you can never make Covenanters out of the freedmen. The writer claims to be Corresponding Secretary of F. A. Society, and that he has spent several years in the work, has visited the South, planted schools, &c.

Now, my dear brother, if the commission reads "teach all nations," and you admit there is *one nation* you can't teach, then the error must be in your method, &c. You can't admit this, else you must give up your distinctive principles. What is the real secret of "Layman's" failure? He did not place his schools and churches in the right community; he went where the Freedmen were accustomed to ways so different from yours, that he soon saw these could not be made Covenanters. We in the O. S. P. Church find it necessary to select our fields with reference to religious training of the Freedmen. Some congregations have been so corrupted by fanatical teachers that we can do but little with them; still we don't blame our system. It is of universal adaptation. But great difficulties must be overcome in some sections; from these we turn away. You know I am a Southerner by birth, I think I am well acquainted with the negro character. I think I may be of service to your church in one respect, and if so I will rejoice. I can show you where you can place your schools and churches among the Freedmen and make Covenanters of them. I have no doubt of this.

The great danger of the colored people arises from the want of preachers competent to *teach* and *elevate*. They are rushing into the Methodist Church. Their preachers rely on excitements, and don't *feed*. Now, the system they "practice on" will degrade instead of elevate; I fear more evil to the colored race from this than all other causes combined. I don't want your church to abandon the field. The cause of Christ requires your aid, and though your number may be less than that of the other tribes, your moral power is great.

I have my eye on a field where you would succeed. If you could send out *one* minister and two teachers, they could be located in the bounds of Catawba Presbytery. We would counsel, assist and befriend. This force could plant two schools and three or four churches.

APPEAL FOR MONEY.

To the Members of the Reformed Presbyterian Church:—*Dear Brethren*—Having been appointed a Committee by the Central Board of Domestic Missions to present to the church the present condition of our finances, and knowing that several appeals have been made heretofore, which were responded to but feebly, we now make this direct and formal appeal to our brethren, and hope that it may not prove ineffectual.

You are aware that the chief business, and, we might say, the only business of the Board, at present, is to educate and elevate the Freedmen. This limitation of the field of labor was not the design or wish of the Board but is the result of the refusal of five or six of our ministers to enter the North-western field.

Into this work of educating and elevating the freedmen the church entered, *at first*, with great zeal, the treasury was soon filled to overflowing, men were found ready for the work, and everything went well; we were in possession of means enough to conduct and provide for three missions, one at Natchez, one at Washington, and one in the North-west. By and by, however, the aspect of affairs changed. Those of the Board who attended the late meeting of Synod perceived, much to their sorrow, among the lay members of the Synod, a feeling of comparative apathy on the subject of this scheme of the church's activity. Zeal took the form of speeches, not of deeds. The consequence of this apathy was the necessity of an appeal to the church, in the January number of the Magazine, *and this appeal has not been responded to*, or at most *very feebly* responded to. Hence this present appeal, for the Board must either close the mission at Washington, or obtain such a response as will enable them to go forward with the work.

And surely on such a subject as this mission among the freedmen, and in such a crisis in the affairs of the mission, a few words may be said with great propriety.

For sixty-six years at least, Covenanters protested against slavery, and all its horrors. The ignorance of the slaves was one of these horrors, and not the least one. For sixty-six years at least, prayers ascended to the God of Heaven from the lips of our people assembled every Sabbath, that he, in his all-wise providence, and in the might of his power, would break the chains of oppression and cause the rays of his light to pierce the darkness that enveloped these enslaved millions. In answer to these prayers, and those of all christendom, a man was raised up from among the people, and gifted with courage enough to perform his duty (to seize the monster slavery by the throat, and hurl him to the earth). The way was opened, and our church nobly girded herself for her share of the work of enlightenment. *The way is still open, the work is not done.* Will she draw back? Can she draw back?

Some of our brethren will perhaps say with "Layman" in the January number of the Magazine, that it is not the duty of our church to missionate among the freedmen, because we cannot make *Covenanters* of them. Is it our purpose to make Covenanters of them, or to assist in the work of enlightening and christianizing them, to teach them the

whole truth of God? That such a narrow, unchristian idea as this, is held by many in our church, it is impossible to believe. Is it the primary duty of any church to increase her membership, or to *do good?* Our business as Christians is to sow the seed, the harvest is God's care.

We live in the days when men bestow liberally of their substance on all benevolent objects, and surely there are some in our body who have some means to spare. Many of them are office-bearers in the church, and it will well become them to set an example in this matter of liberality. The people will follow, and the whole church will feel the benefit of these acts, acts demanded by our Christian profession.

There are but three general channels of activity claiming the support of their church, the Educational, the Foreign Mission, and the Domestic Mission. The church is able to support these well. Each member should choose for himself the channel of his beneficence, but let him have a channel and bestow liberally, that he may thereby grow in grace.

Methodists and Presbyterians have their centennnial celebrations, and their churches feel the effects of the liberality of their members in generally increased activity and in the growth of that broad Christian spirit which prompts to noble benefactions. We hold up a banner for the whole truth of God. Our distinctive principles are vindicated, and it is right that they should be, but under cover of that why should our Christian *efforts to accomplish good by our deeds also*, languish. Are not these, as well as words, nay, *more* than words, the *life* of our Christian religion?

Of late years, however, there has been an increase of liberality among ourselves, and we can with pleasure record *some* late instances of enlarged Christian spirit. There might be more, and much good done thereby.

It is not necessary for the people to await, on the part of their ministers or elders, an appeal to their liberality, nor would we advise them to await their example, though we hope some of them who are well able, will set them an example; but let each man, before God, test both the spirit with which he gave *himself* to the Lord, and the spirit in which he withholds from a work which is evidently God's, the means necessary to prosecute that work.

That our appeal may not be in vain, and that we shall have occasion to record great increase of means, not only to our special object, but to the others also, is the prayer of the Committee. And may He, who holds under his control the hearts of all, so incline your hearts, dear brethren.

COMMITTEE.

FOREIGN MISSION NEWS.

THE following items from letters written by Mrs. Emma Gregg Metheny, Latakiyeh, Syria, have been deemed of general interest, and we take the liberty of presenting them to the public. M.

"The American man-of-war 'Ticonderoga' came to Latakiyeh. The American Consul was on board, and told the Commodore there were American Missionaries living in Latakiyeh, and so they came to visit

us, although it cost them about five hundred dollars ($500) extra expense. It did not take long to hoist the American flag, and recognizing the 'stars and stripes,' two of the officers came on shore. Mr. Beattie and the Dr. went down to the 'Mena,' and brought them up to our house. We were all invited to go on board; Mrs. Beattie could not go, as their little Nellie was very sick. I went down to the 'Mena,' but when I found the vessel was out several miles from land, and the sea was rather rough, I concluded not to go, as I knew I would be sea-sick and not enjoy it, and moreover prevent the Dr's. enjoyment, so I returned home with the servant; and the Dr., Mr. Beattie, and his daughter Lizzie went. They partook of a splendid dinner prepared on board, and the Commodore presented the Dr. with a handsome sword. The American Consul at Beirut, Mr. Johnson, came on shore and called with us. Altogether the occasion was very pleasant amid the monotony of our daily life. We hope it will do great good and help the mission cause, as the people see if we are *only missionaries* we are not to be despised. There is soon to be another man-of-war along our coast, and I hope it will stop, and that I will be able to go on board.

We are trying to get a house, as the one we are in is rented by Mr. Dodds, and we only occupy it until his return. All the houses *look* miserable to us, but some of them are comfortable. Mr. Beattie and the Dr. have not yet succeeded in purchasing property for the mission; but hope soon to find some that will be suitable. The people do not like to sell to a '*Frank*,' and especially to missionaries.

Part of a house fell a few nights since, injuring a boy and girl who were sleeping within. Strange to say, the owner was a man who was very bitter against us, and tried last spring to have us driven out of town. Now he has to come begging for medical attendance. We were invited to a native's house for 'tea' last Tuesday; but I was not well enough to go. I was sorry, as this was the first invitation we have had for *tea*. We have been invited to several *parties*, but as they partake of the nature of *balls*, we do not attend. We try, however, to visit the natives as often as we can."

In another letter Mrs. M. writes: "The Moslem crier is calling the Moslems to afternoon prayer. I do wish you could hear him. Part of the call to prayer is very beautiful. The crier commences with 'God is great! God is great!' Then he goes on and sings, 'O come to prayer and sing about the goodness of Mohammed;' and ends with, 'God is able to do all things.' What could be more beautiful and expressive of the goodness of God than the last sentence! Would that these poor deluded people believed and acted as Christians."

INFORMATION FOR EMIGRANTS TO THE WEST.

THERE is a congregation of Covenanters forming in Appanoose county, Iowa, twenty miles south-west of Albia. This region is not surpassed in the State. The soil is rich, a sufficient supply of timber, coal in abundance, good water, and plenty of rock. Melrose, on the B. &

M. R. R. is eleven miles north of us. The Central Iowa R. R. is located eight miles east of us; the Iowa and Missouri State Line R. R. is surveyed six miles south of us. At present land is very cheap. Wild land can be bought from $4 to $7 per acre; improved farms can be bought from $10 to $25 per acre. The cars are now running to Albia, and will be to Melrose by spring. Persons coming to see our location will stop at Albia, thence to Moravia, thence to Walnut City. When the road will be completed to Melrose, inquire for Iconium, thence to Walnut City. There is an opening for a good physician here, also for mechanics.

Correspondents will address Joseph Manners, Centerville, Appanoose county, Iowa, in care of Walnut City Club. J. M.

SUBSCRIPTIONS FOR CHURCH BUILDINGS IN SYRIA.

Wm. G. Douglass $10, Mrs. Temple 25, Mrs. Robt. Crow 5, Miss Eliza J. Kilpatrick 5, Wm. Thomas 20, Saml. Boyd 5, Mrs. J. N. Long 25, Mrs. Eliza Dove 25, Saml. Killough 10, John Jenkins 5, Miss Mary A. Buchanan 2, Wm. Armstrong 5, James Armstrong 10, Saml. Edmonds 5, Wm. Adams 10, John Henry 5, Miss Reynolds 10, Robt. Kennedy 20, Thos. Kilbough 2, Miss Parkhill 10, Mrs. Jane Gordon 2, Saml. G. Williams 5, Mrs. Williams 3, Mrs. Mary Jane M'Kee 3, Henry Smith 5, Wm. Campbell 25, David Torrens 100, Wm. P. Clark 25, Mrs. C. Adams 10, John Aiken 20, Miss Annie Thomas 5, Wm. M'Cullough 25, Mrs. M'Caulis 5, Mrs. Reid 5, Wm. Cochran 5, Mrs. Montgomery 5, J. J. Montgomery 5, Miss M. Montgomery 3, Edward O'Neil 25, James Wiggins 100, H. O'Neil 100, John Kennedy 50, A. & J. Dunlop 20, John A. Adams 20, Mr. Frazier 25, Mrs. M. Gregor 10, James Torrens 10, Eliza Bowden 10, Alexander Bowden 10; total, $850.

January 24. All the above sums of this date collected and transmitted by Mr. Walter T. Miller, of New York.

Jan. 24th, John S. Crawford, of Allegheny City, per. Rev. T. Sproull $5. Jan. 25th, Subscriptions of Monongahela cong., at farewell meeting in Allegheny, per Rev. John W. Sproull 60; Thomas Paley, of Second Cong., Philadelphia, per Rev. S. O. Wylie 25; T. A. Sproull, of Allegheny, per Rev. J. W. Sproull 5; D. Chestnut, of Pittsburgh cong. 50; H. Campbell, do. 5; John Clemens, do. 1; Isaiah & D. C. Faris, Bloomington, Ind., both Theological students, 5 each, 10; Wm. A. Logan, of Allegheny cong. 50; Mrs. Joseph Logan, do. 25; John D. M'Cune, do. 10; Thomas Barr, do. 5; Hugh M'Kee, do. 5; John Hanna, do. 5; Mrs. Catharine Oudry 12—all per D. Gregg. Jan. 29th, Rev. R. J. Sharp, pastor of 3d cong., Phila. 25. Feb. 4th, John T. Morton, Allegheny cong., per Rev. S. O. Wylie 5. Feb. 15th, Jas. Crawford, of 2d cong., Phila., per Rev. S. O. Wylie 10.

WILLIAM BROWN, *Treas. of For. Mission*, 1635 Locust St.

SOLUTION OF THE "MISSIONARY RIDDLE."

You are not a *man*, though you acted completely
The part of deception, you know;
When, o an soft pillow, you slept so discreetly,
Thus saving a king from a foe.

You often were worshiped with heathen profaneness,
Regardless of what you possessed;
For, that you are soulless, and heartless, and brainless,
With certainty has been confessed.

Mysterious blockhead, by Michal displayed
On a couch that claimed to be royal.
To Saul the part of a traitor you played;
To his cause you were not very loyal.

The conclusion I draw is, that you are spurious;
If any will say I am given to quibble,
And doubt my solution, remaining still curious,
Then Samuel, the prophet, may solve out the riddle.

WASHINGTON, D. C., Feb. 19th, 1867. JENNIE E. SMITH.

HOW THEY LOOK AT IT.

IN a late number of the *North-Western Presbyterian*, published in Chicago, the editor, speaking of a new mission in that city and the accession of Rev. Dr. Patterson, New Light Covenanter, to the O. S. Presbyterians, says:

"Our ministers and people will be glad to welcome him and his people to our communion. There is no question as to the doctrinal soundness and thorough Presbyterianism of the Reformed and United Presbyterian Churches. Great progress has been made of late years among them as to the propriety of granting the exercise of a larger Christian liberty as to the exclusive use of an Old Testament Psalmody. On this account, and on account of the question of slavery being forever removed from the ecclesiastical councils of the church, there is quite a tendency toward union with the Old School Presbyterians, in both of the above mentioned bodies. The insertion of a selection of some fifty Palms and paraphrases from the Scottish version in our New Hymn Book, is regarded as very favorable to this result, and as going far to bridge the gulf which has hitherto separated them and us."

Whereupon the editor of the *Christian Instructor* remarks: "We are very grateful for the kind notice as to our 'doctrinal soundness;' but the writer is mistaken at least in regard to the United Presbyterian Church when he says, 'great progress has been made of late years between them as to the propriety of granting the exercise of a larger Christian liberty as to the exclusive use of an old Testament Psalmody.' Equally mistaken is he when he says, 'less stress is laid upon the difference between a Scripture and a scriptural Psalmody.' The United Presbyterian Church is as unwilling to give up a scriptural Psalmody as ever she was."

The slipperiness of the N. L's. position and the psalmodic slide of the U. P's. have startled the attention of the *North-Western*, and with facial relaxation and eye-twinkling he says, "They're coming." U. P. says, "No, we aint."

This reminds us, *à la* Lincoln, of a little story. Mother says to Johnny, who is starting out on a coasting expedition, "Now don't you go a riding down hill with those naughty bad boys. I tell ye, ye must not do it." "I won't, mother, ye may be sure I won't." Johnny starts. He knows no better place than that where those boys are; and he thinks there is no harm in just looking at them a while. As soon as they see him, sled in hand, they hail him with great glee—"That's right, Johnny, come on. This is great sport." "O," says Johnny, "I must not, mother said so." "Mother said so, eh! what does the old woman know about it? Come Johnny, just try it." Well, thinks Johnny, "there can be no harm in trying it—just a little, I can stop when I like, you know." So off he goes, and it is so nice that he can't think of stopping, so down he goes into the crowd at the bottom. "That's fine—isn't it, Johnny?" "I declare," said the leader, "you're as good as any of us. I wouldn't wonder if you'd beat us all yet." "I aint going to go among you," said Johnny; "mother said I must not, and I wont." They all laughed. They thought Johnny *was*.

NOTA BENE.

A FATHER IN ISRAEL IS GONE.

(From the Presbyterian Witness.)

REV. GAVIN M'MILLAN, Pastor of the Reformed Presbyterian church of Morning Sun (Beech Woods), Preble Co., Ohio, departed this life, the 25th ult., in his 81st year, having been pastor of that congregation for 44 years. Only two persons remain that were members at the time he was installed. The funeral services were conducted by the Rev. J. Y. Scouller and Rev. J. M'Hatton, of the United Presbyterian Church in that locality.

Few ministers are known to have labored so long in one place. He finished his career with universal approval. His consistent walk, and faithful ministrations, were admired by all who knew him. To know him was to love him. Many of those who enjoyed his ministry and catechetical instruction of different congregations in the States of Indiana, Illinois and Iowa,—in his last missionary tour through these States,—greeted their former pastor with much joy. He was one of the six brothers of the M'Millan family that removed from South Carolina to Ohio, at an early period, because of their aversion to slavery, only one of whom now survives, viz: John M'Millan, who resides near Cedarville, now in his 85th year. The deceased leaves a widow, three sons and three daughters, who mourn their loss, but rejoice in his gain. He died as he lived, in the faith of the gospel. Having made a profession of his faith in the Reformed Presbyterian Church, more than sixty years ago, he never regretted it, and on his death-bed charged others to be faithful to "the truth as it is in Jesus."

Few men are to be found that performed more labor in the service of his Master. The last Sabbath he was in his pulpit, after explaining the 51st Psalm, being unable to proceed with his sermon, he dismissed his congregation. We may well say, "The fathers,—where are they? The prophets,—they do not live forever."

C.

It is due to historical accuracy to state, that after the division of the R. P. Church in 1833 Mr. M'Millan went with those who adopted what were termed the New Light views of the relation of the church to the American Government. We know, however, both from personal intercourse and correspondence with him, that he never changed his own views on that subject. He thought, however, that the change of sentiment by the brethren might have been borne with, rather than that the church should be divided. We esteemed him highly as a godly man. ED. R. P. & C.

OBITUARY.

DIED, in St. Louis, Oct. 1, 1866, of cholera, in the 35th year of her age, MARY ANN, wife of John Gass. Deceased, was the youngest daughter of John and Agnes Symington, of Belfast, Ireland. At a very early age she made a profession of religion in the Townsend Street Presbyterian church, of which the late Rev. Josiah Wilson was pastor, of whom she always retained a grateful remembrance. About five years since she became acquainted with the principles of the Ref. Pres. Church, and readily embraced them, uniting with the St. Louis Congregation, and by her consistent Christian deportment soon won the esteem of all its members, and though death came very sudden and unexpected, she gave comfortable evidence that it had no sting for her. She was the only member of our little flock taken by this dreaded disease, a great cause of thankfulness and a solemn warning to all to be also ready, for in an hour ye know not the Son of man cometh. COM.

Belfast *Covenanter* please copy.

NOTICES OF BOOKS.

FROM Robert Carter & Brothers, 530 Broadway, New York. Sold by Davis, Clarke & Co., Wood street, Pittsburgh.

A SEQUEL TO MINISTERING CHILDREN. By Maria Charlesworth. pp. 428.

Those who have read Ministering Children will not need a recommendation of the Sequel. The story is well told, and pervaded by healthy religious sentiments. It has the charm of novelty, and at the same time the impressiveness of a truthful narrative.

FATHER CLEMENT. A Roman Catholic Story. By the author of "Profession is not Principle." From the last Edinburgh edition. pp. 246.

Though this is a "Roman Catholic story," it sheds light on the mysteries of Popery. It is both interesting and instructive.

CURFEW CHIMES. By J. R. Macduff, D. D. pp. 71.

These Chimes, as the preface imforms us, "consist of a selection of Scripture texts, accompanied with a few lines of original poetry, put in the form of portions for daily reading." They are evangelical and highly devotional.

DAY DAWN. By the author of "Memoirs of Captain Hedley Vicars."

This is a narrative of the death-bed experience of a young man of the world. It relates the process by which he was brought at the last hour to trust in Christ.

THE WESTMINSTER ASSEMBLY'S SHORTER CATECHISM ABRIDGED. By a Teacher.

The attempt to abridge the Shorter Catechism is sacrilegious, was our first thought on reading the above title. On examining the work, however, our opinion was modified. The abridgment consists for the most part in an elimination from the answers of so much as is merely a repetition of the questions. Still it is doubtful if anything will be gained by this. In order to learn the Catechism thoroughly, both the question and answer should be committed to memory, so that the whole can be repeated without using the book. This we do not think would be facilitated by the abridgment. A verbal error, which we have seen in several editions of the Catechism, in the answer to the seventh question, should be corrected. The word "counsel" should be in the place of council. Holman, corner of Centre and White streets, New York, is the printer.

WE have received from Mr. Steele the following in response to our call on him in the January number for names:

On my way to General Synod in 1840, Mr. Robert Ardry stated to me, that in order to prevent either Rev. Robert Lusk or me from being chosen a delegate to said Synod, Rev. John Wallace had ordained a "new elder" to vote at the meeting of the Ohio Presbytery to accomplish the object aforesaid. Rev. Robert Wallace being moderator, he and I were chosen delegates without opposition. The issue was then between Rev. Messrs. Lusk and Jno. Wallace. The "new elder" was there, and voted for Mr. Wallace. The vote was even for each candidate. The moderator gave the casting vote for Rev. John Wallace, his son. Attest, DAVID STEELE.

Our call was in regard to the following statement by him in the *London S. R. P. Magazine:* "Before the meeting of the Synod of 1840, an elder was ordained in one of the presbyteries for the express purpose of getting a majority to keep a faithful member out of Synod, and with success." We called for the name of the presbytery, and of names of the minister and elder. According to Mr. Steele's own showing, the charge brought against the court concerned was based on suspicion of motives. He is welcome to all the benefit he can receive from his statement.

APPOINTMENTS BY COMMITTEE OF PITTSBURGH PRESBYTERY.

Mr. HANNAY—*Piney*, 3 Sabs. discretionary; *Yellow Creek*, 3 Sabs. time discretionary. *Clarksburg*, 1st Sab. April. Mr. WALLACE—*Pine Creek*, April 1st Sabbath; *Oil Creek*, May 2d, 3d and 4th Sabbaths; *New Alexandria*, April 2d and 3d Sabbaths, May 1st Sabbath; *Clarksburg*, April 4th Sabbath. Mr. M'CLURKIN—*Oil City*, April 1st, 2d and 3d Sabbaths; *New Alexandria*, May 3d Sabbath; *Clarksburg*, May 4th Sabbath. A. M. MILLIGAN, *Chairman.*

THE

Reformed Presbyterian and Covenanter.

VOL. V. *APRIL, 1867.* NO. 4.

POPERY AS IT IS.

IT is a common opinion with Protestants that Popery is declining to a speedy fall. Appearances seem to warrant this opinion. The temporal power of the Pope is now but little more than a name. He is liable at any time to be driven from Rome by his late subjects. The soldiers of France are no longer employed in sustaining his authority over an unwilling people. Republicanism, in even the limited form in which it exists in Italy, is intolerant of despotic power. The success of the Prussian arms in the late conflict with Austria has given a prestige to Protestantism that it will not be slow to employ in weakening still more the power of the old enemy. The strength and stability of democratic institutions, demonstrated by the suppression of the rebellion in this country, encourage the friends of popular government abroad to continue their efforts to secure to the masses the rights of which they have been deprived by a combination of ecclesiastical and civil power. From these and other considerations it is concluded that Popery is rapidly decaying.

It will be wise to examine this subject thoroughly before this opinion settles down into a confirmed conviction. It is very clear that if it be a mistake, it will be a dangerous one. If popery is becoming stronger in place of declining, then the best interests of society demand vigilance and activity on the part of those to whose welfare it has always been hostile. It will be a sad hour to Protestantism if, after indulging in the dream that its enemy was dying of a deadly wound, it suddenly wakes up to find itself grappled with and overpowered by him in the possession of all his former strength and vigor. If the bare possibility of this should excite to watchfulness to guard against it, much more should this be the effect if the possibility can be shown to be a strong probability. It may startle some, and provoke a smile of incredulity in the countenance of others, to be told that popery is stronger now; that it is capable of more harm to the dearest interests of men now, than at any time since the Reformation. In proof of this we offer the following considerations:

1. The strength of popery never consisted in the civil power of the Pope. That power was not essential to popery; it was a mere adjunct. Popery flourished and was strong before the Pope had civil power; and it flourishes and is strong where his civil power is repudiated and scorned. No person acquainted with history needs proof of the first of these assertions, and no person acquainted with existing facts needs the proof of the second. The power of the Pope has always been as potent beyond as within the limits of the Papal States. Popery as a religion has always been as popular in Austria and France as in Italy. It it now as popular in England and in the United States as in Rome. It was not the temporal, but the spiritual power of the Pope that made sovereigns tremble on their thrones. It was their fear, not of the roar of his artillery, but of the thunder of the Vatican, that brought them to kiss his foot, or hold his stirrup when he mounted his horse. They were in terror not so much of being driven from their kingdoms by his armies, as of being shut out of heaven by his keys. Viewing him as the vicegerent of Christ on earth, they were ready to make any sacrifice rather than expose themselves to his displeasure. This spiritual power, so potent in its influence on nations and their rulers, is now, intact and unimpaired by the loss of temporal power, wielded as efficiently as ever by the Pope.

2. The loss of political power takes away from popery an element of weakness. We have just said that it is not inherent in, but a mere adjunct of, that system. So long as men were ignorant that they had political rights, they submitted to whatever power was over them, however despotic. But the case is quite different when they have learned that they possess rights, of which they are deprived by force. And it is a fact that they are far more jealous of encroachments on civil than on religious rights. Aggressions on the latter will be cheerfully borne, nay, they will be accounted favors, when interference with the former will be sternly resisted. So long as the Pope exercised his civil power over those who were within its limits, there was an element at work that neutralized to some extent his authority over them as a spiritual father. The removal of that element from connection with the spiritual machinery removes a clog that hindered its workings and impaired its efficiency. There is not the smallest doubt that the Pope has a stronger hold on the affections of all sincere papists, not only in Italy but everywhere else, than he had when he wielded the sceptre of civil power. Looking on him as the head of the church, they are drawn to him by a stronger sympathy on account of his trials, and they devote themselves more earnestly than before to promote and extend his spiritual power.

3. Popery as a system of religion was never so feebly opposed since the Reformation, as at the present time. There are several reasons for this undeniable fact. The world is settled down in the conviction, that every man has a right to have what kind of religion he pleases; and that one man's religion is just as good as another. Popery it is true denies this, but popery receives at the same time the benefit of it. Protestantism for the most part gives its assent to it, and by doing so denies one of its own cardinal principles—that there is but one true religion, and that is found in the Bible. Hence even among Pro-

testants, popery has conceded to it the same rights which they claim for the true religion. This false position disarms them of opposition to their old enemy. Besides, popery numbers among its professors some of the most talented men in the country. The progress of civilization and literature does not weaken the power of superstition over the minds of men. It rather strengthens it. A form of religion that furnishes an easy solution to the inquiry, "What must I do to be saved?" will be popular so long as the influences of the Holy Spirit are withheld. Popish houses of worship are crowded with our respectable neighbors, and just in proportion to the respect which they secure for themselves will be the respect which will be given to the religion which they profess. Moreover, there is a tendency in the Protestant churches in the direction of popery. This may be accounted for by the facts just presented. The fact is undeniable. In the Episcopal Church ritualistic forms of worship, essentially popish, are observed. The Lutheran Church is moving in the same direction. Among Presbyterians an importance is given to human inventions that belongs only to divine institutions. Corner-stones of churches are laid with religious services. After they are built they are set apart for divine worship, by ceremonies strongly resembling popish consecration. They are adorned with pictures, and sometimes surmounted with a cross. In the worship, instrumental music, and hymns of human composition, fill a large space. Where these are wanting their place is supplied by choir and artistic singing, where the music is everything and the psalm is nothing. These are sad indications of a Romeward tendency of all the churches, our own not excepted.

The following, which we find in the *Presbyterian*, taken from the *Universe*, a Romanist paper published in Philadelphia, presents these facts from the writer's point of view. The extract should be seriously pondered. Its flippancy detracts nothing from its truth and importance:

"This tendency to the Pope, far, far from decreasing, is growing very rapidly. A new, a long, and a bold step is made by it every twenty-four hours. It wears a seven mile boot, and it is giving constant use to that boot in kicking Protestantism dead, and in marching gaily to the eternal city. Dr. Dix, of New York, appears to be the captain in the movement in this country. He plays Catholic every Sunday and every festival with great ability, and with admirable success. All the polite, well educated, fashionable people in New York, are devotedly in his train. Even the Methodists are tainted with the 'new paganism.' In a new Wesleyan church in Cambridge, Maryland, they have Latin crosses, Maltese crosses, I. H. S.'s, and other Catholic symbols, and they chaunt the *Te Deum*, the *Gloria Patri*, and other hymns. This is acknowledging the Pope, and throwing abomination upon abomination on the founder of Methodism. Where is the ghost of Wesley? We should be sorry to make any objection to the proceeding. It is rare sport for Catholics to see multitudes of men like Pusey, Dix and Hopkins, assisted by multitudes of admiring people, throwing stones, and objurgation and spittle on all that to Protestantism is dear. It is common, constant sport, too. There need be no apprehension that the thing will be given up. Ritualism is a power which, when it once seizes a Protestant, never lets him go, but lashes him on every day to new action in its favor."

The effect of all this is to weaken Protestantism and to strengthen Popery. What the former loses by its concessions the latter gains. The advocacy or defense of these innovations on the scriptural simplicity of Presbyterianism, is the advocacy or defense of Popery. Ritualistic services are no better in a Protestant church than in a popish chapel, but a good deal worse. They have a corrupting and deteriorating tendency. Those who admire them in the former, must look complacently on them in the latter. Familiarity is followed by fascination, and the abominations of Rome are fast becoming in the eyes of Protestants beauties to be admired, rather than deformities to be loathed.

4. Popery is becoming exceedingly bold and arrogant. It is filling the land with its churches, and flooding the community with its literature. It has its reading-rooms and its lectures, and it impudently asks the patronage of Protestants. It demands Government endowments for its educational institutions, and special legislation to advance its ecclesiastical interests. Holding the religion of Protestants in utter detestation, it wonders at their uncharitableness in questioning its claims to be the only church.

The late order by the Pope excluding Protestant worship from the limits of Rome, is an exemplification of this arrogant spirit. Would that have been done if he had not known that public opinion would sustain him? It furnished a fine opportunity for the Italians to show their fidelity to their spiritual head, now when they were ready to disown him as their temporal head. Their opposition to Protestant worship was not a whit less intense than his. He had nothing to fear at home, on account of the movement, and just as little abroad. The coolness with which the insult was received by the American Government shows that he did not reckon without his host. Congress blustered and threatened, and then all was hushed up. The feeling of the Administration on the subject was well understood. The Jesuits are everywhere. Swarms of them are in Washington, and wherever else their presence can promote the interests of popery. Through them the Pope, doubtless, ascertained that he could with impunity rid himself of the presence of the hated religion of Protestantism. Was popery, as a spiritual power, not secure in its conscious strength, it would not have dared thus to declare its hostility to the religion of the representatives of the countries with which it held diplomatic intercourse; or if it had been weak and performed the act, it would have been made to regret its rashness.

5. There are circumstances at present peculiarly favorable to the growth and invigoration of popery. Our remarks here will be confined to our own country, but they will apply to some extent to Britain. The right of suffrage is a powerful element in popular governments for either good or evil. In a moral and enlightened community it is the safeguard of the people's liberty. In an ignorant and vicious community it is an instrument in the hands of demagogues to carry out their own schemes at the expense of the public good. By the great political changes that have taken place, nearly half a million of blacks, lately slaves, will have a voice in the affairs of government. Of this

we do not complain, it is their right. But there is danger that they will become the tools of the Romish priests. If they vote under Romish dictation, then their right of suffrage is but a name, of no use to themselves, and fraught with harm to the nation. Better for all not to allow them to vote than to put them as instruments into the hands of popery to do its work. And what that work will be is easily told. In the present state of political parties in this country, it is not at all unlikely that the blacks would have the balance of power in their hands in the Presidential elections, and how that power, under Jesuitical management, would be exercised, is no matter of conjecture.

We are not presenting an imaginary case. It is well known that Rome has become smitten with deep sympathy for the poor negro. His sufferings have touched the heart of the Pope and the hearts of all the fraternities that echo his voice and execute his orders. The policy is to flood the South with teachers, to make the black voters fit instruments to aid in putting the administration of this government into the hands of the friends of Romanism. The project is a shrewd one; worthy of the old serpent and his astute and pliant tools, and if successful, will result in a vast increase of power in the hands of these enemies of civil and religious freedom.

5. Prophecy teaches that popery will be greatly strengthened just before its final downfall. The object of the vision in the 17th chapter of the Revelation is to show "the judgment of the great whore that sitteth on many waters," ver. 1. In verse 15, the waters are explained to be "peoples and multitudes and nations and tongues," that is, multitudes of people of various nations and tongues. John saw in the vision the woman sitting not on the waters, but on a "scarlet-colored beast full of names of blasphemy, having seven heads and ten horns." This is a symbol of Rome when by its spiritual power it ruled the nations of Europe. The apparent disagreement between what the apostle saw, and what it was proposed to show him, is explained by considering that the latter is descriptive of what Rome was previous to the time to which the vision refers, and the former, as exhibiting what was then its state. Its power was formerly exerted directly on the nations; that same power is exerted on the people composing the nations.

The transition and the means by which it was effected, are described in verse 16, "The ten horns shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." This means that the nations of Europe would throw off the ecclesiastic political yoke of the Roman Pontiff, by which they had been held in bondage for centuries. This was done partly at the Reformation, and the process has been going on until it has been completed in taking from him his civil power. In the treatment that Rome has received from European nations, whenever her claims interfered with their designs, we see the fulfillment of the figurative predictions in the verse just quoted. Popish revenues were confiscated and employed for advancing their own nterests by these nations as often as the power to do so came into their hands. The reason of the change in the policy of nations is given in verse 17 "For God hath put into their hearts to fulfill his will and to agree and give their kingdoms unto the beast, until the word of

God shall be fulfilled." By a secret influence God determines nations to transfer to infidelity that power in controlling their affairs that had so long been wielded by popery.

For this emergency the woman was prepared. No longer allowed to ride on the scarlet-colored beast, she takes her position on the many waters. Denied any longer a place and power in the courts of Europe, she labors with greater zeal than ever to get possession of the hearts of the people. The popularizing process that took place in the nations of Continental Europe in 1848, furnished her with a most favorable opportunity to execute her plans. Through the people she has a stronger hold at this hour on the thrones of European monarchs, than she had when she made them tremble by the thunders of the Vatican. Victor Emanuel in place of disregarding the sentence of excommunication pronounced against him, writhes under it, and would willingly give back Italy to have it removed. The despot of France is guided in his policy by the same mysterious but potent influence. The woman sits securely on the many waters.

This view is confirmed, moreover, by what is taught in chap. 18, in regard to the suddenness of Rome's overthrow. In one hour, from the highest pinnacle of earthly glory she shall be brought down to the lowest depths, verse 17. By what means this shall be done we venture not to say. We must await patiently, yet hopefully, the future developments of Providence.

It would be well for the followers of Christ to give diligent heed to the summons in verse 4. It is uttered by a voice from heaven in these authoritative words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." In this eventful time, God's people will be found in some sense in Babylon. We do not think indeed that any of them will be in the fellowship of the Romish church, but they will, by conforming to her corruptions, be partakers of her sins. This is now the point of greatest danger. A spurious charity leads first to think lightly of her abominations, and afterward to practice them. O, that the Protestant churches were awake and alive to the perils and the duties of these eventful times. A voice is calling from heaven, it is the voice of the Mediator on his throne: "Come out of her, my people." Let the followers of Christ hearken to his voice and obey his call, that in a future day, when "the word of God shall have been fulfilled," they may hear the same voice calling on them to give thanks for the victory which his right hand has won. "Rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her," verse 20.

IGNORANCE, INSENSIBILITY, AND FOLLY.

(Continued from page 40.)

"THEY have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not; when shall I awake? I will seek it yet again."

It was proposed to consider sin in three different manifestations—ignorance, insensibility, and folly.

The first has been illustrated. I proceed with the illustration,

II. Insensibility. "They have beaten me, and I felt it not."

The effect of the indwelling power of sin is to blind the understanding, and to keep the sinner ignorant of his real condition before God. He is not only depraved and alienated from God by reason of wicked works, but what is far worse, he does not know it. This is the most distressing fact in the sinner's case. To know that an evil exists, is an important step in the right direction for its removal. The Holy Spirit may awaken in the soul a longing after deliverance; yet he never does this apart from the knowledge of sin. He works by means of truth; thus he enlightens the understanding, and in this way acts on the affections and will. Faith cometh by hearing, and hearing by the word of God. "Sanctify them through thy truth; thy word is truth."

Ignorance betrays itself by insensibility. I speak of this in its spiritual sense. The natural man is not deprived of feeling and emotion He may be susceptible of these in a very high degree. Natural tenderness of feeling is not inconsistent with alienation from God. These arnot unfrequently co-existent. It is the power of the gospel in his soue that enables the sinner to realize his lost condition, and give him a spiritual susceptibility to feel rightly in regard to himself, and his moral relations to God. Without such power exerted over his mind the sinnerl is brutishly insensible to all his spiritual relations. The somnambulist, approaching with hasty steps the brink of a precipice, when another step may precipitate him into the yawning gulf below, is not more insensible of his danger, than is the sinner of his real state in the sight of God. We pity, we sympathize with the poor consumptive patient, who is rapidly declining under the insidious disease that preys on his life, but of which he has no proper sense; and who is so far from thinking of a fatal issue, that he is from day to day flattering himself with the delusive hope of recovery. Yet far more insensible is the sinner of his spiritual disease. The former has some notion of his case; his insensibility chiefly regards the issue: the latter is as insensible to the facts of his case as to the results!

Speeding with post-haste toward everlasting destruction, the sinner, benumbed by sin, and insensible to its power, is infinitely more deserving of our pity and sympathy than the victim of the most insidious disease. The latter destroys the natural, the former cuts off the hope of spiritual life. Sin is cumulative as well as insidious. It grows in his heart, and is developed in his life, and the sinner continues as insensible of the facts as if they had no existence. The state of sin is described in Scripture as death—dead in trespasses and sins. The dead body is as insensible of feeling as it is of knowing. Prick it with a sharp instrument; handle it rudely; yet it betrays no symptoms of feelings; life is not there! So in the case of the sinner, he is dead in sin, and therefore incapable of perceiving its emotions in his soul. "I was alive without the law once."

Theoretically, sin may be admitted; practically, it is ignored. Sinners feel and act as if they were without sin; it is not felt as a power

within the heart. Knowledge may have a place in the understanding: but it does not make its way into the affections to purify them; does not better the heart, does not emancipate the will from the dominion of sin: nay more, it does not awaken in the mind a consciousness of sin. The truth of the text is illustrated and proved—"they have beaten me, and I felt it not." Sin may do its worst; degrade and enslave him in its vile servitude; "for of whom a man is overcome of the same is he brought in bondage," yet he feels it not. It is piteous to see the raving maniac who under the delusion of a distorted imagination fancies himself a monarch—his shackles his sceptre, and bits of plaited straw his royal diadem. Painful, humiliating as is such a sight, it is only the playfulness of sport in comparison of the sinner's insensibility in regard to his spiritual state. The one is only a feverish dream; the other a terrible reality. It is an awful thing to be without God, and without hope, and yet know it not!

I review some of the manifestations of insensibility of the sinner.

In the first place, he is insensible to reproof. There is hope of a man when he has done wrong, if he is open to reproof. But if he will not bear to be reproved, or listen to friendly admonition, he is on the highway to destruction. "He that regardeth reproof is prudent; but the simple pass on and are punished." An indisposition to receive counsel, and accept the reproofs of Scripture, keeps the sinner out of the sphere of repentance while he perseveres in this course. "Ye have set at naught all my counsels, and would have none of my reproofs. I will also laugh at your calamity and mock when your fear cometh." "He that hateth reproof is brutish;" and "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

In the second place, insensibility of conscience. It is not the function of conscience to give direction to human activity. Whatever authority this faculty of the soul may exercise is derived from the word of God. Yet there is nothing more common among men than an appeal to conscience in vindication of what they do. This I repeat is not the proper function of conscience. The law not only of human action, but which also claims the regulation of the heart, is the law and the testimony. It is God speaking to us in supernatural revelation. Conscience has another and a very important function, but which it often fails to perform. It is a judge; it is the deputy of God, in the moral constitution of man, to approve or disapprove of actions or states of men, as they are in conformity to the moral law of God, or in opposition to it. It has no legislative authority; it may not issue the mandate of law enjoining obedience: but it acts as a judge, it approves or disapproves of what is done. "Their consciences also bearing witness, and their thoughts the meanwhile accusing, else excusing one another."

Assuming a function that does not belong to it, conscience often neglects that which is proper to it—the condemning of wrong doing. In all such cases conscience is insensible to the evil nature and character of sin. And so we read of an "evil conscience," and of some who "speaking lies in hypocrisy, have their consciences seared as with a hot iron;" and of a "conscience defiled." Such states of conscience indicate incapacity to perform its proper function, because of its insen-

sibility. That which is seared is dead to all feeling; and when applied to conscience, this figurative language indicates the inability to feel and distinguish between right and wrong.

Yet, let not the sinner forget, that however the dominion of sin may weaken the power of conscience, even sear it as "with a hot iron," that it dies not—the tumult of passion and evil desires in the soul may overpower the voice of conscience for the time; but like the smoul-dering fire, it will yet burst forth, in spite of every effort to restrain it It shall be heard. Sooner or later conscience will vindicate its own prerogative. It is the voice of God, speaking from the moral ruins of humanity, and will, therefore, make itself heard above all the conflict of corruption in the soul, and send its alarm through every avenue of the heart! The sinner who remains insensible to reproof, and continues to turn a deaf ear to the invitations of mercy, shall have conscience for his enemy—in the worm that dieth not, and the fire that shall not be quenched!

In the third place, insensibility as to the loss of the image of God. The glory of man was his likeness to God. "So God created man in his own image, in the image of God created he him." The glory is departed! The gold has become dim, and the most fine gold changed! Yet is there hope—"O, Israel, thou hast destroyed thyself; but in me is thine help." The glory of man redeemed is the restoration of the divine image to his soul: even the new man, which after God is created in righteousness and true holiness. The difference between these two states—that in which man was created, and that into which he fell—what he was and what he is, constitutes his misery and loss. It is a terrible element in this, that he is insensible of his loss, great as it is. Man lost the image of God, and thereby destroyed himself, in a certain sense. The destruction was not that of being, but of holiness and happiness. The soul though thus lost, did not cease to be; the image of God was defaced in the soul; but it continues to exist in all its consciousness, and in the exercise of all its faculties. To imagine, as some have done, that the soul was destroyed by sin, is to suppose that man, when he became a sinner, ceased to be man; and at the same time, of course, ceased to be responsible! With all his sinfulness, man is now as truly man as he ever was; but without God in the world.

The sinner is indeed described in Scripture as in a state of death—"dead in trespasses and sins." The language is figurative. It is not the destruction of the soul's being, but incapacity to know and serve as well as incapacity to enjoy God. The sinner, as well as the saint, possesses and exercises understanding, affections, and will. He knows, he loves, or hates, and wills. But he does know not God, he does not love God, he does will to serve God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." This is spiritual death. The new man desires and seeks after conformity to the character of God, to be like him, and know him as he is; the old man desires and seeks his pleasure in the indulgence of sin. This practical law of assimilation demonstrates the fact, that the sinner has lost the image of God. This is a problem with which the unholy, the unsanctified mind cannot deal. For the natural man knoweth not the things

of the Spirit of God; neither can he know them, for they are spiritually discerned. The susceptibility of spiritual feeling disappears with the loss of spiritual discernment; this explains why man, dead in sin, is insensible to the fact of his spiritual destitution; though he has lost the image of God in which he was created, he does not know it.

The blind man has no idea of color; the most beautiful tints of nature, or of art, can awaken in his mind no ideas of beauty, can afford him no pleasure. The deaf man can form no conception of sound; to him the harmony of music ministers no joy. So with man dead in sin, he has no idea of the beauty of holiness; he is altogether insensible to its delights. In one thing the comparison fails: the blind and the deaf person is respectively alive to the loss which he endures. He knows that he is deaf or blind; and would purchase the capacity of seeing or hearing at any price. Not so with the sinner: he has lost the image of God, in which consisted his true glory, yet he does not know it; and has, therefore, neither heart nor will to recover it. "Thou sayest, I am rich and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." "They have beaten me, and I knew it not."

In the fourth place, insensibility to the dispensations of Providence. Correction, or punishment, shall I call it, enters largely into the government of God; it is the one or the other, as it is improved or despised. When it is the means of leading to repentance, it is correction; "whom God loveth he chasteneth." When it is despised, it hardens the heart; "it is hard to kick against the pricks." God's voice in providence crieth to the sinner, "Hear ye the rod, and him who hath appointed it." But he turns a deaf ear to threatenings, as well as promises; to judgments, as well as mercies. The sinner is as insensible to wrath as to kindness. Yet nothing comes by chance or accident. Every providence, favorable or unfavorable, is the result of the divine will. "He doeth his will in the army of heaven and among the inhabitants of the earth."

On this subject there are two mistakes into which men are apt to fall. When judgment is not speedily executed against an evil work, the sinner imagines that God taketh no heed. Yet God is not slack, as some men count slackness, "but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "And account that the long-suffering of our Lord is salvation." Again, often when God in his providence does visit the sinner with affliction, he takes no notice of it. This is a hard case: for it may be the last call to repentance; the last opportunity he may ever have. For "he that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

III. The Folly of Sin.

The direct effect of sin is to induce a tendency to persist in it. So far it is both a cause and an effect. As a cause it produces folly; and folly leads to new acts of sin. "Fools make a mock of sin." Than this, nothing is more indicative of folly! "The fool hath said in his heart, There is no God." If sin hath hurt us, common sense says forsake it; but such is the folly of a heart hardened by sin, that it will not learn even by experience. Such is the folly of sin, that men under

its dominion defy the principles of action by which they are practically guided in other things. The child, for example, that has been cut severely by the careless handling of a sharp instrument, or that has been burned by a hot coal, will be cautious for the future of such things. The child learns by experience. Yea, some of the inferior animals show an instinctive sagacity almost approaching this; but such is the folly of sinners, that they will not learn by experience. "They have beaten me, and I knew it not; when shall I wake? I will seek it yet again."

Take an illustration from the context—the case of intemperance. If a man has been overtaken by this sin, and its evil effects showing themselves in an unmistakable manner, as they always do, sooner or later, experience, it might be assumed, would teach him the necessity of temperance, and of avoiding every temptation to inebriety. The trembling hand, the morning headache, which are the effects of habitual indulgence in strong drink, it is reasonable to suppose would be enough to lure him from the practice before it was too late. The unnecessary waste of property, the loss of reputation, and the terrible future that must occasionally present itself to the drunkard's thoughts, if he allows himself to reflect on the consequences of this evil habit, we suppose might induce him to repentance, and never again touch the intoxicating cup. But no! Hard as is the teaching of that school, the drunkard has not learned wisdom. When the drunkard has passed into the last stages of his disease, and when it might be supposed that even now he would bethink himself, before he dropped into the gulf of utter ruin and degradation, and make one manly effort to extricate himself from the dominion of so vile a lust; yet such is the folly of sin, that his past experience does not lead him to repentance. Strong drink takes away the heart. And the drunkard, like the dog, returns to his vomit! "I will seek it yet again."

See the folly of sin in the ensnaring vice of gambling. A young man, of good reputation and social position, is in an evil hour enticed by a wily and unprincipled companion to visit one of those haunts of vice in our large cities, known as "hells." He stakes a small sum, and wins. This is repeated. And the artful swindler into whose hands he has fallen, gives him the advantage; again and again he is successful. He is thrown off his guard, and becomes fascinated with the amusement. But the tide turns. And the more excited, the more he risks, and at last is awakened to the reality of his condition—a beggared and ruined man! He has learned a lesson. Ah no! sin is folly. He will make an effort to recover what he has lost; though the means of doing this can be obtained only by robbing his employer, or some one else. And with the consciousness, if detected, that the penitentiary or state's prison must be his future home, he rushes once more to the gaming-table, and loses all. Such is the folly of every kind of sin. It despises wisdom, and sets experience at defiance. The sinner persists in his career! Though it has beaten him, he loves sin, and says, "I will seek it yet again."

SYSTEMATIC BENEFICENCE.

To THE right performance of any duty, it is necessary to have right ideas concerning it. It is essential first to be satisfied in our own minds that it is a duty. No man prays aright until he feels that prayer is a religious service; no man attends church with profit unless he goes in obedience to Him who exhorts us not to forsake "the assembling of ourselves together, as the manner of some is." Being satisfied that the thing required is a duty, we must next acquaint ourselves with the manner of performance, if we would meet with acceptance. This is as essential as the first, and the proposition is self-evident.

These principles may be applied to systematic beneficence. The first thing to be determined is, is it a duty. It might be thought that there is no dispute upon this point; but observation will show that most men either deny it, or else live in the constant neglect of a known requirement. Charity compels us to assume that it is denied. When we say this, we do not mean that all professing Christians do not contribute something to the cause of Christ, nor that some do not contribute largely of their substance, but we mean that few seem to regard it as a duty, and resolve in the strength of promised grace to give *at least* a certain proportion of their income to the Lord. Most men seem to think that if they give a certain sum annually to the support of the gospel among themselves, and something, more or less, according to the state of their purses, or of their minds when called upon, they have done all that could in reason be asked. It is not doubted that in this way there are many who of their abundance cast much into the treasury of the Lord, but is this the right manner of contributing to the cause of Christ? Reason and Scripture answer, "No!" All professing Christians, at least, admit that we are but stewards of the Lord's possessions. "The earth is the Lord's, and the fullness thereof." "Every beast of the forest is mine," saith God, "and the cattle upon a thousand hills." We may build houses and plant vineyards, and call them by our names, but they are ours only to use. We are then only farming the Lord's estates; reason teaches that we should give him the rent. Reason as well as custom also says that that rent shall be a fixed proportion of the products of the estate. Who ever heard of a tenant saying to his landlord, "I will give you as rent, at the end of the year, just what I please;" yet such, in substance, is the language of tens of thousands of professing Christians to Him who owns the houses in which they dwell, the lands which they till, and the stock on which they trade.

Such, moreover, act contrary to a plain lesson of Scripture. "On the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come," 1 Cor. 16: 2. This passage teaches that there should be system in our beneficence both as to the times of giving and the proportion which we contribute. The spirit of its teaching as to time evidently is, that whenever we receive our income or wages we should set apart a portion for the Lord. This may, and indeed does, vary with localities and employments. Corinth was, when the apostle wrote, a flourishing city of Greece. We may safely assume that the Christians of that

city at that time were of the lower classes, living by their daily toil, and receiving, as is customary in many places at the present time, their wages at the close of the week. In other localities and vocations this income may be monthly, or quarterly, or even annually received. Now the spirit of the injunction is, whenever your income is received, set apart the Lord's portion before appropriating any to your own use.

Again, we may infer from the language of the text cited, that the Lord's portion should be a fixed proportion. Every one is exhorted to lay by him in store *as God hath prospered him.* The obvious meaning of this language is, the more that is received the more should be given to the Lord. How can there be uniformity in this matter without some standard by which to regulate our contributions?

Here the question naturally arises, what proportion of our income should we set apart for the Lord? Some hold that one-tenth is a proper proportion, and affirm that neither Scripture example nor precept can be found for less. Others just as confidently assert that while the proportion should be liberal, according to the injunction of Jesus, "Freely ye have received, freely give," yet it is left to every man to fix his own proportion. This was the opinion of some of the ablest and most pious of the Puritan divines. Charnock remarks on 1 Cor. 16: 1, 2—"The quantity is not determined, that is left to every man's conscience according as God has prospered him that week." Doddridge, after saying, "Appropriate, I beseech you, some certain part and portion of your estate and revenues to charitable uses, with a provisional increase as God shall prosper in any extraordinary instance," adds, "It is not for me to say what that proportion ought to be. To those who have large revenues and no children, perhaps one-third or one-half may be too little; to those whose incomes are small and their charge considerable, though they have something more than is absolutely necessary, a tenth may be too much." This view, as it appears to us, more nearly accords with the teachings of God's word.

While holding this opinion far be it from us to seek to ease men's consciences in withholding a proper proportion from the Lord, or to lend our influence in any way to lower the standard of Christian beneficence. There are sufficient grounds on which to urge the duty of great-hearted liberality without using any doubtful arguments. No one can doubt that Scripture enjoins it. "I have showed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive," Acts 20: 35. "Charge them that are rich in this world * * * that they do good, that they be rich in good works, ready to distribute, willing to communicate," 1 Tim. 6: 16, 17. The child of God is ready to obey such injunctions. "He hath dispersed, he hath given to the poor," Ps. 112: 9. "The liberal deviseth liberal things," Isa. 32: 5. The promises of God's word are many and precious to the liberal minded. Some of these we quote. "The liberal soul shall be made fat; and he that watereth shall be watered also himself," Prov. 11: 25. "And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the

noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not," Isa. 58: 10, 11. Not only does God make promises to the liberal, but he declares them to be blessed. "He that hath a bountiful eye shall be blessed," Prov. 22: 9. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble," Ps. 41: 1.

No man can afford to be illiberal. "He who soweth sparingly shall reap also sparingly," 2 Cor. 9: 6. This is true in every case. All know how it is with the farmer. If he sow less than a proper amount of seed, his harvest will be at least proportionately less. Just so in the matter before us. There may seem to betoo many exceptions, but on examination it may be made to appear that they are only seeming. One may say, "There is my neighbor who is very rich; though he belongs to the church he gives but little money to support the gospel, and still less to charitable purposes of any kind; yet his income continues to increase; and there are many cases of the same kind; these certainly are exceptions." Let us see. It must be borne in mind that God's dealings with man extends beyond the present world. He keeps as it were a running account with every man, and the books must some time be balanced, if not here, certainly hereafter. It must moreover be remembered that God does not bestow upon all alike in kind. His gifts differ widely. Besides we are very poor judges as to the relative value of his gifts, over-estimating the value of some and underrating the worth of others. We naturally value earthly things very highly, while we fail to prize as we should spiritual things. Then consider for a moment their relative value. As the most gorgeous palace of the mightiest prince exceeds in value the mud hut of the degraded Hottentot; nay, greater difference yet, as the glory of heaven exceeds the happiness of earth, so spiritual blessings exceed earthly things. Now who reaps the greater harvest, he who receives only earthly things, or he who though lacking these obtains an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ? The rich man then who, though giving little to the church and less to the poor, reaps an abundant harvest of earthly things, reaps sparingly in comparison with him who, though great-hearted in his liberality, has little that is earthly but much that is heavenly. The harvest of the first feeds the reaper but for his day on earth, while that of the last feeds his soul throughout eternity. The former sowed sparingly and reaps also sparingly, the latter sowed bountifully and reaps also bountifully.

These things must be kept in view when we read God's promises to the beneficent. True temporal blessings are promised. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine," Prov. 3: 9. "He that giveth unto the poor shall not lack," Prov. 28: 27. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom," Luke 6: 38. While such things are on record, it is again to be borne in mind that God has regard to his own glory and the good of his people in the bestowment of temporal blessings upon them.

Not every believer can carry a full cup, indeed few can. Such have their cups in this world but partly filled; but what they lack here is more than supplied hereafter.

One thought more and we conclude. Systematic beneficence carries with it a reflex benefit. We are naturally selfish—living and laboring for ourselves alone. It is not necessary to enter into an argument to show that this is wrong, nor to show that it is our duty to seek to overcome it. A little reflection will, we think, make it apparent that few, if any, efforts which man can put forth to correct this will be more effectual than systematic beneficence. Thus acting he will not readily forget that there are others to live for as well as himself, and he will find in his own experience the truth of "the words of the Lord Jesus, how he said, It is more blessed to give than to receive." T.

SOMETHING IN A NAME.

MR. EDITOR—*Dear Brother:* In reading in the last number of the *R. P. & Cov.*, your strictures on an article in the *Banner of the Covenant*, under the heading "Facts *versus* Misstatements," my mind was led back to some records in former numbers of your periodicals. In your remarks on the *Banner's* editorial you say (and I think justly, too) that the religious public with singular unanimity fixed on their organization the distinctive designation of "New Light," meaning the *Banner* and its connection. Now in the records in former numbers referred to above, in the first place, I think our own church has not been as faithful in fixing on those former brethren that distinctive designation which has been with such "singular unanimity fixed upon them by the religious public." I refer now to the action of our last Synod, page 204; there we have the following record. "The certificate of the delegate from the Reformed Presbyterian General Assembly, Rev. A. G. Wylie, was received, &c." Again, "Resolved that Synod has heard with interest the address of the delegate of General Assembly of the R. P. Church;" and again, "Rev. J. R. W. Sloane was appointed to the R. P. General Synod, at its next meeting." Now my wonder and my sorrow is that in none of these is that distinctive "designation" applied to them which has been with such "singular unanimity" by other denominations. And while I would be sorry to use a name or designation which would give offense to any of the people of God, yet I think that faithfulness to the principles which they have long since deserted demands of us that we call them by the right name.

In reading the account of this transaction the thought struck me how the next generation would understand this record (for no doubt generations yet to come will read it). Well, I cannot see any other view they can take of it in the absence of other information or testimony, than that the Covenanter Church had in 1866 a General Synod, and some other kind of Synod, and that the certificate of the General Synod was received in that other kind of Synod, and a delegate appointed by it to the R. P. General Synod. But had the distinctive

"designation which the religious public had so singularly fixed upon them" been applied in the right place, how easy to understand the whole matter. Hence, I argue the necessity, as well as the faithfulness, of calling things by the right name.

The second thing referred to is, in connection with the obituary of Mr. M'Murry, in your October number. (And now let me say here, I would be very sorry indeed, even by insinuation, to detract in the least from the Christian character of the subject of that obituary, for I am persuaded that many of God's good people, and those who loved Covenanter principles, were deceived and led away by cunning and designing leaders, who could not become so popular in connection with God's few despised witnesses as by becoming identified with the great ones of earth, in sworn allegiance to systems of iniquity against which they once testified.) Here it is stated that in the year 1845 he removed to Philadelphia, and connected himself with the First Ref. Pres. congregation, then under the pastoral care of Rev. Dr. Wylie. Now I hold that Reformed Presbyterian congregation is not the right name for that congregation, nor any other in connection with it. If I have any correct understanding of the state of things at that time, Rev. J. M. Willson was pastor of the First Reformed Presbyterian congregation of Philadelphia, and Dr. Wylie was pastor of a "New Light" congregation. Why not then give it that name, so natural and so deserved—a name which a "religious public has with such singular unanimity fixed on them." From this view of the subject I again argue and *insist* upon the necessity of calling things by the right name. But do I hear any one say, after all, that they are the true Reformed Presbyterian Church, occupying the old ground and practically carrying out the principles of our Testimony as practiced from its organization in this country up to the year 1833? To all such I would only say, I shall not now offer any other argument than to request them honestly and candidly to read the "Sons of Oil," written by Samuel B. Wylie, not long after the organization of the church in America, and compare it with the pastoral address and notes appended, written by Dr. Wylie (the same person) about the year 1832, also to read "M'Master's Duty of Nations," compared with his "Four Letters," written about the time of the division, and if that fails to convince them of where the wrong is, I leave them to the decision of that day when none will attempt to evade or ward off the truth. But there is another fact taken by some to meet the force of this argument. For example, I was once in conversation with one of those ministers (now a D. D.,) who were suspended by the sub. Synod in 1832, and when I referred him to the contrast between the "Sons of Oil" and the pastoral address, he replied in his usual arrogant, self-important manner, "Why, sir, S. B. Wylie was but a beardless boy when he wrote the 'Sons of Oil.'" I offered no further argument. Poor man! I pitied him, to think that an intelligent minister, once a Covenanter, was reduced to such a ridiculous shift to cover his defection. O how are the mighty fallen! What ground of lamentation that so many who once stood up faithfully in contending for Christ's royal prerogative as King of nations, can now hold up their hand to the Most High, and swear to support a Government that has forgotten God, in the face of that awful threatening,

Ps. 9: 16. "The wicked shall be turned into hell, and all the nations that forget God." But lest I intrude upon your space, I close for the present, with an expression of earnest desire that those former brethren who have so signally abandoned the distinctive principle of a testimony which they once so faithfully maintained, may yet be brought to see the dishonor they have done to the Governor of the nations, by identifying themselves, by oaths of allegiance, to a government which has rejected his name, despised his authority, refused any recognition of the obligation of his law, and which established, and for generations protected, defended, and provided for, a cruel system of oppression, whereby men, women and children were bought and sold in the market, like, and often with, the beasts that perish. May the Lord have mercy upon Zion, and may the time soon come when "her watchmen shall lift up the voice, with the voice together shall they sing, and see eye to eye, when the Lord shall bring again Zion."

H. G.

TWELVE YEARS AGO.

TWELVE years ago our Synod took a decisive step toward establishing a Foreign Mission. The Rev. J. M. Willson, in his editorial remarks on the Synod of 1855 (see *Covenanter*, 1855, June and July numbers), feared that there would none be found, who would be willing to say, "Here am I, send me." But God removed those groundless fears, and now we have an efficient corps of missionaries in Syria. He has already given an earnest of his blessing; and present tidings indicate still greater results in the conversion of the followers of the "False Prophet." He has also permitted us to do something for the freedmen in this land; thus enlarging our sphere of usefulness, at home and abroad.

Twelve years ago, Synod was engaged much of the time in matters of Discipline. Since entering the mission field, her members find enough to do in making aggressions on Satan's kingdom, and but little time for quarrel; being more united, they have less cause of dispute, and the last Synod had but one case of discipline, which was amicably adjusted.

Twelve years ago, Synod did not even *consider* the subject of a Theological Seminary. Now, we have one well established, which has already done much good; and promises still greater results for the future.

Twelve years ago, we were cursed with a Fugitive Slave Law, which would fine and imprison any Covenanter who dared to help the poor, trembling, panting fugitive in his escape to a land of freedom. Now, there is not a *legal* slave in North America. Hence we see that God has blessed his witnessing people in a signal manner, wherein they have obeyed his voice in sowing the good seed in his vineyard. Are we ready to obey him when he says, "Go forward?"

Twelve years ago, the R. P. Synod proposed a form of Covenant Renovation, which the Synod purposed entering into at the next meeting; and even went so far as to appoint the men who should be officially

engaged in its public ratification. Another year passed, but no ratification took place. Ten followed, but still no renewal of the covenants. Several of those who were appointed to take part in the solemn duty have been called home to their *covenant* God, and left to others the completion of the sacred duty. The fathers of the Church are fast passing away, and it would be a precious legacy to their posterity if they could see their revered names set to an American Covenant.

Twelve years ago, the Synod required the ministers to preach on the subject of Covenant Renovation. If it was a duty then, is it not much more so now?

1. It is a duty which we as a covenanting remnant owe to Christ, thus to honor him in the sight of this nation by a direct acknowledgment of his kingly authority, and vindicate our right to the *name* which has been given to us in hatred and as a term of obloquy and reproach, *Covenanters;* a name which it is an honor to bear, as its very continuance proves that a witnessing remnant are still faithful to their principles of passing through the fiery ordeal of a civil revolution. See 1 Sam. 2: 30.

2. We owe it to ourselves, inasmuch as we are now teaching to this nation the duty of submission to Christ, and obedience to his law, that we show by our example the *unity* of our sentiments on this *distinctive principle*, letting precept and example go together. James 2: 18.

3. Consistency requires it, else how can we answer the scoffer who tells as that we have failed, after fifty years' effort, to *unite* in performing a *sworn* duty?

4. It is a glorious *privilege* for the friends of Christ thus publicly united in espousing him as their Husband and King. It always has, and always will, secure the approval and blessing of God, when entered into in a proper manner.

5. It will be an element of strength, a bond of unity, and a preparative for millennial blessings: the world admits that "in *union* there is strength."

6. It will be a holy example for others to follow; and if the performance of the duty should subject us to scoffs and persecution, are we to hesitate? Are we cowards? If it *may* prove a *beacon-light* to this tempest-tossed nation in the hour of perplexity, should we not the more cheerfully engage in the work? And though *few*, *weak*, and *despised*, show to the world that we are *true* and *loyal* subjects, who, *knowing*, *dare maintain* the rights of King Jesus?

Will not every true Covenanter ponder the subject carefully—prayerfully, and prepare their minds for entering into the work, when we hear God saying, in his providence, "Go forward." Let our banner be unfurled, that the world may read "Our Motto," Christ and His Covenant. W.

THE HOLY SPIRIT AND MODERN CHRISTIANITY AND ITS PROFESSORS.

THROUGHOUT all Christian history—in any period—in any nation to which the truth of God has spread—was there ever known or felt a greater need of the outpouring of the Holy Spirit, than in the present

day? Efforts of the most mighty character, and on the most extended scale, are made to "convert the world," to "elevate the masses," and to "civilize the nations;" and these efforts are put forth by professors of all creeds, and the adherents of all parties, both orthodox and unsound in gospel doctrine, both at home and abroad. But were the average results ever more meagre, or the successes more vague and unsatisfactory, in comparison with the vast amount of energy and enterprise employed? At home, the masses are obviously as much given to open sin as ever; and abroad, the Christian faith is almost paralyzed in every land. Why is it so? Why, with an agency so elaborate—with materials such as pastors, Sabbath schools, tract, Bible and missionary societies—why are the results so equivocal and weak? In a word, why is sin in its ten thousand forms still so rampant, and the cause of true religion still so low? We give the following as a few (among many) reasons for this sad state of things:

1st. There are very considerable numbers who practically place no dependence whatever upon the grace of the Holy Spirit.

These persons are perfectly satisfied with the performance of the outward duty. They are for the most part industrious, diligent and persevering; but their chief or only concern is, to pass along the routine of the day and to go through the mechanical ordeal of teaching or preaching, both in the Sabbath school and in the congregation, as a soldier under "drill;" and when this outward part is performed they pass from the field of labor, they congratulate themselves that they have done their duty. They neither groan, nor sigh, nor weep, that they have by possibility labored in vain. They have "done their duty," and are quite content with having done so, but as to solid, lasting success in souls awakened, and brought to Christ for salvation, the thought is never permitted to disturb their dreams.

2d. The great gospel truth which alone can bless the world and the church, and for which Scottish Covenanters, and our own Puritans contended, are awfully neglected, if not despised, by the greater number of modern churches.

The true nature of the pulpit teaching of the last forty years, is becoming every day more apparent in its effects. The "standard" in church doctrine and practice "has been lowered" to please the young, who are fonder of modern novelties and innovations, in doctrine, prayer and praise, than that used in days past, when religion was not so much a form as at present. Nor is it confined to them. Covetousness must not be hinted at, lest it offend the rich and the worldling. Broken-heartedness on account of sin, tenderness of conscience, meekness of spirit, and holiness of life, have given place in many pulpits in Great Britain and America, to read essays on "intellectual greatness, and the perfection of human nature," &c. The total depravity of mankind, the consequent need of a Saviour, justification by faith alone, and the new birth by the Holy Spirit, are treated of as exploded and old-fashioned visions, and the sober and edifying psalmody of a better day are altogether too antiquated to please the ears of church musical performers, and lads and lassies scarce out of their "teens"—being all of them altogether unfit for these "intellectual times."

3d. There is a most criminal neglect among the churches of wrestling prayer, for the outpouring of the Holy Spirit.

It is too painfully evidentto require proof, that in general the professing church is asleep with regard to this great duty, and the carnal policy of the day in many of our churches serves but to rock the "babe" into a sounder slumber. Who in "our sea-girt isle" lifts up the voice of alarm, or if perchance it is raised in some isolated corner, who gives heed to the warning! Where, and in what Goshen of this Egyptian age, are there *wrestling churches?* See yonder splendid fashionable throng listening, in almost thousands, to the voice of the Lord's day orator. How they admire! On retiring, how they elaborate the praises of the preacher! and when done with their "idol," the remainder of their "walk" from "church" is spent in backbiting or giddy laughter.

The time is past for trifling or neglect, and the state of things in Britain and America assumes an aspect of fearfulness and gloom, that should make us tremble for the future. If we are anxious to retain our privileges as gospel lands, and to apply an efficient check to wide-spreading national immorality—and if we are solicitous that our blessed Redeemer should "see of the travail of his soul and be satisfied," then in our closets or families, and our congregations and Parliaments, will His word become our teacher by which our lives and laws shall be regulated; but if his Spirit is not poured out upon us as a people, it requires no prophetic vision to foresee a ministry yet more servile, time-serving and degenerate—a world with impiety more daring and rebellious—and a church more despised, degraded, and weak, than England ever yet has known. Nor should it be wondered at in a nation where in many of our churches and by our lawmakers, the Bible has ceased to rule. The final end of all being sin without human restraint, and a church without divine power.—*English Puritan.*

SYRIA MISSION.

LATAKIYEH, January 29, 1867.

DEAR BRETHREN—When we sailed from New York, I had no expectation that my first letter to you from Latakiyeh would bear so late a date as that under which I now write; but "it is not in a man that walketh to direct his steps." Although our voyage was upon the whole a prosperous one, especially in this one important particular, that we had always good weather at sea, it proved, at least, two weeks longer than we anticipated at the outset, and ten days longer than we expected when, after our arrival at Liverpool, we obtained what we considered more certain data on which to base our calculations. And after our arrival here we were for several days overwhelmed with congratulatory calls from our acquaintances, and when relieved of that pleasure, wholly occupied for several days more in an endeavor to educe some kind of order out of the confusion in which we necessarily found our house, with a view to a return to house-keeping; so that I was unable

to dispatch letters by the last post—which was also the first after our arrival.

I think I wrote you from Alexandria, informing you of our arrival there; also that we were there subjected to five days quarantine; that if we had been a few weeks earlier would have had fifteen days of it; and that by our detention in quarantine we were delayed ten days on our journey.

The Lazaretto at Alexandria, which is four or five miles out of town, is in some respects not a bad sort of a place, and in other respects not a very good place. The building itself is sufficiently commodious —quite as good as the best houses that we can get to live in, in Latakiyeh, and the living (I mean in respect to food), as good as we would find in a second-rate hotel; but the rooms are innocent of any undue intimacy with the broom, and much more, of any, energetic detersive agency; while the bed linens, with which they supply us—clean, as they say—out of the magazine, have an appearance highly suggestive of unpleasant thoughts and apprehensions. As an offset against all this, however, they are supposed to fumigate each room with incense, after the departure of each set of occupants. We did not see our rooms fumigated, but we paid for having it done, at the rate of forty-five piastres (or a little more than nine shillings) to a room. If it was ever actually done, it would, perhaps, cost ten cents. The rooms are calculated to contain from one to four persons; and furnished with four little iron bedsteads, and a rough table, and a chair for each occupant, if called for. They rent one of these rooms for fifty piastres (or something more than ten shillings sterling,) per day. For boarding they charge at the rate of fifteen francs, that is about three dollars, in gold, per day, for adults; and ten francs, or two dollars, for children; these are the regular expenses of living in the Lazzaretto, at Alexandria; but those who have charge of the establishment add to them by imposition, if they can. For instance, a man who was, like us, condemned to five days, but came in a day before us, and went out a day before us, was charged with six days lodging and boarding, the fractions of his first and last days being counted as whole days; and they attempted to play the same trick upon us, but we were a pretty strong party and did not submit. They also attempted to make me pay the rent of two rooms, for my family, although we had occupied but one; their plea being that we were sufficiently numerous to occupy two. If they had gained this point (which they did not) they would have made more than three pounds sterling by it, which they were very reluctant to forego. As it was, our expenses for quarantine amounted to £21 sterling, and some odd shillings; so we may be very glad that we did not get sailing from America in October, as in that case we would have reached Alexandria at a time when there was a quarantine of seventy-five days against Liverpool. How often does God thus show us his kindness in thwarting our wishes and overruling our plans!

When ships come in to port at Alexandria, under quarantine, they land their passengers at the Lazaretto free of charge; but when they have finished their term there, they have to make their way to town the best way they can. Indeed, both the commander and owners of our

ship were willing that we should make our quarantine on board, which would have cost us only about half as much as we had to pay in the Lazaretto; but those in charge of the public health would not admit of it, except on the condition that we should count the prescribed time from the completion of the discharge of the ship's cargo, which would have given us about ten days. After we got out of quarantine, Mrs. Dodds and Miss Crawford and I went up to Cairo, to call on our dear friends of the olden time, Dr. and Mrs. Lansing, and make acquaintance with the rest of the brethren there. We found them well and doing well. A great door and effectual is opened to them among the Copts, all through Egypt. After being somewhat filled with the company of the missionaries there and in Alexandria, we embarked at the latter place for Syria, on the 8th inst., and on the 12th arrived safely and in good health—except that the baby still had the whooping-cough—at Latakiyeh, where we found as warm and as hearty a welcome as we expect ever to find short of heaven. I cannot tell you how glad we were to meet our dear brethren, Beattie and Metheny, and their families, after so long a separation; and our joy was all the greater that we found them all well.

Our voyage was, upon the whole, a prosperous one. We were on sea, altogether, thirty-five days: twelve from New York to Liverpool, eighteen from Liverpool to Alexandria, and five from Alexandria to Latakiyeh. We were on shore five days at Liverpool, and two weeks in Egypt; so that altogether we were two months, all but nine days, on the voyage. We met with no bad weather at sea from first to last. I preached but once at sea, which was as often as I was asked. During our stay in the Lazaretto at Alexandria, which included a Sabbath, I acted as chaplain for our company, which, besides ourselves, comprised a young gentleman and lady (brother and sister) from London, going out to make a tour of Egypt, the Mt. Sinai desert and Palestine; an officer in the English army (a Scotchman), going out to India; and a young Parsee gentleman and his wife, returning home to Bombay from a visit to England.

Our expenses from England exceeded by about £30 the estimate of them which I made before starting. The greater part of this excess was owing to our detention in quarantine; but besides this, our sickness on the journey cost us something. At Liverpool I became tired handling so much baggage in addition to the care of so large a family, and sent the medicines, and a box of phials which I got for the medical department of the mission, as freight the rest of the way; fares from Alexandria were somewhat higher than I had supposed; and finally, after all that I had sent on as freight, a considerable part of what remained had to be paid for on the French steamer from Alexandria, as extra baggage. Still, considering all the circumstances of the case, we have reason to be thankful that it was no worse.

I found the mission, although there had within the last eight months been a great ebb in its tide, in a more prosperous and promising condition than when I left it. A great and rapid growth of the work last spring was, as you are aware, and as might have been expected, followed in the

summer by a storm of opposition on the part of the Greek clergy and other leading men in that antichristian sect, amounting indeed to a persecution as virulent as, under the restraints which are upon them, lay within their power; beginning with the gathering of a lawless mob against the missionaries, and terminating in a series of threats, anathemas and excommunications against all who would hold any intercourse with them. The consequence was, that the schools in town were, at length, deserted, and the mission obliged to dismiss their teachers for want of employment for them; and for a long time, no Greek would dare to call on them in their houses, or salute them on the streets, or return the salutation of any who continued to avow attachment to Protestantism. This state of things, however, could not continue. It is written, in their own scripture, (Ecclus. 39: 15, a text which I am fond of quoting to them, now-a-days), "Let him that sinneth against his Maker fall into the hands of the physician." It was not long till one after another of them was obliged in the providence of our Redeemer, to call in the help of Dr. Metheny. The most prominent and most bigoted of them were not exempted. Even the Bishop, who had got up the anathemas, fell under the doom. And not only could they not do without our Missionary Doctor, but the best carpenter and stonemason in town are Protestants, and Greeks who were building houses could not dispense with their services. When it was seen that Greeks must and would employ Protestant workmen and our missionary physician, in spite of all the curses in the world, the Bishop revised and modified his anathemas, so as to legalize that measure of intercourse with Protestants which no anathemas could hinder. The people of Latakiyeh are not so stupid as not to perceive that this relaxation of the excommunication, to meet such emergencies, turned the whole thing into a farce. Still, they are so superstitious and so slavish, that it took a good while for the effect of the episcopal ban to wear out. Now, however, the reaction has fully set in, and the Greeks feel themselves foiled in the contest; and although no more friendly than before to the simplicity of the gospel—which they never will be without the grace of God—they are overwhelmed with a sense of humiliation. After our arrival, all our old acquaintances called on us to congratulate us on our safe arrival, as though nothing particular had happened during our absence. When the schools in town were broken up in the summer, they confidently counted on Mr. Beattie and Dr. Metheny giving up the work in despair and returning home; and as often as they spoke of the prospect of our return, the people took for granted that they were lying, under the pressure of the necessity which they were supposed to have, of putting a good face on their own intended departure; and when instead of those who were on the ground abandoning it, we actually returned to the work, our enemies were amazed at the persistent vitality of the mission. Truly, "this is the victory which overcometh the world, even our faith."

The missionaries who were on the ground, true to the spirit of their heavenly calling, never once gave way to discouragements—not even in the darkest times of last year's trials; nor, indeed, was there any reason why they should be discouraged. Their congregation, on the Sabbath, was all the time better than it had ever been before our visit

to America, and so continues. Their schools out among the peasantry were still going on with gratifying prospects. The persecution with which they were assailed, was a testimony on the part of our enemies to the success already achieved by us, and more in prospect, besides being a renunciation, openly and emphatically proclaimed, of that policy of silent contempt—which is always the best policy for enemies of the truth—by which they had opposed us and sought to put us down for the previous eight years. They can now no longer pretend that they look with indifference on us or our work; and no more can they, after the defeat which they have sustained, soon recur to such measures of active hostility as those of the past year. Add to this, that in the history of missions, persecution has nearly always stimulated inquiry; and as bearing on this point, it is worthy of note, that more Bibles have been sold within the last two or three months to that class of people who were most active and virulent in their opposition, than in years before. The very interruption of our schools here is a good thing, as it gives us an opportunity for which we have long wished—and could not well have had if they had not been interrupted—of exchanging the policy of gratuitous for that of compensated tuition.

We have not yet re-opened the schools in town. It is difficult to get suitable teachers, and we prefer none at all—especially in a crisis like the present—to unsuitable ones. Even if we could supply this want immediately, we would probably defer the introduction of the new order of things which we have in view, till we shall have erected buildings of our own for the purpose. Bros. Beattie and Metheny had before our arrival already purchased a lot for the purpose, well and beautifully situated. We wish to purchase one or two others adjoining, partly that we may have plenty of room, and partly that we may be able to command access to it by roads and on different sides; or failing in that, we may perhaps exchange the lot we have for another elsewhere. In the meantime, besides the schools among the peasantry, the preaching is still going on—which after all is the main thing; and our new missionary, Miss Crawford, is diligently engaged in the study of Arabic, preparatory to taking charge of the female school when it shall be re-established on a better basis than before. By the way, we indulge the hope that the money so liberally subscribed before our departure, for the erection of mission buildings, (or a considerable part of it) if not already remitted—as we incline to trust it is—will be remitted forthwith; as it is inconvenient to have to send for money after an emergency arises which calls for its immediate application.

As to our taking charge of Aleppo, as a centre of missionary work, the matter is still *sub judice*. Bros. Beattie and Metheny went to look at it some time before New Year's, but were called back, by telegraph, to see Mrs. Beattie, who had taken unwell, when they had spent but one night there. There is another place, Tarsus in Cilicia, the birthplace of the Apostle Paul, which with its seaport, Marsene, presents rival claims. We fully intend to extend our work in one or other of these two directions; but we do not wish to choose between them without sufficient time and opportunity to form an intelligent judgment as to their respective merits. In the meantime we have taken temporary

charge of a school left in operation in Aleppo, by the former occupants of that station—who withdrew from it at New Year's—in order that our way thither may remain open and our entrance unquestioned, till such time as we shall have finally determined on its acceptance or rejection. There is also a town, as large as Latakiyeh, about half-way between here and Aleppo, by the name of Idlib, which was also a station of the Aleppo Mission of the Free Church of Scotland, but falls naturally within our field, and being now abandoned by them will be comprehended in our plans, whether we take charge of Aleppo or not.

But I must not weary you with too long a letter; the more especially as you are, no doubt, already informed in letters from Bros. Beattie and Metheny, of almost everything contained in this communication. Only I thought it well to present to you, in outline, a view of the present state and immediate prospects of the work, as it impresses me at this length of time after my return.

All the members of the Mission desire to be remembered to you all and to your families. Yours, truly, R. J. Dodds.

CLOSING EXERCISES OF THE SEMINARY.

Allegheny City, March 19th, 1867.

The Board of Superintendents of the Theological Seminary of the Reformed Presbyterian Church met and was opened with prayer. Members present, Revs. S. O. Wylie and A. M. Milligan. The Professors were invited to sit as members of the Board.

Professor T. Sproull, D. D., read the joint report of the Professors, and the report of his own department; and Prof. D. Scott read the report of his department. These reports were laid on the table for the present.

The Board then proceeded to the examination of the class upon Greek Exegesis. The students present at this exercise were, Messrs. Johnston, J. M. Faris, Galbraith, Crow, George, Gillespie, M'Farland, Isaiah Faris, Gregg, J. A. Black, Sproull, J. K. Black, Wright, and D. C. Faris. Prof. Scott conducted the examination. The class were next examined in Hebrew, by Dr. Sproull. Afterward the class was examined in Church History, by Prof. Scott, on the 1st, 7th, 8th, and 9th Centuries. The next exercise was examination on Hermeneutics, by Prof. Scott. Board took a recess till 3 o'clock.

After recess, Board again met. Rev. S. Bowden appeared. Heard discourses from Messrs. J. K. Black, S. J. Crow, S. R. Galbraith, and R. J. George. The discourses were criticised. Recess till 7½, P.M.

After recess, Board came to order and heard discourses from D. C. Faris, Isaiah Faris, W. J. Gillespie, and D. Gregg, Jr. Adjourned till 9 A. M., to-morrow.

Wednesday, March 20, 1867. 9 o'clock, A. M. Board met and was called to order, by the Chairman. Opened with prayer. Present, Revs. S. O. Wylie, S. Bowden and A. M. Milligan. Criticisms were made upon the discourses of last evening.

Prof. Sproull next examined the class on Polemic Theology. Prof. Scott next examined the class on Homiletics. Dr. Sproull next examined the class upon Systematic Theology. Prof. Scott next examined the class on Pastoral Theology and Church Government. Board took recess till 3 o'clock, P. M.

3 o'clock, P. M. Board again convened, and heard discourses from Messrs. D. B. Willson, J. M. Faris, A. W. Johnston and J. A. Black, and criticised them.

After recess, Board met and heard and criticised discourses from Messrs. M'Farland, Sproull and Newell.

Resolved, That the examination on the several subjects of study has been highly satisfactory, and that the discourses delivered by the students give evidence of encouraging progress in theological attainments.

The Reports of the Professors were approved, and the Board expressed its satisfaction at the diligence and ability with which they have attended to their respective departments during the session.

PROFESSORS' JOINT REPORT.

The names and grades of the students in the Seminary this session are as follows :

FIRST YEAR.

J. K. Black,
S. J. Crowe,
S. R. Galbraith,
R. J. George.

SECOND YEAR.

D. C. Faris,
Isaiah Faris,
W. J. Gillespie,
David Gregg, Jr.
D. B. Willson.

THIRD YEAR.

J. M. Faris,
A. W. Johnston.

FOURTH YEAR.

J. A. Black,
J. R. M'Farland,
J. R. Newell,
T. A. Sproull,
Alex. Wright.

J. K. Black entered the Seminary at the first of January. Mr. Wright was detained, by sickness, till the first of January, and subsequently, from the same cause, he was unable to attend regularly with the class. Mr. Newell, by engagements in teaching, was detained from all the recitations, but those in Polemic, Systematic and Pastoral Theology. This was true of Mr. Willson also in the latter part of the session. Mr. Newell, as you are aware from former reports, was, on account of his engagements as the Principal of an Academy, prevented from attending regularly during previous sessions of the Seminary.

The students delivered two discourses each before the Professors and audiences, except Messrs. J. K. Black, Wright and Newell. The last mentioned delivered one discourse. These discourses were criticised and approved, as presenting encouraging specimens of sermonizing.

Texts have been assigned to them as subjects of discourses to be delivered before the Board. Mr. Wright, on account of the state of

his health, is excused from delivering his discourse, which is, however, prepared. They are also prepared for examination on the various subjects on which they recited during the session.

With the one exception mentioned above, the health of all connected with the Seminary has been good. So far as we know, the students attended regularly on social and public ordinances. They meet once a week, to debate questions and deliver extempore sermons. This exercise, we have no doubt, was profitable to them.

We desire to thank God for his goodness to us in prospering us in our work. Respectfully submitted.

THOS. SPROULL,
DAVID SCOTT.

ALLEGHENY, March 19, 1867.

REPORT OF PROFESSOR SPROULL.

By an arrangement, rendered necessary by the decease of Professor Willson, the department of Hebrew was assigned to me. I selected the beginning of Jeremiah, and the first six chapters were read during the first two months. At the commencement of the year, I changed to Deuteronomy, in which book the first seven chapters were read. The recitations in this department were on Tuesdays and Fridays. I assumed, and found it to be the fact, that the students were already acquainted with the rudiments of the language. We attended, therefore, more particularly to criticisms and exegesis, in which there was made manifest progress. Messrs. J. K. Black, Willson and Newell, did not recite in this department. The first not having completed his literary course, had not acquired a knowledge of the Hebrew Grammar; and the engagements of Messrs. Willson and Newell occupied their attention at the time of recitation. I know, however, that they were prosecuting the study in private and with success.

In Turretine, we commenced with the second volume, at "Locus De Lege Dei," and went to the end of "Locus De persona et statu Christi." For the first two months we recited twice a week, on Mondays and Thursdays. I prepared on each day an outline of the main points of the lesson, for the succeeding recitation, on which the class was examined. From the beginning of the year till the end of the session, we recited only once a week, on Wednesdays.

In Systematic Theology, I read twenty lectures on the Testimony, beginning with the chapter, "The state of man after death," and ending with "Testimony bearing," the last in the book, fifteen chapters in all. During the first part of the session, one lecture was read each week, on Wednesdays. After the first of January, I changed to two in the week, in order to get through the Testimony this session. From the time just mentioned, these recitations were on Tuesdays and Fridays. The students were examined at considerable length each day on the lecture of the day preceding.

Church Government, formerly belonging to me, was given to my co-Professor, who will report to you on this subject, and others assigned to him.

I have some confidence that, by the blessing of God on our labors,

the Board will find that progress has been made in prosecuting the work assigned us, and that the Church will, in due time, reap the advantage of an addition to her ministry, of such a goodly number of talented and self-denying of her youth, when they shall go forth to promote the cause of her glorious Head. THOS. SPROULL.

ALLEGHENY, March 19, 1867.

REPORT OF PROFESSOR SCOTT.

The following Report, in regard to the department in the Theological Seminary of which I have had charge during the past session, is respectfully submitted:

I. Church History. On this branch of study I have given twenty-five lectures; embracing the 1st, 7th, 8th and 9th Centuries; adding in conclusion four brief sketches of the introduction of Christianity into Scotland, and of the first and second Reformations.

II. Exegetical reading of the New Testament. The first six chapters of the Epistle to the Hebrews were read in the original; and critically examined with great minuteness. This was preceded by a critical inquiry in relation to the canonicity of the epistle—the writer—the language in which it was written—and the parties to whom it was sent.

III. Homiletics. Fifteen lectures were delivered on this subject. In the first place, the things, which as a science, as well as an art, the preaching of the gospel has in common with other kinds of public speaking, were considered. And in the second place, were considered more fully, the things peculiar to the ministration of the gospel, namely—the selection of proper subjects for pulpit instruction—the various kinds of discourses—and their disposition or arrangement.

IV. Hermeneutics. On this subject, nine lectures were delivered, including what relates to the peculiarity of the Greek to the New Testament, and necessary to be understood, for the correct interpretation of this part of Scripture.

V. Pastoral Theology. On this part of study I give eight lectures; in which were considered somewhat minutely—the importance of the Christian ministry—the necessity of an order of men set apart to perform the duties of the ministry—what those duties are—the call to the work—external, and especially the internal call—the studies of the gospel ministry—and lastly, the character which he should exhibit in the church, and before the world.

VI. Church Government. This part of the course, given in six lectures, included an inquiry into the scriptural uses of the word church, particularly as this bears on the controversy in relation to government. And further showing the inadequacy of Congregationalism as a system of church government. And that the principle of representation, involved in the exhibitions of Scripture on the subject, are coincident with Presbyterianism. And lastly, was considered the Scripture evidence for the appointment of the Ruling Elder; and the congregation, presbytery, or session. Part of the time of each recitation was occupied in examining on the subjects respectively.

Each of these branches of study was introduced by a lecture, designed to point out its uses and advantages. DAVID SCOTT.

Certificates were ordered to be given to the students who have completed the full term in the Seminary. D. Gregg was appointed Librarian.

Intersessional Studies.—Read Wayland's Letters to the Ministry; Hebrew, 119th Psalm; Greek, 7th, 8th and 9th chapters Hebrews.

SAMUEL O. WYLIE, *Chairman.*
A. M. MILLIGAN, *Secretary.*

ALLEGHENY, March 20, 1867.

OHIO PRESBYTERY.

THIS Presbytery met at Utica, Ohio, on the first Wednesday of March, at 10 o'clock, A. M. The evening, as well as the hour preceding, was spent in prayer and conference. The chief interest manifest in the prayers and remarks, was for the outpouring of the Holy Spirit, and for the advancement of national reformation. It was understood that a National Reform Convention was in session, at the time, in the city of Philadelphia. From the feelings expressed, it was evident that the members, though absent in body, were present in spirit with the Convention.

Rev. Jas. A. Thompson was chosen Moderator, and J. C. K. Faris, Clerk. Ministerial members were all present, and all the congregations were represented except Middle Wheeling and Brownsville.

Presbytery directed sessions to be prompt in sending delegates to the higher courts.

Money for Domestic Missions was laid on the table. Londonderry, $17.15; Musk. & Tom., $7.00; Sandusky, $5.08. Total, $29.23.

Mr. M'Clurkin was appointed to attend the inferior judicatories of other churches, to lay before them the subject of amending the U. S. Constitution, so as to recognize the claims of the Lord Jesus Christ; and Mr. M'Farland to deliver addresses on the subject. The discussion here showed that the members are alive on this question.

Presbyterial visitation of the Utica congregation was attended to. The result of the examination was as creditable to the congregation as it was satisfactory to the Presbytery. The exercise was concluded with prayer by Rev. H. P. M'Clurkin.

A petition from Utica congregation, asking that the pastoral relation between Rev. J. C. Boyd and the Sandusky congregation, be dissolved, and that his whole time and labors be granted them, was read and laid on the table, till next meeting of Presbytery. Mr. Samuel Jamison was directed to notify the Sandusky congregation of this movement.

Sessions were directed to attend to the matter of raising funds for paying the traveling expenses of delegates to next Synod, according to the direction of Synod: that is, that each congregation pay an amount according to the number of its members, in the proportion of thirty cents per member.

The Committee on Supplies was continued, consisting of Rev. J. C. Boyd, Utica, Ohio; Rev. Jas. A. Thompson, and Elder Jas. Kirkpatrick. Stations desiring preaching will address the Chairman, Mr. Boyd.

Presbytery adjourned to meet at Muskingum, on the first Wednesday of November, 1867, at 10 o'clock, A. M. The moderator to preach at 11 o'clock, and the congregation to be visited presbyterially. It was agreed that the members will meet for prayer on Tuesday evening previous.

N. B. Sessions are requested to be prompt in forwarding to my address, Dresden, Ohio, statistical reports. Let them be sent soon after May 1st. J. C. K. FARIS, *Clerk of Pres.*

CONVENTION TO SECURE CERTAIN RELIGIOUS AMENDMENTS TO THE NATIONAL CONSTITUTION.

A CONVENTION for the above purpose assembled in the church corner of Eleventh and Wood streets, Philadelphia, on Tuesday, March 5th, at 7½ P. M. The object of the movement is stated in the following memorial to Congress:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States so as to read, in substance, as follows:

We, the people of the United States [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the Ruler among the nations, and his revealed will as of supreme authority, in order to constitute a Christian government and] in order to form a more perfect union, &c., &c., do ordain and establish this Constitution.

Hon. Wm. Strong, of the Supreme Court of Pennsylvania, President of the National Association for this purpose, was called to the Chair. Prayer was offered by the Rev. Dr. Cooper. Rev. T. P. Stevenson was chosen Secretary. The convention was addressed by the Chairman, and by the Hon. and Rev. R. A. Browne, D.D., of Harrisburg, Pennsylvania.

A Business Committee was appointed, consisting of Rev. J. T. Cooper, D.D., of Philadelphia: Hon. Judge Agnew, of Beaver county, Pa.; Rev. J. Kennedy, of Delaware county, N. Y.; Rev. E. W. Smiley, D.D., of Philadelphia, and John Alexander, Esq., of Philadelphia.

Letters were received from Gen. O. O. Howard, Rev. Francis Vinton, D.D., of New York, Rev. Dr. Eddy, of Boston, Rev. Geo. C. Vincent, D.D., of Westminster College, Pa., Hon. Samuel Shellaberger, of Washington, Rev. Bishop Levi Scott, of Delaware, and others, approving the object of the convention.

The following resolutions were reported by this Committee on the following day, and adopted:

Resolved, 1st. That it is a principle taught in the word of God and corroborated by the teachings of Nature and Reason, that civil government is an ordinance of God, as the Governor of this universe; and that those who occupy official positions in the Government are, in their capacity as civil magistrates, the ministers of God.

2d. This being the case, it follows as a legitimate and necessary deduction that the authority of Jehovah must be regarded as the primeval

source of all civil authority, and consequently must be regarded as imposing upon the Government as such and those who are called to administer it, supreme and paramount obligations.

3d. It belongs to the great Founder of civil society to say how and by what means he shall make known his will to man, as to the principles which should control him as a member of civil society. The only question for us to consider is: Has the Supreme Ruler given us any expression of his will in regard to this matter? That expression, wherever found, whether inscribed on the framework of creation, the physical, intellectual, moral, or social constitution of man, or set forth in the inspired word, has, and must necessarily have the FORCE OF LAW.

4th. These principles being indisputably correct, it follows, that a people favored, like the people of the United States, with a written revelation, are bound by the highest conceivable obligations, to receive with profound reverence and submission, every intimation which the infinite Author of that Revelation has been pleased to make as to the conduct which he requires in the important relation which they sustain to Him and each other as members of civil society.

5th. If in this revelation the Founder of civil society has distinctly made known to us the fact that he has constituted One to be the "Governor among the Nations," and the "Prince of the Kings of the Earth," and "the Head over all things," it is surely the high and imperative duty of all to whom this fact has been made known to recognize him in the character and position in which he is thus presented; and as he has made known to us in his written word the fact that this character and position belong to the Lord Jesus Christ, such recognition is unquestionably due from us to him.

6th. In a government having a written constitution, the proper place in which to look for such recognition of the being and authority of God, the paramount obligations of his law, and the supreme delegated dominion of the Lord Jesus Christ is in the official document which gives organic existence to the Government, which document is the Constitution. And it is our solemn conviction that a refusal to incorporate these principles in the Constitution is to expose ourselves to the just displeasure of Almighty God.

7th. That this convention most deeply deplores the fact that the form of oath prescribed in the Constitution to be administered, in the inauguration of the President of the United States, makes no mention of the name of God, and earnestly urge that this omission be supplied.

8th. That Government being God's ordinance, instituted not only for the good of the people, but also for the glory of God, and for the establishment of his authority in our world, it should be administered only by those who are the friends of God and the faithful subjects of his rule. And, therefore, for Christian men to intrust the reins of government to the hands of ungodly, profane, corrupt, and intemperate men, the known enemies of the Ruler whose authority they exercise, is to be unfaithful to the cause of God, and the best interests of mankind. As a roaring lion and a ranging bear, so is a wicked ruler over the poor people.

9th. That this convention quote with strong approbation the following sentiments of Judge Story, on the Constitution, and invite the at-

tention of the public to them:—"At the time of the adoption of the Constitution * * * the general, if not the universal, sentiment in America was that Christianity ought to receive encouragement from the State, so far as such encouragement was not incompatible with the private rights of conscience and the freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation. No one who believes in the truth of Christianity as a divine revelation can doubt that it is the special duty of Government to foster and encourage it among all the citizens and subjects."

The convention was addressed, on Wednesday evening, by Rev. J. H. M'Ilwaine, D. D., of Princeton, and Rev. J. R. W. Sloane, of New York.

Another convention, for the same purpose, will assemble in Pittsburgh, Pa., on Tuesday, April 9th, and continue through the day and evening following. Auxiliary associations and all Christian congregations are again requested to send representatives.

The annual meeting of the National Association, for this purpose, will be held in New York, in the early part of the month of May.

ANOTHER SOLUTION TO THE MISSIONARY RIDDLE.

NIGHT of danger! night of fear!
David fly! the foe is near.
Haste! he seeks thy life to-night,
Haste, before the morning light.
She who loves thee bids thee go,
Partner of thy joy and wo—
Godless woman though she be,
Now will she be true to thee.
Woman's love and wit unite
Plotting thy successful flight;
She *alone* will meet the ire
Of bloody and revengeful sire.
Cord and window aid him well.
And David bids a long farewell.
Now, thou *soulless Idol thing!*
Thou must pereonate a King,
Lie within a royal bed,
On pillow meet for royal head,
Bear the name to Michal dearest,
Fill the place to Michal nearest,
While she waits with sleepless eye
Through the long night fearfully;
Glad thou art in *seeming only*
David, now an exile lonely.
Hark! a footstep—she doth know
Sounds her heart hath dreaded so.
Royal messengers are here.
Michal! 'tis thy time to fear.
Would thou couldst on God rely,
Nor meet the danger with a lie!
His power had been thy sure defense,
His promise been thy confidence,
And thou perchance in after life
Had ne'er been blighted as a wife.

Enough!—Thy Riddle—is it? say!
Michal's Image! Yea or nay?

Philadelphia, Feb. 22, 1867. M. A. TORRENT.

OBITUARY.

DIED, in Pittsburgh, Feb. 3d, 1867, of typhoid fever, DAVID ANDREW HUTCHINSON, aged 10 years, 23 days. He was early a lover of the Sabbath school, loved to wait where the lambs were fed. He had been a member of the R. P. Mission Sabbath School, Pittsburgh, since its organization, was its first fruits gathered home, and his was the first death in the Pittsburgh congregation; hence on account of the breach were great searchings of heart. His life was strikingly one of promise, his death was evidently one of triumph. I. A. Mc.

THE

Reformed Presbyterian and Covenanter.

VOL. V. *MAY, 1867.* No. 5.

DANIEL'S PROPHETIC NUMBERS.

INTERPRETERS of prophecy have found no little difficulty in explaining and applying the three prophetic periods mentioned in the last chapter of Daniel. While there is general agreement in the opinion that they indicate the duration of the dominion of the Antichristian power, and that their termination will introduce a happy change for the church and the world, there is far from harmony in fixing their date. That the first, verse 7, synchronizes with the periods of John in the Revelation, is scarcely to be questioned. The "time, times, and half," of Daniel, and "time, times and a half," "forty and two months," and "twelve hundred and sixty days," of John, being all of the same length, have most probably the same beginning, and of course, the same end.

Daniel mentions two other periods, corresponding to which we find nothing in the Revelation. The first of these is in the eleventh verse. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." We have here the state of things at the beginning of this period described, but nothing showing how its end may be known. The taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate, presents a state of things that agrees so well with the giving of the outer court of the temple to the Gentiles, and their treading under foot the holy city (Rev. 11: 2), that there is strong probability that it refers to the same time, and therefore this number of Daniel begins with the commencement of the forty-two months of John. It follows then that this period of Daniel will extend thirty years beyond his first period, and all the periods of John that synchronize with it.

Dr. Mason's view, that Daniel's second period began with A.D. 533, has not been verified by history. According to his scheme, some event answering to the close of that period should have taken place in 1822. But this was not the case. We must, therefore, look for a later date. And though the reasoning of Dr. Mason is ingenious in sustaining his position, that Daniel's period and John's must have different begin-

nings, it is not satisfactory. We fall back on the position already stated, that Daniel's first period and all three of John's, began at the same time, and from the above comparison of Daniel's second period with John's forty-two months, that it has also the same beginning. We must then take the common opinion that the excess of thirty years of Daniel's second number over the first will bring the millennium to its highest perfection.

But our design in this paper is to endeavor to shed light on Daniel's third period. This presents the greatest difficulty. It is contained in verse 12, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." All expositors that we have consulted, assume that the blessedness here promised is to be enjoyed at the end of this period. The interpretation given is, that the church will then have reached the highest pitch of millennial glory and happiness. According to this view, it will take seventy-five years, the excess of this number over Daniel's first number and over those of John, to reach this culminating point of millennial felicity. If A. D. 606, be the date, it will be nearly the middle of the next century before the long expected blessedness will be fully enjoyed. Against an exposition that delays so long this expected good our feelings protest, and from it on critical grounds, our judgment withholds its approval. What those grounds are we will proceed to show.

The terms employed in connection with this period are peculiar and significant, "waiteth and cometh unto," &c. The question arises at once, whether, when the words "cometh unto" refers to a period of time, the precise point is the beginning or the end of the period. According to the common interpretation, it is the termination of the period that is meant; and expressed fully it would be: "cometh unto" the end of the one thousand three hundred and five and thirty days. But is this a paraphrase of the text? Is it not an alteration of it? Let any intelligent reader ask himself, Does the expression, "cometh unto," point to the end of the period to which it refers? and there is not any doubt what will be the answer. It is doing manifest violence to the language to give it such an interpretation. He that lives to the beginning of a period of time, comes to it. Those who lived till the first day of last January, came to the year eighteen hundred and sixty-seven. By no fair construction of language could a benefit promised to a man when he should come to a certain year, be delayed till the last day of December. He would claim it on the first day of January, and would have a right to it.

If it was written in the Scripture: Blessed is he that waiteth and cometh to the thousand years—the millennium, no one would think of explaining the words as meaning that this state of blessedness will not begin till the end of the millennium. But this is precisely the forced interpretation that is put on the text under consideration. Coming to the period mentioned, is made to mean, coming to the end of it. This interpretation of the text is not demanded by the exigencies of prophetic fulfillment; it is rejected by sound criticism.

The Hebrew words here used are correctly rendered in the English version. A rendering in accordance with the present idiom would be,

"hope for and arrive at." The latter of these words radically signifies, to touch, or reach to. In that sense it is used, Gen. 28: 12, "The top of the ladder reached to heaven." Had the writer intended to say that the ladder extended to the far side of heaven, he would have employed a different word. The text is the only place in the Bible where we have found it objectively connected with time. But from the fact that when applied to distance of space it always refers to the nearer point, it is a fair conclusion that it is to be so understood when applied to a period of time. If a man is said to arrive at a city, it is not meant that he had passed through the city, and was at the farther side of it. So if a person in the progress of his life is said to arrive at a certain year, it is understood that it is the beginning of the year, not the end, that is meant.

Applying these views to the verse under consideration, we are led to the conclusion that the blessing pronounced in it is to be enjoyed by those who are alive at the beginning of the one thousand three hundred and thirty-five days, that is, as all agree, years. The commencement of this period must be marked by a change greatly to the benefit of those living at the time. And, moreover, it includes the entire duration of the condition of happiness which it introduces. The blessedness will continue till the period ends. It, therefore, includes the millennium, and will end with it. Of course, the three hundred and thirty-five years, the excess of this period over the millennium, will precede it. According to these views, a change of signal advantage to the world must take place three hundred and thirty-five years before the end of the twelve hundred and sixty years, and the same length of time before the millennium.

The Reformation of the sixteenth century suggests itself at once as possessing the characteristics required by our interpretation of the text. And the question presents itself, in what particular juncture in that great movement will be found the conditions that will warrant us to make it the beginning of the period under consideration.

The term Protestant, designates those who threw off the yoke of Rome, and declared war against the system of papal oppression. The organization of those who had embraced the Reformation into a leagued association for their mutual protection and safety, was a wise and efficient measure. This was done by the divines and princes of Germany, at Smalcalde, in 1530. The events of the preceding year prepared for this. At a diet of the empire held in Spire, March 15th, 1529, a decree was issued that aimed to stop the Reformation. On the 19th of April, the Elector of Saxony, the Marquis of Brandenburgh, with deputies from a number of other cities, protested against this decree. "On that account they were distinguished by the name of PROTESTANTS, an appellation which has since become better known, and more honorable by its being applied indiscriminately to all sects of whatever denomination that have revolted from the Roman See."* Charles fearing the effects of this protest, convoked a diet, to be held in Augsburg, March 22, 1530. There, notwithstanding his whole influence was directed against the Reformation, the celebrated Augsburg Confession was prepared.

* Robertson's "Charles V."

Charles and his popish minions finding all attempts to compromise abortive, had recourse to extreme measures. "The diet issued a decree Nov. 19, condemning most of the peculiar tenets held by the Protestants, forbidding any person to protect or tolerate such as taught them, enjoining a strict observance of the established rites, and prohibiting any further innovation under severe penalties."* The Protestant princes, alarmed for their safety and for the success of their cause, assembled in Smalcalde. "There, Dec. 22, they concluded a league against all aggressors, by which they formed the Protestant states of the empire into one regular body; and beginning already to consider themselves as such, they ventured to apply to the kings of France and England, and to implore them to patronize and assist their new confederacy."*

This league was the germ of civil and religious freedom in the Germanic Empire, that all the efforts of Popes and Emperors have never been able to destroy. The era of that movement was the era of good to Europe, and the men who waited for, and came to that era, were highly favored, and for their faithfulness in taking that bold stand, their memory is blessed.

The importance of this league appears from the fact that Solyman, the Turkish conqueror, sought the alliance of those princes, as did also Francis, King of France, and Henry the Eighth, of England. And though it failed of accomplishing all that was hoped, it was manifestly an important link in the chain of events that, in the providence of the Mediator, will result in the overthrow of all oppression and in the establishment of righteousness and peace on the earth.

About the same time, a political change of great importance took place in England. It is thus described by D'Aubigne, in his History of the Reformation: "The epoch of the fall and death of Cardinal Wolsey, was not only important, because it ended the life of a man who had presided over the destinies of England, and had endeavored to grasp the sceptre of the world, but it is of especial consequence, because then three movements were accomplished, from which the great transformation of the sixteenth century was to proceed." These movements he tells us were—the rejection of the Pope's supremacy—the establishment of the authority of the Holy Scriptures, and testimonies of the martyrs. By these an impulse was given to the Reformation that neither king nor prelate has been able to stop. Protestantism from that time till the present has been the religion of the British Isles.

Wolsey died Nov. 29, 1530, and with him expired the last hope of Popery in England. Henry VIII. declared himself to be the head of the Church, a change in one aspect not much for the better, in another of vast importance. The church of which Henry assumed to be the head, was a reformed and evangelical church. Cranmer, Ridley and others had been active in bringing about this result. Henry acceded to it because it inured to his advantage.

Are we warranted to make the year of these two events—the league of Smalcalde, on the Continent, and the rejection of the Pope's authority

* Robertson's "Charles V."

in England—the era of the beginning of the long period of Daniel? That year was 1531. To this add three hundred and thirty-five years, the excess of that period over the millennium, and we are brought to 1866, corresponding exactly to the ending of Daniel's first number and the numbers of John, if we date them at 606. This coincidence is, to say the least of it, remarkable.

We have mentioned two salient points in history, worthy to be noted as pointing to the introduction of a new era to the church. The obscurity that, necessarily, at this remote time, surrounds them, prevents us from determining the precise year when the great change, called the Reformation, was completed. The two events mentioned seem to be the most important. To those who were active in bringing them about, with the results that followed, we do not hesitate to apply the words of the verse under consideration: "Blessed is he that waiteth and cometh to the one thousand three hundred and five and thirty days." The memory of Luther, and Zwingle, and Calvin, and Cranmer, and Ridley, and Patrick Hamilton, and John Knox, and of many others of their times, is blessed, and will be blessed till the latest generation. They, themselves, are blessed in heaven, and their names are for a blessing on the earth. And to live in the period which then began, compared with the condition of those who lived at any time during the ten preceding centuries, was blessedness indeed.

It might be alleged that if the Reformation was an epoch of such importance as to mark the beginning of a prophetic period, it would have received some special notice in the Revelation of John. And so it has. Passing by some allusions that might be disputed, we produce two that seem unquestionable.

The tenth chapter of the Revelation contains a vision in which the Mediator occupies eminently the foreground. He set his right foot on the sea, and his left foot on the earth, asserting his right to dominion over the whole world. He held in his hand an open book, and he cried with a loud voice. All the indications were to John of the introduction of Messiah's reign, and when about to announce the glorious events, he was forbid to write what the seven thunders uttered, and had his mistake, with regard to the meaning of the vision, corrected. The Mediatorial angel, by solemn oath, declared that the time shall not be yet.* The time meant is the time when he shall take to him his great power and reign, foreshadowed indeed in this vision, but completed at the sounding of the seventh trumpet. Then the mystery of God will be finished, and the kingdom of this world become our Lord's and his Christ's, verse 7, chap. 11, 15. And the term of this apparent delay is, according to the verse presented above, the three hundred and thirty-five years that the beginning of Daniel's long period anticipated the millennium.

In Revelation 12, 7:10, the same important era is presented in another aspect and by different imagery. "There was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels." Heaven here means the visible church, in which during the long period of nearly ten centuries the devil was su-

* All sound writers agree that this is the true rendering of the last of verse 6.

preme in ecclesiastical affairs. Michael, the Godman, proceeds to dispossess him of usurped power. By the Reformation he was driven from his position in the church. Since that time the true church has acknowledged no head but Christ. "Their place," the place of the dragon and his angels, "was not found any more in heaven." "He was cast out into the earth, and his angels were cast out with him". The power that he had wielded over the nations through the corrupt Romish Church, being wrested from him, he now exercises it directly by infidelity. The change was a blessed one for the church. John tells us he "heard a loud voice saying in heaven: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night. Therefore, rejoice, ye heavens, and ye that dwell in them." What a vivid description of the blessedness of him that waiteth and cometh to the one thousand three hundred and five and thirty days.

Are we near the end of the inchoate stage of this blessedness, and soon to enjoy it in its greater fullness? The time is at hand when Daniel's first period, and all those of John, if the general opinion regarding their date be correct, will terminate, and when the change begun in the Reformation shall be completed. While 606 is the year usually taken as the date of these periods, and we have taken 1531 as the date of Daniel's last number, it must be observed, that a few years necessarily were required to work out to any great extent the gradual results of those memorable years. Our dates must be, not when those changes were first made on paper, but when they took place in fact. To sneer at those who looked confidently to 1866 as the termination of the prophetic periods, displays neither good manners nor sound judgment. That 1866 was a year of events full of hope to the church, no observant man will deny; that it is the beginning of a blessed and glorious transition, there are some who confidently believe. We can afford to wait a few years until the great problems, now in process of solution by nations abroad and at home, are worked out, assured that the result will be that foretold by Daniel: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

THE SECOND ADVENT AND THE CONFESSION OF FAITH.

THE title which we have prefixed to this article has by frequent application come to mean Christ's second appearing in his human nature, to raise the dead and judge the world. Though not found in the Scriptures, it is substantially the same as that contained in Heb. 9: 28, "He shall appear the second time." To the same fact there is also reference in Acts 1: 11, "This same Jesus, who is taken up from you into heaven, shall come again in like manner as ye have seen him go into

heaven." That Christ will come again to the earth, is, we believe, accepted as a truth by all evangelical Christians; it is also generally agreed that his coming will be to bring to an end the present dispensation, by the solemn scenes of the final judgment.

There are some points, however, on which there is a wide diversity of opinion among those who believe in the second coming of Christ. One of these points, and the main one, is, whether this coming will be before, or after the millennium. The former view is held by many who are denominated on that account Millennarians, or more properly pre-millenarians. They maintain that Christ will appear before the millennium, and that then will take place the resurrection and judgment. We do not indeed find this view very distinctly presented, but from statements made it is the undeniable inference. In Dr. Duffield's sermon on "The Second Advent," mentioned in our "Notices of Books" in this number, "the common theory," as he calls it, is stated—that the second advent "will not occur until after certain other predicted events, yet future, and requiring a long period for their fulfillment; that the world is yet to be converted; that a long era of righteousness and peace, symbolized by the apocalyptic binding of Satan for a thousand years, is to follow; that Satan, being loosed again for a season, an apostasy to a greater or less extent shall occur; and that then, and not before, Christ shall come to judge the world, destroy his enemies and set up his kingdom," page 6. These views it is the design of the sermon to disprove.

It was not without surprise that we found in the paragraph following the above quotation, the assertion, that the above sentiments are contradicted by the Confession of Faith. The author, a pre-millenarian, claims the Confession to be on his side, and defends it as maintaining his views. This presents a serious question to those who differ from the author, and who at the same time hold to the Confession as a subordinate standard. Belonging to that class, we felt it our duty to examine the subject, and expose, if the result of our examination should warrant us, this misconstruction and perversion of the teachings of that symbol of our faith. We have found our first impression to be correct, and those who press the Confession into the defense of pre-millenarianism do violence to it, and cast a reflection on the memory of the Assembly that prepared it.

The words of the Confession relied on by the author in support of his cause are in chapter 33, sec. 3. They are thus quoted: Christ "will have *the day of his coming* unknown to men, that they may shake off all carnal security, and be ever watchful, because they know not at what hour the Lord will come, and be ever prepared to say, Come, Lord Jesus, come quickly." It is not doing justice to the Confession to substitute the words "the day of his coming," which we have italicised above, for "that day," the words in the Confession. "That day" refers to some day in the preceding context. And we find it in the beginning of the section, called "the day of judgment." It is the day of judgment that the Confession teaches Christ will have unknown to men. And this, we believe, is the day of Christ's *second* coming. But it is a mere begging of the question to say that the phrase "the coming of Christ,"

wherever else that expression is used in Scripture, means his second coming.

Does the Confession teach that Christ's second coming will be after the millennium of rest and enjoyment on earth? We unhesitatingly maintain that it does; and therefore it is against the author, and on the side of those who maintain the views which he attempts to show it contradicts.

We quote from chap. 32, sec. 2, "At the last day such as are found alive shall not die, but be changed." This last day is the day of judgment. In chap. 33, sec. 2, it is stated as a result of the judgment, "Then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing, which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Can these declarations be at all reconciled with the theory that after the judgment there are to be spent on earth a thousand years of enjoyment by the saints, to be followed, as we learn from Rev. 20: 7–9, by a release of Satan, a renewal with amazing success of his deception of the nations, and another attack on the church? Did the Westminster divines call that day "the last day," that is to be followed by so many years, and by such events? Will the righteous, who immediately after the judgment "go into everlasting life, and receive fullness of joy and refreshing," be again subjected to the assaults of their old adversary? And will the wicked, who shall then "be cast into eternal torments," have a furlough granted them to go out and renew their attacks on the church? And this too after the *last* day! We repudiate on behalf of the authors of the Confession any interpretation that involves such absurdities.

The Larger Catachism was the work of the same Assembly that produced the Confession. In answer to the question, "What do we pray for in the second petition?" it teaches that "we pray that the kingdom of sin and Satan may be destroyed, the gospel propagated throughout the world, the Jews called, the fullness of the Gentiles brought in; the church furnished with all gospel offices and ordinances, purged from corruption countenanced and maintained by the civil magistrate," &c. The author of the sermon tells us on page 8 that "Christ has made the desire for his appearing part of the first (second?) petition of our daily prayer." Of course he understands the kingdom in that petition to mean the reign of Christ on earth with the saints after the resurrection and the judgment. But is that the meaning of the answer in the Catechism? Certainly not. That answer, indeed, includes as the full import of the petition, the "hastening of the time of Christ's second coming and our reigning with him for ever." But it clearly teaches that the coming of that kingdom will consist, according to the import of the petition, in various events, that shall take place before Christ's second coming to judge quick and dead.

In the answer to the 53d question is the following declaration, "Christ went up visibly into the highest heavens, where he shall continue till his second coming to judge the world." And the answer to

the 56th question states, that "Christ shall come again at the last day to judge the world in righteousness." Language could not more explicitly show that Christ's second coming will be at the last day. Now if the millennium will not precede this coming, then there will be no millennium, inasmuch as immediately after the last day, duration will cease to be measured by periods. All will be eternity.

Let no one ascribe to the Westminster formularies views from which a conclusion so utterly unscriptural necessarily follows. If men will maintain that Christ's second coming will precede the millennium, let them not attempt to bolster up their opinion by perverting the standards of the church. Those are the common heritage of the descendants of the Church of Scotland, and it is not to be borne that any one will press them into the support of a theory utterly at variance with both their spirit and letter.

We have been amused at the coolness with which the author of this discourse presents himself as the defender of the Confession. Assuming the identity of its teachings with his views, he claims to be its advocate, while maintaining the pre-millennial theory. Did we find him sustained by the Confession, such is our confidence in its soundness that we would demur to any opinion that conflicts with it. But we find it teaching the very opposite. What that teaching is on the subject in hand, we will now show.

The Westminster formularies declare that Christ's second coming will be at the last day to judge the world, and that then the present state of things will cease, the wicked will be sent to hell, and the righteous will be taken to heaven. Conf., chaps. 32 and 33; Larger Cat., quest. 87, 88 and 191. They teach, moreover, that there is a coming of Christ that will precede this, consisting in the destruction of the kingdom of Satan, the spread of the gospel, the calling of the Jews, the bringing in of the fullness of the Gentiles, the maintainance of the church by the civil magistrate, &c. Larg. Cat., quest. 191. Now as we find that there is a coming of Christ, for the first of the above purposes, set forth in the vision of Rev. 20, which precedes the thousand years of felicity, and as this corresponds in its accompaniments and end to his *parousia* or coming, so often mentioned elsewhere, it is a fair conclusion that they refer to the same events. And hence it follows that the advent of Christ now expected is not his second advent in his visible person, but a figurative advent to set up and establish his moral dominion over the world.

The whole force of the argument of the author of the sermon and of others who take the same side, is in the assumption that in all the places where the coming of Christ is mentioned in the Bible, it is his visible coming, or as they incorrectly term it, his personal presence that is meant.* This is a groundless assumption. Such an interpretation would make the Bible ridiculous. We quote a few passages. Is. 19: 1, "Behold, the Lord rideth on a swift cloud;" chap. 26: 27, "The Lord cometh forth out of his place;" chap. 63: 1, "Who is this that cometh from Edom?" Daniel 7: 13, "One like the Son of man came

* Christ's personal presence is everywhere. In that sense "coming" cannot be predicated of him. It would involve the error, that he has a human person.

with the clouds of heaven." Zech. 14 : 3, "Then shall the Lord go forth and fight against these nations." Matt. 16 : 28, "There be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom." Rev. 20, "And I saw an angel come down from heaven."

It is manifest, that it is from these and similar expressions in the Old Testament, that the phrases "coming of the Lord," "coming of the day of the Lord," and others of similar import in the New Testament are taken. With such a key there is no difficulty to understand their meaning. In all cases where they occur, except when the second coming or the coming at the last day is meant, they must have a figurative interpretation. And what a confusion it would make in Scripture exposition to apply them all to the coming at the last day, we have already shown.

The author objects to the application of the word "coming of Christ" to several events, that it is a violation of a rule of interpretation of Scripture, laid down in the Confession, "that the sense of any scripture is not manifold, but one," chap. 1, sec. 9. If this be so, then the Westminster divines violated their own rule; for as we have seen, they explain the second petition, "Thy kingdom come," as referring to several events. It is not likely that the men who laid down the rule referred to, would violate it themselves. And we are sure they did not. The cumulative fulfillment of prophesy is in entire accordance with this rule. On this subject the mind of Lord Bacon is worth quoting. "In sorting the prophesies of Scripture with their events, we must allow for that latitude which is agreeable and familiar unto divine prophesies, being of the nature of their author, with whom a thousand years are but as one day; and therefore they are not fulfilled prematurely at once, but have a springing and germinant accomplishment, throughout many ages, though the height or fullness of them may refer to some one age."

The Confession gives no countenance to the views of pre-millennarians. Let them that adopt their views defend them, if they can, with other weapons than the standards of the church. It is a reproach cast on these symbols of faith, to press them into the service of modern novelties.

STRICTURES ON "OCCASIONAL HEARING."

MR. EDITOR—The article, which appeared in your periodical upon the subject of occasional hearing, I was glad to see, more especially as the church at this time appears to be running wild on this subject, and also upon open communion. I have long thought, that when a church departs from the truth as it is in Jesus, we are obliged to separate and lift up a testimony against her. Now occasional hearing, or open communion with such a church is very inconsistent, but duty binds us to acknowledge whatever is good in it, and claim nothing more for ourselves than what is justly our due. In this I think that the writer of the article has erred in referring to the first Seceders. On page 83 he says, "The

main distinctive principle upon which the Seceder body was organized, was the disowning of the authority of the British king in matters ecclesiastical;" and on page 84, "We cheerfully defer to the sterling divinity and shining piety of the Fishers and Erskines of the early secession: and yet as one star differeth from another star in glory, so were these great lights outshone by our Camerons, Cargills and Renwicks, as practical witnesses for the mediatorial headship of the Lord Jesus Christ over the nations. For these great men did not hold one principle which would have entitled them to the martyr's crown.....For these brethren, as we remarked before, in coming out of the Revolution church in 1732, only made a half-way reform, for while they testified against the encroachments of the anti-christian civil power, they still owned allegiance to that authority." Now there are several things in the above by which I am at a loss to know what the writer intended. For he himself declares, that the Seceders disowned the British king's headship over the church; and so far as I have been able to learn, the king's supremacy over the church was the foundation of all the persecution during the reign of Charles II. and his brother James.

The Scottish Parliament in 1661, in a preamble to an act, declared, "That the ordering and disposal of the external government and policy of this church doth properly belong unto his Majesty as an inherent right of the crown." See Crookshank's History, preface in vol. 1, page 9, and on page 20 the publisher states that the cause or grouud of their sufferings, was, "The alone headship and sovereignty of our *Lord Jesus Christ* over his church as his free and independent kingdom, the spiritual and intrinsic power of the church, the divine right, of Presbytery, as the only government thereof appointed in his word, and the Covenanted obligations which the nation hath come under to God." I have seen nothing in all the history of that period, where any of them contended, as the writer asserts, for the mediatorial headship of the Lord Jesus Christ over the nations. Now from the history of that time the persecuted *did* acknowledge the king as their lawful sovereign in civil matters, and out of many, I shall mention one or two of those that were taken prisoners after the battle of Pentland, 1666. In their testimony before they were put to death, ten of them used this language: "We are condemned by men, and esteemed by many, *rebels* against the king, whose authority we acknowledge." See Crookshank's History, vol. 1, page 200. And as far as I have been able to ascertain, they still continued to acknowledge the king's cruel authority until they were put from under the protection of law, so that they might be shot and hunted like wild beasts without mercy. Therefore I think that they had good cause for disowning the king as a lawful one in any sense. I will only add, that Cargill, who was put to death in 1681, declared that "the main cause of my suffering is my not acknowledging the present authority, as it is established in the supremacy and explanatory act. The magistracy which I have rejected, is that which was invested with Christ's power." See Crookshank's History, vol. 2, chap. 5. Thus it appears evident that at this time he denied the king as his lawful sovereign, yet referred to his supremacy over the church, of which Charles was clothed by the Scottish Parlia-

ment, as above referred to. From what we have seen it appears that the Seceders, in organizing, laid down as their principles all that was contended for by the sufferers at that time. They denied the king's supremacy over the church, but asserted the divine right of Presbytery, and maintained the binding obligations of the covenants.

Again the writer declares on page 86, that "the truth which we wish to impress upon the minds of our young friends, is this, that all these denominations, no matter how respectable we have been accustomed to call them, are every one guilty of breach of covenant and also of schism in the church of Christ." Now this is a heavy charge, but I cannot conceive how it can be true, when the Seceders are not only acknowledging the binding obligations of the covenants, but *practically* renewing them. The Seceder Church is the only one that has done so for over one hundred years, with the exception of the Reformed Presbyterians in Ireland, which did, as I have been informed, draw up a new bond and renew the covenants some years ago. The writer also charges the Seceders with being in allegiance to the British government. I suppose that there are degrees of allegiance. The Seceders acknowledged the government in its lawful commands, and applied to it for protection and paid their taxes, and such is the amount of their allegiance. Now to swear allegiance to or hold office under the government they could not do. See Gibb's Display of the Secession Testimony, vol. 1, page 291, and vol. 2, page 250. Thus it seems that the amount of their allegiance was very limited. Therefore I cannot conceive how any one can consistently claim the protection of the government and pay his taxes voluntarily, unless he acknowledges it as a lawful one, which he is bound to submit to in its lawful commands. Again the writer *boldly* asserts, "That it is entirely a misnomer, if we aim at precision, to classify the Covenanting Church as *one of the branches* of the Reformation church; for it is itself the Reformation church, the main trunk, stalk and stem, of which all these other churches are only outshoots or branches." Now this is a high claim, but it is nothing more than what I once heard from a Rev. D. D. in the New Light branch of the same church. In a public speech at a meeting of their synod the Rev. Dr. said (as near as I can remember his language), "We are not schismatics, we never separated from the Reformation church, we are the *original*." Thus we have two different branches of the church, each one claiming to be the *original*, the main trunk, stalk and stem, the true Reformation church. I am willing to let them settle the question between themselves. But again, the writer appears to maintain the idea, that the Reformed Presbyterians, or Covenanters as they call themselves, never had any connection with the Revolution church. This cannot be true, for at the first meeting after the Revolution, the first General Assembly of the Church of Scotland or revolutionary settlement of that church, which was held in 1690, all the ministers having acquiesced, the people had to wait until they received two ministers from that church before they could have a presbytery. The Rev. M'Millan joined them 1706, and the Rev. Mr. Nairn first joined the Seceders and then dissented from them on account of the draft of a bond for renewing the covenants, and joined with the Rev. M'Millan,

and formed their first presbytery in 1743. Thus it appears that from the Revolution church they have their ordination and organization. Now it is best for people to be modest, and not set up too high claims for themselves, for if they be true, we will, or the church will know and acknowledge them, when that time of reviving from the Lord comes, when there will be no dispute about the Messiah's reign. D. B.

AN EXPLANATION.

THE article "Our Mission" in the January number of the *R. P. & C.* has called out some unreasonable criticism.

I may not have made my position sufficiently plain, and yet I think the words, "We would not wish to see our church refuse to aid in any good work," in that article, should have been explicit enough; but that there shall be no excuse for misinterpreting my meaning, I now say, that I do not propose that the church shall abandon entirely the mission to the Freedmen, but that a *due proportion* of the fund of the church should be given for that pnrpose. But the article "Our Mission" was written as a sort of protest against so great a disproportion of the funds of the church going to the Freedmen's Mission to the neglect of the work of Home Missions.

The statement was also made that "we would not succeed well in making Covenanters out of the freedmen!" This statement was made from a personal knowledge of the disposition of the freedmen, and my opportunities for obtaining this knowledge was as good and extensive as most others.

The "Committee" calls this "a narrow and unchristian idea." This is rather a serious charge, especially in view of the action of the Board. In relation to the Natchez Mission the Board says: "*But as there was no prospect of organizing a congregation, we would have failed in the discharge of the duty required of us if we had continued the Mission.*" Again, a teacher in that Mission says, "We have felt for some time that the money spent on this Mission might be spent to better advantage elsewhere" (see Dec. No. of *R. P. & C.*, page 373). Let the Board and Committee reconcile this "narrow and unchristiaa idea" among themselves.

The fact is, that the church has not been *remarkably successful* in her missions among this people: after spending thousands of dollars in Hayti, Fernandina and Natchez, she abandoned these missions. Probably if we did not expect too much of this people, we would not be so easily discouraged. In the Mission to Freedmen, with which I have been connected, we labored for their intellectual and moral improvement, not with a sectarian spirit, for we did not attempt to establish churches among them. We were successful, and many of our schools are in successful operation now. And the Methodist and other religious denominations, with all their sensational religious service, are *doing good*, your correspondent, the O. P. minister's opinion to the contrary notwithstanding. But if we expect to make sober Old School Cove-

nanters out of them at the present time, we will be disappointed, not because "there is something wrong in our method," as suggested by our Presbyterian brother, but because you cannot make the highest type of Christian character, the intelligent, zealous, self-denying Covenanter, from the lowest type of civilization and intelligence. We might ask our Presbyterian brother, is it because "there is something wrong in your method," that you are not so successful in establishing churches as the Methodists are in some localities? We might say of the colored people as the Saviour said, We have many things to say unto them, but they cannot bear them now.

To expect the Freedmen to give up their new-born and dearly purchased right of voting, even if it were desirable in the present extraordinary condition of things in the South, is expecting too much of them, and what this Presbyterian friend and brother and his friends would dissuade them from doing.

I will say in conclusion, I am a fast friend of the colored people, and am so recognized by the colored people here, and have made as many sacrifices and risked my life as often for them as any member of our church, and will give as much to their Missions; but I do protest against neglecting the more important and DISTINCTIVE work of bringing the nation to an acknowledgment of Prince Messiah, and his law as supreme, and spend all our time and means in the intellectual and moral improvement of the colored people. We *may* expect too much from these poor people, and if they do not come up to the unreasonable and extravagant expectations that our want of knowledge of their character has raised, we should not therefore become discouraged and abandon all efforts on their behalf.

I now leave this matter with the church, feeling that the agitation of the subject will result in good, not only to the church, but to the colored people themselves. LAYMAN.

WICKED MEN IN HIGH PLACES.

THE following, which we clipped some time ago from a religious paper, tells a sad tale of national degradation. We publish it not to expose the shame of the country, but to increase the efforts for amending the Constitution, so as to exclude wicked men from places of power. Christians see and lament the evil, but they fail to use the means adequate to promote the end, so long as they depend merely on voting for good men. As society is now, bad men will be elected to offices, because by the Constitution bad men are eligible. The stream cannot rise higher than the fountain.

Let the friends of Christian morality unite to make an earnest effort to cure this evil, that is fraught with more danger to this country than all other causes. The indignation of God will not be delayed. Unless the King of Nations be honored by a recognition of his authority and of his law, he will visit this land with judgments, the report of which will make the ears of those that hear tingle. And if Christians are

silent they will become partakers of these plagues. Every consideration calls for immediate and active efforts to have God honored in the Constitution. And let none despair because of the strength of the opposition. More are with us than all that can be against us. Trusting in God and laboring to advance his cause, we will be invincible.

"The President of the United States when making a tour through some of the States visited the Falls of Niagara. A ball was got up in his honor, but he failed to grace it with his presence, because of the fatigue of the day previous. Hence the ball turned out a flat affair. President Johnson, however, managed to receive several Canadian dignitaries on Sabbath morning. He also made a speech of an hour's duration, in which he vindicated the position he had taken, at the same time he berated the Republican party. A remarkably shrewd saying of the President of the United States is reported, viz: To those who accused him of deserting his party, he would say that party was of little moment when the interest of the country was at stake. *Party might go to the devil, or over the Falls.* What a remarkable pretty sentence for a President of the great United States. No wonder that the common politician only uses billingsgate.

"W. H. Seward also spoke, and spoke blasphemously. Surely wickedness is rampant in high places, and the new world is fast assuming a leading position in the drama. Drunkenness, profanity and blasphemy rule triumphant in the United States and Canada. What a picture these countries must present to civilized nations."

THE CONVERSION OF A JEWESS.

THE *Pacific* narrates the following interesting incident that occurred in the course of the recent revival in San Francisco, Cal.:

One evening, when opportunity was given to all to speak who so desired, a young woman arose and told the story of her conversion, which was of deep interest to all present. She was a Jewess, who had been instructed in the Old Testament Scriptures, as understood by her people. The idea of the Messiah had taken strong hold upon her mind. She wished that he might come, and longed for a knowledge of him. Thus affected, she was led to study the New Testament and to converse with her Christian acquaintances. Soon she began to inquire whether Jesus of Nazareth were not the one for whom she had so deeply longed. She became convinced that Jesus was indeed "He that should come." She spoke of this to her parents and friends. At first they laughed at her; then they tried to compel her to give up her belief. She, however, remained steadfast; for the more she thought upon the subject, the more convinced was she that she was right. Time went on. She was married and became a mother. Her conviction had now become so strong, that she felt it was her duty to give up her old religion, and publicly unite herself with the disciples of Jesus. She told her husband of her purpose. He was enraged, and said to her, "If you become a Chris-

tian, you by that act divorce yourself from me, and are no longer my wife. If you do so, I must leave you and take your child from you. No woman can be a follower of Jesus and be faithful as a wife to me. If you love him as Christians say they do, you cannot love me. You must take your choice. Either abandon your religion or I must leave you." But she said, "Only try me for awhile, and see if I cannot love Jesus and you too. I am sure I can. Just try me and see." He, however, was inexorable, and she had to choose between her husband and child and Christ. She did not hesitate long, but soon made an open profession of her faith. Her husband was true to his threat. He took their child and left for the Eastern States. "He has been gone," said she, "now a year, and I get no word from him, but I am sure he will come back. I pray for him every day, and I am certain that God will show him his error, as he did mine to me, and yet bring him and my child back, so that we all shall be happy together. Will you pray for him, too?"

Her story, of which this is only a brief outline, was told with such modesty and touching simplicity that all who heard it were deeply affected, and many shed tears as they thought of the great trial she had endured for the sake of the dear Redeemer. Christians sometimes think they have to make great sacrifices for Christ. How few in this land of ours have ever been called to such self-denial as this young daughter of Israel!

THE BANNER OF THE COVENANT.

THIS paper of April 4th contains a notice of our remarks in the January number on one of its previous editorials in regard to the *pro re nata* meeting of the E. S. Synod in 1833. It had stated that the suspension of certain ministers was at the pro re nata meeting and its continuation. We showed that only the clerk was suspended at the pro re nata meeting, and that the others were suspended at the adjourned meeting in May following. We supposed from the long silence of the *Banner*, its editor deemed it prudent to say nothing more about this matter. But it seems the monthly, that has come into existence in the same body, felt disposed to make the *Banner* say something. That something is said; and what it is, we will let our readers know.

The editor says: "We were strictly earnest in the statement, that the suspension of some of our most honored ministers was made at the pro re nata and its continuation." How a suspension is *made* is not very apparent. But waiving verbal criticism, we declare that the statement is utterly incorrect. The pro re nata meeting adjourned *sine die* when it had done the work for which it was called. The meeting in May was appointed at the previous regular meeting. At the appointed time the members met, the mediator took the chair and constituted the court. The members who were libeled at the pro re nata meeting were present. The clerk, who had been suspended at the pro re nata meeting, was censured by the moderator and others as disqualified to act. Some one must act as clerk until the court should be

organized. The clerk of the pro re nata was called to that service *pro tempore*, as a suitable person. At the proper time he was chosen to that office. These are the facts. If the writer of the article before us knew them, he is guilty of an intention to deceive; if he did not, he should be cautious about making statements in regard to the matter until he does. We have no desire to recall these unpleasant scenes; but the truth of history must be vindicated.

The most singular part of this article is the part that treats of the difference between suspension and deposition. The writer admits our distinction and pronounces it correct. But in the course of his remarks he in substance retracts his admission. He says, that "the only difference between suspension and deposition is, that the former contemplates a temporary and the latter a permanent deprivation of the same office. This is not our difference. If the writer is correct, a suspended minister must be re-ordained before he can lawfully exercise the ministerial office. If a man is deprived of an office, he can resume it again only in the same way in which he received it at first. We hold that suspension does not deprive of office, but forbids to exercise it. Official acts by a suspended man are irregular, but they are not illegal. An official act done against lawful authority is wrong, but not necessarily invalid. If a minister baptizes a child of a member of another minister's congregation without his knowledge and sanction, it is a disorderly and irregular baptism. But the child is nevertheless baptized. The act is disorderly because it is an invasion of a pastor's right, which is forbidden by the highest eclesiastical authority.

The inference from what we said as to the limits by which suspension is bounded, is, either from the profundity or shallowness of the logic, to us utterly incomprehensible. The writer seems to possess some agility at leaping to conclusions. Because we said the effect of suspension ecclesiastically extends no further than the jurisdiction of the church by which the act is passed, he infers that the possession of the office is confined within the same limits. Does he admit that a church has the right to forbid a minister to exercise his office, when it is proved that he is using it to inculcate what is condemned in her standards? And does he hold that every other church is bound to view that man as denuded of office? Suppose a Baptist minister became convinced that infants should be baptized by sprinkling, has not his church a right, according to its forms, to forbid him to exercise his office? Suppose he applies to the church of which the writer is a member, would he insist that he, by the act of his Baptist brethren, is deprived of office?

This is a plain illustration of the case. Our friend may answer the above inquiries at his leisure.

We have only to say on the subject of these suspensions, that we always regretted them, but it was because we regretted the cause that rendered them necessary, They were a desperate remedy for a desperate disease. It was a sad day, when those brethren took it into their heads to change the established relation of the church to the civil authorities of the land. The movement seemed to be popular, and it was sweeping numbers with it. Had not an effort been made to stay it, where would the Covenanted Church have been at the present hour? Had

all gone into that measure, the Testimony, transmitted to us by our covenant fathers, would have been ere this cast to the ground and forgotten. Perhaps from these remarks the writer will be able to infer to what extent we "repent and are ashamed" of the acts under consideration.

HAS THE STATE A RELIGION?

THE following article, which originally appeared in the *American Review*, the leading political magazine in the United States, and was afterward published in the *Covenanter*, is, I think, worthy of being reproduced. By arguments the most convincing and unanswerable, the writer proves that the State must have a religion, and that there is no position of indifference between infidelity and the religion of Christ. We recommend the article to all thoughtful persons, to all faint-hearted Covenanters who feel inclined to abandon our distinctive denominational position of dissent from the government of the United States, to Christians of other denominations, who think that ours is a Christian government, and therefore manifest no interest and take no part in the efforts that are now being made to bring about a national renunciation of infidelity and an acknowledgment of the religion of Christ. It matters little what becomes of any of the different denominations of Christians, but it is a matter of the first importance, that individuals and churches should labor together that this nation may become one of the kingdoms of our Lord and of his Christ.

The publication of this article as a tract, and its circulation among a class of persons whom our magazine never reaches, could not fail of doing good. R. D. S.

1. THE QUESTION STATED.—Has the state any religion? This is the great question we propose to discuss in the present article. Has the state any religion, or any thing to do with religion? With a certain class of minds the mere proposal of such a question is enough to determine the political character and the political predilections of the one who asks it. He will certainly be set down at once as the enemy of free institutions, of the rights of man, and of course of the rights of conscience. It is easy to imagine the real or affected alarm which some, who belong to the extreme left of the democracy, may be supposed to exhibit at the bare suggestion of such a topic. You are for Church and State, then it seems, as well as for monarchy and aristocracy! You really dare, in this nineteenth century, to mention the word religion in connection with politics! You would revive the fires of Smithfield, and all the horrors of the Inquisition! You would take away our precious rights of conscience!

We would, however, beg our good democratic friend not to be so easily frightened. We mean to discuss a very serious question in a serious tone, and with a genuine feeling of regard, as we trust, for national liberty, for the highest interests, and the most sacred rights of man as man, and not a mere animal. This matter may not be so very

plain as you have been led to believe. There may, after all, be more than one side to the question. It is not absolutely clear, to a certainty, that the state has no religion.

The question resolves itself into these: Is the state a moral, as well as a physical agent? Has it in any sense a conscience? Is it accountable to a higher invisible power? Does it sustain any relations to an invisible world, and does it derive any sanctions from the immutable and the eternal? In a word, is it to be guided in determining the duties and relations of men, solely by the considerations of their temporal well being, or must it also, in connection with this, have some reference to those truths and those obligations that concern the moral and spiritual health.

2. DR. ARNOLD'S ARGUMENT.—"The moral character of government," says Dr. Arnold, in his appendix to Inaugural Lecture on History, "seems to follow necesarily from its sovereign power. This is the simple ground of what I will venture to call the moral theory of its objects. For, as in each individual man there is a higher object than the preservation of his body and goods, so if he be subjected in the last resort to a power incapable of appreciating this higher object, his social and political relations, instead of being the perfection of his being, *must be its corruption;* the voice of law can agree only accidentally with that of his conscience; and yet on this voice of law his life and death are to depend, for its sovereignty over him must be, by the nature of the case, *absolute.*" Again he says: "If the legislator has anything to do with morality, the whole question is conceded, for morality is surely not another name for expediency, or what is advantageous for body and goods. Yet if it be not, and a legislator may prohibit any practice, because it is wicked, then he regards moral ends, and his care is directed toward man's highest happiness, and to the putting down of the greatest misery, moral evil. Nor, in fact, does it appear how, on other than purely moral considerations, a state is justified in making certain abominations penal; such acts involving in them no violence or fraud upon persons or property, which, according to Warburton, are the only objects of state care."

3. AN OBJECTION MET.—In these considerations, too, we find a solution of the difficulty, presented in a late number of the *Edinburgh Review*. The writer asks, why a corporation, a bank, a rail road company, or an army ought not to have a religion, and act upon moral grounds, as well as the state. The answer is, that they are not sovereignties. They do not stand, as the state does, with no other power between them and God. They need no religion of their own, for another reason, namely, because they are supposed to partake of, and be influenced by that which is predominant in the state, and which there forms the ground of public sentiment, according as it is good or evil. Our democratic notions deceive us on this point. We are too apt to confine the idea of absolute power to a monarchy or an aristocracy. It exists as well in a republic as in any other form of government. Indeed it is entirely independent of all forms. Absolute power, above which there is no earthly control, and which stands next to the divine government over men—an absolute power, which can do as it wills, whether that will is

manifested in regular channels of law, or the irregular impulses of individual or popular volition, in the one, the few or the millions—such an absolute power, knowing no superior but God, having life and death subject to its own final decision, and which must act for or against the highest interests of men in their highest relations (for on these points, as we hope hereafter to show, there can be no such thing as indifference on the part of the state, any more than there can be on the part of the individual)—such an absolute power belongs to every state as a part of its very essence or idea, and irrespective of all the outward forms in which it may be arrayed—power, we have said, above which there is no earthly control. Methinks the bare statement of such a fact might convince any sound mind, that God never could have intended that such an absolute earthly authority should be left to itself, free from the acknowledgment of any higher accountability, or that it should have any rightful control over men, except as a moral and religious delegation or branch of his own government. How inexplicable the paradox, that while we are jealous of any religious foundation for the state, we should feel safe in trusting the most precious interests of humanity to an absolute, irresponsible and avowedly irreligious power!

4. Views of Opponents.—Some of the physical school may not exactly comprehend what is meant by all this. To be sure, say they, the state must judge of right and wrong; who so absurd as to deny such a proposition? But look into their schemes, and it will be found that these are terms retained from the old vocabularies, without a particle of their true and ancient meaning. They have been wholly reduced to a physical sense. That is right which tends to secure the widest range of natural gratification with the least natural evil; and that is wrong which tends to interrupt or prevent it. For a moral good and a moral discipline, or the cultivation of certain moral states, irrespective of physical good or evil, they have no space in their scheme, still less for the absolute and inseparable connection of such a morality with religion. Of course they must deny, and do deny, that in punishing, the law can or ought to have any regard to intrinsic demerit of crime, or that punishment can or ought to have any thing strictly penal or retributive in its nature.

5. The State not only Moral but Religious.—Some might regard the difficulty as safely avoided, by representing the state to be a moral, although not a religious agent, severing the two classes of duties as phrenology does, by assigning them to different inches of the brain. But here again common language is in the way, and the common sense, as well as the moral sense of mankind, forbids—the profane separation of conscience from "the fear of God" is the utter annihilation of both. Moral truths, raised ever so little above a mere system of convenience and political economy, must run back to the ideas of penalty, retribution, and intrinsic demerit; and these again must link themselves with the thought of sanctions derived from an invisible power, and an invisible world.

Those, therefore, who would avoid this, must go still further back and deny to the state all moral as well as all religious character whatever. In this way the scheme we are opposing is fast coming to have

a dreadful consistency. All its parts are gradually drawing in to a mutual harmony of error, so that, if boldly carried out, it must deny that there can be strictly any such thing as crime. It is only a physical evil, or a physical insanity, or the result of a defective cerebral organization, and law is only a physical defense against this stream of madness. Punishment is not punishment, but only the cure is physical evil. In short, law has no more of moral character, than the sanitary regulations of a hospital. It addresses itself solely to our sense of convenience or inconvenience, and never deals with, and is never intended to deal with the conscience or moral sense, even supposing such a department of the soul to exist in the individual man. These are not mere inferences drawn by an adversary, but doctrines in which the authors glory as the ripe fruits of an enlightened age, and of a new philosophy, which is destined to supersede all other systems.

"The law can have no religion," says one. "The state as such knows no God," says the great apostle of the sect. "Crime," says Mr. Sampson on Criminal Jurisprudence, a work in great repute with this new school of political philosophy, "crime has never been diminished by the inconsistency of punishing men for disorders of the brain, and it can only be safely and effectually subdued by adopting toward the sufferer (!) the same mode that we should employ, if his disorder, instead of being seated in the brain, were seated in any other organ."

6. THIS DOCTRINE INFIDELITY.—Most consistent reasoners! How skillfully would you seem to conceal the cloven foot of your shallow infidelity! This then is what you would style a state of neutrality and indifference. The state it would seem knows no God, no religion, no religious sanctions. It must favor no religious tenets. But it may hold, and act on, irreligious principles. It may give countenance to doctrines subversive of all religion, and all morality. "The law has no Bible," says a late writer. It cannot, therefore, rightly appeal to any of the sanctions or principles of moral conduct revealed in that book. Still there is no inconsistency, it seems, in maintaining, that government should require the infidel philosophy (if it deserves so venerable a name) of Combe's Constitution of Man, of the Vestiges of Creation, of Sampson's Jurisprudence, and of other standard infidel authorities, to which the legislature is called on to bow with the utmost deference and respect. We only mention this here as evidence of what the infidel means, when he declares, "The state assumes, and must assume toward religion, an act of perfect indifference." If it favor the religion of the Christian, it offends the infidel, the Jew and the heathen! "It can give no countenance to any religious opinions whatever." That this state of indifference is not of this apparently negative and harmless kind, but has a good deal of positive venom, and that the state must unavoidably favor either religion or irreligion, we hope hereafter more fully to show.

7. IT REJECTS SCRIPTURAL TEACHINGS.—Of course, the class against whom we are contending, must deny that there is any *divine* sanction to government, or that it is an institution which the Almighty has anything to do with in the way of constituting or ordaining. To quote Scripture to them, as any authority on this point, would seem a most

strange and impertinent introduction of irrelevent matters. In nearly the same light perhaps would they regard any appeal to classic antiquity, in proof that the innate moral sense of mankind had ever regarded the true magistrate as in some sense possessing a delegated divine authority, and bearing the sword of Eternal Justice, as well as representing the voice of the people. Paul declaring that the powers of government are ordained of God, and that of course they profess a religious character; and Cicero, who but re-echoes the sentiment of primitive tradition when he says, "Magistrates are next to the immortal gods"— would both be regarded as alike trifling with a question, which has been so summarily and so conclusively decided by the new social and political philosophy.

8. RELIGION NECESSARY AS A MEANS OF PHYSICAL GOOD.—But we may, perhaps, try these gentlemen on another tack, to see if by any possibility there can be found some assailing point, from which to penetrate the dense scales of their closely guarded naturalism. Let us then admit, for a moment, that government looks, ultimately, to the physical good of man, and nothing else. It follows, nevertheless, from this, that it must have regard to his highest physical good, and that therefore, to be consistent with this aim, it must draw within this jurisdiction whatever tends to advance, and certainly, as even the most ultra defenders of the no-meddling system must admit, whatever tends to prevent it. Within this line, then, would fall whatever, among other similar means, has a tendency to secure the peaceful possession of property, the enjoyment of personal freedom from violence, and the sanctity—or if this is as yet too religious a word—the security, then, of the domestic relation. In short, if it should be established as a fact, that an immoral and irreligious, or rather an irreligious and consequently an immoral people, would be likely to be more ignorant, more brutal, less secure against personal violence, worse fed, worse clothed, with less physical comfort of every kind, and in general more unhappy than one that was moral and religious; then, reasoning directly from the above premises, it would follow that the encouragement of religion and morality as means of physical good, must fall as directly within the sphere of the state's proper duties, as the care of agriculture and the mechanic arts.

This truth is so important, that it will bear to be repeated and placed in different lights. Let us suppose, then, a state of things in which every thing now held sacred among us should become the object of irreverent blasphemy and contempt; when there should be honored no Bible, no holy day, no pulpit, no means for the regular instruction of the people in religious and moral duties; when, in fact, there should be among us no morality, no religion, no fear of God. Can any one imagine that such a total exclusion of all considerations of another world would leave uninjured the foundations of social order, and of all true happiness, and all true physical good in this? Would life and liberty and property be respected as they now are? We need not ask the question. The experiment has been tried. The French Revolution will remain, to the end of time, a standing proof of what even the most civilized nation may become, that acknowledges no God,

and no future life. We are aware that the most strenuous efforts have been made of late, to revive a feeling of respect for the deeds and actors of that period, and to present to the world a new and transcendental view of the whole matter. Some would have us regard it, with all the atrocities even of that reign of terror, as the age of heroes, and as abounding in the germs of good ideas. We prefer, however, the old-fashioned view. We would look to the actual fruits, the actual matters of fact, and to the strange exhibitions of human depravity with which those awful scenes abounded, and we say again, that it furnishes sufficient answer to our question. The highest physical good for this world cannot be secured; nay more, the greatest physical evil cannot be prevented among a people where there is no recognition of a God and a world to come. But it is a great, some say, the chief, design of government to promote the highest physical good, or at all events, to prevent the greatest physical evil. What, then, is the inevitable conclusion, even from the premises of that theory which is most thoroughly utilitarian? We may say, on high authority, that "whatever picks men's pockets or breaks their legs" is an object of the state's care and prevention. If, therefore, irreligion, immorality and infidelity have a tendency to make these evils more frequent than they could be in a religious, a Sabbath-keeping, church-going, gospel-loving community, then even on the theory of the illustrious author of the above illustrious and sublime maxim, the state should do all in its power to prevent the former, and to encourage a state of things which would be favorable to the latter condition of society. Indifference, even if it were possible, would be an abandonment of its highest duties. Our theoretical conclusion we cannot help regarding as unassailable, although a consideration of the manner in which it should be practically carried out, might present questions of great difficulty.

THE AMENDMENT CONVENTION.

A CONVENTION of the citizens of Western Pennsylvania, favorable to making certain religious amendments to the Constitution of the United States, to recognize God and Christianity, was held in the First United Presbyterian church (Rev. Mr. Reed's), Seventh street, Pittsburgh, on Tuesday evening, the 9th ult. The Rev. Thomas C. Guthrie, D. D., presided, and the Rev. John Douglas, D. D., acted as Secretary. The Committee on Permanent Organization consisted of Rev. Thomas Sproull, D. D., Rev. John Douglas, D. D., and Josiah Copley, Esq. The Business Committee was Rev. John S. Easton, D. D., Rev. A. M. Milligan, and Thomas Smith, Esq.

The Rev. Jonathan Edwards, D. D., President of Washington and Jefferson College, then delivered an address in favor of the proposed amendment. He said that in order to have the amendment passed by Congress, it must be as the voice of the people. He advocated the holding of local conventions in every Congressional District in the United States, to express the voice of the people in regard to the proposed amendment, and circulate petitions asking for the passage of the same.

Rev. Alex. Donaldson, D. D., of Indiana county, said it was perilous for us to omit or defer action on this important subject. Some were afraid of infringing on the rights of others in this matter. He said that it was better to infringe on the rights of men than on the rights of God. If this were done, no intelligent Jew could object, because the whole machinery of the government is placed in motion to carry on this principle, and a formal recognition of it would not be any infringement on his rights.

The Committee on Permanent Organization reported the following gentlemen as permanent officers of the Convention, who were unanimously elected: President—Jonathan Edwards, D. D.; Vice Presidents—Rev. J. T. Pressly, D. D., and Rev. J. B. Lucas; Secretary—Rev. A. M. Milligan.

The Committee on Resolutions presented a report, which, after amendment, was adopted, and is as follows, viz.:

WHEREAS, The people composing this nation, the common law, the Declaration of Independence, the Constitution and laws of the several States, and in general the laws and practices of the General Government, are not only in consonance with, but also derive their glory from, Christianity; and whereas, There is not in the Constitution of the United States any express recognition of Jehovah, of his Anointed King, the Lord Jesus Christ, or of his Revealed Will, as exercising any authority in, or receiving any honor from, the nation; and whereas, The Constitution profess to be the ordinance of the people, and should, therefore, reflect their sentiments; therefore;

Resolved, 1. That it is the mind of this Convention that these amendments ought to be made: first, because they state facts which are as incontrovertible as they are solemn; second, because they truly express what, if properly understood, is the firm conviction of the overwhelming majority of this people; third, because God commands it, and it is perilous to disregard a divine command.*

Resolved, 2. That in this proposed amendment there is implied no disrespect to the Constitution nor any lack of loyalty to the Government, since other amendments, as well as this, are shown by the events of the war, to be timely and necessary; since even a defective government may still be a valid government; and since, whatever may be the defects of the American Constitution, we glory in it and boast of it as the wisest and best Constitution ever framed by a nation.

Resolved, 3. That this proposed amendment does not tend nor look toward any union of Church and State, nor does it involve any principle which in any development or any application recognizes such union as either profitable, useful or even endurable.

Resolved, 4. That it becomes American citizens to be true to their religious convictions, and manly in asserting them, and this proposed amendment furnishes a just occasion for them to be so.

Resolved, 5. That in the judgment of this Convention, the times in which we live indicate it as perilous to all public interests, and dishonoring to our very civilization, that our National Constitution should continue to ignore God and his Christ. Our rulers and judges should be wise on this point. They should be instructed that, according to the teachings of the second Psalm, it is both heathenish and ruinous.

Resolved, 6. That it is proper thot a local association be organized in this

* The third reason is left out in the proceedings as published in the newspapers. It was adopted as an amendment, after considerable discussion.

city, auxiliary to the aims of the National Association, and so far as practicable under the same Constitution, with an Executive Committee, charged not only to communicate and co-operate with the National Association, but also to form branch associations in all the neighboring region.

The following officers of the local organization were then appointed: President—Hon. Robert Audley Browne, of Lawrence county; Vice Presidents—Rev. Herrick Johnson, and Hon. J. K. Moorhead; Recording Secretary—Rev. John Douglas, D. D.; Corresponding Secretary—Rev. John B. Clark, D. D.; Treasurer—Josiah Copley, Esq.; Executive Committee—Rev. John T. Pressly, D. D., Hon. S. A. Purviance, Henry Dean, Esq., Rev. Mueller, and Rev. A. A. Hodge, D. D.; Committee on Correspondence—Rev. Jonathan Edwards, D. D., Rev. James S. Dickerson, and Rev. Thomas Sproull, D. D.

CONSTITUTION OF THE RENWICK REFORMATION SOCIETY,

IN CONNECTION WITH THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA.

PREAMBLE.

Whereas, There is at present a tendency among many if not all the Evangelical Churches, both in Europe and America, to lay aside distinctive denominational principles; and whereas, There is evidence in our own church of a spirit of indifference to former attainments, and a neglect to practically carry out our principles.

Therefore, we, the undersigned members of the Reformed Presbyterian Church, believing it to be our duty, in the strength of divine grace, to hold fast all truth and diffuse the distinctive principles of our church, and testify in behalf of Christ's Mediatorial Headship over all things, civil and ecclesiastical, and maintain and practically carry out our Scriptural Covenanted Testimony in all its entireness, do resolve to form ourselves into a Society under the following

CONSTITUTION AND LAWS.

1st. That the Society shall be designated the Renwick Reformation Association in connection with the R. P. C. in North America.

2d. That the object of the Association shall be the maintenance of the Testimony of the R. P. C., theoretically and practically, and the diffusion of the principles which that Testimony inculcates, together with all the attainments of the church handed down to us by our Covenanted forefathers.

3d. That members (in full standing) in connection with the R. P. C. shall be eligible to membership in this Association, who shall assent to its constitution and practically conform to its laws.

4th. That the stated meetings of the Society shall be held on the second Friday of every month, for devotional exercises and conversation on such subjects as may come before the Society in connection with the principles and practice of our church.

5th. That no subject shall be introduced for discussion or conversation that is at variance with the standards of the R. P. C., or merely for debate or contention.

6th. That the officers shall be a Chairman, Secretary, and Executive Committee, to be elected annually.

7th. That the annual meeting shall be held on the second Friday of April in each year, when the Secretary and Executive Committee shall make a report of the progress of the Assocation during the year.

Any addition or alteration of the above Constitution must be made by two-thirds of the members, after notice has been given one month previous.

Executive Committee—William Stewart, William Tait, John Alexander, John Montgomery, John Moffet. John Caldwell, *Chairman.* David Smith, *Secretary.*

THE UNION PRESBYTERIAN ON FORBEARANCE.

"WE would receive a disciple who believes as do the O. S. Covenanters in regard to civil government. But we would not lower the truth to suit his views. On the other hand, we would endeavor to convince him of his error."

The above, from the *Union Presbyterian* of April 19th, arrested our attention as we cast our eye over the pages of that paper. We feel disposed to request the editor to point out the error of Covenanters on the point to which he refers. If he is in possession of any truth that would need to be lowered to suit our views, he would do us a kindness to tell us what that truth is. "Excelsior" is our motto. Show us a truth that is higher than any we have attained to, and there will be no need to lower it to suit us.

To us there is a manifest contradiction between the first two sentences in the above extract. A Covenanter would be received by this condescending author and editor without being required to retract his alleged error. And at the same time the truth would not be lowered to suit him. But his reception is an endorsement of his principles avowed and proclaimed. If he avow error, the session that receives him, by the act of reception, gives its approval of the error. Take the case of a Free Mason. If a session receive one of that fraternity, knowing him to be such, it lowers the truth to suit his error. The attempt to convince him of his error afterward, will not help the matter at all. He could neutralize the attempt at once, by saying, you allowed me to partake of the Lord's Supper, holding these views. In doing so, you declared that they are consistent with a Christian profession.

The teachings of the *Union Presbyterian* on communion are to us marvelously foggy.

ILLINOIS PRESBYTERY.

THE Presbytery of Illinois met in St. Louis on Oct. 10, 1866. This meeting, as usual, was characterized by much brotherly love and harmony in all its deliberations. The chief matter of general interest was the action of Presbytery on the subject of National Reformation. A

committee, consisting of Messrs. Todd, Faris and M'Clurkin, was appointed to report upon this subject. The following is the report of the committee:

The committee appointed to report upon the present duty of this Presbytery in reforming the National Government, so as to give glory to God and to Jesus Christ, beg leave to report—

1. That we should steadily and hopefully persevere in the use of the weapons of our warfare, sanctified by long use, and already so signally successful in overturning ungodly institutions, cheered with the prospect of future success and reward.

2. That we should heartily repent of the shameful lukewarmness and indifference to the cause of Jesus Christ, the King of Nations—the selfishness and deep-seated worldliness—the faithlessness and feebleness manifested in all our efforts, and with earnest and unceasing prayer besiege the throne of grace, till the Spirit be poured out upon us from on high.

3. That Presbytery should appoint at least one agent, whose whole time and energies shall be devoted to this work—disseminating the truth, teaching the ignorant, stirring up the lukewarm, and warning those settled at their ease, by preaching, lectures, conversation, &c.

4. That Presbytery should appoint a committee to obtain and publish and circulate tracts upon this subject.

5. That we recommend to the people under our care to sustain the paper proposed to be started by some members of the church for the purpose of advocating the claims of Messiah upon the nations.

6. That we recommend and urge upon our people to contribute liberally to this cause as *the* work and the great present duty of the Covenanter Church.

The report was accepted; and after a very animated and interesting and harmonious discussion of the subject in general, and the resolutions in the report, it was unanimously adopted.

A committee, consisting of Messrs. Wallace, Todd, Faris, M'Cracken and Moffat, was appointed to arrange and carry out the work contained in the above resolutions.

A committee was appointed, to report at the next meeting on the revival of religion. Revs. Todd, Faris and Stott are that committee.

Presbytery adjourned, to meet in Princeton, Ind., on May 15th, 10 o'clock A. M., 1867.

RESOLUTIONS ON THE DEATH OF REV. GAVIN M'MILLAN.

WHEREAS, On the 25th ult., God in his all-wise providence was pleased to remove by death our beloved pastor and venerable father in the church—Rev. Gavin M'Millan; and whereas, feeling it both dutiful and proper, in view of the pastoral relation which he so long sustained to us in the eldership and the brethren in the congregation, to regard this afflictive dispensation; and whereas, we are desirous of expressing our feelings individually and as a session in relation to this mournful event, and of testifying our respect for his memory, and our appreciation of his worth,

1. *Resolved*, That while we bow with humble submission to our heavenly Father's will in this painful dispensation, we deeply mourn the loss of this venerable servant of God, and do cherish a high respect for his memory, and a lively remembrance of his long, faithful and valuable services in the cause of Christ.

2. *Resolved*, That in the death of the Rev. Gavin M'Millan we realize that the church has lost a wise counselor, the ministry a dignified, consistent and indefatigable laborer, and society a distinguished philanthropist and devoted friend.

3. *Resolved*, That we record our sense of the great worth of our departed father, whose life was exemplary, whose attainments as a scholar, theologian and Christian were eminent, who rendered the church important service by a vigorous and enlightened exposition of all her relations and of the great doctrines of our holy Christianity, being also a tried advocate of the peculiar views of the Reformed Presbyterian Church, and retaining an unusually vivid recollection of her most interesting history during the greater part of the past century.

4. *Resolved*, That while we mourn his loss, we are thankful to the Head of the Church for having spared his life so long, so that when it was his good pleasure to take him away, it was when full of years and honors, and ripe for the inheritance above.

5. *Resolved*, That we deeply sympathize with his afflicted family in their sad bereavement, and that a copy of these resolutions be respectfully transmitted to them and to different church perodicals for publication.

THOMAS RAMSEY, *Clerk pro tem.*

JAMES H. COOPER, *Moderator.*

MORNING SUN, OHIO, Feb. 18th, 1867.

OBITUARIES.

DIED, at her residence near Allegheny, March 22., 1867, Mrs. MARTHA N. HAZLETT, in the seventy-sixth year of her age. She was the wife of William Hazlett, a well known and esteemed elder of the Reformed Presbyterian congregation of Allegheny. United in 1813, their married life extended beyond half a century. During that long period it can truly be said of them, that they lived "as being heirs of the grace of life." She made a profession of the name of Christ in the 16th year of her age, and for the greater part of her subsequent life she was a member of the Reformed Presbyterian Church, first under the pastorate of Dr. Black, and after the division of 1833 under the pastorate of Rev. Thos. Sproull.

The power of divine grace to sustain and comfort on the approach of death was remarkably exemplified in the case of this dear friend. Sinking gradually through general debility, she was confined to her bed for several weeks before her decease. She had scarcely any acute suffering, and her mind was wonderfully clear and active. Her conversation was about the love of Christ and the glory of Christ, prompted manifestly by what she felt and by what she saw. It could be no hallucination but a blessed reality, that she saw, while yet in the body, the heavenly inhabitants, and heard their celestial songs. With a beaming countenance she would describe what she saw in

words of eloquence well befitting the theme. O that we, who heard her earnest entreaties to love Christ and serve Christ, young and old, may be influenced to yield ourselves to Christ thus addressing us by her.

Her bereaved husband has the arm of the divine Saviour to support him, as he travels alone the rest of his journey. To him earth has one attraction less, and heaven one more, by this visitation. Let him, and his children, and children's children, "trust in the Lord, for in the Lord Jehovah is everlasting strength."

DIED, at Titusville, Pa., February 3, 1867, Mrs. JANE A. LOCKE, in the 45th year of her age.

The subject of this notice was the eldest child of the late Robert Dickson, who was long an office-bearer in the Reformed Presbyterian congregation of Ryegate, Vt. In early life she made a profession of religion in the congregation where she was raised. In the year 1844 she was married to Mr. Elbridge G. Locke. Although for many years located out of the bounds of any settled congregation, she never lost sight of the church of her covenant fathers, but continued, under many discouragements, to adhere to the day of her death to the principles of that church. While deprived of the public ministrations of the sanctuary, she did not live in forgetfulness of God. It was her daily practice to read the Scriptures and walk with God in secret One who knew her well thus writes: "The worship of God has been her first object through life." Mild and amiable in her disposition, she won the esteem and good wishes of all that knew her. A husband and six children—two sons and four daughters—are left to mourn. They have indeed sustained a great loss. God grant that this painful bereavement may be sanctified to them. B.

AT his residence near Grove Hill, Brown county, Iowa, on Monday morning the 17th of December, 1866, WILLIAM COLEMAN, at the ripe age of 80 years. He was a good man, a man of peace, a man of good report, and an intelligent and hearty Covenanter. Deceased was a native of Ireland, and had resided long at Lisbon, N. Y., as noticed in a former obituary. (See *Ref. Pres.*, vol. 13, p. 271.) When ready to depart, he said to the bystanders, "Dismiss me with a word of prayer;" an elderly member of the congregation engaged in prayer, and soon the spirit was gone from among us; we trust, to be with the Lord. R. H.

DIED, at his residence in Allegheny, March 12, 1867, SAMUEL HENDERSON. His disease was inflammation of the bowels, and was of less than twenty-four hours duration. He will be remembered as the person who had the care of the R. P. church, in Allegheny. In that capacity, as well as in other positions of trust, which he filled for public men in the city, he evinced that his ruling principle was to do right. As an honest man, we know of none who stood higher in the circle of our acquaintance. He was a truly noble man.

In his severe suffering, he sought support from the Saviour, in whom he believed. His words of comfort and exhortation will not soon be forgotten by those who heard them. For his afflicted wife and three children, who constitute hisd family, he was deeply concerned; as well as for children by a former wife who had entered into family relations themselves. His pastor deems this tribute of respect due to his memory, as a warm personal friend, as well as a beloved Christian brother.

Minute of the Trustees of the Ref. P. Church of Allegheny, on the death of Samuel Henderson.

God, by an unsearchable providence, has seen fit suddenly to call from the church militant to the church triumphant, one of our number. There is a seat vacant—there is a member gone. Samuel Henderson is numbered with the dead. By his death we are deprived of a wise counselor and a faithful assistant; one energetic and prompt in the performance of the duties committed to his trust; one with whom the welfare of the congregation was most dear; for he had the good of Sion at heart. His maintaining of her honor by his daily walk, and his liberal and willing contributions for the support of her schemes, prove this most clearly. The congregation has sustained a loss that cannot be easily repaired. We have lost a tried friend and Christian brother; the distressed, a sweet comforter; the sorrowing family, a living husband and father. With the bereaved family we mourn, with them we sympathize, for them we pray. May God, in whom he trusted, and to whom he committed them, be the widow's support and the children's guide. Let us all heed the voice of this warning: "Be ye also ready."

WM. GLASS, *Chairman*, JAMES M'KINNEY,
WM. G. MARTIN, J. T. MORTON.
DAVID GREGG,

NOTICES OF BOOKS.

FROM the Presbyterian Board, 821 Chestnut street, Philadelphia. Sold by Davis, Clarke & Co., Wood street, Pittsburgh.

THE ONE TALENT, THE FIRST TEMPTATION, and EMILY SHERWOOD.

These volumes belong to the series for youth. The first two contain a number of interesting stories, well told, and of good moral and religious tendency. The third tells of a girl who had a bad temper, but who by adopting a proper plan got it cured. We recommend the story and the plan of curing a disagreeable temper, to our young readers.

From James S. Claxton, 1214 Chestnut street, Philadelphia.

THE POETICAL BOOKS OF THE HOLY SCRIPTURES, with a critical and explanatory commentary. By Rev. A. R. Fausset, A. M., and Rev. B. M. Smith, D. D.

This volume is a valuable contribution to sacred literature. Its critical and exegetical character makes it especially useful to students of the Scriptures. The fineness of the type is a serious objection to this edition. This, however, is necessary in order to bring the price within the means of those for whose use the book is especially intended.

DISCOURSE ON THE SECOND ADVENT. By Rev. John T. Duffield, D. D.

The views presented in this discourse of the second advent is that of the visible appearing of Christ on earth in the millennium. There is more show of argument for the theory in this sermon than in some other late works on that side of the subject. We have reviewed it in part in this number.

BOGATZKY'S GOLDEN TREASURY. Robert Carter & Brothers, 530 Broadway, N. Y. Sold by Davis, Clarke & Co., Wood street, Pittsburgh.

This little volume consists of a meditation for each day of the year on a portion of Scripture. The passages seem to be selected at random, and the thoughts presented in connection with them are rarely exposi-

tions, but rather reflections suggested by them. We however heartily recommend the book. The plan, the same with several others, is a good one. Persons who have but little spare time, by having this work at hand could read the Scripture for the day and the reflections that follow, both to their intellectual and spiritual advantage. We advise such to purchase this book, and resolve to read each morning the meditation for that day, and endeavor so to fix it in their memory, as to be able to recur to it when engaged in their employment. They would thus be training their minds to serious thinking, and be laying up a store of divine truth for future use.

DAVID ASPINWALL, A WANDERER IN AFRICA. A tale illustrating the 32d Psalm. By A. L. O. E.

Some of the incidents in this tale are exciting and thrilling. The book will be read with eagerness by the young. The tendency of the tale is to lead to trust in God in the greatest perils. The truth of an overruling and gracious Providence is strikingly exemplified. This book will both please and profit the thoughtful reader.

From Robert Carter & Brothers, 530 Broadway, New York. Davis, Clarke & Co., Wood street, Pittsburgh.

HELENA'S HOUSEHOLD. A Tale of the First Century.

The plot of this tale is laid in Rome just after the arrival of Paul to appear before Nero (Acts 28). From the materials furnished by the sacred narrative and by profane history, the imagination of the writer has produced a very interesting story. Could a person in reading it forget that the details are fictitious, it would be hard to lay the book down till it was ended. The triumphs of Christianity over Paganism are presented in such an interesting light, as to charm as well as to instruct. We can heartily recommend this book to our readers.

PAUL'S PENNY. How it became a Pound.
PETER'S POUND. How it became a Penny.

The titles of these books indicate their contents. There are boys of other names than Paul and Peter, who might learn lessons of frugality and thrift from them.

INSTANT GLORY. Biographical Notice of the late Mrs. Winslow.

The subject of this notice was the wife of Rev. Octavius Winslow, by whom it is written. Those who are acquainted with other books by this author, do not need a recommendation of this sketch. Such a subject in such hands could be nothing else but interesting.

THE REFORMED PRESBYTERIAN ADVOCATE is the title of a monthly of which we have received the first three numbers. It is edited by Rev. David Steele, Jr., and Rev. N. Woodside. We learn that a failure on the part of the *Banner of the Covenant* to defend the position of the church of our New Light brethren was the occasion of this magazine coming into existence. The magazine is edited with ability, and is certainly on the right side on the questions in which it differs from the *Banner*. We have not seen, however, any intimation of a design to contend for the supremacy of Christ over this nation as its King and Lord. This mission does not accord well with its title. A Reformed Presbyterian Advocate should exhibit and maintain Reformed Presbyterian principles.

THE UNION PRESBYTERIAN is the name of a weekly paper published in Cincinnati. It is edited by ministers of the United Presbyterian Church, who gave the forbearance clause of the Basis of Union a liberal interpretation. It is opposed alike to close communion and open communion, but in favor of restricted communion. What this is, we have not fully learned—we presume it is intended to be a middle course between extremes. The discussions in this paper do not promise well for the peace and unity of the U. P. Church.

FUND FOR ERECTING MISSION BUILDINGS IN SYRIA.

March 23d. Received from the Missionary Society of Boston cong., per Rev. Wm. Graham, $50; Miss M. Reed, of Allegheny cong., per Rev. S. O. Wylie, 5. From Allegheny cong., as follows: James Boggs 50, John M. Boggs 5, Samuel Henderson 5, William J. Steel 5, Wm. Anderson 5, David Taylor's Society 8.75, Isaac Taylor 100, Jas. A. Steel 5, Matthew Steele 50, Daniel Euwer 50; all the above from Allegheny cong., per D. Gregg. From Pittsburgh cong. as follows: Mrs. N. Donaghue 10, Robert Thursby 5, Samuel Sterrett, M. D. 100, Matthew G. Euwer 5; all the above from Pittsburgh cong., per D. Gregg. From Henry Dean, of Wilkinsburg cong., per D. Gregg, 100.

The following is subscription of 1st cong., Newburgh, per Rev. Saml. Carlisle: William Hilton $100, Thomas Bell 100, Female Missionary Society 100, John Hilton 50, William E. Beattie 50, Miss R. M'Allister 50, John W. M'Cullough 25, Isaac Cochrane 25, Rev. Samuel Carlisle 25, Miss T. C. Lawson 10, W. Lynn 10, W. J. S. M'Allister 10, Isaac Corwin 10, Aaron Williamson 10, Hugh Robinson 10, James Campbell 5, Thomas Nutt 5, Daniel Leslie 5, W. H. Dinsmore 5, W. Harrison 5, R. Willson 5, Mrs. Cunningham 5, Mrs. Little 5, W. S. Willson 5, W. M'Meekan 5, James Greer 5, David M'Trusty 5, James M'Purke 5, Martha Eaton 5, Miss E. Willson 3, Mrs. Wiseman 2, Robt. Hamilton 2, S. Henderson 2, Mrs. Jackson 2, Mrs. Black 1, Miss Greer 1, Mrs. Kernahau 1, John C. Boyd 1.50. Total, $670.50.

April 16th. The following of this date is from 2d cong., Newburgh: Francis Wilson $50, Richard M'Allister 50, John Magee 40, Jennie Johnston 25, Andrew Little 25, W. M'Clelland 10, Eliza Graham 5, James Hilton, Jr. 5, William Tweed 5, Ths. Nicholson 5, Mr. Ferguson 5, A. Patton 3, Robert Barclay 3, Samuel Johnston 2, Sarah Nutt 1, John Frazer 5; all the above of this date per Rev. J. R. Thompson.

April 17th. Subscriptions in New York: D. M'Lachlan $10, Walter M. Shaw 25, Edward Pollock 2, John J. M'Kay 10, Samuel M'Gaw 10, Aggy M'Gaw 1, Susan Knox 5, Mrs. M'Allister 5, Matthew Miller 5, Miss Irving 5, Miss Erskine 5, James Robinson 5, James Kennedy 10; all of this date per W. T. Miller.

April 18th. J. W. Torrey of 2d cong. Philadelphia, per Rev. S. O. Wylie, $25, Samuel A. Caldwell, per Rev. Wylie, 10, Cash, by hands of Rev. S. O. Wylie 25, William Brown of 2d cong., Philadelphia, 100.

WILLIAM BROWN, *Treasurer.*

THE

Reformed Presbyterian and Covenanter.

VOL. V. *JUNE, 1867.* No. 6.

THE PRESENT STATE OF THE NATIONAL REFORMATION MOVEMENT.

IT is now nearly four years since the movement to amend the Constitution in its religious character, assumed any practical form. Under the pressure of the judgments then laid on the nation, manifestly by the hand of God, thinking and serious minds came to the conclusion that these judgments were inflicted for no ordinary transgressions — that the nation was very guilty, and, therefore, justly scourged. What these sins were was a natural inquiry, and, while slavery, with its attendant horrors, presented itself as one of the catalogue of crimes for which the nation was arraigned, it was manifest that it was not the only, nor, indeed, the chief count in the indictment against us. The denial of *their* rights to men, was a logical sequence of withholding *his* rights from God. Could slavery flourish, could it exist at all, under a government where God and Christ were acknowledged, and where the divine law was recognized as supreme and authoritative? The answer to this inquiry brought the conviction to God-fearing men, that the irreligious character of the Constitution was the main cause of the Lord's controversy with the land.

Under the favorable circumstances in which the movement was begun, it was hoped that its consummation in giving the nation a religious character by subjecting it to Christ as its lawgiver, would be certainly and soon accomplished. It was apparently popular. Professors of religion of various denominations expressed their approval of it, and promised their aid in carrying it forward. Conventions to promote the cause were held in Pittsburgh and in Philadelphia, and its friends were encouraged.

The hopes of speedy success have been sadly disappointed. There is less zeal now in this cause than there was four years ago. Its friends have not increased, they have rather diminished. Some, who at first avowed themselves in its favor, now oppose, or are indifferent to it. In this there is an exemplification of the maxim, that the popularity of a measure depends very much on its success. Many will

follow Christ through good report, who will abandon him through evil report. Had the attempt to recognize the rights of God in the Constitution been as generally acceptable to the country as the amendment to abolish slavery, it would have had as many and as earnest advocates. But it is a sad proof of the irreligion of the country, that there is but little desire to "render unto God the things that are God's."

Two conventions have been recently held by the friends of this measure, one in Philadelphia, and the other in Pittsburgh. The proceedings of these meetings were published in the last two numbers of this Magazine. We subjoin here some remarks which were intended to accompany the Philadelphia resolutions, but which were left out for want of room.

We are glad to see these resolutions, indicating, as they do, that the importance of amending the Constitution so as to place the nation professedly in subjection to Mediatorial rule, is still felt by some in the community. It is especially encouraging to see civilians and judges give this measure the sanction of their influence. The doctrines contained in the resolutions are sound and fundamental. They exhibit the groundwork on which alone national prosperity and permanence can stand.

But with so much to commend, we are sorry to say that there is in the whole a radical and damaging defect. We have looked in vain over the entire paper to find the fact stated that the United States Government has ignored these fundamental principles. The seventh resolution deplores the fact that the name of God is omitted from the form of oath prescribed to the President. The country is not told that it is lying under the sin of not acknowledging the one living and true God. Either the committee that prepared these resolutions, and the Convention that adopted them, did not believe that the Constitution is without any recognition of God and of Christ, or they thought it was wisest not to say that this was so. Whatever was the reason, the omission was a grave mistake. Until the minds of men are convinced that for its God-dishonoring neglect of acknowledging God, his Son, and his law, this nation is lying under his wrath, their efforts in this work will be feeble and fruitless. If all that is wanted is only to make a little more evident what is obscurely the fact, then it is not strange that there is very little zeal in the cause. If the nation can get along very well as it is, it is but reasonable to suppose that attempts to make it better will not be very earnest and persevering.

We hope that future conventions will give this question the importance that the times demand. Let the nation be told that it is lying under the sin of forgetting God, and is in danger of the punishment denounced against that sin; that its only hope in its present peril is in turning to God with repentance and reformation; and that until it does this, its moral condition will become worse and worse, until God will pour out his indignation on it in some fearful judgment. With convictions of these undeniable truths in the minds of the people, it would be but a short time until the great wrong would be remedied.

For our part, we have little heart in the work of holding conventions to enunciate fruitless truisms. We want something practical,

something that will go to the root of the matter, and apply a radical cure.

We notice that in the religious papers in Philadelphia that published the action of the convention, there is not a word of editorial comment. This silence means something. Either the editors of these papers are indifferent to the object of the convention, or they think what was done will avail little in promoting that object.

Since writing the above, we were at the Pittsburgh Convention, and took part in its proceedings. On the whole, we think that some advance has been made in this meeting. The first resolution is very much to our mind. We insert it.

"*Resolved*, 1. That it is the mind of this Convention that the amendments ought to be made: first, because they state facts which are as incontrovertible as they are solemn; second, because they truly express what, if properly understood, is the firm conviction of the overwhelming majority of this people; third, because God commands it, and it is dangerous to refuse or delay to obey his command."

Surely people that believe these declarations, cannot be indifferent to any proper effort made to supply these sad defects. Every consideration, both of patriotism and religion, of concern for the good of men and zeal for the glory of God, urges to activity and perseverance, when an issue so momentous as that contained in this resolution is before us. We were encouraged by the earnestness of ministers of the Old School Presbyterian Church in their advocacy of this resolution. The truth has settled down in their judgment, and taken hold of their conscience, and in obedience to it, they declared their purpose to push on this measure, and asserted their assurances of its ultimate success.

From our standpoint we see three obstacles that hinder our progress, and that must be removed in order to success.

First. There is undue tenderness in exposing the defects of the Constitution. We find this in the preamble, where it is said, "There is not in the Constitution of the United States any express recognition of Jehovah, of his anointed King, the Lord Jesus Christ," &c. Our objection is to the word "express," because it is intended to admit that there is an implied recognition. Now this is not the case, and an untruth should no more be told by implication than in direct terms. If the question was put so as to bring the judgment of an intelligent assembly to bear precisely on this point, there is no doubt what that judgment would be. We question if there can be found twenty men, whose minds have not been blinded by prejudice, who would vote in the affirmative on a motion, that there is in the Constitution of the United States an implied recognition of God, of Christ, and of the divine law, if the facts of the case were plainly set before them. Why then do this indirectly? We suppose the reason is, that to declare the plain truth about the Constitution would offend numbers, and prevent them from joining in this movement. And what if to conceal the truth should offend God, and cause him to withhold his favor and blessing? Can we get along better without God than without men? We do not need the help of those who must be coaxed at the expense of truth.

We are glad to see that in the fifth resolution the plain truth is stated, that "our national Constitution ignores God and his Christ." An attempt was made to modify this, but it failed. We hope that hereafter the friends of this reform will resist all similar attempts. Of the impolicy of the course we are considering, we have already given our opinion.

Second. There is too strong a desire to express respect and love for the Constitution. When the second resolution was before the convention in Pittsburgh, exception was taken to this feature of it. As at first reported, it read "no disrespect to the Constitution, nor lack of allegiance to it." This was too strong for some of us. We cannot have no disrespect for a Constitution that dishonors Christ. We indeed admire its political excellencies, and this the language was explained to mean. "Lack of loyalty to the government" was substituted for the clause mentioned above. This we could explain in consistency with our principles. But we confess that we feel ourselves in a very awkward position, when lauding a Constitution that we are laboring to amend so as to save the nation from dishonoring God. Plain speaking will be found to be wisest in the end.

Third. Disclaimers of any design to unite Church and State, are unnecessary and pernicious. The amendments proposed are before the country, and let every one judge for himself of their tendency and effect. We are free to say, if they do not look toward and provide for a mutual recognition of these two institutions, we care nothing for them. A state in allegiance to Christ will not very likely overlook the condition and claims of the spouse of Christ. We do not wish either the state to rule the church, or the church to govern the state, but we wish both, as co-ordinate departments of Christ's empire, to help each other in their respective spheres. The state must not ignore the church, and the church will not ignore the state. By the church, we mean all religious organizations that hold Christ the head, and submit to his authority and laws. Between them as constituting the body of Christ, and all others, the state should discriminate. To the friends and followers of Christ protection and support are due, to which his enemies have no claim.

But it will be said, this will deprive us at the outset of the aid of Jews, Papists and anti-Trinitarians, and array them against us. And what if it does? Must we be faithless to Christ in order to please his enemies? Will the assistance of those who hate him be given with a view of honoring him? We expect to fight this battle, and we are determined, Grant-like, to fight it out on this line. We must oppose these foes of our King, and we would prefer to do do it just now and here. We will tell them beforehand what we want, so that afterward they may not accuse us of dishonesty. If by our disavowals we could get them to co-operate with us and carry the amendments, if they are worth anything, their practical operation would excite the opposition of all who could not accept them in good faith. Let Congress so legislate as to give effect to these amendments, and the whole crew of false religionists and infidels would be in arms. Let us fight the battle now, and by the help of our gracious King, vanquish these enemies, and

then the country will enjoy in peace the fruits of the victory. We understand these amendments to be a religious test, for no man who cannot swear allegiance to the Constitution in its declared subjection to Christ, could either hold office or vote. They contain the germ of the establishment of the Christian religion, for they declare that the nation is a subject of the author of that religion. Surely a *bona fide* subject of Christ will not treat with indiscriminate kindness his friends and his enemies.

These disclaimers do harm. They weaken the hands of the true friends of the cause. These say, if no more is to be gained than an ascription of titular honor to Christ, it is not worth while to work for these amendments. Indeed, the conviction is strongly forced on our mind by recent facts, that our place to work is inside our own organization. We cannot meet those who would fondly labor with us, without leaving our vantage ground. We are doing a great work, and we cannot come down lest the work cease.

HAS THE STATE A RELIGION?

(Continued from page 151.)

9. RELIGION NECESSARY TO MORALITY.—In the ascending scale of means, then, the next care of government, in addition to the requisite physical force for the immediate preservation of order, would be the *acquisition of a moral power*, or the production of those principles of action, modes of thought, and habits of soul, that would furnish this security with the least amount of violent constraint; for without them —as it would not be difficult to prove—physical force might soon be the enemy rather than the ally of government, and law itself would sink in precisely the same ratio with the motives and principles of those whose will, according to the radical theory, constitutes its true and legitimate expression. Hence, too, we may say, by way of passing corollary, that if any state needs a religion on these grounds, then, *a fortiori*, does a democracy require such an aid above all others.

If certain habits and states of soul are necessary even for the physical well-being of mankind, then, as a *means to this means*, comes the subject of education; by which, in this place, we refer to the moral training of the citizens of a state in its most enlarged acceptation. Thus are we slowly rising to higher positions, and gradually approaching the dangerous ground, although, it may be, by a system of introverted ends. This education may be a direct teaching in schools expressly established for that purpose—a topic on which we propose to enter at another time—or it must be, in connexion with the former, what may justly be styled *the educating power of law itself*, in bringing to bear upon the mind, even from early infancy, the force of certain principles having a restraining effect, so as to prevent the first thought of certain crimes ever arising as a purpose; and this, in distinction from that other and more easily estimated yet less available power of law, which acts directly, through a present fear of specific inconveni-

ence, in deterring men from a specific and then actually meditated wrong. Here, again, in this subjective influence of law upon the soul, we are approaching the region of duty, as distinguished from a mere sense of convenience or inconvenience. We are directing the eye to something absolute and eternal—to the law's immutable principle in distinction from the temporary, and fluctuating, and imperfect application to individual cases. We are on the borders of a true *right* and *wrong*. We are near the domains of a true morality, which is an end of itself; and, if we are not very careful, this dreaded religion will force itself upon us before we are aware of our real position.

There is a vast deal of trite and unmeaning declamation on this very subject, namely, the importance of religion and morality to the preservation of our republican institutions; and yet how few are aware of the inevitable conclusion to which they must be led. How little is it realized that the argument can never stop until it ends in recognizing the Supreme Power in the state to be what we contend it really is, namely, a true moral and religious power that ought to have a conscience, and by it to recognize an eternal righteousness. Virtue, they say, is essential to a free people; but how wretched and senseless is this trite babble in the mouths of those who contend that the state has no religion and can recognize no religious tenets. Whether virtue itself is an eternal principle with eternal sanctions, and connected with the law, revealed or natural, of an eternal God, is a question involving a religious tenet—a tenet, too, to which law and government cannot be indifferent. Either directly or impliedly, in the practical administration of their principles, they must be *for* or *against;* they *must* assume the attitude of a friend or an enemy.

10. RECAPITULATION.—Let us now recapitulate, and briefly condense the argument which, in order to bring in all the considerations connected with it, has been presented in a discursive and irregular form. Admitting, as we do for the sake of the argument, that the state's great object is the physical and not the moral good of man—that it is intended, in other words, for the protection of property, security against personal violence, and the guardianship of the domestic relations; then, we say, that, in addition to positive inconvenience to transgressors, designed to deter them from actual crimes, there must be acknowledged in the law that doctrine of retributive justice, without which punishment, appealing only to the animal fears and taking no true hold upon the conscience or moral department of the soul, can exercise no true reforming power—even if this were the great and chief object for which it was designed. Besides this, there are needed, also, certain habits or states of mind, or principles of action, having an intimate and sympathizing connexion with the standard of truth manifested in the law. In other words, there must be a public conscience corresponding to the governing principle or spirit of the law, rising as it rises, and falling as it falls; being moral and religious, or barely economical, according as that, whose representative it must, in time, ever become, sustains the one or the other of these characters. To this result, then, a true morality is an indispensable means; and equally indispensable to the latter is a religion from which alone morality can receive its sanctions.

Religion and morality, then, although denied to be legitimate objects of the state as *ends*, come in as *means to other ends*. But religion and morality, when they are not regarded as *ends* in themselves, cease to be truly religion and morality. They do, undoubtedly, when pure, tend to protect property, to secure from personal violence, &c.; but then this is an incident, and not of their essence. When called in aid, therefore, for such purposes alone, they will not be pure; they come not in their true nature, and must inevitably degenerate into something of a lower species. We have proved, however, that the state *must* have religion and morality, as *means* for the successful accomplishment of its physical purposes. But it cannot have them as effective *means* without recognizing them as *ends*, before it employs them as *means*. Therefore, finally, the state must neglect even the highest physical good of men, or it must be a religious and moral agent, in the *absolute* and not merely *mediate* use of the terms.

11. A CASE IN ILLUSTRATION.—Let us upply this to a case easily imagined, and which, as a little knowledge of the history of our own country may show, has actually happened. A company of religious persons, professing the Christian faith, are cast upon a certain locality, upon which is to arise a true state, and a corresponding system of law. Although deeply religious, yet, in founding their state, we may suppose them to have regard, in the first place, to the physical well-being of themselves and their posterity. Familiarity with the letter and spirit of the word of God, a deep knowledge of themselves and of human nature, satisfy them that this can never be effectually secured by the mere letter of any system of jurisprudence, without the life imparted to it by a true morality, containing a true appeal to the conscience, and resting on those sanctions from an invisible world, which we denominate religion;—the conscience, or moral sense, never being truly affected, unless by considerations connected with the eternal and the immutable.

Such being the case, would they not be required, even on the physical hypothesis, to make the conservation of this morality and this religion one of the great objects of the state's care, and to fence them round by all the guards that could be devised? We see not how there can be any escape from this conclusion even on the lower hypothesis which our argument required, but which we have wronged these good men in adopting on their behalf, instead of supposing them to have had supreme reference to religion, as an *end*, and not as a means to something below itself. Would they not be bound, on this supposition, to keep out all influences foreign or hostile to the acquisition of those habits and those principles; or, in other words, to keep out atheism and infidelity with far more rigor than they would exercise toward the man who injured the present physical health by poisoning wells, or by the sale of bad provisions? And that, too, if they should choose thus to regard it, on physical grounds; becanse the one produces a physical mischief, comparatively partial, temporary, and easily remedied, while the other gives birth to an evil ever tending to reproduce itself, and to render all prevention of itself and its temporal consequences more and more difficult, until this *moral* pestilence has caused the final destruc-

tion of that physical system into which it is allowed "to eat like a canker."

Now suppose that there should come into their society an avowed atheist, claiming free discussion, and contending that he has the same right to inculcate his sentiments that another has to circulate the pious and religious tract. To state the case in the most favorable light, let us imagine him no vulgar, scoffing blasphemer, but one who assumes to make use of serious philosophical argument. In the light of the above principles, what must be the reply of those whose retreat is thus invaded? Might they not say to him—Here is no absolute right in the case! Your right to discuss matters of this nature must depend on the right or wrong, the good or bad tendencies of the matters themselves. We refuse to listen to you ourselves, and we forbid your speaking to our children. We say this as heads of single families, and as the civil guardians of associated families. You are a worse offender, even against the physical good of society, than the man we have punished for selling unwholesome provisions, and that, too, not on the ground that you are directly destroying the moral health of the soul: this position we might take, but we would rather place ourselves on one that comes nearer to the standard of your own right and wrong. Your doctrine, in its ultimate effects, as we conceive, would be the means of multiplying the number of those who would be reckless of man's physical good; and your poison for the soul would exhibit its final effect in the destruction of the body. We forbid your teaching our children that there is no God. If guilty of disobedience in this respect, we banish you from our state; and if, under pretense of maintaining your rights of conscience, you persist in returning and committing the offense, we shall visit you with such sorer punishments as the wickedness and most destructive consequences of your crime may seem to us to deserve. Our children, at all events, must be protected from the danger of atheism. If you tell us that "error may safely be indulged, provided reason is left free to combat it," we are willing to run no such risk, any more than we would permit you to introduce among us a pestilential disease, if it were in our power to prevent it, simply because there may possibly exist among us the means of cure. Besides, we are not so certain that, in the present state of the human race, reason, and religion, and virtue would gain as favorable a hearing in the minds of the young, when left to themselves, as the allurements of vice and licentious pleasure, aided by the powerful auxiliary doctrine that there is no God, and, of course, no accountability. Would not these men reason correctly? Taking their circumstances, as we have stated them, can there be discovered any fallacy whatever in their premises, or the conclusion to which they are supposed to have arrived?

12. Some Difficulties.—Aha! says our man of human rights, who has been "watching for our halting," we knew we should catch you at last. Your disguise is off. With all your display of candor, and show of argument; with all your circumlocutions, your cautious and indirect approaches to a subject you would not dare to face directly, we have all along well known where you would finally come out. It seems, then, you are for reviving blue laws, and persecuting men for

their religious opinions. You would imprison, or banish, at least, if you dared not put to death, the atheist, or infidel, or blasphemer, or by whatever other name of opprobrium you may choose to designate the honest and *conscientious* man who denied one particle of your narrow creed.

We admit, in all seriousness, that there is some difficulty in parrying such an attack as this, or in resisting the argument from consequences, which should apply the same reasoning, not only to atheism, but to deism, to infidelity in all its aspects, to liberalism also, to transcendentalism, together with the various shades and differences of the Christian sects, until there was included every thing which the most bigoted religionist might deem hostile to the true interests of mankind. We are aware with what force all this may be retorted by a skillful antagonist, and yet it is hard to discover the fallacy which led us, in the above case, to the odious and unpopular conclusion.

In reference to such a state of society as we have been just considering, homogeneous as to race, and of like religious faith, we cannot help regarding it as strictly and inevitably applicable. If men thus believed and felt, it would certainly be not only their duty, but their highest duty, to make the uncorrupted preservation, to their posterity, of that religion and that morality, the most sacred object of their political institutions; and we have seen that they might consistently do this on grounds that were irrespective of the interests of a future life, except so far as a regard to these latter should be employed as means for the promotion of physical good in the present world.

In maintaining such a conclusion, it might be inferred that every nation *ought* to be homogeneous, or, in other words, strictly a *gens*, and keep itself so; that it *ought* to have one pure religious faith, as a national soul; and that the state had become too large, or had assumed an unnatural heterogeneous and self-destructive character, when it had within its bosom different races and creeds, fundamentally varying in respect to the highest truths. The same position may also be assumed in respect to one true and pure code of morals. It would even be applicable to a philosophy regarded as presenting the true elements of a state of well-being; and this, too, on the ground, that when differences of opinion on any subject are viewed as of no account, it must be because the subject itself has come to be regarded as one of utter indifference.

But we would frankly admit the immense difficulties that, in given circumstances, may lie in the way of reducing this fair theory to practice. We must not run into an error similar to that of the opposing school, although in the opposite extreme, and regard as a self-evident matter of duty, what they, on the other hand, would treat as an infringement of human rights, too palpable to be discussed. It is sufficient, in the present stage of our argument, to say, that we are not such a nation as has been described. We have in all respects most serious disorders, which, however, may ultimately be the means of great and unmingled good. The rigid doctrine laid down in our supposed case, although it may seem faultless in theory, cannot, in its full extent, or in any thing like its full extent, be applied to our present state. We

may lawfully make an effort to prevent the diversity becoming greater; but as at present constituted, even in our separate state politics, we resemble more congeries of tribes, and tongues, and religions, than one single homogeneous people. We believe that there is a disposition to assimilate; that there is also, in every mixed people, if unaffected by continual outward disturbing causes, a natural tendency to nationalism in race and religion, as well as in language. We have good grounds for hoping that this feeling and love of nationality, which God has given for the highest purposes, may in time—if not sooner destroyed by them—blend into one these internal discords, and produce one common, well-attempered harmony. This *must* be the result, or the state is gone; for history has repeatedly shown that a nation cannot long exist composed of heterogeneous, unharmonizing elements. May we not, however, believe that something better is reserved for us, and that for some glorious *finale* of national harmony, Providence has brought into combination, and preserved in combination, our apparent Babel?

13. CHRISTIANITY OR ATHEISM, THE QUESTION.—The prime sophism of the opposing school is founded in the premise so modestly and quietly assumed by them, that there can be, either in a state or an individual, or in a state any more than in an individual, a position of indifference between religion and irreligion, or as the issue is now made up for us, between Christianity and infidelity. It may occupy a middle ground, or a position of indifference between various sects of a common fundamental faith; especially if their differences relate not so much to those religious doctrines of national accountability, national retribution, and individual obligation, as to rights and forms and modes of worship. But this is far from being the relation of those two great antagonistic principles, which, in these latter days, are so desperately striving for the dominion of the human soul, and pressing every other influence into the conflict. These have no common region on which to locate the *punctum indifferens*. Between these there can be no peace. Eternal strife must be the law of both, until one or the other is finally made to yield; and no institution that is not utterly alien to humanity can long maintain even an apparent neutrality between them. Infidelity is not a variety, but the antithesis, of belief. It is not now even a sect of what is styled natural religion. One must be a very superficial student of the philosophical history of the last century, not to have seen that this has had its day, and has passed away for ever. There is no more any such thing as religious or moral deism. As the smoke of former conflicts clears up, we see the two mortal foes beginning to assume their true forms, and their true positions. It is Christianity and Atheism every day taking a position of more direct antagonism, and marshaling their forces face to face. Infidelity is rapidly assuming this form of atheism, although there may be an attempt to disguise the transition under a transcendental pantheism, or what may more appropriately be described as a seeming religious naturalism. The question is fast coming down to this—Bible, or no Bible—Revelation, or blank irreligion. As well might we suppose a *punctum indifferens*, a state of indifference, or some *tertium quid*, between being and not being. There never was a case to which

our Saviour's declaration was more applicable—"*He that is not for me is against me, and he that gathereth not with me scattereth abroad.*"

14. MUCH NEEDED IN THE UNITED STATES.—Of all nations we most need *the security to human rights*, which can alone be drawn from considerations like these. Of all people on the face of the earth, we have the most need of a national conscience to regulate, and keep steady to the law of right, that sovereign power which nowhere is so absolute as among ourselves.

15. OUR COUNTRY, RIGHT OR WRONG.—In connexion with this disgression, we may here notice that most abominable maxim—Our country, right or wrong—a maxim which would make those to be a nation's best friends, who are, in fact, her most deadly foes. Let there be planned any scheme ever so reckless or unprincipled; let it be taken up, as was the case with the late measure for the annexation of Texas, from the lowest and most dishonest of political motives; its consummation, or even its partial consummation, is thought at once to take the case out of the high court of conscience. A timid opposition are by means of this maxim, whipped into a reluctant support of the basest of measures; and that, too, when these measures have been contrived for this very purpose of putting them in a position where, if they dare to remonstrate, they may be made the objects of popular odium. The precedent is employed to give sanction to another case of the same kind, yet still more atrocious, and those who would appeal to right and conscience are insultingly warned, in the language of a famous Virginia statesman, "not to burn their fingers by opposing another war," or to take a position of seeming opposition to the national interest. Seeming opposition we say, for what man, whose intellect is in healthy union with his moral sense, does not see that *they* are the real and truest friends of their country who strive to maintain these stern ideas of national accountability, and to keep alive a belief in the moral and religious relation of the state to the invisible and the eternal?

Our legislative and judicial bodies, we have said, should represent the pure reason and conscience of the state. We should be more rational in our collective than in our individual acts: the animal nature should disappear as we ascend to those higher parts of our political organism, where all should be calm, pure, and abstract from the turbulence, perverseness, selfishness and irrationality of individual passions. But alas! when the doctrine of a religious national accountability and of a national conscience is dropt out of our political creed, we become far more animalized in our public than in our private relations. Opinions are put forth by the legislator in regard to public acts, which he would blush to avow, as rules of conduct, in his social intercourse with his fellow-men. It is thus that a body politic, composed of individuals who, in their private and separate relations, are not wholly reckless of right, becomes, in the mass, one huge, ferocious, myriad-headed *animal*—a *bellua centiceps*, unprincipled, irrational, irreligious,—a blind and furious Typhon.

Now this should be just the other way; and when those sacred ideas to which we have referred, are cherished as a vital part of the national religion, and as abiding in the national moral sense—when the public

mind is thoroughly imbued with them, and legislators truly strive to render the law and public acts what they ought to be, namely, the expression, not of the animal passions, but of the pure and abstract reason of the body politic—then it is that we become more true, more rational, and, in the best sense, *more human*, in our corporate than in our individual character. As a necessary consequence, too, of such a state of things, law and government, having in themselves something fixed, abiding, and, as we may say, allied to the eternal, do then perform their true office; not simply in the mere prevention of crime, but in educating, humanizing, elevating, rendering less animal, less selfish, more moral, more conscientious, and more religious, our individual nature. The state thus, instead of demoralizing, exercises a most healthy influence on the private character, by being to us a nursery of right principles and its history a store-house of truly virtuous and heroic reminiscences.

16. No Neutrality.—But hold, says the infidel; you entirely misstate the true points in issue. We only ask for impartiality and indifference, or that the state shall take a middle ground between us. Without adverting further to the modesty of this demand on the score of numbers, and the violation of all geometrical proportion in requiring exactly a middle ground between two parties so very unequal, we say, and we have proved, that no such middle ground exists. The state must lean to one side or the other. You forget that indifference is your professed *creed*—a *creed*, too, for which you are as zealous and ofttimes as fanatical as the most ultra sectarian. You maintain, as your *tenets*, that the state has no God, no religion, and of course no true morality in any proper sense of that term. Christians take ground directly opposite. You insist that your dogma shall be favored; in other words, that the state shall act upon it, as though, as far as regards its judicial, legislative, and executive action, it were true that there is no God, no religion, no morality. You thus do, in fact, maintain that your doctrine should be established as a settled axiom of government, however offensive it may be to the vast Christian majority. Men, too, who probably would be greatly offended at the name of infidel, and who speak loftily at times of the moral sentiments—men who have much to say of "reverence for the infinite mystery," and who talk of "the higher order of religious questions," as they would of the higher mathematics —such men show their sympathetic instincts by making for you the same claim, and would even urge it as a great and liberal concession, on the part of a belief which so much transcends our poor and ordinary Christianity.

One would suppose that so wretched a sophism as is contained in this doctrine of indifference, and the manner in which it is maintained by so changing the terms of one of the premises as to include the infidel among ordinary religious sects, could deceive nobody; yet, probably, there is no one single dogma which is now exerting so pernicious an influence. And then this claim to a calm, philosophic neutrality, as though well-known history had not furnished the most startling evidence, that infidelity, and even atheism, when triumphant, and in a condition to act out their real natures, have a fanaticism, a bigotry, a

ferocious persecuting spirit, such as false religious feeling—fierce as it has been at times—had never engendered. As is most truly remarked by that keen observer of human nature, the gifted author of the Natural History of Enthusiasm, "There cannot be a greater imprudence than to believe that the suavity, the tolerance, the bland indifference, and the affected liberality, which are now the garb of the infidel spirit, *belong to it by nature*, or would be retained a day after it had nothing to fear from its rival."

Under such a view of the matter, can we doubt, that if this principle is carried out to its ultimate extent, both in theory and practice—if it is successfully maintained that the action of the state is to have no reference to any religious sanctions, and that the holy day of our religion is to be publicly desecrated, as a practical confirmation of the doctrine — if the oath is to be banished from our courts, to please those who believe in no God — if law is to be stripped of the inherent ideas of penalty and retribution, to please those who regard it as making no appeal to the conscience—can we doubt (in reference to these questions, so rapidly coming up, and on which the state must soon take sides, either *for or against*,) that a decision such as the infidel wants and demands, would be favoring the worst, the most irreligious, and as yet, to appearance, one of the smallest sects in the land? Who, also, that is acquainted with the silent, yet certain influence of law and political institutions, upon the moral sense, either for good or evil, and how necessarily the mind is affected, even from infancy, by what it is *practically* led to regard as the sovereign rule of civil conduct—who, we say, that understands this, can believe that individual effort in churches and private schools can, without special and miraculous divine aid, withstand that most powerful bias to unbelief, which such a spectacle of affected indifference, yet real hostility, on the part of the state, must produce in the individual mind? No! There is, there can be no neutrality here. This is the great point we are so anxious to impress upon the mind of this, as yet, Christian community. There can be no real neutrality. The infidel knows it well. On this subject he has an instinct most keen, in discovering the means of its advantage. He understands full well the immense aid which such a position, when carried out, on the part of the state, into all its practical details, must give him, in his controversy with Christianity. He laughs at the influence of the nursery, when he knows how soon the young and tender faith, before it reaches the vigor of manhood, will be confronted with the doctrine, that the state knows no God—no religion—no oath—no holy time—no true accountability — no eternal, immutable morality; and that, in its bearing upon the individual life, in the infliction of punishment, it knows no appeal to the conscience.

17. WHO IS TO JUDGE?—But who or what is to judge of the fact, whether, in truth, we are a Christian and not an infidel or atheistical nation? The State itself, we reply. It *must* judge, and cannot escape the responsibility. It must decide either one way or the other—either *for* or *against*. It must be determined by that power which, in its healthy state, we have styled the national conscience—that in-

visible influence, which, whether good or bad, moral or immoral, religious or irreligious, Christian or anti-Christian, diffuses itself through all the institutions of a people, affecting in innumerable ways both their public and private, their political and their individual character. It is most absurd to say, then, that the spirit and general course of legislation can have no regard to this fixed fact, or that they can "*let the matter entirely alone*," leaving it just where they found it. They cannot "*let it alone.*" Admitting that the direct application of religion and morality, or their most practical teaching, should be left to confederated individual, in distinction from political, actions, even then, we contend, the state must be in harmony with it; above all, it must assume no attitude of indifference toward it.

When we speak of their being a religion of the state, and of Christianity being that religion, it is not meant that all its doctrines have the same relation to the political as to the individual life. It is mainly in regard to the latter, that there arises that distinction of sects which invests the subject with all its apparent difficulties. Even here it is certainly of great importance to our true political interests, that not only the Christian religion generally, but the best and purest species of Christianity, should be universally and cordially embraced. In our case, however, the obstacles in the way of effecting this are so immense, that a very great good must be abandoned to avoid a far greater evil. Here is the danger of trespassing on the domain of the true conscience. We do not say "the rights of conscience," because the phrase is unmeaning. It seems to imply that most abominable of all absurdities, as well as most mischievous of all sentiments, that men may entertain what opinions they please as an inherent right. Still less do we mean that most monstrous of all paradoxes—a conscientious right to be irreligious, or to have no conscience all.

18. THE GREAT AND GOOD ON THIS SIDE.—The large minded men of old never even dreamed of the possibility of erecting and maintaining a political structure, without grounding it upon the sanctions of religion. How should our very souls sympathize with them in their greatest want, as they mourn over the imperfections of their best religious aids, and the consequent failure of all their efforts to counteract successfully those influences, by means of which the best constructed human institutions were constantly falling into ruin. How would some of these noble spirits have blessed God for the light of the gospel, and with what astonishment would they regard the efforts which, after the very light of Heaven is shining upon us, are made to declare Christianity no part of the law of the land, and to prepare the way for obliterating all its influence on individual minds, but denying it any legitimate power over man in a corporate or national capacity.

It may be said, in reply to some of the preceding remarks, that the world has advanced; man has risen in the scale of being; religious sanctions may have been necessary to the security of governments in past ages; but now, "the moral sentiments have been fully developed;" in short, man is now prepared for absolute self-government. Grant, for the sake of argument (which, however, we are far enough from actually doing), that there may be some shadow of truth in this, we

ask, then, what has produced the change? If it be Christianity, let us acknowledge it with devout thankfulness to God, and with a stronger conviction of its importance—not only as the foundation, but as the pervading spirit of all our institutions social and political, as well as religious. Let us not rashly throw down the ladder by which we have risen to such an eminence. Let us not put out the very light of our political life to silence the clamor of the infidel. Let us be careful how we seek to return to our "state of nature," or rely on our phrenological developments, or trust that philosophy which teaches that sin and crime are but defective organizations of the brain, requiring medical remedies rather than *punishment.* Let us beware how we substitute this for Christianity, or endeavor to make it the state's philosophical creed, and its advocates the favored *sect*, lest it be discovered, when perhaps too late, that of a truth, "the very light within us is but darkness."

SUNNY THOUGHTS FOR CLOUDED HOURS.

HAS it ever puzzled or perplexed you to know why it was that, when you were quite sure that if such an opportunity was granted, or such a circumstance happened, or such a plan succeeded, it would be for the glory of God, and the good of souls, yet that the opportunity was not granted, and the circumstance did not occur, and the plan did not succeed?

Shall I tell you why; or rather, shall God himself tell you, for then there cannot be any mistake? Listen to him, then, as he speaks through the prophet Isaiah, and says, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For," (oh! blessed reason)—"for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55 : 8, 9.

When we are high up on a mountain side, our eye takes in a far wider and more extensive range of vision than it could do were we in the valley beneath. We may even climb so high as to be above the clouds which overhang the valley, and hide from those who inhabit it the mountain top where we are standing.

And so it is with God. His thoughts are *so* much higher than ours, that they can see *above* the mists and clouds that envelop us; yes, and look on and on, throughout an endless eternity. No wonder, then, that his thoughts are so often different from ours; different, because wiser; wiser, because higher.

Take, as an illustration, the case of a lady, of whom I heard some time ago. She was an old and feeble invalid, and many wondered why she was spared year after year, seldom able to leave her arm chair, while the young and the active in God's service were taken. It was so strange, so mysterious, they said. Yes; for their thoughts were lower than God's thoughts.

One day a young nephew came to see her, who had just got his

lieutenancy on board a man-of-war. Life looked very bright and joyous before him; and warmly did his aunt congratulate him, and lovingly did she enter into and sympathize with all his hopes for the future. But, when he was leaving, most earnestly and solemnly did she say, "My dear boy, remember one thing. Remember to seek first —first of all—first, before anything else, 'the kingdom of God and his righteousness, and then all other things shall be added unto you.'" Matt. 6 : 33.

Little heed did he pay to her words at the moment; but that night, as he lay in his berth, vainly endeavoring to sleep, God the Holy Spirit brought them home with power to his heart. In a strength not his own, he resolved that henceforth he *would* seek first the kingdom of God and his righteousness. Through God's grace he kept his resolution, and experienced the truth of the promise annexed to the precept quoted by his aunt. Other things *were* added to him; he rose rapidly in his profession, and was not only blessed, but made a blessing to many.

Or take another, and not by any means uncommon case. A devoted clergyman, in a large and important parish, is suddenly laid aside by illness, in the midst of a career of active usefulness, where he had been made a blessing to many, and where crowds assembled whenever and wherever he preached or lectured on the glad tidings of the gospel of peace. Sinners were converted, and saints were strengthened; and still, in the midst of it all, the faithful, zealous, hard-working clergyman is entirely shut out from the labors he so dearly loves.

His parishioners are in dismay. "How strange! how mysterious!" is the cry raised on every side. "We shall never have such another pastor! Why did not God still spare him to us, and take one of the many who slumber at their post, and never to awake to a sense of the shortness of the time there is to work, or the value of immortal souls?"

How strange, how mysterious to such people would have seemed the forty years spent by Moses in the back side of the desert! Forty years!—a third of his whole life, and, as they would suppose, the part of it in which he was best fitted for active work. "What waste of time!" would they not have said, "how much more good he might have done had he spent that forty years in preaching to the children of Israel!"

But then, as now, "God giveth not account of any of his matters." Job 33 : 14. And time passes on—weeks, months, perhaps years roll by—and again the pastor is given back to his people; again he is permitted to labor amongst them, and preach Christ crucified. But is he the same man that he was when he left them? In order to find out, let us see how the time of trial was spent.

Grief and sorrow, mingled with surprise, were probably his first feelings. There was so much that he wanted to do, so much that he had arranged to do, so much that no one else could do — what would his people do without him? Then come thoughts — sorrowful, humbling thoughts of what he might have done; and, more sorrowful, more humbling still, of what he might have been. Amidst the constant pressure of work *for* Jesus, had he been as much *with* Jesus as he

ought? While continually teaching others, had he continually sought to be himself taught of God? While keeping the vineyards of others, had not his own been sometimes neglected? Had not the want of sufficient communion with the Lord Jesus—of quiet reading of the word of God—of constant and earnest prayer—often ruffled his spirit, and made him hasty and impatient? When he looked at the crowded church, or meeting, or school rooms, had he not sometimes forgotten that he was but an instrument, and a very imperfect one; and that, though even a "Paul might plant, and an Apollos water, yet that it is only God who giveth the increase?" 1 Cor. 3:6.

Ah! he no longer wonders why he has been laid aside; rather does he wonder that one so unworthy as he feels himself to be, has ever been permitted to work. His illness seems like a gentle message from "the Shepherd and Bishop of souls," 1 Pet. 2:25, saying to him as he did to his disciples in the days when he was on earth, "Come ye yourselves into a desert place apart, and rest awhile," Mark 6:33; and with the simple faith of a little child, he is now able to answer, "Speak, Lord, for thy servant heareth." 1 Sam. 3:9.

And in his hours of weakness or of suffering, how near does the Lord Jesus draw to him! revealing himself to him as he does not unto the world; teaching him some lessons that can only be learned on the bed of sickness, and others that can only be learned in times of quiet communion; while others again, that *may* be learned under any circumstances, are now learned by him with a depth, and an intensity, and a fullness unknown before.

And so, once again he returns to his people; and they do not any longer wonder at God's dealings, or speak of them as strange and mysterious. No, their pastor is not the same as he was when taken from them. There is a calmness about him now, that is only gained by living very close to Jesus. There is a patience and a tenderness in dealing with others, only exercised by those who have felt how deeply they have needed patience and tenderness themselves. There is a humility learned only by a solemn sense of God's holiness. There is a spirituality, never acquired except by a perpetual drawing of fresh grace from Him in whom all fullness dwells.

His people take "knowledge of him, that he had been with Jesus." Acts 4:13. It was worth while to have lost him for a time, to have got him again, the same, yet oh! how different—"*emptied of self, and filled with Jesus!*" *There* was the change; and there, as it is true in a greater or less degree, lies the grand secret of the greater or less efficiency of every pastor.

Yet the people—were there not lessons for them also to learn? Had not some of them exalted their pastor too highly? Had they not forgotten that he was but an instrument in God's hands? Had they not thought it so impossible that his views on any subject could be mistaken, that they had neglected to follow the example of the Bereans, and search the Scriptures for themselves, to see whether these things were so? Acts 17:11. Had they not felt that they could not, perhaps even that they *would* not, learn from any one else, or work under any one else? And may not God, through their pas-

tor's illness, be sounding loudly the solemn warning, "Cease ye from man?" Isaiah 2 : 22.

Others, again, may have despised or neglected his ministrations, or been offended at his faithfulness; but now that he is gone, they learn their loss—learn how anxiously he "watched for their souls, as one who must give an account." Hebrew 13 : 17.

To both of these different classes God may have had a message to send through their pastor in illness, that He could not have sent in the same way, through their pastor in health. A message *lived*, if I may use the expression, on a sick bed, often penetrates where a spoken word could not reach. And, surely, if a pastor and his people benefit, as they *may* do, by such a trial, they shall have abundant cause to thank God, both here and hereafter, that his thoughts were not their thoughts, nor his ways their ways.

But, in whatever circumstances we may be placed, and however perplexing and mysterious they may seem to us, shall we not seek for faith, to rest trustfully and joyfully in the wisdom, and the power, and the love of Him who, though his thoughts and ways are different from ours, yet "doeth all things well," and who has promised to make "*all* things work together for good, to them that love God?"—*Christian Treasury.*

WASHINGTON MISSION.

WASHINGTON, D. C., April 17th, 1867.

DEAR BRETHREN—Our schools are very much like schools in the North, only that the scholars' faces are black, and our school houses are not so comfortable. When I came here last October, Misses Clough, Morse and Johnston were teaching in the house on First and N streets, a school numbering about one hundred and thirty scholars. This school has been taught by the same teachers during the winter, and now numbers one hundred and forty-one. We have succeeded to some extent in grading the school, and it now consists in Primary, taught by C. L. Clough; Intermediate, by H. M. Johnston, and Grammar School, by S. E. Morse. Progress in studies has been very good. I also organized a new school last November, in a building furnished us by the Freedmen's Bureau, on Sixth street, between M and N, under charge of Miss M. J. Jameson and Miss Jennie E. Smith, consisting of Primary and Intermediate Departments. This school being new, and made up entirely of new scholars, most of whom had never been in school before, through the diligence, energy and proficiency of their teachers has progressed far beyond my expectations. All our schools will compare well with any other schools of the same class in the city, differing perhaps from most of them in this one respect, that daily religious instructions are given in ours, making them eminently Mission Schools. We have also had an Industrial School during the winter, in charge of Miss E. A. Jameson, of Belle Centre, Ohio, in which about forty women and girls were instructed in needle-work, at the same time

earning wages to support their families. This school was mainly supported by a few friends in New York, Philadelphia and Pittsburgh. Mr. Henry Dean, of Wilkinsburg, also sent us leather for several hundred pairs of shoes to be made up by the Freedmen, which enabled me to give employment to a number of the needy ones for some weeks, who made the shoes under my own direction, and though I am no shoe maker, yet I have taught the trade to quite a number who can now make a very good shoe.

Our Sabbath school now numbers two hundred and twenty-five, which is more than three times as many as we had last November. In this, we have great reason to be encouraged, and I take it, that this is my chief work here, and is it not an important one? More than two hundred souls waiting from Sabbath to Sabbath on our teaching and ministry. We meet at 10 o'clock, A. M., and open the exercises of the day with prayer, explanation of a Psalm, and singing, after which the classes are called, and one hour is occupied in teaching Brown's Catechism, Shorter Catechism, Psalms, and explaining the Scriptures; then general exercises, in which each teacher calls a member of his or her class to repeat from memory some part of the lesson of the day; and lastly, singing, reading the Scriptures, and sermon. These exercises are attended throughout by all the scholars, besides many others who come in after the school for the sermon. During the winter I gave a lecture each Wednesday evening on the Old Testament history, explaining its bearing on the New or Gospel dispensation.

Now, as to our necessities. And first and foremost, we want an organization. We have now in the city about fifteen members of the Reformed Presbyterian Church, teachers and others; besides ten or twelve colored persons who wish to unite with us, and if the way is not opened soon for them they will go somewhere else, for just as soon as we get them educated to a certain point, and convince them of their need of a Saviour, and of their duty to embrace him, they seek the ordinance of the Supper, and as we cannot dispense it to them, they go somewhere else. I am aware that some will say, "they ought to wait till we can give them the ordinances." Wait, how long? They have already waited over two years, and still wait. Is the time nearer than when they believed? Have they a lease of life, that they can afford to wait till we please to get ready? No! time is fleeting, death is coming, but heaven stands open, and I teach them with all the energy I can command, to come to Christ and give themselves to him in a covenant never to be forgotten — that "now is the accepted time, now is the day of salvation." It will be urged, "they do not know enough of our principles." But how much should they know before they are fit to be members of the church? I know they *are* ignorant, but I know also that Christ is wisdom, and he hath chosen the weak things of the world to condemn the mighty, and ordains strength from mouths of infants. Besides, if we would ever succeed as a church in bringing this people into our communion, it is altogether late enough for us to organize. But if the object is only evangelization, that they may unite with other churches, our mission here then is certainly and eminently a success, and always has been since it was started, for we have

abundant reason to believe that many have been brought to Christ through its instrumentality, and if brought to Christ, then they are saved, and if saved, then we have our reward. We need a church building as well as an organization. We need the hearty co-operation and encouragement of the whole church. Some speak despairingly of our Mission among the Freedmen as "failures." They have not been, and are not now failures. Natchez was not a failure, only that the people withheld their hand from its support. "How shall they preach except they be sent." I believe a great and good work was done in Natchez, though all may not know it, and seeds were sown there by our Mission that will bring forth fruit thirty, sixty and one hundred fold in the kingdom of our God.

Strange that any one should say that "this is not our field." Why we have fought it all over, and gained the victory; shall we gather up none of the spoil? I thought that it was pre-eminently the Covenanters' field, and besides, I read in my Bible, "Go ye into *all* the world, and preach the gospel to *every* creature." Now, I take it, the *world* is our field, and every creature to whom we may present Christ a living Saviour, is our subject. I have nothing to say against sending men to State capitals, and here to the National capital, to preach our great truths. But while the weightier matters of the law are attended to, let not the minor things be neglected. There is a great work to be done here, souls are to be saved, the poor are to be educated and taught habits of industry and self-dependence. "The harvest truly is great, and the laborers are few." Pray the Lord of the harvest to send more laborers into the field, that we may teach a broad Christianity such as the gospel reveals, that it may reach to every class of every color. And now, believing that the Lord has blesssed and will bless us in our labor of love, we are yours in the gospel,

J. M. JOHNSTON.

THE LONDON-SCOTTISH REFORMED PRESBYTERIAN MAGAGZINE.

IT is not with any hope of removing the prejudices of the editor of this publication against the Reformed Presbyterian Church in this country, that we notice some things that appear in the April number of this Magazine. So long as he is determined to believe implicitly the statements of his American correspondent, these prejudices are invincible. And that such is his determination is manifest. It is, however, due to truth, that an exposure be made of the untruthfulness of some of these statements. In the January number, page 161, Mr. Steele denies that when he charged the Synod with sanctioning Arminian errors, he included among them the sentiment "that the fear of hell as a motive to obedience, is consistent with saving faith, and useful to believers." Now, the fact is, that in his publication, the *Contending Witness*, vol. 2, No. 4, he put this in the list with other counts in a libel voted irrelevant by the Synod, and presented the whole as a proof of his charge against Synod of Arminianism.

In 1837 he declared by his vote that this count contained no error. Some years afterward, having left the church, he brought forward the fact that it was not pronounced an error by Synod, to sustain his imputation of Arminianism against the Synod. And in his correspondence referred to above, he says artfully, "We did not judge in the year 1837, nor do we believe now, twenty-nine years later, that 'the fear of hell is inconsistent with saving faith.'" This denial does not meet the case. We affirm that some twenty-five years ago he pronounced this sentiment to be Arminianism. Does he deny this? The question of veracity can be easily settled. Let him publish what is stated in the *Contending Witness*, volume and number given above, on this subject. This is all we ask.

In the April number, just received, there is a labored attempt to give the impression that the Synod had designedly changed a part of the first term of communion in order to deceive the people, and leave the door open for defection. The following is an extract:

"To silence or deceive those who insisted that the first term should be restored to its original integrity, the Synod (so called) after a resistance of fifteen years (?) at length affected to yield to the pressure. In the edition of 1849, the second clause is supplied thus: 'The only rule of faith and manners.' The supplement, we say, is worse than the previous omission, for if the Scriptures be the *only* rule, there is no place left for creeds and confessions, and such Covenanters are consistent *in their skepticism.*"

Let it be observed, that the offending of the Synod is in adding to the term, the words "the only rule of faith and manners," in place of "the only infallible rule of faith and manners." And this addition, the writer says and attempts to prove, is worse than the omission. His argument is, that the term "only" applied to rule, rejects all the subordinate standards; while if the same term had been followed by "infallible," it would have left them in their proper place. The meaning, then, is, that the Confession and Catechisms are rules, but they are fallible rules.

Now we deny that the subordinate standards are rules of faith at all. They are the expressions of our faith, as conformed to the Scriptures. The Bible does not need to be supplemented by fallible rules. We have no doubt that the words in which the addition to the term was expressed were carefully considered; and we are sure all intelligent Covenanters approve of the sentiment which they so clearly express, that there is no rule of faith and obedience but the Bible. And this is precisely the teaching of the Shorter Catechism in the answer to the second question. The Holy Scriptures of the Old and New Testament are the only *rule* to direct us how we may glorify and enjoy God. This astute and discriminating censor should go further back and arraign the Westminster Assembly and the Church of Scotland for impliedly rejecting subordinate standards, at the very time they were preparing these important symbols of faith for the church. Will he follow his criticism to this, its legitimate result?

The editor of the London Magazine has undertaken to free his correspondent from the awkward position in which we showed, in our January number, he had placed himself in regard to the Testimony.

We stated that in the deed of constitution of his presbytery, Reformation Principles Exhibited is mentioned in the list with the Confession, Catechisms and Directory. Our inference from this, that therefore the objections brought against that part of our standards must have then had no existence, or they would have been presented, is met by referring to the words, "in agreeableness to the aforesaid standards," which immediately follow. And we are told that "by this they meant that they adhered to the book bearing that title, namely, the New American Testimony, only in so far as it agrees with the aforesaid standards." The following is the deed of constitution. Let it speak for itself.

"We acknowledge the supreme authority of the Lord Jesus Christ, the only King and Head of his Church; the binding obligation of the solemn deeds of our covenanted forefathers, resting upon our souls by our own voluntary engagements, viz., besides the Word of God, the Westminster Confession of Faith, Catechisms, Larger and Shorter, the Directory for Worship, as they were received by the Church of Scotland in her purest times (*i. e.*, between the years 1638 and 1649 inclusive), the Covenants, National and Solemn League, Reformation Principles Exhibited, in agreeableness to the aforesaid standards, together with the faithful contendings of our covenant fathers; in a word, all the documents contemplated, regarded, and as engaged unto in the terms of Ecclesiastical Communion in the Reformed Presbyterian Church."

This language, we admit, is not very intelligible But certainly it required some skill to torture out of it the interpretation given above. The Testimony, that is, Reformation Principles Exhibited, is one of the documents contemplated, and regarded in the Terms of Communion in the Reformed Presbyterian Church, and these the signers of the deed of constitution acknowledge as they are engaged unto in those terms. How will the editor get the Testimony out of this category? He will find, we imagine, that he has undertaken a hard task to cover up the blunders and evasions of his American correspondent.

ARE WE TRUE COVENANTERS?

MR. EDITOR — This question often occurs to me, but with double force after reading in almost every number of the *Presbyterian and Covenanter*, an article on Systematic Beneficence, or Christian Liberality, or the duty of alms giving, or an appeal of a committee. Of the latter we have had two the first quarter of this year. I have been reading articles of this kind for the last twenty-five years, and I have come to the conclusion that this mode of raising funds is almost a failure. After so many able discussions on this subject, and having the example of other denominations moving forward in one united phalanx, I think we should not rest letting this very important and vital matter drag along without some more efficient and practical effort being made. I cannot believe that true Covenanters have to be informed at this late day, of what the scriptural plan of giving to the

Lord is; we all understand it, much better than we are willing to put in practice. Let us learn by the example of the men of the world, "who are wiser in their generation than the children of light." How do they get people interested in any great enterprise or subject? Do the rich men commence by publishing an appeal or an address on the wisdom or duty of liberality, and at the same time complain of the covetousness or illiberality of those from whom they expect assistance, and then rest quietly to see what effect it will have? For instance, when a rail road is proposed to be built, the wealthy call a meeting, prepare a plan, discuss it, adopt it, then get up a subscription paper, and subscribe to the utmost of their ability, and to the amount of their faith in the success of the enterprise; and thus by their large hearted liberality they stimulate every person interested or benefited by the road to give in proportion, and then they appoint delegates or committees to visit every point on the road, and the same thing occurs. Can we not do something of this kind? Let our brethren of wealth take hold of this matter in earnest, just as they do their own business. Instead of making promises to give so much to a special purpose or mission, if they can first have the assurance from Synod, or presbytery, or congregation, to do something that is considered by them not practicable, or if attempted fails, and this is the last we hear of their personal donation. Is this the way to encourage those to give who only give when solicited, and who take no further interest in the prosperity of the church than the amount thus obtained from them? How many of us give without being asked?

Just look at our church in the West. Twenty-five years ago, I think I might say twenty, there was not a congregation west of the Mississippi river; now there are eight or ten in a flourishing condition, with pastors, elders and deacons, and an increasing membership; besides a goodly number of mission stations, with a fair prospect of many congregations being organized at no distant day. Some of our western congregations are able to contribute four or five times the amount they are now doing, if they would adopt the "tenth system," or give liberally as the Lord has prospered them. We have some idea of the wealth that is accumulating among us, by the donation of five hundred dollars each, not long since, by two of our brethren, one in Iowa, and one in Illinois Presbytery. This ought to show us the need, pressing need, to do something to awake others to follow this noble example.

Now what I suggest is, that Synod appoint (or perhaps a committee of our wealthy brethren can do the work more efficiently, without bringing it before Synod,) a minister to travel over the church, and lay before every congregation just what is wanted for the successful carrying forward the work of the church. There can be an interest awakened in this way that cannot in any other. Can we not see the Spirit of God at work in the churches around us? Our Saviour says, "Blessed are your eyes, for they see; and your ears, for they hear." Let us both see and hear what the Spirit saith to us. Let us awake out of our sleep, and take good courage from the example of our fathers, who have passed to their rest in the upper sanctuary. Shall

we dwell in our ceiled houses when the Lord's house lieth waste? O let us learn of that wonderful man, Müller, of Bristol, England, who lives by faith only, and is carrying on a greater work than any congregation, or perhaps than any denomination of God's people under the sun. What a miracle of divine grace and love! a man possessing no property, and will not ask man for any assistance, yet God, in answer to prayer, gives him the means to build orphan houses that contain hundreds of children, and provides every necessary for a large institution of learning, and sends the Bible and missionaries to the heathen. Is not this the faith and work of a true Covenanter? Then let us ask such faith, and pray earnestly that we rise to that degree of trust, and assure ourselves that we are engaged in the Lord's work. But before we can do this, we must all get to work individually, as if all depended on our own efforts. We must not, as we are too much inclined to do, leave the burden of work to the minister, elder or deacon; we are all under the same covenant vows, and have all consecrated ourselves and all we possess to God and his cause. Therefore, we should observe the most strict exactness in the use of every talent, and this very important one which enters so much into all our business and controls so much of our time. Be liberal with all the wealth God has given us. Give cheerfully, systematically, regularly, and largely, without being solicited by any person; then the Lord's treasury will be full, and those chosen of God to hold up the standards of the church will take new courage, a new life will be given to every scheme of the church; then, and not until then, will the blessing of the Lord be upon us, or the Spirit be poured out upon the work of our hands. HOPE.

AMENDMENT TO THE CONSTITUTION.

MR. EDITOR — I wish to make a few remarks on the action of the convention that met at Philadelphia, March 5th, 1867, "to secure certain *religious* amendments to the National Constitution." I am not entirely satisfied with the action of the above mentioned convention; because it falls short of the attainments of the Second Reformation in reference to the religious duties of nations. The object of the convention is unquestionably right — "to secure certain *religious* amendments to the national Constitution."

This recognizes a nation as being a religious, as well as a civil person — capable of feeling, cherishing and maintaining religious feelings and sentiments or opinions; and also of practicing religious duties, and of swearing and subscribing religious covenants; for whatsoever a religious person is religiously bound to do, they are bound by covenant to do. So the church, being an ecclesiastical person, is not thereby disqualified for holding and maintaining some principles in reference to civil polity, nor absolved from the obligation of performing civil duties, nor from swearing and subscribing civil covenants.

And the reason for this, is, that the good Christian is a good citizen,

but he that is not a Christian is a bad man, and cannot be a good citizen — "an evil tree cannot bring forth good fruit." When the National Covenant of Scotland and the Solemn League and Covenant of the three kingdoms were sworn and subscribed, they were "subscribed by persons of all ranks"—"all sorts of persons." The Christian swore and subscribed both the religious and civil parts of these covenants. And so did the citizen.

And it must not be forgotten that both the civil and religious parts of these covenants descend to all generations. Now, if we recognize God at all, we must recognize him as the only true God, and our God —our covenant God. We are, as a nation, just as much bound to have God as our God, as Israel of old. Now, there is nothing like this contemplated in the recognition proposed by the convention. It is true that "Almighty God is acknowledged as the source of all authority and power, in civil government, and the Lord Jesus Christ as ruler (governor) among the nations." But it is not proposed that "Almighty God shall be the covenant God of this nation, nor that the Lord Jesus Christ shall be its governor."

If we would have the name of a Christian nation, we must *have* Christ as our own Governor (Ps. 22:27), for those nations that do not take hold of God's covenant of grace, nor give themselves to the Lord in a perpetual covenant, are still gentiles — heathen. When God entered into covenant with the nation of Israel, at Horeb, he said, in the preface to the ten commandments, "I am the Lord *thy* God," that is, I am the Lord thy God, O Israel.

Again, he said, in the first commandment, "Thou shalt *have* no other Gods beside me," that is, shalt have me as thy covenant God. And so God is now speaking to all the nations, in his word — to all nations who have his written word. And all nations who decline taking hold of God's covenant, are in a state of rebellion against God. The convention is manifestly trying to get up — not such an acknowledgment as the word of God requires, but such a one as an ungodly nation and backsliding churches will be willing to subscribe.

We learn something about the views of the convention, from the resolutions reported by the business committee, with regard to what authority the written word should have in controlling the members of civil society. They say, "the only question for us to consider is, has the Supreme Ruler given us any expression of his will in regard to this matter? That expression, *wherever* found, whether inscribed on the *framework of creation*, the physical, intellectual, moral or *social constitution of man*, or set forth in the inspired word, has, and must necessarily have the FORCE OF LAW." Is it, indeed, true, that the natural law, as inscribed on the physical, intellectual, moral *or* social constitution of fallen and depraved man, has the force of law in controlling the members of civil society? JOHN M'CAULEY.

REIMERSBURG, PA., April 12th, 1867.

PAUL'S WEAKNESS TURNED INTO STRENGTH.

ONE of the first lessons we learn in the school of Christ is, that we have no righteousness, but that God "hath made him unto us *righteousness.*" It is frequently a difficult lesson to learn, and it sometimes requires years of discipline to instil into us that Christ is also our *strength.* Paul learned this lesson thoroughly; doctrinally in the cross, experimentally in himself. He teaches us the meaning of the cross—that it is not the reprieve of the flesh, but its condemnation; that it is not Christ's suffering for me, that I might not suffer, and so to be set free to follow the will of the flesh, and the selfishness of my nature, but that Jesus has carried me by the cross out of penalty and doom of sin, through the grave, into the brightness of resurrection-life and glory. He "hath suffered for sins, the just for the unjust," *to bring me to God.* And having suffered for us in the flesh, he arms me "with the same mind." The believer is crucified, dead, and buried with Christ, and is therefore called on to reckon himself to have done with sin, both as to its guilt and its power; he is also alive, risen, and ascended with Christ, and is equally called on to reckon himself to have entered upon a new relationship, to have begun a life in holiness before God, eternally devoted to him in the possession of a new and justified life, in an accepted and perfect standing. The cross teaches the death of the flesh, resurrection brings in the energy of God.

But there is more than this in Paul's teaching by word and life. It is our privilege to reckon, not only that we are dead to the power of sin, *but likewise that we are dead to the powerlessness of the flesh,* and all the misery of old Adam nature—its weaknesses, fears, subjection to the world, the flesh, and the devil, its dread of the future; all this is turned by faith's grasp of the cross of Christ, and his blessed victory over sin and hell and death, into a life of rejoicing. "We joy in God, through our Lord Jesus Christ." We boast, we glory in the Lord; we possess resurrection-life; we know *the power of his resurrection.*

This is the special feature of Paul's teaching, and this is the secret of his strength. "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead"—"always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Confidence in our own strength is a little sanctuary where God is excluded; but when we become really and consciously weak, and despair wholly of ourselves, and turn to Christ, our life, our strength, the power of God comes in, expands itself through all the inner man, and thus the strength of man being exchanged for the strength of Christ, nothing is impossible to us, because nothing is impossible to God, and this we are mostly taught by the precious discipline of God, even as Paul had to learn it after his abundant revelations, lest the flesh should assert its rights. The thorn which was given him was something which induced the scorn of men, but the grace which was given him along with it enabled him to boast in his infirmities, in order that the power of Christ might overshadow him. God obtained thus his revenue of praise, not out of his strength, but out of his weakness.

Beloved fellow-believers in a crucified Saviour, let us learn, too, to change our weaknesses for strength! We may be the subjects of prejudices, habits, and moral infirmities, which seem to unfit us for the service of the Lord; let us take them to him, let us learn experimentally our own weakness and nothingness, and in faith lay hold of the power of Christ, and then, by a divine alchemy, they may render us more able to serve him than though we were without them.

The great hindrance to spiritual blessing is in human energy, human competency; the great remedy for it is the power of the Holy Ghost, divine competency, and the way to realize this is to keep near to Jesus. Believing in him, the Glorified One full of grace, the spring of life and power, out of our hearts, instinct with divine affections, "shall flow rivers of living water."

Blessed be God, we are not called to drivel on in a life of regrets! "He hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

We will conclude with the earnest breathing out of the soul of a dear saint of God, Adolph Monod, who experienced, on the bed of suffering long, long continued, the sufficiency of the grace of Christ:—"Leave not in me, O! my God, a single weakness which thou shalt not transform into strength; nor a single sorrow thou shalt not change into joy; nor a single temptation thou shalt not turn into victory; nor a single void which thou thyself shalt not fill."—*Revival.*

RELIGION IN HIGH PLACES.

We clip the following from the *Christian Instructor* of May 11, part of an article by a correspondent, Z. It tells a humbling tale of irreligion among those who hold official positions in the nation.

I have been at considerable pains to ascertain the religious character of those who are high in power. The following is the result:—President Johnson is a non-professor of religion. Of the seven members of his Cabinet, there is only *one* professor of religion, Secretary Welles, who is a communicant in the Episcopal Church. Secretary Browning attends the Presbyterian Church; the other five, when they go at all, go to the Episcopal.

Of the nine Judges of the Supreme Court of the United States, *two* only are church members: Chief Justice Chase, who is a Methodist, and Justice Grier, who has long been a ruling elder in the Old School Presbyterian Church.

The United States Senate contains at present *fifty-four* members. Of these *nineteen* are professors of religion; as two of these are Unitarians, it leaves only *seventeen* belonging to evangelical churches. They are distributed among the religious denominations thus:—Episcopal 1, Reformed Dutch 1, Baptist 2, Methodist 2, Presbyterian 4, and Congregational 7.

The following is the roll:—

Maine.	
W. P. Fessenden,	Unitarian.
S. M. Morrill,	Non-professor.
New Hampshire.	
A. H. Cragin,	Non-pofessor.
J. H. Patterson,	Congregationalist.
Vermont.	
G. F. Edmunds,	Congregationalist.
J. S. Morrill,	"
Massachusetts.	
Charles Sumner,	Non-professor.
H. Wilson,	Congregationalist.
Rhode Island.	
W. Sprague,	Non-professor.
H. B. Anthony,	"
Connecticut.	
J. Dixon,	Episcopalian.
O. S. Ferry,	Congregationalist.
New York.	
E. D. Morgan,	Presbyterian.
R. Conkling,	Non-professor.
New Jersey.	
A. G. Cattell,	Presbyterian.
F. T. Frelinghuysen,	Reformed Dutch.
Pennsylvania.	
C. R. Buckalew,	Non-professor.
S. Cameron,	"
Delaware.	
W. Saulsbury,	Non-professor.
J. A. Bayard,	"
Maryland.	
R. Johnson,	Non-professor.
P. F. Thomas,	"
West Virginia.	
P. G. Van Winkle,	Presbyterian.
W. T. Willey,	Methodist.
Ohio.	
B. F. Wade,	Non-professor.
J. Sherman,	"
Indiana.	
T. A. Hendricks,	Non-professor.
O. P. Morton,	"
Illinois.	
L. Trumbull,	Non-professor.
R. Yates,	"
Kentucky.	
J. Guthrie,	Non-professor.
G. Davis,	"
Tennessee.	
J. S. Fowler,	Non-professor.
D. T. Patterson,	"
Michigan.	
Z. Chandler,	Non-professor.
J. W. Howard,	"
Wisconsin.	
J. R. Doolittle,	Baptist.
T. O. Howe,	Non-professor.
Iowa.	
J. W. Grimes,	Unitarian.
J. Harlan,	Methodist.
Minnesota.	
A. Ramsay,	Non-professor.
D. S. Norton,	"
Missouri.	
J. B. Henderson,	Non-professor.
C. D. Drake,	Presbyterian.
Kansas.	
S. C. Pomeroy,	Congregationalist.
E. G. Ross,	Non-professor.
Nevada.	
W. M. Stewart,	Non-professor.
J. W. Nye,	"
Nebraska.	
J. M. Thayer,	Baptist.
T. W. Tipton,	Congregationalist.
California.	
J. Conness,	Non-professor.
H. C. Cole,	"
Oregon.	
G. H. Williams,	Non-professor.
H. W. Corbett,	"

FASHIONABLE SKEPTICISM.

A RECENT English writer remarks with truth, that "a little irreligion is becoming decidedly fashionable." The tendency, both in Europe and in our own land, to skeptical notions among the upper classes—the *beau monde* of society—is well marked. Within the last ten years the student of general literature, either scientific, theological or polite, can observe for himself how the spirit of free inquiry and liberal thinking has pervaded the books and periodicals of the day, and made for itself a home in the scholar's study, the professor's chair, the editor's sanctum and the savan's laboratory. It is decidedly *the thing* for young men, who desire to be thought "smart," to affect liberal views, and gravely drop hints relative to the truth of this or that commonly received religious opinion. They speak in a semi-patronizing manner of religion, and churches, and the Bible, as a means of controlling the lower classes—the masses of humanity—but give you to understand

that such advanced thinkers as themselves have got beyond that stage where they are to be influenced by similar means.

Young lawyers, professors, teachers, doctors, and to a certain limit, young divines, love to affect an independence of thought and research by which they desire to be distinguished from the masses who pursue the beaten track.

With an honest soul struggling with real doubts and difficulties, we can heartily sympathize. Such a one as Thomas or Nicodemus commands our pity, and awakens within us a desire to help. Bul all right minded men must have an unmitigated contempt for one who doubts because he desires to be thought *acute and shrewd.*

Ministers know very well how to distinguish these classes of doubters, and should honestly expose the true character of fashionable skeptics. It is one thing to honestly desire to know the truth, and to feel after it with painful earnestness, while it is quite another thing to propose difficulties in the scheme of religious truth, and raise questions of speculative import, simply for the purpose of showing that you have read Buckle or Draper, Colenso or Renan. Ecco Homo is an admirable example of this fashionable form of skepticism, which does not positively deny, but skillfully ignores, and leaves the mind in a maze of thought and a whirl of speculation, that results in no good to the reader, but awakens our admiration (which was, doubtless, the ultimate aim of the author) for the writer, who, while he adroitly avoids the Scylla of open unbelief, with equal shrewdness steers past the Charybdis of accepted Christianity.—*Presbyterian Witness.*

EXAMPLE FOR WEALTHY CHRISTIANS.—Warren Ackerman, a young merchant of New York, and a member of a Reformed Dutch Church, recently informed his minister that he had made a good deal of money during the past year, and asked to what good use he might put some of it. His pastor told him that their Board of Foreign Missions was $46,000 in debt, and recommended him to give five thousand dollars to that Board. He did so at once, and went home. The next morning before breakfast that gentleman came back, much troubled in spirits, and said: "I did not give enough last night." He sat down quickly and wrote his check for forty-six thousand dollars, and thus swept off a burdensome debt of their missionary board by one stroke of his pen! "Now," says he, "I feel better."

BOYS USING TOBACCO.—A strong and sensible writer says a good, sharp thing, and a true one, too, for boys who use tobacco. It has utterly spoiled and utterly ruined thousands of boys. It tends to softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys who want to be any thing in the world, to shun tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, and blasts the brain and nerves.

OBITUARIES.

DIED, March 11th, 1867, at Kortright, N. Y., Mrs. MARY KNIGHT ORR, aged 27 years.

At the age of sixteen, she united with the Pres. Church, near Binghamton, N. Y., and was distinguished as an efficient teacher in the Sabbath school. On her marriage with Wm. Orr, she connected with the R. P. Church of Kortright, and spoke frequently of the superiority of the distinctive principles and scriptural testimony of the same, especially regarding the Psalms in comparison with songs of human composition; also, the necessity of nations being in subjection to Christ, with his law as their supreme rule. She was an affectionate wife, esteemed and beloved by all. During eight weeks of severe illness, she often said, "I have not one more pain than is for my good," and expressed herself as entirely resigned to the will of her Master. Having committed her husband and child unto God, she bade farewell to friends, and girding for the dark waters, said in the language of "the great David and a greater than he," "Into thy hands I commit my spirit." COM.

DIED, Dec. 28th, 1866, at the residence of her brother, Jacob Boggs, near Titusville, Pa., Miss NANCY BOGGS, in about the 74th year of her age.

The deceased was a native of county Donegal, Ireland. She was raised in and became a member of the Presbyterian Church, but acceded to the Ref. Pres. Church about the year 1830. She with other members of the family came to the United States in 1832. The deceased was a member of the Oil Creek congregation from its organization to her death. She was of a lively and cheerful disposition. She was anxious to enjoy the means of grace, which was manifested by her punctuality and by her going long distances to enjoy communion seasons before the organization of the Oil Creek congregation. We trust the means of grace which it was her privilege to enjoy, were blessed to prepare her for the heavenly city which will have "no need of the sun, neither of the moon to shine in it." Her death was very sudden and unexpected. The warning is given to all, "Be ye also ready." COM.

MRS. NANCY GEMMIL died at her residence in Greensburg, Pa., on the 12th of April, 1867, aged 57 years, 6 months and 21 days.

She has nearly all her life been a daughter of affliction, yet it was always borne with patience and even cheerfulness; and, as is always the case with those whom God chastens in his love, it was the means of developing the graces of patience, experience and hope, a hope that maketh not ashamed. It was my privilege to enjoy a very pleasant interview with her four days before her death. She had that morning concluded that her sickness would soon remove her from a suffering world, and she was sure that for her to die was gain. She spoke with rapture of the love of Christ, and of her expected face to face communion with him. She longed exceedingly to see her absent son and daughter, but felt the greatest confidence in leaving her family in the care of the orphan's God. The family, the congregation and friends have experienced an inexpressible loss, but their loss is her great gain. COM.

WILLIE A., son of John and Martha M'Neil, of West Hebron, Washington Co., N. Y., died of dropsy on the brain, Jan. 24th, 1867, aged 14 months and 10 days. No more lovable, healthy and every way promising child have I seen. I felt, when he was by, as if it would be no common pleasure to have him always near. If his presence so won upon a comparative stranger, how dear must he have been to his parents, and how empty now must be their hearts and home! God gave and God took, tends to fills the void. J. W. S.

DIED, at the residence of her husband, in Columbiana county, Ohio, March 20th, 1867, in the 74th year of her age, MRS. ISABELLA WRAY, wife of Geo. Hamilton, of the Reformed Presbyterian congregation of Little Beaver.

The deceased was born at Tamnabrane, county Tyrone, Ireland, and at an early age, with her parents emigrated to the place of her ever after earthly residence, then a wilderness. Here she became the wife of Geo. Hamilton, and, together with her husband, united with the Little Beaver congregation of the Reformed Presbyterian Church, then under the pastorate of Rev. Robert Gibson, and of which she ever after remained a consistent member. Living in a remote part of the congregation, and among those of many different faiths, she was an active and zealous contender for the distinctive principles of the church. During her last illness, which was protracted, her conversation was of the love of Christ, the glory, of his kingdom and the hope of a blessed immortality. COM.

NOTICES OF BOOKS.

FROM Robert Carter & Brothers, 530 Broadway, New York. Sold by Davis, Clarke & Co., Wood street, Pittsburgh.

DONALD FRASER. By the author of "Bertie Lee."

The design of this book is to enforce the duty of implicit faith in the promises. The various incidents in the life of the hero of this tale are strikingly illustrative of the truth of a special providence. Often when hope seemed to be almost gone, relief came. Many of the incidents we are told are true. This adds much to the interest and benefit of the reader.

ANNUAL OF SCIENTIFIC DISCOVERY; OR, YEAR BOOK OF FACTS IN SCIENCE AND ART FOR 1866 and 1867. Edited by Samuel Kneeland, A. M., M. D. Boston, Gould & Lincoln, 59 Washington street, 1867. 12mo. pp. 370.

This annual is now so well known, that the announcement of its appearance is all the introduction that it needs. No one who wishes to keep pace with the progress of discovery and improvement in the arts and sciences, can afford to be without this ably edited handbook. It is fully up to the times.

THE LAKE OF THE WOODS; a Tale illustrative of the Twelfth Chapter of Romans. By A. L. O. E.

The two excellencies of this book are: an interesting story of good moral tendency; and a practical exposition of an important portion of Scripture. The author has adopted the parabolical mode of illustrating divine truth, and in this instance has been successful. It is only in this way that fictitious writing can be made to contribute to any good end.

THE PRINCETON REVIEW.—The April number of this Quarterly contains the following articles: 1. Western Presbyterianism. 2. The Epicurean Philosophy. 3. Emanuel Swedenborg. 4. The Position of the Book of Psalms in the Old Testament. 5. The Philosophy of Mathematics. The articles are well written, and will repay a careful perusal. Published by Peter Walker, 821 Chestnut street, Philadelphia. Price $3 per year.

THE BIBLIOTHECA SACRA.—The articles in the April number of this Quarterly are: 1. Philosophy of Language. 2. Jephtha's Vow. 3. The Great Crevasse of the Jordan, and of the Red Sea. 4. Gnomological Verses. 5. The Study of Monuments. 6. Cause and Effect. 7. Hymns, their Authorship and History. 8. Relation of Geology to Theology. Most of the subjects are out of the common range, and being ably treated, are the more interesting and instructive to the attentive reader. Published by Draper & Halliday, Boston. Price $3 per year, in advance.

SELECTIONS.

WHO MADE ALL THAT?—It is related that when Napoleon Bonaparte was returning to France from the expedition to Egypt, a group of French officers one evening entered into a discussion concerning the existence of a God. They were on the deck of the vessel that bore them over the Mediterranean Sea. Thoroughly imbued with the infidel and atheistic spirit of the times, they were unanimous in their denial of this truth. It was at length proposed to ask Napoleon on the subject, who was standing alone, wrapt in silent thought. On hearing the question. Is there a God? he raised his hand, and pointing to the starry firmament, simply responded, "Gentlemen, *who made all that?*"

THE SEXES.—The skeptic asks, Why do so many more women than men make profession of faith and become members of the church? and asks it with an air that suggests the doubt whether it may not be because the latter are more strong minded. The *Christian Companion.* proposes to answer it when skeptics shall answer this, Why is it that among the hundreds who crowd our penitentiaries, there are so many more men than women?

FRIENDSHIP.—What a blessing is it to have a friend to whom one can speak fearlessly on any subject? with whom one's deepest thoughts come out simply and safely! Oh, the comfort, the inexpressible comfort, of feeling safe with a person — having neither to weigh the thoughts nor measure the words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness, blow the rest away!

UNKINDNESS. — The moment a friend, or even a mere acquaintance is dead, how surely there starts up before us each instance of unkindness of which we have been guilty toward him. In fact, many and many an act or word which, while he was in life, did not seem to us to be unkind at all, now "bites back" as if it were a serpent, and shows us what it really was. Alas! 'twas thus we caused him to suffer who now is dust, and yet then we did not pity or reproach ourselves. There is always a bitterness beyond that of death in the dying of a fellow creature to whom we have been unjust or unkind.

THE

Reformed Presbyterian and Covenanter.

VOL. V. *JULY AND AUGUST, 1867.* NOS. 7, 8.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

SESSION XXXVIII.

ALLEGHENY, PA., May 22d, 1867, 10 A. M.

THE Synod of the Reformed Presbyterian Church met according to adjournment. In the absence of the Moderator, and also of the former Moderator, Synod was constituted with prayer by D. Scott, the oldest ministerial member present.

Members were ascertained, and are as follows:

NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
J. C. K. Milligan,	Robert Bowden,	First, New York.
Andrew Stevenson, D. D.,	Samuel K. M'Guire,	Second, New York.
J. R. W. Sloane,	Alexander M'Neil,	Third, New York.
J. H. Boggs,		Brooklyn.
S. Carlisle,	Alexander Wright,	First, Newburgh.
J. R. Thompson,		Second, Newburgh.
J. W. Shaw,		Coldenham.
J. B. Williams,		White Lake.
J. O. Baylis,	George Spence,	Kortright.
Joshua Kennedy,	D. B. Russell,*	Bovina.
	D. G. M'Donald,	Walton.
Wm. Graham,		Boston.
J. M. Beattie,		Ryegate and Barnet.
R. Z. Willson,		

PHILADELPHIA PRESBYTERY.

T. P. Stevenson.	Wm. Crawford,	First, Philadelphia.
S. O. Wylie,	Wm. Brown,	Second, "
R. J. Sharp,	Robert Forsythe,	Third, "
W. P. Johnston,	James Wright,	Baltimore.
	S. R. Burns,	Conococheague.
J. M. Armour,*		

* Not present at the constitution of the Court.

ROCHESTER PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
R. D. Sproull,		Rochester.
S. Bowden,	Wm. M'Cracken,	York.
M. Wilkin,		Sterling.
R. Shields,		Ramsey, C. W.
D. Scott,		
J. M. Johnston.		
	James M'Clure,*	Syracuse.

PITTSBURGH PRESBYTERY.

T. Sproull, D. D.,	Henry Stewart,	Allegheny.
A. M. Milligan,	John A. M'Kee,	Pittsburgh.
J. W. Sproull,	Robert Finney,*	Monongahela.
J. Galbraith,	John Magee,	Union.
Joseph Hunter,	Thomas Newell,	Wilkinsburg.
J. C. Smith,	A. F. Kennedy,	Slippery Rock, &c.
S. Sterrett,	Andrew Gault,	Jackson, &c.
A. J. M'Farland,	Joseph M'Giffin,	Salem.
J. J. M'Clurkin,	Wm. Rogers,	Springfield.
	James White,	Rehoboth.
N. M. Johnston,	James M'Anlis,	Little Beaver.
D. Reid,	Wm. Steele,	Oil Creek.
	Wm. B. Magee,	Oil City.
Wm. Slater,	John Houston,	Miller's Run.
R. Reed,	Robert Euwer,	Brookland, &c.
	John Temple,	New Alexandria.
T. Hannay,		
J. Crozier,		
John Wallace,		
N. R. Johnston,		
J. S. Buck,†		
T. M. Elder.*		

OHIO PRESBYTERY.

J. C. Boyd,	Wm. Adams,	Utica.
		Sandusky.
A. M'Farland,	Robert Thompson,	Jonathan's Creek.
	John Roney,	Middle Wheeling.
J. C. K. Faris,		Muskingum and T
H. P. M'Clurkin,	David Wallace,	Salt Creek.
J. A. Thompson,	J. T. Blackwood,*	Londonderry.

LAKES PRESBYTERY.

J. L. M'Cartney,	Hugh Hervey,	First, Miami.
Wm. Milroy,	David Boyd,	Second, Miami.
J. S. T. Milligan,	James S. Cannon,	Southfield.
P. H. Wylie,	James Qua,	Rushsylvania.
		Macedon.
	S. M. Foster,	Cedarville.
H. H. George,	James Brown,	Cincinnati..
R. M. C. Thompson,	D. M'Knight,	Lake Eliza.
J. French,*		Cedar Lake.

* Not present at the constitution of the Court.
† Ordained during the sessions of Synod.

ILLINOIS PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
James Wallace,	John Houston,	Old Bethel.
J. Stott,		Princeton.
J. M'Cracken,	John Moffat,	St. Louis.
D. S. Faris,	James Finley,	Bethel.
W. F. George,		Church Hill.
D. J. Shaw,	Thomas Smith,	Bloomington.
A. C. Todd,	John Wylie,	Elkhorn.
J. Middleton,	Wm. Patterson,	Stanton,
W. W. M'Millan,		Olathe.

IOWA PRESBYTERY.

J. M. M'Donald,	John M'Intire,	Sharon.
R. B. Cannon,		Rehoboth.
C. D. Trumbull,		Lind Grove.
S. M. Stevenson,*	John Rowan,	Washington and Amboy.
R. Johnson,*	W. L. Wright,*	Vernon.
D. H. Coulter,*†		Maquoketa.
D. M'Kee,*		Clarinda.

Absentees—D. M'Allister, B. M'Cullough, J. Dodds, R. Hutcheson, J. Love, J. Neil; R. J. Dodds and Joseph Beattie Missionaries in Syria.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—West Hebron,‡ Craftsbury, Topsham.

Rochester Presbytery—Lisbon, Toronto, C. W., Glengary, C. W.

Pittsburgh Presbytery—Pine Creek.

Ohio Presbytery—Brownsville.

Lakes Presbytery—Novi, Garrison.

Iowa Presbytery—Grove Hill, Davenport, Kossuth, Albia.

D. G. M'Donald, ruling elder from Walton, and John Rowan, ruling elder from Washington and Amboy, not having certificates, were, on motion, admitted as members.

J. R. W. Sloane was chosen Moderator. The rule, requiring the calling of the roll, was suspended, and R. Z. Willson was continued Clerk, and H. H. George, Assistant Clerk.

The pastors of the congregations whose sessions are not represented, were asked whether delegates had been appointed to attend the present sessions of Synod. It was

Resolved, That the answers are in general satisfactory, and that those sessions which have not appointed delegates have been delinquent in duty.

S. M. Stevenson and D. H. Coulter appeared.

It was ordered that the hours of meeting be from 9 A. M. to 12 M., and from 3 to 5½ P. M.

The Moderator's alternate being absent, it was ordered, that the sermon on the Influences of the Spirit, by H. H. George, be heard this evening, in place of the synodical sermon.

The Clerk was directed to draw an order in his own favor for the sum of fifty ($50) dollars. The same to be paid out of the Literary Fund.

* Not present at the constitution of the Court.
† Ordained since last meeting.
‡ Organized since last meeting.

S. Carlisle, S. O. Wylie and J. Temple were appointed a committee on devotional exercises.

The delegate from the U. P. Gen. Assembly, Rev. J. P. Lytle, being present, it was ordered that he be heard this afternoon, immediately after the opening of the court.

Resolved, That when this Synod adjourns, it will do so to meet in 2d Miami Church, Northwood, Ohio, on the 4th Wednesday of May, 1868, at 10 A. M.

Synod had recess until 3 P. M.

Same Place, 3 P. M.

After recess Synod came to order. All the members present, except J. M. Johnston, J. C. K. Faris and D. J. Shaw, who soon appeared.

Minutes read, amended and approved.

The Moderator appointed the following Standing Committees:

On Presbyterial Reports—J. R. Thompson, R. D. Sproull, Robert Bowden. *On Discipline*—S. O. Wylie, J. L. M'Cartney, Alexander Wright. *On Missions*—J. M. M'Donald, Wm. Graham, J. A. M'Kee. *On the Theological Seminary*—T. P. Stevenson, J. C. K. Milligan, James Brown. *On Signs of the Times*—Wm. Slater, S. Bowden, Thomas Smith. *On Foreign Correspondence*—A. Stevenson, J. C. Boyd, George Spence. *On Finance*—J. M'Cracken, D. S. Faris, H. Hervey.

On Presbyterial Records—New York Presbytery: W. Milroy, P. H. Wylie, John Roney. Philadelphia Presbytery: J. W. Shaw, A. M'Farland, J. S. Cannon. Rochester Presbytery: R. B. Cannon, N. M. Johnston, D. Boyd. Pittsburgh Presbytery: H. P. M'Clurkin, J. H. Boggs, Alexander M'Neil. Ohio Presbytery: J. M. Beattie, W. P. Johnston, Wm. Crawford. Lakes Presbytery: M. Wilkin, D. J. Shaw, James Wright. Illinois Presbytery: S. Sterrett, D. H. Coulter, W. B. Magee. Iowa Presbytery: J. C. Smith, J. S. T. Milligan, S. M. Foster.

The Presbytery of Rochester had leave to sit during the sessions of Synod.

James White of Rehoboth, Pittsburgh Presbytery, having no certificate, was, on motion, admitted to a seat as a member of this court.

The delegate from the U. P. Gen. Assembly, Rev. J. P. Lytle, was heard, and the Moderator responded.

The following resolutions were unanimously adopted:

Resolved, 1. That this Synod has heard with great satisfaction the able and faithful address of the delegate of the U. P. Gen. Assembly, and fully reciprocate the Christian and hearty salutations of that body, and express our earnest hope, that the divisions which now exist in the church may soon entirely cease; and that, while we will still adhere to the truth as maintained by us, we will co-operate in all suitable efforts to promote union.

2. That H. H. George be the delegate from this Synod to the U. P. General Assembly, which meets at Xenia, Ohio, on the 23d inst.

John Rowan and H. H. George had leave of absence for the remainder of this afternoon's session. J. C. K. Milligan was appointed Assistant Clerk for this afternoon.

The Pittsburgh Presbytery had leave to license a student who had not regularly attended in the Theological Seminary.

Papers were called for and numbered as follows: No. 1. Report of Treasurer of Domestic Missions. No. 2. Report of Treasurer of Seminary. No. 3. Letter from Ref. Pres. Synod of Ireland. No. 4. Memorial from some members of Allegheny congregation. No. 5. Memorial of some members of the Piney branch of Rehoboth congregation.

T. P. Stevenson, D. Scott and D. M'Knight were appointed a committee to prepare a minute in reference to the decease of Rev. J. M. Willson.

Nos. 1 and 2 were referred to the committee on Finance. No. 3 was read and referred to the committee on Foreign Correspondence. Nos. 4 and 5 were read and laid on the table for the present.

The Committee on Unfinished Business reported. The report was read, accepted and considered, item by item for adoption. As adopted it is as follows:

The Committee on Unfinished Business report: That they have examined the minutes and find them correctly transmitted. The following are the items of Unfinished Business:

1. Report of the Committee on the Signs of the Times. D. Scott, Chairman. (See *Ref. Pres. & Cov.*, p. 196.)
2. Presbyteries of New York, Philadelphia, Rochester and Pittsburgh redirected to report in reference to pastor's salaries. (*Ib.* p. 197.)
3. Committee to receive and invest the Testimonial to the family of Rev. Jas. M'Kinney. (*Ib.*)
4. Commission to prepare causes and appoint days of Thanksgiving and Fasting. T. Sproull, Chairman. (*Ib.* p. 199.)
5. Committee to make Collection and Digest of Laws. S. O. Wylie, Chairman. (*Ib.* p. 199.)
6. Committee on Endowment Fund. Walter T. Miller, Chairman. (*Ib.* p. 201.)
7. Delegates to Religious Bodies. To Ref. Pres. Dutch Gen. Ass., D. Scott; alternate, J. C. K. Milligan (p. 203). To U. P. Gen. Ass., J. Stott and Thos. Sproull (p. 203). To Ref. Pres. Gen. Synod, J. R. W. Sloane (p. 204).
8. Committee on Covenanting. D. Scott, Chairman. (*Ib.* p. 204.)
9. Presbyteries directed to apportion moneys to be raised for the Traveling Fund. (*Ib.* p. 205.)
10. Committee on the communication of T. Hannay. T. Sproull, Chairman. (*Ib.* p. 205.)
11. Presbyteries directed to bring the subject of Marriage before the legislative authorities of their respective States. (*Ib.* p. 108.)
12. Committee to prepare an Address to Congress. R. Z. Willson, Chairman. (*Ib.* p. 227.)
33. Committee to prepare and circulate Tracts, &c., on the subject of Christian Amendment to the U. S. Constitution. S. O. Wylie, Chairman. (*Ib.* p. 227.)
14. Presbyteries recommended to appoint Delegates to inferior judicatories. (*Ib.* p. 228.)
15. Letter to be prepared and transmitted to the Ref. Pres. Synod of Ireland. (*Ib.* p. 228.)
16. Presbyteries directed to see to the lifting of Collections for the various schemes of the church. (*Ib.* p. 225.)
17. Board of Investment. D. Gregg, Chairman. (*Ib.* p. 226.)

Respectfully submitted, H. H. GEORGE, *Chairman.*

Item 1. Laid on the table for the present. No. 2, attended to. Item 3. The committee reported. The report was accepted, and re-committed for completion. Item 4, attended to. Items 5 and 6, laid on the table for the present. No. 7, laid on the table, in order that the delegates may present their report in writing.

Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, May 23d, 9 A. M.

Synod met and was constituted with prayer. R. Johnson and D. M'Kee appeared. All the members present, except Euwer, Finley and A. F. Kennedy, who soon appeared.

Minutes read, amended and approved.

The certificate of W. L. Wright, delegate from Vernon congregation, was received, and his name entered upon the roll.

J. C. Boyd laid upon the table a check for $101.27, to be credited to G. B., which was referred to the committee on Finance.

The committee on Devotional Exercises reported. The report was read, accepted and adopted. It is as follows:

The Committee on Devotional Services respectfully report:

1st. That one hour each day, from 11 to 12 o'clock, be set apart for such exercises.

2d. That the moderator, or a substitute appointed by him, preside. That he select the psalms, read passages of Scripture, and call upon some member to lead in prayer. That the prayers be brief and concise.

3d. That the committee select a subject of conference for each day, announcing it the preceding day. That that topic be the special subject of prayer. Speeches not to exceed five minutes.

4th. That the topic, May 23, Personal godliness an essential qualification to official usefulness in the church. May 24, How shall our fellowship meetings be rendered more instruetive and interesting to all?

Respectfully submitted, SAMUEL CARLISLE, *Chairman.*

Papers called for and numbered. No. 6. Report of William Brown, Treasurer and Trustee of Synod, together with a statement of the bonds held in trust by him, amounting to $24,445.33, and offering his resignation, and asking instruction as to the transfer of the securities and moneys now in his hands. Read and referred to the committee on Finance.

The Central Board of Domestic Missions reported. The report was read and referred to the committee on Missions.

The Board of Foreign Missions reported. The report was read and referred to the committee on Missions.

The Board of Superintendents of the Theological Seminary reported. The report was read and referred to the committee on Theological Seminary.

The letter from the Reformed Presbyterian Synod in Ireland, which was addressed to the last meeting of Synod, but had been mislaid, was read and referred to the committee on Foreign Correspondence.

The certificate of D. B. Russell, delegate from Bovina congregation, was received, and his name was entered upon the roll.

W. W. M'Millan stated that Rev. J. Dodds was laboring as a Missionary in Kansas, and wished to be recognized and sustained by Synod.

The statement and request were referred to the committee on Missions.

The consideration of the report on Unfinished Business was resumed. Item 8 was laid on the table for the present. Item 9. Attended to by all the Presbyteries except that of Rochester.

The Philadelphia and Lakes Presbyteries had leave to sit during the sessions of Synod.

While a resolution in reference to the non-fulfillment of Item 9 by the Rochester Presbytery was pending, the hour for devotional exercises arrived.

J. French appeared. After devotional exercises Synod had recess until 3 P. M.

Same Place, 3 P. M.

After recess Synod came to order. All the members present, except Coulter, Euwer and Wallace. Minutes read, amended and approved.

Papers called for and numbered. No. 7. Report of New York Presbytery. Laid on the table, and the hearing of Presbyterial Reports was made the first order of the day for to-morrow afternoon.

J. J. M'Clurkin stated, that Rev. Dr. Vincent and others desired to address this synod in reference to Westminster College, New Wilmington, Pa., where a number of our students have completed their literary course. The hearing of these representatives of the college was made the order of the day for Saturday forenoon.

The consideration of Item 9 of Unfinished Business, pending at recess, was resumed, and the Rochester Presbytery was re-directed to apportion their quota of the traveling fund among the congregations under their charge.

Item 10. The committee reported verbally, that the difficulty referred to in Mr. Hannay's communication has been satisfactorily adjusted.

T. Sproull had leave of absence for this afternoon.

Item 11. Generally attended to.

Item 12. The committee reported. The report was read and adopted. It is as follows:

The Committee to prepare and present an Address to Congress, respectfully report:

That after the adjournment of Synod, the time was so short, and the engagements of one member of the committee were such, that the Address was not prepared before the close of the first session of the XXXIXth Congress.

Your committee, in the meantime, made such inquiry as they could, and advised with as many as they had an opportunity, in reference to the proper mode of presenting an address to Congress. Notes were addressed by the chairman to a Senator and to a member of the House, but no reply was received. It was the judgment of all with whom we advised, that there was no mode of presenting a formal address. Your committee, therefore, determined to draw up a memorial, embodying in brief terms the substance of an address. This was prepared a short time before the opening of the second session of Congress; but owing to the absence of one member of the committee and the serious illness of another, it was not in readiness for presentation before the close of the session.

Your committee decided to have the memorial printed, and to lay a copy of

the same upon the desk of each Senator and member of the House, and if possible, to have it presented to the Senate and to the House, and referred to a committee, during the first session of the XLth Congress.

By the energy of the Rev. J. M. Johnston, to whom we transmitted the memorial, all this was accomplished on the 27th of March. It was presented to the Senate by Senator Wilson, and to the House by Mr. Lawrence of Bellefontaine, Ohio, and was referred, in the House, to the committee on the Judiciary.

Mr. Lawrence is a member of that committee in the House. He said to Mr. Johnston, "I am in favor of every sentiment in this paper, and will do what I can for it; but you must not expect it yet, you will get it by and by. We did not get slavery abolished at once, but it came at last, and this will come too. It will take time." He also told Mr. Johnston that "at the next session he would have it brought up, and, if he could do no more, he would, if possible, have it printed in the *Congressional Globe*, that it might at least remain on record as long as the government would last."

We herewith lay upon your table a copy of the memorial as it was presented to Congress; and would earnestly recommend, that a committee be appointed to proceed to Washington at the opening of the next session of Congress, and explain this great movement to the members of the Judiciary Committee, and urge upon them the necessity of definite and decisive action.

In conclusion, we would say, that much greater success has attended our efforts thus far, than we had anticipated, and express our persuasion, that we have great reason to thank God and take courage.

R. Z. WILLSON, *Chairman.*

The committee to proceed to Washington and carry out the recommendation of the committee, consists of A. M. Milligan, J. L. M'Cartney and D. Boyd.

Item 13. The committee reported. While the first recommendation of the committee was under discussion, the hour for adjournment arrived.

Synod adjourned with prayer to meet to-morrow at 9 A. M.

Same Place, May 24th, 9 A. M.

Synod met and was constituted with prayer. All members present, except Euwer and John Wallace, absent by indisposition.

Minutes read and approved.

A member of the Pittsburgh Presbytery informed the court, that Presbytery had, last evening, ordained Mr. James S. Buck to the office of the ministry, that he may labor as a missionary in Minnesota. The clerk was directed to place his name on the roll. To this Andrew Stevenson dissented, for reasons to be given in.

The committee on Missions was instructed to inquire into and report upon the propriety of establishing missions in South Carolina, Northern Alabama, and California.

The Board of Church Extension reported. The report was accepted, and so much as relates to finance, was referred to the committee on Finance, and the rest was laid upon the table for the present.

Papers were received and numbered. No. 8. Report of Iowa Presbytery. Laid on the table for the present. No. 9. A communication from Rev. T. Hannay, which was read.

The discussion of the first recommendation of the committee on National Reform was resumed. While the third resolution was pending, the hour for devotional exercises arrived.

After devotional exercises, Synod had recess until 3 P. M.

Same Place, 3 P. M.

After recess Synod came to order. All the members present, except Adams and Galbraith, who soon appeared, and Euwer, absent by indisposition.

Minutes read and approved.

A committee, consisting of A. Stevenson, R. D. Sproull and Wm. Steele, was appointed to prepare an address on the best mode of rendering our fellowship meetings more instructive and interesting to all.

The moderator laid on the table $50 from Alexander Wright, a member of this court, to be disposed of as Synod may direct. It was referred to the committee on Finance.

Papers were called for and numbered as follows:

No. 10. Report of Lakes Presbytery. No. 11. Report of Rochester Presbytery. No. 12. Report of Pittsburgh Presbytery. No. 13. Report of Illinois Presbytery. No. 14. Report of Ohio Presbytery. No. 15. Report of Philadelphia Presbytery. No. 16. Memorial of some members of Princeton congregation.

Order of the day called for, viz: the hearing of Presbyterial Reports. No. 9. Report of New York Presbytery. Read and referred to the committee on Presbyterial Reports. No. 15. Report of Philadelphia Presbytery. Read and referred to the same committee. No. 11. Report of Rochester Presbytery. Read and referred to the same committee, except so much as refers to the holding of certain offices in Canada, which was laid on the table for the present. No. 12. Report of Pittsburgh Presbytery. Read and referred to the committee on Presbyterial Reports. No. 14. Report of Ohio Presbytery. Read and referred to the same committee. No. 10. Report of the Lakes Presbytery. Read and referred to the same committee, except so much as refers to voting for an amendment to the Constitution of Ohio, granting the suffrage to colored people, which was laid on the table for the present. No. 13. Report of Illinois Presbytery. Read and referred to the committee on Presbyterial Reports. No. 8. Report of Iowa Presbytery. Read and referred to the same committee. No. 16. Laid on the table for the present.

The moderator was, on motion, added to the committee to go to Washington.

The consideration of the report of the committee on National Reform resumed. While it was still pending, the hour for adjournment arrived, and Synod adjourned with prayer, to meet to-morrow at 9. A. M.

Same Place, May 25th, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Adams, Hervey and Williams.

Minutes read, amended and approved.

S. M. Stevenson asked, that $200 be granted to the Iowa Presbytery for missionary labors within their bounds. Referred to the committee on Finance.

The committee on the Records of Illinois Presbytery reported, that "they find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on the Records of the Philadelphia Presbytery reported, that they "find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on Theological Seminary reported. The report was accepted, amended and adopted. It is as follows:

The Committee on the Theological Seminary respectfully report:

That they find the following matters referred to their consideration: the vacancy occasioned by the death of the lamented Professor James M. Willson, D. D.; the reorganization of the Board of Superintendents; the increase of the number of students, and of the general efficiency of the Seminary.

In reference to these, your committee recommend:

1. That the Board of Superintendents consist of eight members, to be chosen annually, one by each Presbytery; and that each Presbytery pay the expenses incurred by its member of the Board.

2. That the present Board of Superintendents be continued until the close of the present synodical year, and that Presbyteries report to the next meeting the members they have appointed.

3. That the election of a Professor to the chair now vacant in the Seminary, be made the first order of the day for Monday afternoon.

4. That the recommendation of the Board of Superintendents, touching the salary of the provisional Professor, be adopted, and the Treasurer of the Seminary be instructed to pay to Rev. D. Scott the sum of one thousand dollars.

5. That the Synod regards the general efficiency of the Seminary, dependent on the exertions of the Superintendents and Professors, as the directest means of increasing the number of its students.

Your committee further recommend:

6. That the report of the Board of Superintendents be published in the minutes.

T. P. Stevenson,
J. C. K. Milligan,
James Brown,
} *Committee.*

REPORT OF BOARD OF SUPERINTENDENTS OF THEOLOGICAL SEMINARY.

The Board of Superintendents, in making their present statement to Synod, record with profound sorrow the death of Professor Willson, and their sense of the great loss sustained by the Church, and by the Seminary in particular, in his removal. The sad event occurred on the 31st of August, 1866, after a brief illness, the fatal issue of which was not anticipated by his friends, until within a few hours of his death. It would be needless to say, that Professor Willson was an eminently successful teacher. As a teacher he was endowed with special natural aptitudes, and these were improved by many years of assiduous and patient cultivation. His literary and theological acquirements were much beyond the ordinary attainments of men, and his capacity for communicating to others the results of his mature study, was such as few possess. We can testify, that during his seven years connexion with the Seminary the onerous duties of the part assigned to him were discharged with distinguished ability. To us, who remain and know how much is yet to be done and how well-fitted he was to do his part, it may seem that his removal was too early, but his life-work was done, and can we murmur that the gracious Master was pleased to give him his reward.

The vacancy created in the Chair that had been filled by Professor Willson, devolved upon the Board the duty of providing for the session of the Seminary intervening prior to the meeting of Synod. The Rev. David Scott, whose experience and attainments are known to the church, was requested to undertake the duties of the vacant professorship for the winter. He consented to do so, and at the opening of the session entered upon the work, laboring with diligence and zeal, in discharging the grave responsibilities of the position. The appointment, of course, was only provisional, and it belongs to Synod to say, what measures shall be adopted with reference to the future.

The Professors reported to us a roll containing upon it the names of sixteen students. They are as follows: *First Year.* J. K. Black, S. J. Crow, S. R. Galbraith, R. J. George. *Second Year.* D. C. Faris, Isaiah Faris, W. J. Gillespie, D. Gregg, Jr., D. B. Willson. *Third Year.* J. M. Faris, A. W. Johnson. *Fourth Year.* J. A. Black, J. R. M'Farland, J. R. Newell, T. A. Sproull, Alexander Wright. It is gratifying to record the presence of so many young men in the Seminary, who have set their hearts upon serving Christ in the ministry of his word, and are aiming to prepare themselves for entering with prospects of usefulness upon the work of their Master's high calling. The church may find in it grounds of special thankfulness to her Head and Lord, who is answering her prayer by providing and sending forth laborers to gather his harvest. The results of the examination and the discourses delivered by the students, were favorable indications of progress in the attainments requisite in order to a well qualified and useful minister.

Messrs. J. A. Black, M'Farland, Sproull and Wright were certified as having completed the prescribed term of four sessions in the Seminary. For particulars in regard to the course and mode of instruction and other matters relating to the internal workings of the Institution, we refer to the joint and separate reports of the Professors, published with the Minutes of the Board in the *Ref. Pres. and Covenanter* for April.

We recommend, that Mr. Scott be authorized to draw upon the Treasurer of the Seminary for $1000, as salary as provisional Professor.

We submit to Synod the propriety and wisdom of an annual change in the constituency of its Board of Superintendents. The principle of a division of labor is the right one in the church as elsewhere, and it is obviously plain, that a change in its managers will tend to awaken a wider sympathy and a larger interest throughout the church on behalf of the institution. Without venturing any suggestions as to the manner and extent of the change, whether it would be better to organize the Board anew every year, or whether it would be more judicious to fix the term of service for two or three years, retaining a certain number annually, we leave the matter with Synod, hoping that if will give to it that careful consideration which it may think its importance demands. SAMUEL O. WYLIE, *Chairman of Board.*

The rule requiring devotional exercises at 11 o'clock, was suspended.

The order of the day was called for, viz: the hearing of the committee of the Board of Superintendents of Westminster College. Drs. Vincent and Clark were heard, stating and enforcing the desire of the Board of Superintendents, that the Reformed Presbyterian Church should appoint a Professor and endow a professorship in their college. The moderator responded, and a committee, consisting of D. Scott, J. O. Baylis and Thomas Newell, was appointed to take this matter into consideration and report during the present session of Synod.

The consideration of the report of the committee on National Reform was resumed. The report was amended and adopted. It is as follows:

The Committee on the work of National Reform respectfully report:

That they found the work assigned to them to be, the printing and circulating of tracts, &c. As no funds were placed at the disposal of the committee, it was judged that they could most effectively promote the end in view, by inducing the members of the church to establish a weekly newspaper for the advocacy of the scriptural principles of civil government. To this point, the labors of your committee have been chiefly directed. Subscriptions were obtained from various parts of the church to the amount of $12,000, to be paid in successive instalments for the support of the paper, the entire management of the enterprise to be intrusted to a board of managers appointed by the committee.

Rev. D. M'Allister was appointed editor, and accepted the position, but subsequently withdrew his acceptance, being unwilling himself to assume the responsibility of severing his pastoral relation. He has since been re-elected by the managers. Of his final decision, on which the success of the enterprise now seems to depend, your committee has not been advised.

Your committee arranged for a public meeting in behalf of this cause, to be held during the present session of Synod, and have requested Revs. A. C. Todd, J. M. M'Donald and H. H. George, to address the meeting. Your committee recommend the following resolutions:

1. That this Synod cordially approve the enterprise of a weekly newspaper projected by many members of the church, and express earnest desire for its success.

2. That a permanent committee be appointed to have charge of this work of National Reform, to receive contributions, employ laborers, issue tracts, and stimulate and direct in all proper channels the energies of the church.

3. That our congregations be directed to take up collections for this most important purpose, and forward them to this committee.

4. That Monday evening next be appointed for the public meeting, for which arrangement has been made.

S. O. Wylie,
J. R. W. Sloane,
A. M. Milligan,
T. P. Stevenson,
} *Committee.*

Under the 2d resolution of the committee, the committee appointed at the last meeting of Synod was continued.

Andrew Gault, J. Magee and J. S. Cannon had leave of absence until Monday afternoon.

The rule requiring adjournment at 12 M. and meeting at 3 P. M., was suspended.

Synod adjourned with prayer, to meet on Monday at 9 A. M.

Same Place, May 27th, 9 A. M.

Synod met and was constituted with prayer. J. M. Armour appeared. All the members present, except Crozier, Finney, French, Middleton, Slater and R. M. C. Thompson.

Minutes read, amended and approved.

The certificate of James M'Clure of Syracuse congregations was received, and his name entered upon the roll.

Dr. Stevenson, D. D., presented the following reasons of dissent:

Reasons of dissent from the vote admitting Rev. James S. Buck to a seat as a constituent member of Synod:

1. Because this action of Synod goes to subvert the great principle, that

the people have a right to elect their own rulers. Mr. Buck was not elected by any society or congregation to rule, nor by any court installed to rule in any portion of the church.

2. It tends to subvert the great principles of ecclesiastical government, viz. unity and representation. It is certainly difficult to discover whom the man ordained *sine titulo* represents in a church court.

3. Because we find no warrant either in the Bible, the subordinate standards, the footsteps of the flock, or the practice of the Reformed Presbyterian Church till 1831, of rulers increasing their own number without the choice or consent of the people. ANDREW STEVENSON.

The committee on the Records of the Pittsburgh Presbytery reported that they "find in them nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

The committee on the Records of the New York Presbytery reported that they find in them "nothing contrary to the *law* and *order* of the church." Report accepted and adopted.

Those parts of the reports of the Presbyteries of Rochester and of the Lakes that had been laid on the table, were taken up, and referred to the committee on Discipline.

Item 8 of Unfinished Business was taken up. The committee reported. The report was accepted, and the further consideration of this subject was made the first order of the day for to-morrow forenoon.

Item 14, attended to by the Presbyteries of the Lakes, Illinois and Iowa. Item 15, not attended to, because the letter from the Irish Synod was not put into their hands. Item 16, generally attended to, and presbyteries were directed to make special inquiries in relation to this matter at their meetings preceding the meeting of Synod, and embody the information in their reports.

Item 17, Laid on the table for the present.

Item 5, taken up. The committee reported in part, and was continued. Item 6, taken up. The committee reported. The report was accepted and adopted. It is as follows:

ALLEGHENY, May 27th, 1867.

To the Synod of the Reformed Presbyterian Church now in session:

The Committee on the Endowment Fund of the Theological Seminary respectfully report:

That soon after the adjournment of the last Synod, they prepared and issued a circular setting forth the condition of the fund and its necessities, and requesting the liberality of the church in its behalf; there were also prepared blanks for the use of all the members of the committee, that nothing might be wanting for convenience; and the work of obtaining subscriptions proceeded with a fair degree of celerity, until the death of the lamented Professor Willson was announced, since which the committee have found that the members of the church who had not subscribed, preferred to see the questions that might possibly arise in reference to filling the vacancy and the Seminary itself, provided for by Synod before contributing to the fund.

While the committee were of opinion that this providence should not have prevented any one from contributing, but on the contrary, that it afforded an additional reason for immediate action, they have been obliged since then, practically, to remit their exertions in the work.

The amount of subscriptions obtained is about	$2,800 00
Of these there has been paid to the Treasurer, and appearing in his report,	2,261 22
Amount received since his report was prepared,	250 00
Amount of old notes collected,	1,633 50
One new note received,	250 00
The actual addition to the *invested* fund may be stated in round figures to be,	4,500 00

Not as large a sum as the committee had hoped for and expected, but sufficiently large to encourage the perseverance demanded by the importance the establishment of the fund bears to the prosperity of the Seminary.

The resolution of Synod appointing the committee, authorized them to receive subscriptions in cash *only;* the departure from this rule in the one case referred to, was caused by some adverse circumstances arising in the affairs of the donor after his subscription had been made, and is a temporary matter; this will not be repeated except under a similar condition.

The present condition of the fund and the investments for it, appear as follows:

Invested in N. Y. City 5 per ct. currency Water bonds,	$ 5,000 00
" " U. S. 6 per ct. Gold bonds,	15,400 00
" " " 8 per ct. interest Judgment bonds,	616 00
Cash on hand,	947 05
Notes of members of church in D. Gregg's hands,	1,150 00
Total,	$23,113 05

Besides which, there is presumed to be between three and four thousand dollars of notes of hand of members of the church, the major part of which is supposed to be good and available, and on part which the interest is paid regularly. An exact statement of these notes cannot be made, the sessions of the various congregations where these notes are held having failed to comply with the directions of Synod, as reported in the minutes, page 226, July and August numbers of the *Ref. Pres. and Covenanter* for 1866.

All which is respectfully submitted,

On behalf of the Committee, WALTER T. MILLER,
Chairman.

The committee was continued, with instructions to urge the matter as vigorously as possible.

Item 7, taken up. The delegates reported as follows:

To the Synod of the Reformed Presbyterian Church now in session:

In accordance with your appointment, I attended the General Synod of the Ref. Prot. Dutch Church, and was most cordially received. They expressed very strongly their belief in the doctrine of Christ's Headship over the nations, but owing to the fact that they were near the time of their adjournment, could not take any definite action upon it.

Respectfully submitted, J. C. K. MILLIGAN.

REPORT OF THE DELEGATE TO THE U. P. GEN. ASSEMBLY OF 1866.

I attended the meeting of the U. P. Gen. Ass., that met in Allegheny, Pa. I was cordially received, and the fraternal greetings of this Synod were affectionately reciprocated. J. STOTT.

To the Synod of the Reformed Presbyterian Church now in session:

In accordance with your appointment, I attended the General Synod of the Reformed Presbyterian Church, and received a most cordial reception. Your

delegate spoke briefly upon those points in which the two Synods are agreed, and gave a brief statement of the present condition and position of the Reformed Presbyterian Church with reference to the subject of union and other important questions of the day.

All of which is respectfully submitted, J. R. W. SLOANE.

The report of J. M'Cracken, President elect of Geneva Collegiate Institute, was received, and laid on the table for the present.

The Board of Education reported. After some discussion, the report was re-committed to be perfected.

R. Finney appeared.

Synod ordered that the reports of the Boards of Church Extension, of Education, and of Investments, be not transcribed with the minutes, but shall be kept on file.

The rule requiring devotional exercises from 11 to 12 M., was suspended, and devotional exercises ordered from 11½ to 12 M.

The report of the Board of Church Extension was taken up and adopted. It is as follows:

The Board of Church Extension respectfully reports:

During the year collections have been received from thirty-one congregations, or about one-third of the whole number. These collections have been in a few instances liberal, in many much smaller than was anticipated. The Treasurer's report, herewith submitted, will show that the balance in the treasury at the beginning of the year was seven hundred and twenty-one dollars seventy-one cents, and that the total receipts for the year have been seventeen hundred and forty-three dollars and sixty-two cents. Of this sum there has been disbursed to Oil City congregation five hundred dollars, to Kossúth congregation six hundred dollars, leaving a balance in the treasury of thirteen hundred and sixty-five dollars thirty-three cents.

Applications have been received from the congregations of Indianapolis and Albia, the former for seventeen hundred and the latter for four hundred and fifty dollars. There are other congregations in urgent need of assistance, which, owing to the lack of funds, have been discouraged from making formal application. The Board is more than ever convinced of the great importance of this work, and deeply deplore the apathy which prevails in regard to it throughout the greater part of the church.

The members of the Board are firmly convinced, that on account of this apathy it is a positive injury to weak congregations and a check on the benevolence of the church. So firmly are they persuaded of this fact, that after mature deliberation they have agreed to recommend to Synod either to dissolve the Board, or take effective measures for the securing of greatly increased contributions.

All of which is respectfully submitted,

J. R. W. SLOANE, *Chairman.*
J. C. K. MILLIGAN, *Secretary.*

While a motion for the continuance of the Board and re-directing the congregations to take up collections for this purpose, was under consideration, the hour for devotional exercises arrived.

After spending half an hour in devotions, recess was taken until 3 P. M.

Same Place, 3 P. M.

After recess Synod came to order. All the members present, except W. F. George and A. J. M'Farland, who soon appeared.

The minutes were read, amended and approved.

The committee on the Records of the Presbytery of Ohio reported, that "they find nothing in them contrary to the *law* and *order* of the church, except that in two instances the moderator's signature is wanting." Report accepted and adopted.

The committee on the Records of the Presbytery of the Lakes reported, that "the book containing the records is not put into their hands, another book having been forwarded by mistake." Report accepted and approved.

The committee on the Records of the Rochester Presbytery reported, that "they find nothing in them contrary to the *law* and *order* of the church." Report accepted and adopted.

J. M. Armour made a deeply interesting statement of the wonderful deliverance of himself and family from the imminent danger to which they had been exposed in the burning of the steamer Wisconsin on Lake Ontario, Tuesday, the 21st inst. As Mr. Armour had lost all, $572 was subscribed by members of Synod and others and presented to him.

The committee appointed to prepare a minute in reference to the decease of Professor Willson reported the following:

This Synod desires to record its sense of the deep bereavement and irreparable loss which have fallen upon the church, in the death, since our last meeting, of our esteemed Theological Professor and venerated father in Christ, Rev. James M. Willson, D. D. "Know ye not that there is a prince and a great man fallen in Israel?"

It is fitting to place on record here the following facts in the life of an eminent and faithful servant of Christ. Prof. Willson was born in the year 1809, and was in his 57th year at the time of his decease. He was the second son of the late Dr. James R. Willson; was educated in Union College, Schenectady, New York, studied theology under the direction of his father, and was ordained and installed in the pastoral charge of the First congregation of Philadelphia in the year 1834. This relation continued happily until his removal to Allegheny as theological professor in 1862, a position which he had already filled for three years in connection with his pastoral charge. His death occurred in Allegheny City on the 31st of August, 1866.

Prof. Willson was endowed with pre-eminent natural gifts. His faculty of analysis and discrimination, his power of statement, and force and breadth of argument, are seldom rivaled even among eminent men. Through a life wholly devoted to intellectual pursuits, he cultivated his natural endowments with uncommen assiduity and success. His scholarship was at once various and thorough, his reading accurate and extensive, and the spoils of his intellectual labors were held in his mind with singular clearness and tenacity. His greatness lay in moral qualities equally with mental gifts. His unbending conscientiousness, his unaffected sincerity, his integrity and honor in his relations with men and brethren, his utter incapacity for double-dealing or even for concealment, his steadfastness of purpose and consistency of conduct, are fresh in the remembrance of all who knew him. No feature of his character was more marked than his love of truth for truth's sake. With instinctive anxiety his mind reached downward toward fundamental principles. Concrete cases appeared, to his mind, as important as the principles they involved, and as plain; hence, at once his skill in the solution of practical questions and the tenacity with which he contended for his solutions.

We have here the elements of a character at once graceful and strong. As

a preacher of the gospel, as a pastor of the flock, as a defender of the faith, as a presbyter in the courts of the church, as a teacher of her candidates for the ministry, he was equally able, diligent and successful. For the purity and steadfastness of her testimony, for the correctness and efficiency of her internal polity, for the intelligence and fidelity of her members and the qualifications of her ministry, the church is and must ever be immeasurably indebted to him. His memory will be long and tenderly cherished by his brethren in the ministry, by those who have waited on his ministrations, and by none more affectionately than by the students who sat at his feet during their preparation for the ministry of the gospel.

The committee on Missions reported. The report was accepted and made the second order of the day for to-morrow.

Item 17 of Unfinished Business was taken up. The Board of Investment reported, that they had taken initiatory steps for the procuring of a charter.

The order of the day called for, viz. the election of a Professor to fill the vacant chair in the Seminary.

The rule requiring Synod to adjourn at 5½, was suspended.

D. Gregg and D. Euwer were appointed tellers.

After three ballotings without a choice, Synod adjourned with prayer to meet to-morrow at 9 A. M.

Same Place, May 28th, 9 A. M.

Synod met and was constituted with prayer. All the members present, except Wm. Brown, who soon appeared.

Minutes read and approved.

The committee on Presbyterial Reports reported. The report was read and laid on the table for the present.

The committee on the Records of the Iowa Presbytery reported, that they "find nothing in them contrary to the law and order of the church, except that in one case there is no record of the constitution of a commission of Presbytery in the name of the Lord Jesus Christ; and that in another instance there is no record of the reading of the edict before an ordination." Report accepted and adopted.

The Board of Education returned their report in a completed form. The report was referred to a special committee consisting of S. Sterrett, D. H. Coulter and J. Wylie.

The report of the Treasurer of the Board of Education was referred to the committee on Finance.

The order of the day, viz. Report on Covenanting, was postponed.

The certificate of Rev. W. S. Bratton, delegate from the Reformed Presbyterian General Synod (N. S.), was received, and the delegate was heard. The moderator responded, and the following resolutions were unanimously passed:

Resolved, That Synod has heard with gratification that the Synod represented by the delegate, Rev. W. S. Bratton, are making advances in maintaining the cause of Christ; that we reciprocate the greetings of that body, and however dark the prospect may be, we are firmly assured that the church will eventually be visibly one; and are fully persuaded that the truth, the whole truth, is the only proper basis of union.

Resolved, That the papers laid on the table by the delegate be referred to

a special committee, consisting of H. H. George, W. P. Johnston and James M'Anlis.

The committee on the M'Kinney Fund reported. Report adopted, and the committee continued. The report is as follows:

The Committee on the M'Kinney Fund respectfully report as follows:

1866. RECEIPTS.

Aug.	30.	Second New York,	$165 00
"	30.	Walton,	15 00
Sept.	10.	Lind Grove,	15 00
Oct.	4.	Second Miami,	13 00
"	5.	York,	24 00
"	7.	Allegheny,	35 00
Nov.	5.	"	56 05
"	5.	John Huston, Miller's Run,	3 00
"	19.	White Lake,	14 00
1867.			
Jan.	5.	Monongahela,	15 00
"	14.	"	5 00
Mar.	19.	Clarinda,	10 00
April	3.	Wilkinsburg,	26 00
		The following sums received at various intervals by S. Carlisle:	
		First Newburgh,	44 00
		A. Bowden, Treasurer,	10 00
		Cash,	5 00
		Cash,	10 00
		Clarksburg, per T. Caldwell,	16 18
		Third New York,	50 00
		Second Philadelphia,	42 50
May	22.	Slippery Rock, per Rev. J. C. Smith,	13 56
"	23.	Union, per Rev. T. Galbraith,	17 02
		Total,	$604 76

DISBURSEMENTS.

By S. Carlisle at sundry times,		$ 71 18	
Dec. 27th, 1866,		100 00	171 18
	Balance in Treasury,		$433 68

Rev. J. Kennedy paid to the Misses M'Kinney,.....$65.00

The committee would recommend that, some efficient measures be adopted to perfect the Testimonial. In the meantime we propose sending to the Misses M'Kinney $30 every two months for their support, or such other sums as we find necessary.

All of which is respectfully submitted,

SAMUEL CARLISLE, *Chairman.*

Wm. Brown, Treasurer and Trustee of Synod, was directed to sell the bond now held by him, in which part of the fund for Superannuated Ministers is invested, and to use so much of this and of other moneys in his hands belonging to said fund, as may be needed for the support of Jane Gibson, a surviving member of the family of the late Rev. Wm. Gibson.

Synod again proceded to ballot for a Professor to fill the chair now vacant in the Theological Seminary. No choice being made after the

second ballot, the rule requiring devotional exercises at 11½ (A. M.) was suspended, and a member of the court was called upon to seek direction in the matter before the Synod.

On the sixth ballot, Rev. Samuel O. Wylie was chosen Professor, and on motion of Rev. J. R. W. Sloane the election was declared unanimous.

Revs. S. Sterrett, A. J. M'Farland, and elder J. A. M'Kee, were appointed a committee to confer with the Professor elect.

Synod having spent a quarter of an hour in devotional exercises, the rule requiring Synod to meet at 3 P. M. was suspended.

R. Bowden had leave of absence during the remaining sessions of Synod.

Recess was taken until 2 P. M.

Same Place, 2 P. M.

After recess Synod came to order. All the members present, except Bowden, Gault, M'Giffin and Williams. The three last soon appeared.

Minutes read, amended and approved.

It was stated, that Revs. J. Kennedy and J. W. Sproull intended to visit the British Isles, and the Clerk was directed to furnish them with traveling certificates, signed by the Moderator and Clerk.

It was *Resolved*, That Synod regard the act passed in May, 1865, increasing the salaries of the Professors, as taking effect from and after its passage.

The committee appointed to report upon the proposal of the Trustees of Westminster College reported. The report was accepted and adopted. It is as follows:

The Committee to whom was referred the proposal from the Westminster College of New Wilmington, Pa., report:

That this Synod have received with much pleasure the friendly offer made to them through Dr. Vincent, the Vice President of the College, of an interest in the institution, by the endowment of a professorship, with the right of filling its chair.

Such a relation to an institute of learning might be advantageous to the Reformed Presbyterian Church, in the classical and scientific education of her youth preparatory to the study of theology. But, though in some respects desirable, your committee respectfully recommend that the offer so kindly made be declined, as the amount of capital required to endow a professor's chair in the college could not be raised at present without interfering with the schemes of the church already in operation, especially the endowment of the Theological Seminary, which is not yet completed.

All which is respectfully submitted, DAVID SCOTT, *Chairman.*

T. P. Stevenson was appointed to preach during the next sessions of Synod, upon the duty of using efforts for the salvation of the nation.

A special committee, consisting of S. O. Wylie, S. Carlisle and J. Wright, was appointed to prepare a circular letter to be sent to the various religious bodies that are to meet during the ensuing year.

The order of the day was called for, viz. the consideration of the report of the committee on Covenanting.

S. Bowden appeared.

After some discussion it was *Resolved*, That Synod do not adopt the recommendation, to engage *now* in covenant under the Bond prepared by the committee.

The second order of the day was called for, viz. the Report of the committee on Missions. The report was considered article by article for adoption. The rule, requiring adjournment at 5½ o'clock, was suspended.

Wm. Brown and J. Hunter had leave of absence during the remainder of this afternoon. J. Kennedy had leave of absence during the remaining sessions of Synod.

While the report on Missions was under consideration, Synod adjourned with prayer, to meet to-morrow at 9 A. M.

Same Place, May 29th, 9 A. M.

Synod met and was constituted with prayer. All members present, except Adams, Finley, R. Johnson, W. M'Cracken, J. C. Smith, S. M. Stevenson, John Wallace. Finley, R. Johnson, J. C. Smith and S. M. Stevenson soon appeared.

Minutes read, amended and approved.

Revs. J. Kennedy and J. W. Sproull were appointed delegates to the sister Synods in the British Isles, and the Clerk directed to give them certificates.

The committee on Foreign Correspondence reported a letter to the Irish Synod. It was accepted and adopted, and is as follows:

To the Moderator and remanent members of the Reformed Presbyterian Church in Ireland, to meet June, 1867:

DEAR BRETHREN—Two letters from you were received and read at our present meeting, one dated May, 1865, the other in the present month. The former did not arrive till after the meeting of Synod for which it was designed.* The chairman of the committee of correspondence was then absent in Europe. It was put into his hands soon after his return, but owing to his sudden and severe illness early in the sessions of last Synod, it was not presented to the court, and only a short time since it was found among his papers.

We cordially reciprocate your brotherly kindness, and highly appreciate the deep interest which you manifest in our prosperity, and your ardent desire that we may be steadfast in the faith in shaking times, zealous in doing the work and maintaining the claims of our exalted King, when the love of many is waxing cold. So far from desiring our brotherly correspondence to cease, we hope it will become more frequent, and be the means of drawing us still more closely together, till we shall be mutually refreshed and strengthened by the presence of delegates from each Synod.

We rejoice in the goodness of our God to you and to the congregations under your care, in sparing the life, health and usefulness of the professors in the Theological Hall, the ministry of the church, and giving you so much encouragement for the future, in the number and promise of your theological students. As we sympathized with you in your affliction, so we now heartily rejoice in your peace, increasing usefulness, and, we trust, spiritual prosperity.

* This letter, and the letter from the Scotch Synod received last year, will be published in our next number.

We gratefully acknowledge the friendly reception given to the delegation from this Synod, the continued kindness shown to its members, and the deep interest which you manifested in the object of their mission. While all aided in the work as they had opportunity, the delegates made special mention of some members, whose names are by us held in grateful remembrance. Nor are we unmindful of your deep interest in, and your friendship for our Syrian Mission, as manifested by your liberality in repeated donations for its support. May your prayers with ours ascend with acceptance, and be the means of bringing down the rains from above upon the tender Reformation vine, now planted in that ancient covenanted land, that it may take deep root, grow and increase, till all the inhabitants are refreshed with its shade and nourished by its fruit.

We are still endeavoring, amid many difficulties and against a mighty opposition, to do our appointed work. The nation still continues to reject the claims of Messiah the Prince, and refuses, both in the halls of legislation and in every department of the government, to acknowledge the authority of his law. Yet, from the signs of the times, we are encouraged to expect a great reformation. The late terrible war has wrought great changes. Slavery, the awful sin and grievous curse of the nation, has been abolished. Four millions of the inhabitants, a mighty nation, has been politically regenerated. A spirit of inquiry respecting our distinctive principles has been awakened; the ear of a large portion of the population is open; and opportunities of diffusing a knowledge of the truth granted to us, greater than we ever anticipated. And our hearts are cheered and our hands strengthened by the cheerful and growing liberality of our people. Our Foreign Mission enjoys tokens of the divine favor. It has lately been reinforced, and our people manifested their unabated interest in its welfare by contributing during the year more than twelve thousand dollars for its support. In the Freedmen's Mission in Washington we have one minister and five teachers. The schools are prosperous, the attendance upon public worship encouraging, and we hope ere long to organize a congregation.

There is much interest respecting National Reform. In March, April and May, conventions were held in Philadelphia, Pittsburgh and New York, and the subject discussed before large and attentive audiences. Synod has appointed an efficient committee, to prosecute this work during the year. We have reason to believe, that in our history there was never greater fidelity than now in maintaining our distinctive principles on civil government, nor a more intelligent application of them to the institutions of the country.

We have suffered a sore bereavement, and, as we think, the Theological Seminary an irreparable loss, by the death of our dearly beloved and sincerely lamented brother, Professor Willson—a man whose praise is in all the churches. We are grateful that the Seminary was not suspended, and our hands have been strengthened by the licensure of six young men of high promise, who graduated at the close of the last session.

During the synodical year we have added three ministers to our roll. Our present Synod is large. The church is well represented; one hun-

dred and twenty-two members, 71 ministers and 51 elders. We have with great unanimity elected, to fill the vacant chair in the Seminary, Rev. S. O. Wylie, of Philadelphia. We have a goodly number of young men pursuing their college course, with a view to the ministry; and while a number of our ministers are without charge, they are nearly all fully employed in ministerial work.

And now, dear brethren, wishing you grace, mercy and peace, we commend you to Him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

Respectfully reported, ANDREW STEVENSON.

LETTER FROM THE IRISH SYNOD.

To the Moderator and other members of the Synod of the Reformed Presbyterian Church in North America, to meet in Allegheny on the fourth Wednesday of May, 1867:

DEAR BRETHREN—We have learned with deep regret that our letter of May, 1865, did not reach you in time to be submitted to the Synod of that year. We sympathized deeply with you in the trials, through which you were then passing, arising from the awful civil war by which the United States of America was then afflicted. We were desirous of expressing our sympathy and of affording you all the moral support in our power, while maintaining both theoretically and practically the testimony of the church in circumstances of great difficulty.

It will be cause of unfeigned sorrow to us, if the lateness of our letter to the Synod of 1865 shall cause any interruption of the fraternal intercourse that has hitherto been so happily maintained between the two Synods. We have observed in your published minutes, that the Committee of Foreign Correspondence was directed to prepare a letter to the Irish Synod. Such a favor has not as yet come to our hand. We hope, however, to have it in our power to lay the proposed communication before Synod at its next meeting in June; and, in view of this, we take the liberty of transmitting to you only a brief note on this occasion.

We congratulate you in relation to the blessing of peace, which it has pleased Almighty God to restore to your land, and on the abolition of the hateful and demoralizing institution of slavery, for the destruction of which you have long prayed and labored.

We desire to express our deepest sympathy with you in the loss which the church has sustained in the removal by death of one of its honored professors, whose presence and society we have been permitted once and again to enjoy; and we hope that, by the good hand of our Covenant God upon you, your Theological Seminary may continue to be abundantly successful. We should be thankful to God for continuing our professors and our ministers generally in health and efficiency; and for the goodly number of promising young men who are seeking to devote themselves to the work of the ministry, in an age when the inducements to pursue other courses are very enticing. Nevertheless, we cannot regard with indifference the too general complaint, that is

abroad, of a scarcity of able and godly youth, consecrating themselves to Christ's service.

We rejoice to know that your missionaries in Syria, increased in number, are once more all in the field, with augmented resources and, we hope, with recruited health. The intercourse which some of us enjoyed with Mr. Dodds and his family served greatly to increase our interest in this work and our attachment to our brethren in America. May God in his great mercy have respect to his covenant, and give good success to these and other missionaries in benighted lands.

We are always exceedingly happy to have among us the presence of brethren from our sister church in America: and surely, the day is not far distant, when by delegations more full and frequent than heretofore, we may be permitted to hold public and official intercourse to our mutual edification and increase in love.

The time has not yet come when the faithful witnesses for Christ's crown and Covenant may lay aside their sackcloth; they must be content for a season not to be numbered among the nations. The marvelous changes effected by war and by the spread of the gospel in our day, lead to the belief that the time is not far distant when the Mediator's moral dominion over the nations shall be universally acknowledged, as well as his exclusive Headship over Zion.

Meantime, we need be continually upon our watchtower in the daytime, and to be set in our ward whole nights, waiting for the tidings of Babylon's overthrow, and for the successful issue of the great conflict that has long been waged between the powers of light and darkness, when great voices in heaven shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Your duty and ours in the present day may be best expressed in the language of Scripture, "Whereto we have already attained let us walk by the same rule, let us mind the same thing." "Be thou faithful unto death, and I will give thee a crown of life."

Hoping to hear from you at the approaching meeting of our Synod; and wishing you grace, mercy and peace from God our Father and Jesus Christ our Lord, we remain yours in Covenant bonds.

(Signed by order of Commission,)

WILLIAM RUSSELL,
JOHN NEWELL,
Com. of Correspondence.

BELFAST, May 8th, 1867.

The committee on Society Meetings reported. The report was accepted and re-committed to the committee for enlargement and publication in a tract form.

J. M'Intire had leave of absence during the remaining sessions of Synod.

The special committee to which was referred the paper on Union, transmitted to us by our former brethren, reported. The report was accepted and laid on the table for the present.

The committee appointed to confer with the Professor elect reported. The report was accepted and adopted. It is as follows:

The Committee appointed to confer with Rev. S. O. Wylie as to his accept-

ance of the Professorship in the Theological Seminary, to which he has been by Synod declared to be unanimously elected, respectfully report:

That from the shortness of the time, and the responsibilities of the position, he is not prepared at present to decidedly accept of the appointment. But while he does not wish to stand in the way of Synod's securing certainly, at this meeting of Synod, a Theological Professor, he would desire to have longer time to maturely consider the appointment. Your committee recommend Synod to give Mr. Wylie sufficient time to consider this very important matter. Respectfully submitted, S. STERRETT, *Chairman.*

T. P. Stevenson was appointed a member of the Board of Superintendents of the Theological Seminary, in place of S. O. Wylie.

Paper No. 16 was taken up and referred to the committee on Discipline.

N. R. Johnston offered a series of resolutions on Temperance, which were laid on the table for the present.

The report of the committee on Presbyterial Reports was taken up, amended and adopted. It is as follows:

The Committee on Presbyterial Reports would respectfully report:

That they have carefully examined the reports of all the Presbyteries under the care of Synod, and find cheering evidences of the presence and power of the Saviour in our beloved Zion. Much as we have to mourn over the prevalence of unbelief and worldliness, yet we have reason to believe that the church is growing in love, in public spirit, and zeal for the cause of her Master. Her boundaries are extending, new fields of missionary effort are opening up, and earnest calls are made for the bread and water of life. Few, we must confess, are the laborers to gather the ripening harvest; yet with gratitude we should acknowledge the great Husbandman, who is turning the hearts of a goodly number of the youth to the work of the holy ministry, many of whom are now in the various stages of preparation.

A painful breach has been made in our number by the death of the lamented Rev. J. M. Willson, D. D.; yet He that walketh amid the golden candlesticks and holdeth the stars in his right hand, has, since last meeting of Synod, increased the watchmen on Zion's walls by the addition of three ordained ministers and six licentiates. The membership of the church, too, has been augmented by an encouraging number, and gives evidence of an enlarged liberality and a growing attachment to the honored testimony of the witnesses of our exalted Prince and Saviour. At no time in the history of the church in this country has there been a more auspicious opening in providence for the presentation of our views on civil government, or a more earnest determination on the part of the church to promulgate these from the platform, the pulpit and the press. On this subject the church seems to be aroused, and we cherish the hope that her efforts in this direction will meet with ultimate success.

We have to report under the care of Synod fourteen unsettled ministers and six licentiates; and would recommend the following distribution of them among the various Presbyteries:

New York Presbytery—Rev. R. Z. Willson, June, July, September and October. J. R. M'Farland, July and August. J. R. Newell, August. J. S. Black, July and October.

Philadelphia Presbytery—J. R. M'Farland, June. J. R. Newell, July. R. Z. Willson, August. J. S. Black, September and October.

Rochester Presbytery—Rev. D. Scott, Rev. J. M. Johnston, Rev. J. M. Armour; T. A. Sproull, July. J. S. Black. August. J. R. M'Farland, September.

Pittsburgh Presbytery—Rev. J. Crozier, Rev. T. M. Elder, Rev. J. S. Buck, Rev. T. Hannay, June, July, Aug. and Oct. Rev. N. R. Johnston, June, July, Sept. and October. T. A. Sproull, June and October. J. R. Newell, June, Sept. and October. J. S. Black, June. Rev. John Wallace, August, September and October. A. W. Johnston, October.

Lakes Presbytery—A. W. Johnston, June. A. Wright, June and July. Rev. N. R. Johnston, August. J. R. M'Farland, October. T. A. Sproull, September.

Illinois Presbytery—Rev. Josiah Dodds; A. W. Johnston, July and August. A. Wright, September and October.

Iowa Presbytery—Rev. R. Hutcheson, J. Neil; T. A. Sproull, August. A. Wright, August. A. W. Johnston, September.

The committee would recommend the publication of the accompanying statistical reports.

All which is respectfully submitted,

J. RENWICK THOMPSON, *Chairman.*

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery respectfully report: That we have held two regular meetings during the past year. These meetings have been occupied mainly with routine business, and have been entirely free from strife and litigation. There have been no ministerial changes in the Presbytery. Our list of congregations has been increased by the re-organization of the Argyle congregation, which is now known by the name, *West Hebron.*

From three vacant congregations and five mission stations urgent demands come to us for the gospel, but the lack of laborers prevented any thing like an adequate supply; and as a consequence we fear that serious injury in some cases has resulted to our covenanted cause. For this we would pray the Lord of the harvest to send laborers into his vineyard. And we would urge upon Synod, in connection with the election of a successor to the late lamented Prof. Willson, to take such action as may tend to increase the number of students, and give greater efficiency to the Seminary.

Presbytery has made an effort to call the attention of the State legislature to the subject of Marriage, and to secure a more prudent and scriptural law governing this solemn contract.

Our congregations are growing in numbers and in the spirit of liberality. Days of fasting and thanksgiving have been generally observed. We ask a liberal share in the distribution of laborers. We suggest to Synod the propriety of reporting Sabbath school statistics; and adding a blank for the reporting of "decrease by removal" from the bounds of our congregations.

Respectfully submitted, J. H. BOGGS.

REPORT OF PHILADELPHIA PRESBYTERY.

The Presbytery of Philadelphia would respectfully report: That two meetings of Presbytery have been held since the last meeting of Synod. No changes have occurred in our bounds since our last report. The Presbytery has been engaged in and has almost completed presbyterial visitation of the congregations under its care. Days of fasting and of thanksgiving, and the week of prayer, have been generally observed in accordance with the direction of Synod. From the latter, we feel, we have derived substantial spiritual benefit, and express our cordial hope of its continued observance with ever increasing interest throughout the church. Congregations have contributed generally to all the public schemes of the church.

The moderation of a call has been granted to the vacant congregation of Conococheague.

Presbytery desires at the least the full services of one laborer during the ensuing six months. T. P. STEVENSON, *Clerk of Pres.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report: That this Presbytery has held two regular meetings within the past year, both of them characterized by entire unanimity.

We have six ministerial members, four of whom are settled pastors; one of them, Rev. J. M. Johnston, is engaged in the Washington Mission. We have four vacant congregations under our care. At a meeting of commission of Presbytery, held last August, Rev. J. M. Johnston demitted the pastoral charge of the congregation of Syracuse. This congregation within a few days made a call upon Rev. J. M. Armour, which now lies upon the table of Presbytery.

Days of fasting and thanksgiving have been observed by all the congregations under our care; and the ordinances of religion generally observed with commendable diligence.

Presbytery at its last meeting resolved to ask the advice of Synod in regard to members of our church in Canada, holding certain civil positions in that country, for which it is claimed that no oath is required. We submit herewith accompanying papers.

Having an unusual number of vacancies, Presbytery ask a due proportion of the disposable supply of Synod. Name of Glengary congregation is changed to Lochiel. All which is respectfully submitted,

S. BOWDEN, *Clerk of Pres.*

REPORT OF PITTSBURGH PRESBYTERY.

Since our last report we have had two regular meetings. We number 20 ministers, 17 congregations, 4 vacancies, and 6 unsettled ministers. Our unsettled ministers are Revs. J. Crozier, T. M. Elder, N. R. Johnston, T. Hannay, J. Wallace and J. S. Buck. N. R. Johnston was received by certificate from Lakes Presbytery, and J. Wallace was received from Lakes Presbytery of the U. P. Church, and was admitted to the privileges of the church and restored to the full exercise of his ministry.

We have under our care six theological students, viz. W. J. Gillespie, D. Gregg, Jr., R. J. George, D. B. Willson, S. R. Galbraith and S. J. Crow. We have licensed to preach the gospel of Christ, Messrs. J. R. Newell, J. R. M'Farland, T. A. Sproull, J. A. Black and Alex. Wright. At the request of the "Central Board of Missions," we ordained Mr. J. S. Buck to labor in the Northwestern Mission. He has long been in delicate health, and hopes are entertained that he may be benefited by laboring in that field. We send him forth under the care of the good Shepherd, and trust the prayers of the church may follow him.

With regard to your order in reference to "Traveling Fund," we instructed all our congregations to raise and forward their respective quotas. Days of fasting and thanksgiving have been observed in our bounds. We have peace in all our borders. Our congregations are increasing, and we trust we have some evidences that our labors are blessed by the Head of the church. We enclose our statistical report.

Respectfully submitted, N. M. JOHNSTON, *Chairman.*

REPORT OF OHIO PRESBYTERY.

The Presbytery of Ohio would respectfully report: We have held two regular meetings since last Synod, which were characterized by harmony and good feeling among the members. Rev. Jas. A. Thompson was installed on the 3d of October, as pastor of the Londonderry congregation. We have five ministerial members, all of whom are settled pastors; we have one vacant congregation, which is small, and no missionary stations. Days of thankgiving

and fasting have been observed by all the congregations under our care. The week of prayer was only partially observed; the same thing is true in reference to the observance of special seasons of prayer for the outpouring of the Holy Spirit. We have not discovered any instance of intemperance in the use of intoxicating drinks among the members under our care.

We endeavored to attend to the direction of Synod in reference to the subject of National Reform. There is an interest felt on this subject by our people, and we would earnestly recommend a weekly newspaper, to advocate this question of national importance. In our judgment, Providence is now opening a door in this direction, which calls upon us loudly to enter this new sphere of enlightening public opinion. Let us have the newspaper.

We would also recommend still more persistent efforts on the part of Synod for the establishment of some plan of systematic benevolence; what was done at last Synod, we think has had salutary effects among our people. A statistical report will accompany this report.

All of which is respectfully submitted, J. C. K. FARIS, *Clerk.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes would respectfully report: That since your last meeting we have held two regular semi-annual meetings. Our meetings have been harmonious and pleasant. The days of thanksgiving and fasting appointed by Synod have been observed, so far as known to us, by all the congregations and families under our care.

We have eleven congregations and two mission stations under our supervision. We have eight settled ministers and one licentiate, A. W. Johnston, whom we licensed at our last regular meeting. The congregation of Cincinnati having asked for all the time and care of Rev. H. H. George, and their petition being granted, Presbytery dissolved the pastoral relation that H. H. George sustained to the Cedarville congregation. So that we have now two congregations without pastors, Garrison and Cedarville. We would, therefore, respectfully request of you at least nine months of the time of one licentiate. We have certified and dismissed to Iowa Presbytery, Rev. J. Dodds, who desires to labor in the State of Kansas with the design of establishing a congregation there.

The times are ominous and eventful, and as watchmen, we look with great interest on the developments of Divine Providence. We take a deep interest in the welfare of our beloved Zion, and we would contribute our aid to advance her greatest prosperity.

A commission was appointed to organize a congregation in Indianapolis, which, we doubt not, will be attended to before the meeting of Synod. We desire deliverance by Synod on the propriety of Covenanters voting for the amendment of the Constitution of the State of Ohio, so as to extend the right of suffrage to colored citizens. R. M. C. THOMPSON, *Clerk of Pres.*

REPORT OF ILLINOIS PRESBYTERY.

The Presbytery of Illinois respectfully report: Since last meeting of Synod we have held two meetings, characterized as formerly by much Christian harmony and brotherly love. We are not without evidence of the divine favor, but while we have many things to encourage, there are also things which we deplore. There is not that evidence of personal godliness and growth in grace which is so essential to the comfort and extension of the church. The influence of a wide-spread and popular skepticism, a spurious charity, and the love of the world, contribute to weaken the sense of moral obligation. The effort to unite all professed Christians in one catholic church, by disregarding or abandoning precious truth, is calculated to diminish in the minds of our people the love of truth, and especially their attachment to our distinctive testimony. The things that remain are ready to die.

Presbytery has given some attention to the work of National Reformation. Our efforts have been attended with great encouragement. An open door is evidently before us, and the Christian people of this country, with their leaders, are now prepared to hear the claims of Jesus Christ asserted. It is manifest that the chief distinctive work of our church is to keep before the people and rulers of this nation the claims of Messiah, until he shall be honored and obeyed as King of nations. To neglect this work, is to betray the great trust committed to us; to falsify our profession; to disregard the voice of God in his word and providence, and to incur his terrible judgments. We earnestly hope that the action of Synod at this meeting will be a faithful response to the demands of the times. We would urge the propriety of Synod appointing at least two of its constituent members to devote tkemselves entirely to this work. Presbytery has appointed Rev. James Wallace to give his whole time to this cause, during the ensuing year, and to this end he has been, at his own request, released from his pastoral charge.

The days of fasting and thanksgiving have been observed. Collections ordered by Synod have been generally attended to. All the congregations furnish their quota to the Traveling Fund. We have four students of theology under our care: John Hood of the second year, Daniel Faris and Isaiah Faris of the third year, and J. M. Faris of the fourth year. We ask the time of one ministerial labor from the 1st of July. The statistical table is appended.

W. F. GEORGE, *Clerk of Pres.*.

REPORT OF IOWA PRESBYTERY.

The Presbytery of Iowa would respectfully report: That since the last meeting of Synod we have had two regular meetings and one special. The special meeting was called to ordain and install Mr. D. H. Coulter as pastor of Maquoketa congregation, which was deprived of pastoral care about two and one-half years ago by the sudden death of the lamented Dr. Roberts. The work was attended to much to the satisfaction of all concerned. The cordiality with which the congregation welcomed their pastor to his charge was refreshing to witness in these times of alienation of feeling and determined opposition with which many pastors have to contend. The ordination and installation of Mr. Coulter took place April 18th of the current year.

Rev. J. Love, whose acceptance of the call from the new congregation of Albia was chronicled in our last report, has been installed in his charge. Thus two congregations are now provided for, which were without pastoral care one year ago.

At the last meeting of our Presbytery, the commission appointed to install Rev. R. Hutcheson as pastor of Grove Hill congregation reported the withdrawal of his acceptance of the call. The congregation, however, desires his continuance among them as stated supply.

Of our congregations eight now have pastors, three are unsupplied. Of these, two, Kossuth and Davenport, have asked the moderation of calls; the other, Grove Hill, has intimated that the same will soon be asked. The days of fasting and thanksgiving have been observed; and the week of prayer was generally observed by the congregations under our care.

S. M. STEVENSON, *Clerk of Pres.*

The answer to the question, "How may religion be revived?" was assigned as the subject of the synodical sermon at the next meeting of Synod, and J. C. Boyd was appointed the moderator's alternate.

The consideration of the report of the committee on Missions was resumed. The report was amended and adopted. It is as follows:

The Committee on Missions respectfully report:

That they have examined the report of the Board of Foreign Missions and the report of the Central Board of Domestic Missions. They contain much that is encouraging and calculated to stimulate to a still more active and energetic prosecution of this great work. These boards have discharged their duties with fidelity and efficiency. We recommend,

1. That these reports be approved and published in the minutes of Synod.

2. That our people be commended for the interest which they have manifested in our missions, and the liberality with which they have sustained them, and that Synod urge on them the necessity of not only continuing, but but also of increasing them as God shall enable them so to do. "See that you abound in this grace also."

3. That the Board of Foreign Missions be instructed to keep in view the carrying out of the purpose to enlarge the mission so soon as at all practicable.

4. That the Central Board be instructed to make such use of the dwellings erected by them in Washington as in their judgment will best promote the interest of the mission.

5. That the expenditure of money in the erection of a house of worship in Washington is deemed expedient, as soon as, in the judgment of the board, it may be necessary and practicable.

6. That in prosecuting the work of missions in the West or Northwest, some prominent and important places be selected, and special attention given to their cultivation. The committee are of opinion that more can be accomplished in this way than by spending time and money, as has sometimes been done, on places which afforded no ground to expect that any important results will follow.

7. That Rev. J. J. M'Clurkin be appointed to visit South Carolina, three months, and endeavor to re-establish the church in that region.

8. That the vacancy occasioned in the boards by the death of Prof. Willson be filled by the appointing of Walter T. Miller and Henry O'Neill, members of the Board of Foreign Missions, and Rev. J. Hunter a member of the Central Board. That the Central Board of Missions be directed to supplement the mission congregations at Indianapolis according to their judgment and ability; that the request of Rev. J. Dodds be referred to the Central Board of Missions, and that they be directed to give the measure such aid as in their judgment the circumstances may require.

Respectfully submitted, J. M. M'DONALD, *Chairman*

REPORT OF THE CENTRAL BOARD OF DOMESTIC MISSIONS.

To the Synod of the Reformed Presbyterian Church of North America, in session in Allegheny City, Pa., May 22d, 1867:

The Central Board of Domestion Missions reports, that it has been unable during the past year to obtain a missionary for the Northwest. Recently Mr. J. S. Buck, a licentiate, was appointed, and a request for his ordination forwarded to Pittsburgh Presbytery. If his health permit, it is expected he will occupy the field in June next. The people of this section have been much disappointed in not having a minister of our church laboring among them, but a recent letter from a friend in Elliota, Minn., states that if a good man is sent out, two, and probably three hundred dollars, will be contributed to his support. The recent appointment, if carried out, will no doubt meet their wishes. In June last, the Lakes Presbytery was requested to take the mission at Indianapolis, Ind., in charge, with a view to the organization of a congregation. This, so far as known to the board, has not been effected. The Rev. J. Crozier has been laboring there diligently most of the time, and the board has appropriated to his support as much of the funds as could be

spared, which did not exceed $260 for the year. In addition to this, special contributions have been made to the amount of about $150, which has also been paid to him.

The receipts for the Northwestern Mission are $638.38; expenses, $735.95; balance on hand, $393.44. It will be seen from this, that had there been a missionary in the field, his support would have been meagre. There can be no doubt that this is one of the most important and interesting fields now open to our church, and one that will amply repay all the attention that can be bestowed upon it.

In October last the board found that the receipts for the Freedmen's Mission were not sufficient to support the two stations that until then had been sustained, and resolved to discontinue for the present the one at Natchez, Miss., believing that although a good work had been done at this point, yet, as one must be relinquished, it was better to give all our strength to that which promised the most favorable results, viz. Washington, D. C. The evidence of the superintendent and teachers was to the effect that their labors were merely preparatory for other schools, and that it would be long before a congregation could be formed there. About the same time, Rev. J. M. Armour, the superintendent at Washington, resigned, and Rev. J. M. Johnston was appointed to fill the vacancy. There are now the superintendent and five female teachers at this mission, two day schools and one Sabbath school. One day school occupies the building owned by the board, and is graded into primary, intermediate and grammar departments, taught by the Misses C. S. Clough, H. M. Johnston and S. E. Morse, and has an attendance of 140 pupils. The other day school occupies a building on Sixth street, rented from the Freedmen's Bureau at $5 per month, and is taught by the Misses M. J. Jamison and J. E. Smith; number of pupils, 90. The rapid progress made by all of the schools is very gratifying to the friends of the mission, and certainly reflects much credit upon the teachers, who have been laboring with the utmost energy, though under serious disadvantages. Our schools have been frequently noticed by the Washington papers, as among the very best in the city. The Sabbath school has an attendance of 225 pupils, who are taught from Brown's and the Shorter Catechisms, and the Bible. The interest manifested by the scholars is shown by their progress, and the fact that all remain for the public services, which are conducted by Rev. J. M. Johnston, immediately after the closing of the school. The truth is, that the progress made by these colored children far exceeds that of many of the whites who enjoy immeasurably superior advantages. The superintendent has the general oversight of all the schools, preaches every Sabbath, and lectures to the people during the week as he can, visit them in their families, and is doing all he can in conjunction with the teachers, to promote their physical, intellectual and religious improvement. In addition to all this, he is frequently called upon to occupy the pulpits of various denominations among the white people in the city, so that his position is no sinecure.

That a great and good work has been done by this mission, cannot well be disputed, but to perfect the mission of the church among the freedmen two things are essential. The first is an organization. There are 15 members of our church residents of the city, and about 12 colored persons who are desirous of connecting themselves with us. Many have joined other churches who would have become members of ours, had one existed, but who were tired waiting. A request has been sent to Philadelphia Presbytery to organize a congregation as soon as possible. The second want is a house of worship. To this the freed people will be contributors to a considerable extent. They have already raised some money for this purpose, and are extremely desirous to

have a building which they can call their own. This, however, is referred to Synod, expressing the hope that such action will be taken as will insure the establishment of a congregation of Covenanters in the very heart of the nation. The buildings erected for dwellings at the first stage of the mission, have not proved a source of revenue. Their estimated rental value is $445.75, and the amount collected during the past year, $131.75. The only class of tenants that can be obtained to live in them is an injury to the premises. The houses were originally but mere shells, and to make them at all comfortable would require too much outlay. It is the opinion of the board and superintendent that the best thing that can be done with them is to tear them down, and erect instead a substantial and comfortable school building. That this latter is greatly needed, all who have visited the mission can testify, but as there are those who think too much has been already expended at this point, we leave it with the church to say what shall be the course pursued in the future. The board is satisfied that the past outlay, large though it be, has not been in vain, and that the assiduous and wise cultivation of this mission will be productive of great good, but the result will be in proportion to the means furnished and the use made of them. Other denominations are occupying the same ground, and if our church expects to retain the fruits of her past outlay, it will not be by withholding her wealth or giving it in scanty measure. There exists abundant cause of gratitude to the Head of the church for past liberalty on the part of her people, but the work so auspiciously commenced, will require renewed and continuous efforts to be completed. The board has been frequently indebted to the generosity of its treasurer for money advanced, and the teachers have more than once reminded us of their wants, a condition of affairs that certainly should not be. And the board suggests that Synod adopt such measures as will insure adequate support to all of the domestic missions.

The receipts for this mission since last report are $6,601.15; expenses, $6,517.30; balance on hand, $83.85. For details you are referred to the report of the Treasurer.

In closing this report, we wish to express our sense of the loss sustained by the death of our late chairman, Rev. J. M. Willson, D. D., one of the most efficient members of the board—attending punctually all its meetings, and laboring diligently for the cause in which we are engaged. At the first meeting after his decease, Rev. T. Sproull, D. D., was elected chairman. A vacancy, however, exists in the board, which it will be necessary for you to fill.

Respectfully submitted, WILLIAM WILLS, *Secretary.*

REPORT OF THE BOARD OF FOREIGN MISSIONS.

The exhibit made in the Treasurer's report shows the total receipts for the Foreign Mission Fund during the last year, to be $12,?44.24; the total disbursements, $10,683.47, leaving a balance in treasury of $4,366.24. Included in the receipts are special donations to the amount of $5,995.40 for the erection of mission buildings in Latakiyeh, and in the disbursement of $2,401.87 on account of this object. The general receipts are thus $6,348.84, and the general expense $8,281.60, with balance of $772.71 for the ordinary outlay of the mission. At the date of the report, $3,593.53 were on hand for the use of the building. The missionaries have reported to us the receipt of £24 from the Reformed Presbyterian Synod in Ireland, and also the receipt of the semi-annual contribution of £30 from Mr. Lyde, of London, the bequest of his late brother to the mission, to be used for the benefit of the Nusairiyeh. We add further, that the medical department, under the efficient administration of Dr. Metheny, has been a source of considerable revenue to the mission.

The history of the mission during the last year has been somewhat varied in its character. There have been alternations of cloud and sunshine. At one time discouraging circumstances seemed to environ it and to threaten the arrest of its prosperity, but after a season of patient and believing waiting upon God, light sprung up in the midst of the darkness, and the gathering clouds disappeared. Periods of apparent temporary depression are to be looked for and expected. They are not strange things, but ordinary occurrences in the history of Christian missions. All missions have them, and generally they are the precursors of enlargement and increased prosperity—the clouds and rain that precede the clear shining of the sun.

In the early part of last summer a difficulty occurred between an employee of one of the mission families and a member of the Greek Church. A gross indignity had been perpetrated by the latter upon one or more children of the former, which was resented by a merited and not too severe castigation. The Greek Bishop, a deadly foe to the gospel, thinking that his opportunity had come, sought occasion from the incident to involve the mission in the quarrel, and in this way injure, and if possible, destroy it. All manner of means but those which honest men employ, were resorted to for the accomplishment of his bad purpose, and he so far succeeded that for a time the attendance upon the school in Latakiyeh was largely diminished. In the meanwhile the extravagant violence of the Bishop expended its force, and the result proved to little purpose, so far as the gaining of his object was concerned. The excitement among the people subsided, and the reaction in favor of the school was strongly setting in when the time for the summer vacation arrived.

The health of the mission has remained, during the season, without serious damage. Mr. Beattie suffered for a time from fever and the effects of it, but, excepting one day, was able to conduct the exercises of the Sabbath in Arabic. Dr. Metheny has at times been well nigh worn out by the toils of professional duty, but has recovered again, and still continues in abundant labors. At the latest accounts all were in measurably good health, and prosecuting diligently in their respective spheres, the Master's work.

Mr. Dodds and family, after an absence extending over a year, completed their arrangements for rejoining the mission. Accompanied by Miss Rebecca Crawford, whose appointment in the service of the mission was made known to Synod at its last meeting, they sailed from New York in the Cunard steamer Palmyra, for Liverpool, where, after a short detention, they re-embarked in an Oriental steamer for Alexandria. After an unpleasant quarantine of four days in the latter place, they left for Latakiyeh, and arrived out January 12, thirty-five days from New York. The visit of Mr. Dodds, following that of Mr. Beattie, has yielded valuable results in the interest of the mission; each of them returned with reinforcements in charge. A wider and deeper sympathy on its behalf has been awakened throughout the church, a very considerable portion of which they personally visited, pleading and urging the claims of Syria whenever occasion allowed and opportunity offered.

At its last meeting Synod authorized the board to take steps with a view to providing suitable buildings in Latakiyeh for the accommodation of the mission. The first thing to be done, and the most needful, if not difficult of all, was to procure the means requisite for the purpose. The estimated amount required was $5,000. Mr. Dodds was requested to take the matter in charge and present its claims before our people in his travels through the church. He readily undertook the work and entered partially upon it, but partly from want oftime and partly from the pressure of other necessary engagements, he failed to reach the desired result. It was resolved, therefore, to hold a series of farewell meetings in connection with the departure of the missionaries in

Pittsburgh and Allegheny, Philadelphia, New York and Newburgh, and to make the raising of money for the buildings a specialty of these meetings. We have only to add, that our efforts were rewarded with complete success. The congregations in these cities stood up manfully to the work, pledging for this particular object about $7,000, some $2,000 more than the whole amount asked for the purpose. This testimony of profound interest in the mission has greatly encouraged the hearts of our brethren in Syria, and animated them with new vigor in their arduous work, for they have seen with joy the Lord's people offer willingly unto Him. An eligible site for the building, near the centre of the town of Latakiyeh, has been purchased at a cost of about $900 (gold currency), and the erection of the buildings, it is expected, will be proceeded with at an early day.

We have already adverted to the persecution set on foot against the mission during the last summer by the Greek Bishop, and to its partial success in frightening the people into a withdrawal of their children from the school. The contest proved to be an unequal one, and the Bishop and his clergy were compelled to succumb. The vigorous measures resorted to, had, from necessity, to be abandoned. Notwithstanding the people have been ready and even solicitous to restore their children to the school, it was thought best not to reopen it after the vacation. The wisdom of this conclusion seemed to be justified on several grounds. The reduced force of the mission, with accumulated labors in other directions, rendered it difficult to exercise that habitual inspection of the school that is so desirable and measurably necessary to success. This was felt all the more, as thoroughly competent teachers could not be obtained, and to have entrusted the management into incompetent hands would have wrought pernicious results. The principal reason for it, however, was a desire to improve an opportunity long wished for but not offered until now, to introduce a radical change in the administration of the schools. The experience of the past few years has demonstrated, to the satisfaction of the missionaries in Syria, that a gratuitous system of instruction, while it is expensive to the church at home, is by no means the best for those who reap its benefit. People prize most that which is obtained at some sacrifice and cost to themselves. It has been determined, therefore, to re-open the school in Latakiyeh on the plan of compensated tuition, thus diminishing their expense while making them a means of greater benefit to the people, and this it was thought, could be best accomplished after an interval of temporary suspension. In the meanwhile the schools in the Nusairiyeh villages, B'hamra, Kardoha, Boor, Gendariyeh and Mesheriffy, have continued without interruption or abatement of success. In these schools sixty-five children are under instruction, and with very partial cost to the mission—the principle of compensation having been introduced at the outset. The progress of the scholars in the acquisition of religious knowledge is encouragingly spoken of by the missionaries. Upon New Year's day, nine of the pupils in the Gendariyeh school recited in their hearing the whole of the Sermon on the Mount, and since that time several of the parables and other portions of Scripture have been accurately committed. Recently a school has been opened within eight miles of Latakiyeh, with promising results.

Preaching and other religious exercises are maintained regularly on the Sabbath. The attendance upon Sabbath exercises, though not so large as about a year ago, when an unusual degree of interest was manifested, continues good—much better, Mr. Dodds remarks, than before he left for this country. The missionaries are projecting preaching excursions through the mountains and the country adjoining Latakiyeh, by means of which they hope to bring the truth in contact with a much larger number of minds than they

have been able hitherto to do—preaching the kingdom of God in all the villages and country round about. We have not failed to urge the great importance of this upon their attention, for whatever may be the advantage of schools as a means of making known the truth, it remains true beyond denial, that the chosen instrumentality of God for the conversion of sinners, and the one that has special promise of his blessing, is the offer of Christ in the preaching of the word. "Faith cometh by hearing, and hearing by the word of God."

The question of enlarging the field of missionary operations has been under consideration for some time, and will most likely be decided at an early day. The purpose to do so is fully taken, but it is not yet settled in what direction it will be expedient to extend. Application has been made by parties of position and influence in Tarsus, the birthplace of the most renowned missionary ever given by the church to the world, for the establishment of a schools, and the donation of a lot of ground for the erection of buildings has been proposed in case the application is favorably entertained. The mission in Aleppo, under the direction of the United Presbyterian Church of Scotland, was suspended at the beginning of the present year in consequence of an acceptance by the missionary, Dr. John Wortabet, of a professor's chair in the Medical School lately established im Beirut. Dr. Wortabet, upon leaving, proposed to transfer his charge with that school, and other appurtenances of the mission, to our care, on condition that we would occupy the field. The earliest opportunity was embraced by Messrs. Beattie and Metheny to visit Aleppo for examining the state and prospects of the mission, but they were re-called by telegram before time was allowed for making a satisfactory exploration. At the last accounts Mr. Dodds was on a tour of observation, in the course of which he expected to visit Aleppo, when a definite conclusion would be arrived at as to which of them it would be best to occupy. Already the work to be done is more than the present force is equal to, and with the prospect, if not certainty, of an enlarged field, the question of reinforcing the mission presents itself to the church with urgent claims for immediate consideration and answer. An earnest call for two additional laborers comes to us from those who are eye-witnesses of the plenteousness of the harvest, and one, they declare, is indispensable to meet the exigencies of the hour. What response shall be made to this call? The church can, if she will, rise to the demands of the great occasion, and bid any of her sons who may offer themselves for the work, go, with assurance that she will see to it, that while doing the Lord's work in Tarsus or among the many thousands of Aleppo, the means needed for its prosecution shall not be wanting. We add that the schools in Aleppo—one boys' of near one hundred pupils, and one girls' of some fifty or sixty—are temporarily under the charge of our mission.

Since our last report a great calamity has befallen the board in common with the whole church, in the unexpected demise of Professor Willson. Mr. Willson was an ardent friend and supporter of the Foreign Mission, and a member of the board for a period of eleven years, from its organization until the time of his death. His services were especially valuable at the commencement of the mission, when the want of practical knowledge and the information acquired only by experience, rendered its successful administration more difficult than at the present time. He was a wise counselor, an earnest worker, and loved the Master and his work. His early removal—the reaper arrested while busy in gathering his sheaves—is a call from the throne to as many as survive, to hasten the completion of their work—to redeem the time, for not an hour of it can be wasted without imperiling the salvation of immortal souls.

SAMUEL O. WYLIE, *Chairman of Board.*
T. P. STEVENSON, *Secretary.*

The congregation of Indianapolis was transferred from the Lakes Presbytery to the Presbytery of Illinois.

William Brown, the present Treasurer and Trustee of Synod, was directed to pay to Rev. John Crozier the sum of five hundred ($500) dollars out of Domestic Mission funds, now in his hands. The rule requiring devotional exercises was suspended.

The committee to which was referred the report of the Board of Education reported. The report was accepted, and the report of J. M'Cracken was taken up in connection with it.

While the motion for the adoption of the second article was pending recess was taken until 2 o'clock.

Same Place, 2 P. M.

After recess Synod came to order. The calling of the roll was dispensed with. Minutes read, amended and approved. James White had leave of absence during the remaining sessions of Synod.

The committee on Discipline reported. The report was accepted, amended and adopted. It is as follows:

The Committee on Discipline report, that they have had referred to them three papers:

The first is a reference from the Rochester Presbytery, asking a deliverance in regard to the inquiry, "Whether a member of our church, residing in Canada, may hold a civil office in a case were no oath is required?" The principle involved in this question is not local but general in its application. The position of the Ref. Pres. Church in regard to accepting office, the committee understand to be, not that it is sinful in itself and wrong in all cases, but that it may become sinful either by the imposition of an immoral oath or by involving an obligation to perform a sinful service. When either of these conditions exists, the law and practice of the church forbid the holding of office.

The second matter referred to us, is an inquiry from the Lakes Presbytery, "Whether members of this church may, consistently with their principles, vote for an amendment to a State constitution granting to colored persons the right of suffrage? The simple question to be voted is, shall the word 'white' be stricken from the constitution." Our members are referred to the deliverance on the same question last Synod's minutes, p. 227.

The third reference, No. 16, is a memorial from some members of the church under the jurisdiction of the Illinois Presbytery. They ask Synod to appoint a commission to re-try a given case passed upon by the Presbytery. The chief ground upon which they rest their petition, is the alleged fact, that the accused was admitted to testify in his own case, and that his testimony formed equally with that of other witnesses, the basis upon which the verdict was rendered. The Presbytery, we understand, concede the allegation to be correct. It is the judgment of the committee that, on this point the Presbytery essentially erred. It is not allowed by our Form of Process, and in a criminal case like the present, we are not aware that it is admitted in either civil or ecclesiastical law. The committee recommend that a commission be appointed, to whom the case shall be referred for adjudication.

S. O. WYLIE, J. L. M'CARTNEY, A. WRIGHT.

Revs. S. O. Wylie, D. Scott, J. C. Boyd, H. H. George, and elders D. Boyd, D. Wallace, James Brown, are that commission. The commission to meet in the church at Princeton, on the last Wednesday of June, 1867, at 10 A. M.

It was *Resolved*, That Synod will pay the expenses of the commission appointed to proceed to Princeton.

The committee on Finance reported. The report was accepted, amended and adopted. It is as follows:

The Committee on Finance respectfully report, that we have received and examined the following reports and references:

The Report of Wm. Brown, Treasurer and Trustee of Synod;
" " D. Gregg, " of Theological Seminary;
" " D. Euwer, " of the Central Board of Missions;
" " W. T. Miller, " of the Board of Church Extension;
" " Jas. Brown, " of the Board of Education.

The request of Iowa Presbytery for $200, for its home mission work, and two donations to Synod, one of $101.27 from G. D., and one of $50 by Alex. Wright.

We have been pleased to find the account of the several Treasurers clear and accurate, and we recommend that they be kept on file.

Mr. Wm. Brown, Treasurer and Trustee of Synod, who has so long and so faithfully discharged his trust and performed the duties of his office, resigns his charge again to Synod.

We recommend that the former donation of $101.27 be given to the Endowment Fund of the Seminary, and the latter of $50 be given to the Domestic Mission, for current expenses.

We judge that the request of Iowa Presbytery should have been made in the first instance to the Central Board of Missions, and that it does not properly come before Synod.

The Literary Fund is again overdrawn. We recommend, that Synod renew its direction of last year to all the congregations, except those that have already complied, to take up collections for this fund on or near the first Sabbath of October.

We recommend that all persons or sessions, who hold any notes for the Seminary Endowment, be ordered to use all possible diligence in collecting said notes and forwarding the money to the Treasurer of the Theological Seminary.

We present the following compend of the finances of the church, as they come under our view in the reports referred to your committee:

Seminary Account Current.

Balance as per last report,	$ 537 62
Collections and interest on notes,	1041 92
Interest on Endowment,	1494 69
Total income,	$3074 23

Foreign Mission Account.

Balance as per last report,	$2705 47
Collections, donations, &c.,	6452 73
Interest on invested funds,	289 51
Total income,	$9447 71

Syrian Church Building Account.

Total receipts,	$6230 40

Freedmen's Mission Account.

Total income,	$6784 79

Domestic Missions Account.

Balance as per last report,	$ 491 01
Donations and collections for the current year,	638 38
Total income,	$1129 39

The interest of the funds invested for the Domestic Mission was used for the Freedmen's Mission.

Church Extension Account.

Balance as per last report,	$ 721 71
Collections, &c.,	1743 63
Total income	$2465 33

Education Account.

For the use of Theological Students, being interest of invested funds,	$ 783 67
Collections and donations to Board of Education,	483 25
Interest on invested funds,	99 52
Balance on hand at date of last report of the Board,	1177 30
Total income,	$1760 07

The total income of the various schemes was, ... $31,675 43
And the total receipts during the year, ... 26,042 59

The entire amount of invested funds belonging to the Synod is as follows:

For the education of Students, permanent investment,		$5500.00	
" " Theol. Students, perm. investm't,		3300.00	
" " " available,		1500.00	
			$10,300 00
" Foreign Mission, available,			2,772 33
" Domestic Mission,		$2523.00	
" " permanent investment,		2850.00	
			5,373 00
" Literary Fund,			328 40
" Superannuated Ministers' Fund,			171 60
" Girls' School in Syria, available,			500 00
" Theological Seminary Endowment,		$21,016.00	
" " " Notes with Treasurer,		1,150.00	
Cash " "		947.05	
			$23,113 05
Total investment,			42,558 38

The Seminary Endowment has increased during the year $5,147.05, of which a considerable amount arises from the collection of individual notes.

The result of the effort to establish a Traveling Fund has been favorable, and should encourage Synod to make a united and persevering effort to carry out its plan for this fund.

The whole amount received at this session for traveling expenses, ... $1599 23
The whole expense reported is 1815 45
and the ratio of distribution is 88 per cent.

The following congregations have contributed to this fund:

1st New York,	$ 68 00	Southfield,	$ 54 00
2d New York,	110 00	Lake Eliza,	11 5[illegible]
3d New York,	88 50	Cedarville,	11 2[illegible]
Boston,	21 00	Utica,	24 30
Coldenham,	15 50	Sandusky,	7 8[illegible]
White Lake,	26 00	Salt Creek,	22 0[illegible]
Walton,	14 40	Londonderry,	14 6[illegible]
Kortright,	18 00	Muskingum and Tomika,	13 8[illegible]
Bovina,	16 00	Jonathan's Creek,	10 0[illegible]
West Hebron,	8 40	Middle Wheeling,	5 4[illegible]

1st Philadelphia,	$	60 00	Old Bethel,	$	37 85
2d Philadelphia,		39 15	Bethel,		40 00
3d Philadelphia,		29 10	Churchill,		42 00
Baltimore,		17 40	Elkhorn,		60 60
Conococheague,		18 00	Princeton,		30 00
Allegheny,		33 25	Bethesda,		30 00
Pittsburgh,		22 50	St. Louis,		18 00
Union,		36 60	Stanton,		8 00
Springfield,		15 70	Olathe,		19 00
Oil Creek,		16 00	Sharon,		70 50
Brookland,		40 00	Rehoboth,		11 65
Little Beaver,		20 00	Lind Grove,		23 10
Slippery Rock,		38 40	Washington and Amboy,		21 60
Monongahela,		27 00	Kossuth,		6 50
Pine Creek,		7 00	Clarinda,		34 20
Miller's Run,		21 00	Maquoketa,		22 20
Oil City,		10 00	Albia,		8 15
Cincinnati,		12 00	Vernon,		15 30
1st Miami,		33 10			
2d Miami,		27 90		$	1599 23
Rushsylvania,		14 30			

We recommend, that the direction of Synod in regard to this fund be modified, and that Presbyteries be directed to attend to its collection and transmit their respective quotas to the Finance committee.

We make the following distribution to the Presbyteries on the basis of 30 cents per member:

New York Presbytery,		$660 00	Ohio Presbytery,		$150 00
Philadelphia	"	200 00	Illinois	"	279 00
Rochester	"	161 00	Iowa	"	240 00
Pittsburgh	"	528 00			
Lakes	"	204 00			$2422 00

Resolved, That the committee on Finance prepare an estimate for the various schemes of the Church in connection with the times of making the collections, for publication with the minutes.

Resolved, That Mr. Brown's resignation be not accepted.

Item 1 of Unfinished Business was taken up.

The committee on the Signs of the Times reported, and the causes, together with the appointment of days of thanksgiving and fasting, were referred to the Central Board of Missions as a commission.

Synod ordered, that the reports of the Treasurers be not published with the minutes, but that they shall be kept on file.

The motion continuing the Board of Church Extension, under discussion at the adjournment on Monday, was taken up. The Board was continued, and congregations were re-directed to take up collections for the purpose of Church Extension.

The report of the committee on Union was taken up and the report was not adopted.

The report of the committee appointed to consider the report of the Board of Education, was again taken up. While it was under discussion the rule requiring adjournment at $5\frac{1}{2}$ was suspended, and a recess was taken for two hours.

Same Place, 7½ P. M.

After recess Synod came to order. Calling of the roll dispensed with. Minutes read and approved.

The consideration of the subject under discussion at recess was resumed. The report was amended and adopted, and is as follows:

The Committee to whom was referred the report of the Board of Education, respectfully report: That they have considered this report and the matters to which it refers, with all the attention and care of which they were capable, and would recommend to Synod the adoption of the following:

1. That Synod are pleased with the action of the board in prosecuting the education of the colored students under their care, notwithstanding the very embarrassing circumstances by which they were surrounded, and we order the publication of their report.

2. That Mr. M'Cracken's resignation be not accepted, and that the entire control of the college building and the female seminary be put into his hands.

3. In case Mr. M'Cracken still persists in his resignation, the board is authorized to do the best in their power to carry forward the work of educating colored men in that institution till next meeting of Synod.

Respectfully submitted, SAMUEL STERRETT, *Chairman.*

REPORT OF THE BOARD OF EDUCATION.

The Board of Education respectfully report that no meeting has been held during the year till the present session of Synod.

The Principal elected at your last meeting did not enter upon the discharge of his duties in the school, as he at one time intended and we expected. After his withdrawal, not having resigned the appointment, no meeting was held to fill his place. In the meantime, the agent of the board has made provision for the care and instruction of the students under our care in Geneva Hall, and the board has approved of his so doing. The students have been in school during the year.

The experiment of educating students together in Northwood, irrespective of color, has proven a success. Though at first there were manifest signs of opposition in the community, the colored youth, selected by the Board to be educated there, have by a quiet, respectful and Christian deportment, so conducted themselves, as to secure almost universal respect and esteem. There have been under the care of the agent in all twenty-one colored pupils, nineteen during the year. With one or two exceptions they are well conducted and unusually orderly. The Board has paid the entire expense of four—a part of the expense of other five—the entire tuition of four others, and part of the tuition of other two. Help has been extended to fifteen in all. Of some half dozen educated at the expense of the Board, the best hopes are entertained. The Board feel profoundly grateful to God, that their attention has been directed to young persons so worthy of their help. They all give evidence of piety, and are most punctual in their attendance upon the ordinances, both public and social; in this respect they are an example to the youth in our own church. Some of them have very superior talents, not only furnishing evidences of success in the study of languages and mathematics, but also of eloquence of a rare quality; while others, though not excelling in their studies, are unsurpassed in the entire community in every thing that constitutes a gentleman and a Christian. They are not only faithful and diligent in their studies—including the Bible—but also in the discharge of all other duties imposed upon them, evincing a growing disposition to do with their might whatever their hand findeth to do. They evince a commendable and determined purpose to surmount all difficulties, and prosecute their studies to

such an extent as they may be qualified for important positions and great usefulness in society.

The Board are much pleased with the success that has thus far attended their effort in this direction.

They also desire to express their gratitude to the great Author of all blessings, that during the past year almost unbroken health has been granted to those students more immediately under their care.

It is the judgment of the Board, that four or five more students of proper character should be selected and placed in the school, to be educated at the expense of the church. A small contribution annually from each member of the church would be abundantly sufficient for all expense in this enterprise. Who knows but that the conversion of thousands of souls of this sable race may depend on the education, the Christian training of a single one of these young men?

The Board are of the opinion that the income of the institution, if properly conducted, would support one teacher, and that the church should be willing to support another. This whole matter, however, is submitted to the judgment and direction of Synod.

The Board desire again to publicly acknowledge the valuable assistance they have received in their work from the Ladies' Aid Society, and especially from the president of that society, Mrs. Day, who amid all discouragements has kept the society vigorously at work. Nearly the entire amouut expended in the purchase of the College and repairs upon it, was raised in Northwood and vicinity.

The funds raised in the west for the education of colored students, have been carefully applied to that object; and we are of the opinion, that their financial agent too managed economically in this work.

The Board recommend to Synod the election of a new Board.

Receipts during the year,	$ 582 37
Expenses,	1327 00
Balance in hands of Treasurer,	413 14
In hands of T. Smith,	105 00
In hands of A. M. Milligan,	1187 00

The Treasurer's report is herewith submitted.

Respectfully submitted, J. L. M'CARTNEY, *Sec. of Board.*

Papers Nos. 4 and 5 were taken up and referred to a special committee, to report at next meeting of Synod. Said committee consists of T. Sproull, J. R. Thompson and James Brown.

The resolutions on Temperance were postponed until next meeting of Synod.

Resolutions in relation to licensing students after spending three sessions in the Seminary were laid on the table until next meeting of Synod.

S. Bowden gave notice, that at next meeting of Synod he will move that measures be taken to establish a Fund for Superannuated Ministers and for the families of deceased ministers, by recommending to each ministerial member of Synod to contribute $10 to such a Fund; and that hereafter all ministers contribute, at the time of their ordination, $10 to this fund.

The following resolutions were unanimously passed:

Resolved, That Synod recommend to our people the observance of the "Week of Prayer."

Resolved, That the hearty thanks of this Synod be returned to all those who have entertained the members of the court, for their kind and unstinted hospitality.

Resolved, That the thanks of this court be extended to the rail road companies, which have granted half-fare tickets to its members, and also to those who exerted themselves to procure them.

Resolved, That the minutes be published in the *Reformed Presbyterian and Covenanter*.

Synod adjourned with prayer and singing the 133d Psalm.

J. R. W. SLOANE, *Moderator.*

R. Z. WILLSON, *Clerk.*

APPENDIX.

Bonds held in trust by Wm. Brown for Synod of Reformed Pres. Church.

New York City 5 per cent. Water Stock, for educating Students,...	$5,500 00
" " " " " for Theol. Seminary,.....	5,000 00
" " " " " for Domestic Mission,.....	500 00
All mature 1st Nov. 1870. Registered total,.....	$11,000 00
State of Ohio Canal Stock 6 per cent., registered for Domestic Missions, matures after 1870,.....	$1,000 00
County of Allegheny 5 per cent. loan, registered one-half for Foreign and one-half for Domestic; matures 1st Jan. 1913,.....	4,645 33
City of Philadelphia 6 per cent. loan, registered $1350 for Domestic Mission, $150 for Foreign Mission, $500 for Superannuated Ministers and Literary Fund, of which $171.60 is for the former and balance for the latter; total,.....	2,000 00
U. S. 6 per cent. loan, registered for benefit of theological students, matures 1st July, 1881,.....	3,300 00
U. S. 6 per cent. same loan as above, for For. Mission,.....	150 00
U. S. 6 per cent. 5-20 loan, registered, dated 1st May 1862, Domestic Missions,.....	200 00
U. S. 7-30 loan (coupon), dated 15th Aug. 1864, for Girls' School in Syria, convertible into 5-20 loan,.....	500 00
U. S. 7-30 loan (coupon), dated 15th Aug. 1864, for benefit of Theological Students,.....	1,500 00
U. S. 7-30 loan (coupon), dated 15th July, 1865, for Foreign Mission,	150 00
All the 7-30 loans are convertible into 5-20's.	
Total United States investments,.....	$5,800 00
Sum total of above investments,.....	$24,445 33

The foregoing statement comprehends all the bonds and securities held in trust by me for the Synod, and I now resign my position as Trustee and Treasurer of Synod and Treasurer of Foreign Mission, and respectfully ask Synod to direct me as to the transfer of said securities and the payment of all moneys now in my custody, the property of Synod, as fully set forth in my respective reports to Synod. WILLIAM BROWN.

ALLEGHENY CITY, May 23, 1867.

CONGREGATIONS.	PASTORS.	P. O. ADDRESSES.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.
New York Presbytery.						
First New York,	J. C. K. Milligan,	264 W. 40th st., N. Y.	6	9	122	240
Second New York	A. Stevenson, D. D.	341 W. 12th st., N. Y.	8	6	159	368
Third New York,	J. R. W. Sloane,	273 W. 22d st., N. Y.	9	0	125	325
Brooklyn,	J. H. Boggs,	403 Pacific st., Brooklyn,	3	3	25	113
Boston,	William Graham,	East Cambridge, Mass.	4	3	39	131
First Newburgh,	S. Carlisle,	Newburgh, N. Y.	6	6	102	220
Second Newburgh,	J. R. Thompson,	Newburgh, N. Y.	5	3	70	165
Coldenham,	J. W. Shaw,	Coldenham, Or. Co., N. Y.	4	2	19	52
White Lake,	J. B. Williams,	White Lake, Sul. Co., N. Y.	5	4	....	96
Walton,	D. M'Allister,	Walton, Del. Co., N. Y.	3	2	24	56
Kortright,	J. O. Baylis,	Kortright, Del. Co., N. Y.	4	3	25	66
Bovina,	J. Kennedy,	Brushland, Del. Co., N. Y.	3	3	23	60
Ryegate and Barnet,	J. M. Beattie,	Ryegate, Vt.	6	3	70	140
Craftsbury,	No Pastor,	East Craftsbury, Vt.	4	2	41	76
Topsham,	No Pastor,	Topsham, Vt.	4	2	25	41
West Hebron,	No Pastor,	W. Hebron, Wash. Co. N.Y	3	2	6	29
W. Galway Miss. Sta.		W. Galway, Fulton Co. N.Y.		...	3	7
Ballibay Miss. Sta		Camptown, Broadf'd Co. Pa.		...	....	....
Centreville Miss. Sta.		Glenwild, Sull. Co., N. Y.		...	....	....
Fayston Miss. Sta.				...	....	....
Dundaff Miss. Sta.				...	....	....
	R. Z. Willson,	87 Perry st., N. Y.		...	....	....
Syrian Mission,	Joseph Beattie,	Latakiyeh, Syria,		...	....	....
Total,			77	53	878	2185
Philad'a. Presbytery.						
First Philadelphia,	T. P. Stevenson,	1329 Vine st.	6	6	....	199
Second Philadelphia,	S. O. Wylie,	636 N. 17th st.	6	...	95	273
Third Philadelphia,	R. J. Sharpe,	712 Otis st.	3	4	35	96
Baltimore,	W. P. Johnston,	135 Aisquth st.	4	...	23	61
Conococheague,	Vacant,		2	3	35	*58
Total,			21	13	188	687
Rochester Presbytery.						
Rochester,	R. D. Sproull, 41 N.	St. Paul's st., Rochester, N.Y.	5	5	52	115
York,	Samuel Bowden,	York, Liv. Co., N. Y.	6	0	69	176
Sterling,	M. Wilkins,	Sterling, N. Y.	6	3	41	88
Syracuse,		Syracuse, N. Y.	5	2	.....	67
Lisbon,			3	2	23	51
Ramsay, C. W.	Robert Shields,	Almonte, C. W.	2	2	10	20
Toronto, C. W.		Toronto, C. W.	...	...	....	20
Lochiel, C. W.		Dalkeith,	3	...	7	22
Total,			30	14	202	559
Lakes Presbytery.						
Southfield,	J. S. T. Milligan,	Birmingham, Oakl. Co. Mich.	6	7	68	180
Miami,	J. L. M'Cartney,	Belle Centre, Ohio,	5	5	36	112
Second Miami,	Wm. Milroy,	Belle Centre, Ohio,	6	...	38	97
Lake Eliza,	R. M. C. Thompson	Hickory Pt. Porter Co., Ind.	4	1	16	35
Rushsylvania,	P. H. Wylie.	Rushsylvania, Ohio,	4	1	18	49
Macedon,	P. H. Wylie,		4	...	17	28
Cincinnati,	H. H. George,	Box 2595, Cincinnati, Ohio	3	1	13	36
Cedarville,		*	3	2	16	37
Cedar Lake,	J. French,	California, Mich.	4	2	30	60
Garrison,		*	4	...	13	28
Novi,		*	2	1	7	16
Total,			45	20	265	678

*From last year's minutes.

REFORMED PRESBYTERIAN CHURCH.

Increase.				Decrease.				CONTRIBUTIONS.							
Baptisms.	By Profession.	By Certificate.	Total Increase.	By Censure.	By Dismission.	By Death.	Total Decrease.	Foreign Mission	Home Missions.	Freedmen's Mission.	Seminary Fund.	Pastor's Salary.	Church Buildings.	All other objects.	TOTAL.
*16	39	5	44	4	12	6	22	$ 388.00	$ 44.21	$ 248.96	.....	$‖1825.00	$ 60.36	$ 2,260.63	$ 4,827.16
27	17	11	28	‡6	14	4	24	226.82	78.85	417.66	$172.64	3,000.00	528.57	¶ 4,109.64	8,534.18
§21	39	9	48	6	4	8	18	1,550.00	400.00	700.00	1100.00	‖ 2,250.00	230.00	2,340.00	8.570.00
5	6	7	13	...	6	2	8	40.00	26.25	65.00	31.25	1,000.00	600.00	550.00	2,312.50
7	15	4	19	2	2	2	6	100.00	10.00	16.60	.....	1,400.00	38.20	534.16	2,098.96
17	9	8	17	...	8	1	9	769.00	.....	28.57	17.00	1,125.00	55.38	786.30	2,781.25
15	5	10	15	...	6	3	9	498.93	19.02	.....	4.90	1,000.00	26.68	809.09	2,358.62
.....	2	2	4	...	...	2	2	32.50	15.00	7.00	.....	400.00	.....	103.39	557.89
†12	9	...	9	...	3	2	5	20.00	10.00	10.00	.....	500.00	.....	240.00	780.00
§ 4	2	7	9	...	...	1	1	23.50	39.38	68.17	25.25	500.00	.....	994.45	1,650.75
6	9	...	9	...	1	2	3	31.71	.....	25.40	.....	500.00	28.42	820.66	1,406.19
† 6	12	...	12	...	7	...	7	50.00	15.00	40.00	.....	600.00	.....	146.00	351.00
.....	.....	1	1	...	14	4	18	65.72	.....	17.00	.....	700.00	24.80	274.57	1,082.09
.....	.....	...	.....	...	...	...	...	8.00	.....	.....	.....	350.00	.....	.....	358.00
.....	.....	...	.....	...	2	2	4	20.00	.....	18.50	.....	202.60	.....	.....	241.10
1	13	...	13	...	...	1	1	.....	.....	6.00	.....	.....	.....	183.40	189.40
.....	.....	...	.....	...	...	1	1	.....	155.00	.....	.....	.....	45.00	10.00	210.00
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
137	177	64	241	18	79	41	138	$3824.18	$ 812.71	$1668.86	1351.04	$15352.60	$1637.41	$14162.29	$38819.09
.....	9	10	19	...	25	3	28	597.00	106.00	64.34	50.00	1,800.00	136.31	741.48	3,495.13
12	24	16	40	...	5	3	8	596.52	55.82	285.32	30.00	*a*1,500.00	87.25	1,386.83	3,941.74
5	1	6	7	3	4	1	8	23.19	14.30	15.01	15.35	1,000.00	22.68	673.53	1,764.06
3	4	2	6	...	...	3	3	50.00	.....	15.00	.....	700.00	15.00	192.88	972.88
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
20	38	34	72	3	34	10	47	$1266.71	$ 176.12	$ 379.67	$ 95.35	$ 5,000.00	$ 261.24	$ 2,994.72	$10173.81
§ 6	5	3	9	...	1	1	2	90.00	44.00	35.00	$100.00	1,200.00	600.00	220.00	2,289.00
16	6	...	6	...	2	2	4	110.00	43.00	91.00	4.50	1,000.00	150.00	200.00	1,598.50
3	1	...	1	...	...	2	2	25.33	28.18	34.95	.....	510.00	178.40	30.00	806.86
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
2	.....	...	.....	...	...	...	...	33.15	11.30	39.00	24.20	233.00	.....	25.00	365.65
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
3	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
30	13	3	16	...	3	5	8	$ 258.48	$ 126.48	$ 199.95	$178.70	$ 2,943.00	$ 928.40	$ 475.00	$ 5,160.01
8	.....	...	20	...	...	...	15	.....	.....	.....	.....	800.00	.....	400.00	1,200.00
7	10	1	11	...	6	1	7	.....	.....	.....	.....	.....	2.000.00	.....	2,000.00
6	5	...	5	1	...	...	1	79.00	17.00	53.00	20.00	800.00	.....	247.12	1,216.12
6	2	...	2	1	2	...	3	2.75	.....	16.52	.....	250.00	.....	.....	268.27
3	2	3	5	...	...	1	1	55.00	4.77	46.00	.....	250.00	5.56	67.93	429.24
2	.....	...	.....	...	...	...	...	.....	.....	.....	.....	225.00	.....	.....	225.00
2	3	4	7	...	...	1	1	125.00	.....	.....	.....	600.00	.....	425.00	1,150.00
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
3	2	2	4	...	3	5	8	17.00	.....	25.00	.....	500.00	.....	50.00	592.00
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	...	...	...	.....	.....	.....	.....	.....	.....	.....	.....
37	24	10	54	2	11	8	36	$ 278.75	$ 21.77	$ 140.52	$ 20.00	$ 3,425.00	$2005.54	$ 1,189.03	$ 7,080.63

*3 adults. †2 adults. §1 adult. ‡Purging the Roll. ‖Raised to $2,500. ¶$552.07 for Mission S. S. *a* Raised to $1.800.

CONGREGATIONS.	PASTORS.	P. O. ADDRESS.	No. of Elders.	No. of Deacons.	No. of Families.	Communicants.
Pittsburgh Presbytery.						
Allegheny City,	T. Sproull, D. D.	Allegheny, Pa.	7	...	110	285
Pittsburgh,	A. M. Milligan,	101 Sand'sky St. Allegheny, Pa	5	3	45	142
Wilkinsburg,	J. Hunter,	Wilkinsb'rg, Allegh'ny Co. Pa	7	...	31	96
Union, &c.	J. Galbraith,	Glade Mills, Butler Co., Pa.	5	...	45	129
Miller's Run,	Wm. Slater,	Venice, Wash. Co., Pa.	4	...	32	77
Brookland,	Robt. Reed,	Lucesco, Westm'd. Co., Pa.	6	...	55	141
Poland and Jackson,	S. Sterrett,	North Jackson, O.	4	...	20	50
Little Beaver,	N. M. Johnston,	New Galilee, Beaver Co., Pa.	4	...	38	102
Oil Creek,	Daniel Reed,	Titusville, Crawford Co., Pa.	3	2	27	59
Monongahela,	J. W. Sproull,	M'Keesport, Pa.	8	...	50	120
Springfield,	J. J. M'Clurkin,	New Wilmington, Pa.	5	4	35	120
Salem,	A. J. M'Farland,	Stanton, Jefferson Co., Pa.	5	5	.....	84
Oil City,			4	*3	12	30
Rehoboth,		†	5	...	30	70
Pine Creek,		†	...	...	.....	21
New Alexandria,		†	11	8	.....	215
Slippery Rock,	J. Calvin Smith,	Rose Point, Lawrence Co., Pa.	10	3	68	150
Total,			93	28	598	1871
Ohio Presbytery.						
Salt Creek,	H. P. M'Clurkin,	New Concord, O.	9	6	63	186
Middle Wheeling,	A. M'Farland,	Putnam, O.	2	...	10	30
Jonathan's Creek,			3	...	15	40
Utica,	J. C. Boyd,	Utica, O	6	3	36	91
Sandusky,			2	2	12	25
Londonderry,	J. A. Thompson,	Londonderry, O.	5	...	25	70
Muskingum & Tomica	J. C. K. Faris,	Dresden, O.	3	...	21	49
Brownsville,		Jolly, Monroe Co., O.	3	...	11	38
Total,			33	11	193	529
Illinois Presbytery.						
Old Bethel,	James Wallace,	Sparta, Ill	7	5	44	96
Bethel,	D. S. Faris,	Sparta, Ill	4	5	55	122
Churchill,	W. F. George,	Coultersville, Ill	7	5	52	162
Elkhorn,	A. C. Todd,	Elkhorn, Ill.	12	6	83	221
Stanton,	John Middleton,	Stanton, Ill	2	2	10	23
St. Louis,	J. M'Cracken,	2,315 Gamble Av. St. Louis, Mo	2	2	23	62
Princeton,	J. Stott,	Princeton, Ind	5	4	.....	*94
Bloomington,	D. J. Shaw	Bloomington, Ind.	7	6	37	117
Olathe and Pleasant Ridge,	W. W. M'Millan,	Olathe, Kansas,	5	3	33	75
Total,			51	38	337	972
Iowa Presbytery.						
Sharon,	J. M. M'Donald,	Morning Sun, Iowa,	9	6	83	261
Rehoboth,	R. B. Cannon,	Columbus City, Iowa,	6	4	41	10
Lind Grove,	C. D. Trumbull,	Dodgeville, Iowa,	6	...	34	9
Washington & Amboy	S. M. Stevenson,	Washington, Iowa,	4	1	33	8
Grove Hill,	R. Hutchinson,	Fairbank, Iowa,	2	...	16	4
Kossuth,		Kossuth, Iowa,	† 2	2	11	2
Clarinda,	D. M'Kee,	Clarinda, Iowa,	† 6	6	45	114
Maquoketa,	D. H. Coulter,	Hopkington, Iowa,	† 4	6	36	74
Albia,	J. Love,	Albia, Iowa,	...	...	.....	.....
Vernon,	R. Johnston,	Waukesha, Wis.	3	...	33	57
Davenport,		Davenport, Iowa,	...	...	.....	.....
Total,			42	25	332	843

* Not ordained. † From last year's minutes.

Increase.				Decrease.				CONTRIBUTIONS.							
Baptisms.	By profession.	By certificate.	Total increase.	By censure.	By dismission.	By death.	Total Decrease.	Foreign Mission.	Home Missions.	Freedmen's Mission.	Seminary Fund.	Pastor's Salary.	Church Buildings.	All other objects.	TOTAL.
*14	19	12	31	...	†50	7	57	$952.39	250.00	$544.40	356.00	$1,500.00	$2,377.00	$2,165.40	$8,145.19
10	35	32	67	1	3	2	6	60.75	50.00	84.50	.....	1,500.00	9,519.47	2,116.96	13,331.68
6	4	9	13	4	2	2	8	600.00	300.00	800.00	50.00	700.00	.....	695.00	3,145.00
4	7	6	13	...	3	3	6	174.15	46.75	113.13	81.05	717.00	.....	537.00	1,669.08
5	8	...	8	...	3	1	4	31.50	.....	60.00	.....	500.00	30.20	163.00	784.70
9	6	4	10	...	11	...	11	69.02	3.34	80.23	3.00	426.50	.....	50.34	632.43
2	.....	...	.....	...	1	...	1	11.20	.....	.....	.....	310.00	.....	40.00	361.20
8	15	1	16	...	2	2	4	28.00	14.35	25.00	14.35	500.00	16.40	447.25	1,045.35
7	7	...	7	...	.....	1	1	21.15	38.00	26.13	.....	400.00	.....	450.00	935.28
‡6	20	2	22	...	3	3	6	159.88	25.00	30.10	47.00	.....	1,025.00	‖1,010.30	2,297.28
2	.....	...	7	...	.....	...	2	32.00	.....	27.00	.....	446.00	.....	150.00	655.00
5	3	1	4	...	.....	2	2	38.00	.....	37.60	.....	600.00	.....	110.00	785.60
.....	.....	...	.....	...	.....	...	.....	45.00	.....	25.00	.....	.....	347.00	755.00	1,172.00
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
13	8	14	22	2	6	...	8	78.05	206.17	162.00	6.60	750.00	.....	• 400.71	1,603.53
91	132	81	220	7	84	23	116	$2301.09	933.61	$2015.09	558.00	$8,349.50	$13315.07	$9,090.96	$36663.32
4	5	4	9	2	6	5	13	68.30	43.50	63.30	19.20	889.00	3,000.00	423.50	4,506.80
.....	4	1	5	...	.....	...	.....	25.00	.....	21.00	5.40	230.00	.....	100.00	381.40
.....	3	2	5	...	.....	1	1	15.00	.....	25.00	.....	210.00	.....	150.00	400.00
4	8	2	10	...	.....	3	3	32.33	10.38	23.65	54.85	475.00	222.00	173.56	991.77
2	.....	...	.....	...	1	...	1	15.00	5.08	15.00	.....	122.00	.....	7.50	164.58
2	6	2	10	...	1	2	3	30.26	17.14	18.00	.....	375.00	116.06	66.00	622.46
4	2	...	5	...	2	...	2	21.76	7.00	13.00	.....	487.00	439.00	94.30	1,062.06
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
16	28	11	44	2	10	11	23	$207.65	$83.10	$178.95	$79.45	$2,788.00	$3,777.06	$1,014.86	$8,129.07
5	4	...	4	...	15	1	16	84.75	30.00	83.35	30.00	712.50	15.00	186.00	1,141 60
7	3	9	12	5	11	3	19	153.90	22.45	128.90	41.90	600.00	46.05	320.00	1,313.20
6	22	10	32	...	9	2	11	45.00	29.55	55.00	.....	600.00	.....	506.35	1,236.00
13	18	11	29	1	3	0	4	100.00	.....	.....	.....	1,220.00	100.00	1,422.16	2,842.16
.....	.....	...	.....	...	.....	...	.....	28.30	10.50	22.40	6.50	362.25	137.50	69.10	636.55
4	1	5	6	...	8	1	9	60.30	.....	90.85	9.00	916.35	.....	652.85	1,729.35
5	.....	4	4	...	1	...	.....	58.50	11.90	17.00	10.40	400.00	.....	158.00	655.80
5	14	4	18	...	1	...	1	82.00	122.73	36.00	161.00	460.00	63.00	249.30	1,174.03
10	7	17	24	...	2	...	2	8.40	4.25	12.00	.....	380.79	.....	161.00	566.44
55	69	60	129	6	50	7	• 62	$621.15	231.48	$445.60	258.80	$5,651.89	$361.55	$3,724.76	$11295.13
23	19	21	40	...	12	2	14	202.09	55.50	.....	7.40	1,500.00	.....	347.20	2,112.18
9	5	1	6	2	11	1	14	.....	.....	.....	.....	445.00	.....	.....	445.00
10	6	13	19	...	3	...	3	64.25	20.50	39,75	.....	570.00	81.75	136.60	912.25
6	11	8	19	...	.....	2	2	61.00	4.65	.....	.....	500.00	825.00	130.00	1,520.65
4	.....	...	9	...	.....	...	6	.....	.....	11.50	.....	150.00	.....	.....	161.50
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
6	8	...	8	...	14	1	.....	22.00	14.10	17.00	.....	500.00	.....	71.00	624.10
.....	.....	...	.....	...	.....	...	.....	.....	.....	.....	.....	.....	.....	.....	.....
58	49	43	101	2	40	6	39	$349.34	$94.75	$68.25	$7.40	$3,665.00	$906.75	$684.80	$5,776.28

*1 adult. †35 additional to Pittsburgh Cong. ‡2 adults. This inclu les pastor's salary.

KANSAS CORRESPONDENCE.

MISSIONARY operations, foreign and domestic, have ever been an important part of the work of the church of Christ. It was the policy of the great Apostle of the Gentiles to preach the gospel where Christ had not been named. The church is essentially an aggressive institution. It is her duty to send her missionaries into all the world to preach the gospel to every creature. And in so doing, they assail the kingdom of Satan, they must attack the strongholds thereof, and labor for their demolition. They must be prepared for doing battle service for Christ, who furnishes them with all necessary equipments for success in their work. The weapons of their warfare are mighty through God to the pulling down of strongholds.

It is the imperative duty of the church to labor for her own extension. The divine command is—"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation; spare not, lengthen thy cords and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Is. 54: 2, 3. This is a great and important work imposed upon our New Testament Zion by her glorious King and Head; and she should put forth all her energies for its accomplishment. This duty is performed chiefly by missionary operations.

Our department of Zion has been, for many years, rapidly extending her boundaries to the Far West. The undersigned has been induced, partly by his own inclinations and partly by the urgent solicitations of many brethren in various parts of the church, to emigrate to the State of Kansas, for the purpose of performing missionary labor, and planting a congregation in some desirable locality. Hence we came to this State about five weeks ago, and after a pretty thorough exploration of the settled portions of the State, in company with brethren experienced in prairie life, we have selected a location in Jefferson county, twenty miles west of Leavenworth City. Winchester, a thriving post-village on the military road from Leavenworth to Fort Riley, is our headquarters, or centre of operations. This is an undulating prairie country, with a good supply of timber and running water. For beauty of aspect, fertility of soil, and healthfulness and salubrity of climate, this region is unsurpassed by any prairie country we have ever seen. We are twenty miles north of the Union Pacific rail road, and ten miles south of the Atchison rail road; and a rail road projected from Atchison to Topeka, the capital of the State, will pass through our midst. Unimproved prairie land can be had, in abundance, at from $5 to $7 per acre; and timber land from $8 to $15 per acre.

Brethren wishing to come to see the country can come by rail to Leavenworth. There, in the basement of the Planter's House, they will find a stage leaving every Monday, Wednesday and Friday morning at six o'clock, which passes through this village, where they may inquire for the undersigned, or Henry Downie. Persons wishing further information, may address Henry Downie, Joseph A. Torrence, or the undersigned, at Winchester, Jefferson Co., Kansas. JOSIAH DODDS.

WINCHESTER, June 6th, 1867.

LAKES PRESBYTERY.

THIS Presbytery met in Rushsylvania, April 16th, and continued in session until April 19th. Mr. A. W. Johnston, a student of the third year, delivered the usual trial discourse, and was licensed to preach the everlasting gospel. Rev. H. H. George was released from pastoral relations to Cedarville, and will sustain the pastoral relation to Cincinnati exclusively in the future. The prospect for Cincinnati is now very encouraging, and the effort of the people to take all their pastor's time most commendable.

A petition from 24 members and adherents of the church for an organization of a congregation in Indianapolis was granted, and Rev. H. H. George and elders James Brown and H. George were appointed a commission to organize, &c. Moderation of a call was granted to Cedarville, arrangements by Com. of Supplies. Rev. P. H. Wylie and J. L. M'Cartney and elder Rambo were appointed a standing Committee on Supplies. It was resolved to have a presbyterial visitation of Miami congregation, a presbyterial communion and a convention on National Reform during the fall meeting. Rev. Crozier was requested to preach two days at Garrison during the summer, and perform such pastoral duties as may be necessary. The apportionment of traveling expense to Presbytery is as follows: Miami $15, 2d Miami $13, Rushsylvania $7, Macedon $5, Cincinnati $5, Cedarville $6, Southfield $22, Novi $3, Lake Eliza $5, Garrison $4.

Adjourned to meet in Miami Church, 2d Wednesday in October 1867, at 7 P. M.

J. S. T. MILLIGAN, *Clerk.*

APPOINTMENTS.

NEW YORK PRESBYTERY.

Craftsbury—Rev. R. Z. Willson, June 3d, 4th and 5th Sabs.; July 1st Sab.; Rev. D. M'Allister, July 1st Sab.; Rev. J. M. Johnston, July 2d, 3d and 4th Sabs.; J. R. M'Farland, Aug. 1st and 2d Sabs.; J. R. Newell, Aug. 3d and 4th Sabs.; J. S. Black, October 3d and 4th Sabs. *Topsham*—Rev. W. Graham, July 1st and 2d Sabs.; Rev. J. R. W. Sloane, July 2d Sab.; J. R. Newell, Aug. 1st and 2d Sabs.; J. R. M'Farland, Aug. 3d and 4th Sabs. *Fayston*—Rev. J. M. Beattie, 2 days. *West Hebron*—J. R. M'Farland, July 1st and 2d Sabs.; Rev. J. R. Thompson, July 4th Sab.; Rev. J. O Baylis, August 1st Sab.; Rev. J. W. Shaw, Aug. 4th and Sept. 1st Sabs.; Rev. R. Z. Willson, Sept. 1st Sab., to dispense the sacrament. *West Galway*—Rev. J. W. Shaw, July 1st Sab.; J. R. M'Farland, July 3d and 4th Sabs.; Rev. J. O. Baylis, Aug. 2d Sab.; J. S. Black, Oct. 1st and 2d Sab. *Centreville*—Rev. J. H. Boggs, July 3d Sab.; Rev. Dr. Stevenson, Aug. 3d and 4th Sab.; Rev. J. B. Williams, 2 days discretionary. *Ballibay*—J. S. Black, July; Rev. D. M'Allister, Aug. 3d and 4th Sabs.

J. C. K. MILLIGAN, *Ch. Com. Sup.*

LAKES PRESBYTERY.

Cedarville—A. W. Johnston, June 2d, 3d and 4th Sabs.; A. Wright, July 1st, 2d and 3d Sabs.; N. R. Johnston, Aug. 1st, 2d and 3d Sabs.; T. A. Sproull, Sept. 1st, 2d and 3d Sabs.; J. R. M'Farland, Oct. 1st, 2d and 3d Sabs. *Garrison*—J. Crozier, at his and their discretion.

P. H. WYLIE, *Ch. Com.*

PITTSBURGH PRESBYTERY.

New Alexandria—N. R. Johnston, June 1st Sab.; S. Sterrett, July 1st Sab.; Wallace, July 3d Sab. *Greensburg*—J. K. Black, June 3d Sab.; S. Sterrett, July 2d Sab.; Wallace, July 4th Sab. *Clarksburg*—T. A. Sproull, June 3d Sab.; N. R. Johnston, June 5th Sab.; Wallace, July 2d Sab. *Pine Creek*—Wallace, July 1st Sab.; S. Sterrett, July 3d Sab. *Oil City*—Wallace, June; N. R. Johnston, July 1st, 2d, 3d and 4th Sabs.; Sterrett, Aug. 1st and 2d Sabs.

FUNDS FOR SCHEMES OF THE CHURCH.

THE following is the estimate of funds for the several schemes of the Church for the ensuing year, prepared by the Chairman of Synod's Committee on Finance:

For Church Extension,	on 1st Sab.	of	July,	$5,000
" Board of Education,	"	"	September,	1,000
" Literary Fund,	"	"	October,	
" Foreign Mission,	"	"	December,	5,000
" Domestic Missions,	"	"	February,	2,000
" Freedmen's Mission,	"	"	April,	4,000
" Seminary,				1,000
" National Reform Committee,				3,000

J. M'CRACKEN.

OBITUARY.

DIED, at Elkhorn, Ill., May 29, 1867, KATIE J., wife of Andrew T. Kennedy, and eldest daughter of the late James M'Leod Willson.

Mrs. K. was a woman of marked and estimable character. Even in her girlhood her younger sisters and brothers were drawn to her, so fitted to comfort, to counsel and to direct, and in her death more than a sister is taken from them. She was possessed of resolute purpose and untiring energy, and profusely spent her strength. She did not live for herself. Her powers of mind were of a high order; she was independent in thought, clear in perception, excellent in judgment. She was more of a companion than a daughter, and between her and her father grew up not the attachment alone of parent and child, strong in both, but also the communion of thought. His dying in her absence fell hard upon her. Six days later the death of her only child was added, and sad and wearied she returned to her home. Her strength never rallied. Her death was but the sequel. Familiar friends in many places, who had full proof of her love, will mourn her. She had early professed her faith in Christ, and she knew in whom she trusted. To his keeping she committed her soul, and to his providence the earthly interests she held nearest to her heart.

COM.

THE

Reformed Presbyterian and Covenanter.

VOL. V. *SEPTEMBER, 1867.* No. 9.

LETTER FROM THE SCOTTISH SYNOD.

To the Synod of the Reformed Presbyterian Church in North America, to meet at Rochester, N. Y., on the fourth Wednesday of May:

DEAR BRETHREN—Your able and interesting letter from your last meeting of Synod, to the Moderator and members of the Synod of the Reformed Presbyterian Church in Scotland, was put into the hands of one of the members of our synodical committee by your esteemed professor of theology, Dr. Willson. It is now before us, and has been carefully considered. It will be presented to our next meeting of Synod, which is to commence its sittings on the first Tuesday of June, 1866. In the meantime, we think it our duty as a committee, on behalf of the Reformed Presbyterian Church of Scotland, to send you a reply in such time that it may be before you at your approaching meeting of Synod, in the latter end of May.

We thoroughly concur with you, dear brethren, in regard to the duty of the friends of the covenanted cause being closely and firmly united together in the bonds of truth and love, and cherishing toward one another, although dwelling in different lands, the feelings of brotherly confidence, esteem and Christian affection. Toward you, dear brethren, it is our cordial desire to cherish these feelings at all times, and to act under their influence in all our communications. We think we have been honestly endeavoring to do so in our recent correspondence, and it is our hope, that, by divine grace, we may be enabled to do so in time to come. It would indeed be both undutiful and unbecoming on our part were we to act otherwise, considering the kindness and confidence you have manifested toward us—especially since the time that we have been compelled to occupy a position of separation from former brethren in this land, and to stand alone in Scotland in maintaining that testimony for the crown and covenant of our divine Redeemer to which they and we were solemnly pledged together. You had observed the movements of the professed witnesses of Christ in this land. You marked the struggle for divine truth in which we were engaged. You

foresaw the issue. Your minds were fully made up in regard to the path of duty. While we, firmly persuaded of the goodness of our cause, and trusting in divine grace, were resolved to go on in our work, striving together for the faith of the gospel, you, dear brethren, without waiting to receive any communication from us stating our case, or asking your sympathy, nobly came forward proclaiming your attachment to the cause of truth in which, few in number, we were engaged; expressing your warm approbation of the protest for the covenanted cause we had taken and of the course we had adopted. This one step on your part was well fitted to draw toward you our confidence and love; and since that time we have received other tokens of affectionate regard from you as a church, and from esteemed individuals of your number. We have specially to acknowledge the kindness of last year, when no less than four of your ministers were on Scottish soil, and favored us with the ministrations of the gospel—some of them giving valuable help in a time of special need. We do gratefully remember these things; and we are persuaded that you on your part will deem it an evidence of love and confidence, rather than otherwise, if, under a sense of duty, we freely express our views on any matter bearing on the interests of Christ's cause, although in some things some of you may not be prepared entirely to take altogether the same views. In this light you will view kindly any thing formerly written by us, and any thing that we may write now or at any future time.

In writing to you at this time we shall take the liberty to refer to an important portion of the minutes of your last meeting, as well as to your letter. We deem this desirable for your sake, and for ours, and for the cause of truth.

We feel thankful, dear brethren, for all the tokens of divine favor you have been made to enjoy, and for all that God has been doing for you and by you. We rejoice with you that the terrible war by which your land was afflicted has been brought to an end—that the fearful evil of slavery has now been abolished throughout all your borders, and that the way has been so far opened for the elevation of the emancipated slaves to the enjoyment of the privileges of religion and civilization. We most heartily sympathize with you in your noble endeavors to promote the spiritual, and temporal, and eternal welfare of that deeply injured race, by means of the preaching to them of the glorious gospel, giving to them a scriptural school instruction, and erecting for their benefit a collegiate institution to qualify a portion of them for eminent positions in the church and in civil society. We deeply regret that, owing to peculiar circumstances, you were not so successful in raising funds for that purpose in the British Isles as the importance of your object deserves. We also deeply sympathize with you in your exertions to promote the cause of the gospel, and rejoice at the success with which your endeavors have been already blessed, and in the prospects God is giving you of still further and more enlarged success in your Syrian Mission. It is a most encouraging thing that the Lord has raised up for you a well qualified Christian physician, and inclined his heart to give up other advantages and to devote himself heartily to the advancement of Christ's cause in the missionary work. It is our prayer

that he, and all who have gone before him in the service of Christ, may be greatly blessed in their work of faith and labor of love. We also rejoice that you are extending your boundaries at home; that your last meeting of Synod was so largely attended; and that notwithstanding of many fears, your deliberations proceeded to their termination with much harmony and love.

At this point we think it right to refer more particularly than we have ever done before, to your remarks in regard to our relations to you, and to other bodies claiming the Reformed Presbyterian name. We think that we are in a better position for giving you a satisfactory reply in reference to this matter than we ever were before. In our last letter we referred, for another purpose, to the report adopted by the Reformed Presbyterian Synod of Scotland, in the year 1836—in reference to the division which took place in America more than thirty years ago. We said, "Of that document we cordially approve. We believe it sets forth clearly and plainly the principles of the covenanted testimony, and their right application to the institutions both of Britain and America." We also said, "On the footing of these principles we are prepared to hold fellowship with brethren in America holding the same principles and faithfully carrying them out in practice." When we said this last year, it was our desire to fix your attention strongly on the necessity of both holding these "principles and faithfully carrying them out in practice." We rejoice to find that in your last letter you express cordial approbation of these principles, "and of the rules by which their application is to be adjusted." Sentiments of the same kind are brought out in the minutes of your last meeting, at pages 225 and 226 of the July and August number of your magazine. But you remind us that after the adoption of the report by the Scottish Synod in 1836, that Synod still held ecclesiastical fellowship with those who did not hold practically the doctrines of the testimony as well as with those who did. This is true, and it was a grievous error, arising from circumstances which are well known to you, and which we need not take time to explain. But further, you feel disappointed that we, "so soon as we obtained power to act in accordance with our cherished principles," did not disclaim ecclesiastical fellowship with all others in America claiming your name, and recognizing you as the sole representatives of the Reformed Presbyterian Church in America. This, dear brethren, requires on our part a frank explanation. As you very cordially recognized us as the sole representatives of the Reformed Presbyterian Church in Scotland, you very naturally expected that we should recognize you, to the exclusion of all other bodies claiming your name, as the sole representative of the Reformed Presbyterian Church in America. All our feelings were in the same direction. We felt, at the same time, the necessity of acting cautiously in this matter—for the sake of that cause which both you and we recognize as the cause of God. We hold fellowship with the Reformed Presbyterian Synod in Ireland as you do, and with no other body in that country. About this we had no difficulty. We had not the slightest inclination to have ecclesiastical fellowship with your former brethren in America, who had evidently departed away from the covenanted cause. But, dear brethren, you will

excuse us for saying, that in the peculiar circumstances in which we were placed, while recognizing you as brethren, and cherishing toward you all the feelings of brotherly kindness, we felt the necessity of explaining to you our views regarding things in America, in such a manner as fully to vindicate our consistency in maintaining those precious principles, involving the honor of Messiah's headship, for which we thought it our duty to be willing to suffer the loss of all things. Consider the circumstances in which we were placed. You, kindly and spontaneously, and as right principles dictated, conveyed to us the expression of your warm and decided approbation of the protest we had made and of the course we had taken. We gave you full credit for the sincerity of your statements, and for your decided and enlightened attachment to the principles which you and we professed in common. Your testimony on our behalf was no doubt felt as condemnatory of our former brethren in this land, who had departed from their testimony, in a manner more manifest and grievous than even your former brethren in America had done. To weaken the force of your testimony on our behalf, endeavors were made by our former brethren to represent you as ignorant of the true facts of the case, and as really acting on principles identical with those of our majority, who had so completely abandoned their views, and principles, and testimony. Ever since, when they could find opportunity, it has been their endeavor, through *you*, to wound us and our holy cause—as if, forsooth, we were rushing eagerly into the arms of those who had gone further astray from covenanted principles than themselves. Some circumstances connected with the war in America gave them an opportunity of indulging in such representations. They even taunted us by holding forth that there were a hundred in your church "who swear government oaths for one who swears them in the Synod" with which they are connected. We never gave credit to the representations that were made against you, for the purpose of wounding us and our covenanted testimony, yet it seemed to us right on our part to exercise caution, and fully to explain to you our views, that no occasion might be given against the cause of Christ. Besides this, we found that there were some among yourselves who felt deeply concerned about the state of the church; and that there were some fears of a division arising among yourselves. We must also confess that there were awakened some fears in our own minds. We did not indeed entertain the apprehension that on your part there was a "disposition to change your relations to the United States Constitution." But we did believe that there were some actings which could not be reconciled with the practical carrying out of the church's principles. We could not believe, and we do not now believe, that it was consistent with the sound scriptural principles of the Covenanted church, for any Covenanter to enlist in a war which was avowedly waged under the banner of a "Constitution" which you believe to be "atheistical, infidel and oppressive;" and when the doing of this came to be vindicated as lawful and right, we confess we had our fears to what this might tend—not that we thought there was a desire on your part to depart from your principles, but that there is great danger when any practical error comes to be held and vindicated. We were intensely

anxious that all of you should be guided aright, that there should be no divisions among you, and that you should be enabled to stand fast in one spirit, with one mind, striving together for the faith of the gospel—and that on the footing of sound principles, all the friends of the covenanted cause in Ireland, and Scotland, and America, might be thoroughly united in fully and faithfully maintaining the same principles. In these circumstances, while recognizing you as brethren, and feeling toward you all brotherly kindness, we felt that it was our duty to address to you the language of affectionate warning. We feel thankful that, in these circumstances, the resolutions adopted at your last meeting of Synod were fitted to give us, so far, satisfaction. They are in the following terms, as recorded in the July and August number of your magazine:

"Inasmuch as Synod, at its recent meetings, did pass resolutions and enactments in reference to the war, which have not proved satisfactory to many members of the church; and

"Inasmuch as the exhibition of reformation principles has never at any former period been so important as at this very time, showing clearly the importance and necessity of union, brotherly love and harmony amongst ourselves; therefore,

"*Resolved*, That we do not approve or sanction any act, relation or oath of allegiance which involves identification with the government of the United States, while it continues to refuse submission to the Messiah, and remain in rebellion against God; and if any thing done by this Synod has been so construed, we disclaim the imputation.

"We further assure these petitioners that we do not approve of any departure from the footsteps of the flock and the approved standards of the church, nor from the previous action of this Synod, disapproving of the army oath; yet, on account of the indefiniteness of Synod's action at different times,

"*Resolved*, That Synod direct sessions to take no further action in the case of returned soldiers than to ascertain that they still adhere to our testimony against the sin of the nation, and maintain a practical dissent from the constitution of the government. But in cases where individuals have taken oath of naturalization or of civil and military office, which involves an approval of the constitution, or have voted at the polls, we direct that they be dealt with according to the usual practice of the church."

This seems to us a deliberate and very important decision of your Synod, framed by you, near to the conclusion of the great war-struggle, for important purposes, on a careful review of all your former actings—that satisfaction might be given to all the members of the church, in regard to the church's fidelity to her great principles; and that there might be union and brotherly love and harmony among yourselves in the exhibition of reformation principles, which you considered as never at any former time so important as at this very time. Considering the great importance justly attached by you to this decision, we have quoted it at large, that it may be fully before our own minds and yours. It consists of a preamble and two resolutions. From the preamble, in which there are two paragraphs, it appears that you

were led to frame this decision by two considerations: by the fact that resolutions and enactments passed by Synod at its recent meetings, in reference to the war, had not proved satisfactory to many members of the church—and by the deep impression on your minds of the importance and necessity of union, brotherly love and harmony amongst yourselves, with a view to the exhibition of reformation principles, in such a manner as their importance demands. In your first resolution you declare that you do not approve of or sanction any act, relation or oath of allegiance which involves identification with the government of the United States, while it continues to refuse submission to the Messiah, and remains in rebellion against God; and you disclaim the interpretation, if anything done by the Synod has been so construed. In the second paragraph of this same resolution you assure the petitioners who had addressed you on the subject, that you do not approve of any departure from the footsteps of the flock and the approved standards of the church, nor from the previous action of the Synod, disapproving of the army oath. The latter end of the first resolution and the beginning of the second deals with the case of returned soldiers. In the latter part of the second resolution, you direct that, in cases where individuals have taken oath of naturalization, or of civil and military office, which involves an approval of the constitution, or have voted at the polls, they be dealt with according to the usual practice of the church. But the question of "returned soldiers," so far as the matter of discipline is concerned, was one of greater delicacy and difficulty; and your decision in reference to that is deserving of particular attention. After assuring your petitioners that you do not approve of any departure from the previous action of Synod, disapproving of the army oath, you add—"yet on account of the indefiniteness of Synod's action at different times, *Resolved*, That Synod direct sessions to take no further action in the case of returned soldiers than to ascertain that they still adhere to our testimony against the sin of the nation, and maintain a practical dissent from the constitution of the government." This part of your decision, dear brethren, is very instructive. It seems to us a confession that the Synod itself was to blame; that in reference to the war the trumpet had not given a distinct sound; and we have no doubt that this confession was well fitted to satisfy the minds of your petitioners, and to promote the cause of union and brotherly love and harmony among yourselves. It would, in our view, have been the dutiful course if the resolutions had plainly declared that it was unlawful for Covenanters to unite in such a war, that any persons taking such a course in future would be justly liable to censure, and that the Synod feel regret on account of what they call the "indefiniteness of Synod's action at different times." The reason you assign for directing sessions to take no further action in the case of returned soldiers, than what you name, is the "indefiniteness of Synod's action at different times." This indefiniteness, no doubt, went far to involve you in difficulties, and a frank and manly acknowledgment that you were at fault in the matter, was the best way to free you from these difficulties, to reconcile the minds of brethren, and to set yourselves right in reference to the faithful maintenance of your great principles. If the Synod had at an early period

warned the members of the church of the danger of uniting in a war for the maintenance of a constitution from which they had dissented, and against which they had solemnly protested; and if the members of the church had given heed to the warnings of what we believe would have been sound instruction, then, in that case, as we think, there would have been no question about the manner of dealing with "returned soldiers;" and what is still more important, the peace of the church would not have been endangered, and all the brethren would have been seen thoroughly united in the same great cause. What you have now done in the way of acknowledgment, seems to us, in the circumstances of the case, upon the whole satisfactory, and fitted to do good to the church in your own land, and to prepare the way for the churches in America and the British Isles more thoroughly harmonizing together as brethren, fully united in the same great cause. In the beginning of your letter you take encouragement from what God has already done in the removal of one great evil of the American constitution, to cherish the hope that ere long your land shall fully acknowledge the claims of Messiah, and become a kingdom of our Lord and of his Christ. For this, dear brethren, you have been laboring; and we are assured that in due time your desires shall be fulfilled in regard to not only your own land, but all the kingdoms of the earth. But we cannot fix the time; and you are not to feel discouraged, although the desired consummation should not come so speedily as you desire and hope, but continue to work on, in the assurance that your labor shall not be in vain in the Lord.

Toward the latter end of your letter there are some statements which seem to us not altogether in harmony with your latest decision, to which we have already referred, in reference to the war; and the statements in the letter seem to us by no means so satisfactory as those contained in that deliberate and carefully prepared decision. We refer to those portions of your letter in which mention is made of some misapprehensions which are supposed to exist in our last letter to you. It is our impression that the misapprehensions are on the other side; and no reasoning that can be employed, however ingenious, can convince us of the lawfulness of Covenanters uniting in a war for the defense of a constitution which themselves condemn as opposed to the word of God. No doubt it is quite true that the evils of the constitution were not specially named as the things to be defended; and we believe it was the desire of that lamented statesman, President Lincoln, and of many others engaged in the war, that some of these evils should be entirely removed. We feel convinced that it was the design of God, in his providence, by means of this war, to remove some of these evils; and thus to answer the prayers of his people by terrible things in righteousness. But when the war was waged on the avowed ground of maintaining the constitution, that avowal owned the constitution as the basis of the contest, and that constitution came to be homologated in its whole extent by all who fought under a banner on which was inscribed, the Constitution of the United States of America. The constitution includes the several parts contained in it, and the whole is vitiated by the evils it includes. The banner on the other side, on which was inscribed Slavery, the corner-stone of the empire, was still worse, and that in a

very high degree. But that did not make it right for the friends of the covenanted cause to enlist under the banner of a constitution which did not own the authority of their divine Lord. We would remind those who take a different view of this matter, that President Lincoln, when he would have desired to accomplish good for the benefit of the country, felt himself fettered and bound by the evil of the constitution to which he was pledged, and on the footing of which his proceedings had to be conducted. When, at one stage of the war, he proclaimed liberty to all the bondsmen residing in the rebellious States, you well know that he did not proclaim liberty to any of the enslaved who were within the bounds of the loyal States—and this for the simple reason that he could not do so without violating the constitution to which he was sworn and for the maintenance of which he was fighting. This shows the sad evil of being bound to an immoral constitution, and demonstrates the duty of Christ's witnesses keeping their hands clean.

But we do not think it at all desirable to follow out the discussion of this matter. We are thankful that, in the mercy of God, the war is now ended. The question of entering into the army is not now a practical question. It is our desire and hope that your land may be preserved in peace, and that there may not be any temptation presented to the members of the church to enlist for the maintenance of a constitution, against which, for Christ's sake, they have entered their protest. It is also our hope that any mistakes into which some members of the church have recently fallen, may never be taken as precedents to lead into future errors. We at the same time feel thankful that you and we, in present circumstances, are thoroughly united in regard to the duty of carrying out our practical dissent from immoral constitutions in the several places where our lot is cast. Let us, therefore, try to strengthen one another's hands, and to encourage one another's hearts in the work of the Lord. With your former brethren in America we have had no manner of ecclesiastical fellowship since our disruption, and intend to have none so long as they continue practically away from the principles of the church. With you only have we had intercourse, and with you it is our desire to have it fully, as the representatives of the Reformed Presbyterian Church, so long as you hold the same principles with ourselves, and carry them out consistently in practice.

In regard to our own affairs at home we have nothing very particular to state. We are endeavoring to hold fast our testimony, to continue the faithful preaching of the gospel, and observe divine ordinances according to the word of God and our holy profession. Since we last wrote to you we have received a brother from Ireland, who has been ordained by us to the gospel ministry, and who has been set apart as the pastor of the Reformed Presbyterian congregation at Paisley. We receive him with gratitude from the Head of the church. He gives promise of much usefulness in the service of Christ. We believe that it will be his endeavor to preach fully and faithfully the doctrines of the gospel of Christ, and to maintain those precious principles which were so often and so fully exhibited in Paisley, by the late esteemed

Dr. Andrew Symington. We feel an earnest desire to be directly engaged in the work of Foreign Missions, doing what we can that the glorious gospel may be preached to every creature. Convinced from the fewness of our numbers, and the smallness of our resources, of our inability to accomplish what we would desire in regard to this great work, we have been holding communication with our brethren in Ireland, with a view to our being united in some foreign missionary work. The brethren in Ireland are of the same mind, and we are now carrying on correspondence on the subject. Nothing has been yet fully arranged; but we pray that God may guide us and bless us in the matter, It is the impression of some of us that it might be a great advantage, in several ways, if the brethren of the covenanted cause in America and the British churches were united together to work in one field of missionary labor. This and other things must be further considered.

In regard to the future at home, it is our impression from what we see around us in this highly favored land, that we may have yet very serious difficulties to encounter in maintaining the great cause of truth and righteousness. We see, as yet, no evidence of the churches in this land seeking to unite together on the high platform of the Covenanted Reformation, or on that hallowed ground occupied by our martyred forefathers in Scotland. There is a strong tendency to laxity in regard to the purity of divine worship, and the maintenance of sound doctrine. But while multitudes may take the course of looseness both in worship and doctrine, we would seek grace and strength from the Lord to hold fast the truth and to maintain the purity of all his ordinances; and we would pray that He may raise up many faithful witnesses for his cause.

Wishing you all grace, mercy and peace, from our covenant God and Father, and praying that you and we together may be strengthened for the work of the Lord, and enabled faithfully to maintain the precious truths for which our martyred forefathers laid down their lives, and by the influence of which all the nations of the earth are to be enlightened, and elevated, and blessed in the divine Redeemer. In name and by authority of the Committee.

WM. ANDERSON, *Convener.*

Adopted at Glasgow, 24th April, 1866, and transmitted from Loanhead, 5th May.

LETTER FROM THE IRISH SYNOD.

BELFAST, May 19, 1865.

To the Moderator and remanent members of the Reformed Presbyterian Synod, in the United States of North America:

DEAR BRETHREN—Your letter dated from Philadelphia, 28th March, 1864, was read at our meeting of Synod in June last, and was heard with very great interest by all the members. An interchange of such communications we look upon as eminently calculated to strengthen

the hands and encourage the hearts of those who, separated by local distance and surrounded by circumstances that widely differ, as you and we are, nevertheless desire to be found contending earnestly for the same truth, and exhibiting the same testimony against abounding public iniquities. We were much gratified with the presence at the same meeting of two of your ministers, Messrs. George and M'Cartney, and also one of your ruling elders, Mr. Caldwell, now almost as well known, and wherever known, as highly esteemed on this side the Atlantic as on yours. The addresses of these brethren were calculated to convey a large amount of valuable information. Much sympathy was felt and expressed in reference to your noble efforts in behalf of the colored people emancipated by the progress of the war; and we have no doubt that, if brother M'Cartney could have prolonged his stay in the British Isles, that sympathy would have been much more extensively expressed and in a more substantial and practical form. When God, in his providence, has opened wide a door of access to such vast numbers of a race hitherto so down-trodden, oppressed, degraded and denied all the rights of humanity; a people, moreover, so ready to receive and appreciate the blessings of freedom, education, and a full knowledge of the gospel, here is a cause which may well enlist the warmest enthusiasm of every right-hearted Christian. Surely every effort and every sacrifice in such a cause may be inscribed holiness to the Lord. And these are all the more demanded from those who think favorably of the movement, that there will be multitudes who, from past habits of thought and feeling in respect to the negro, will be disposed to look upon it very coldly.

We quite concur in what you have written respecting the manifest indications of the hand and retributive justice of God in that fearful and bloody conflict which has raged so long in your land. Since the date of your letter, events have occurred, pregnant with consequences. The tide of battle has flowed strongly in favor of the Federal arms. The assassination of the President has sent a thrill of horror through all ranks and classes in these lands. But he lived to see his cause triumphant. Even this horrible deed may be overruled by Him who can bring good out of evil, for ends that we see not yet. The war is virtually terminated, and the foul blot of slavery is about to be wiped away forever from the national escutcheon. When that drag upon the wheels of national progress, moral and material, is taken off; when those who are at the helm of public affairs can turn their whole attention to other themes than that which has been hitherto the all-engrossing one, and which, notwithstanding the desperate efforts made to keep it out of sight, has vitiated and perverted the modes of thinking, discussing and acting of the great majority, in regard to almost every public measure mooted; what a prospect is thus opened up for your magnificent country! The slave population, emancipated, educated, Christianized, and elevated in the social scale, by having their rights as men allowed them, instead of being an element of universal demoralization and weakness, will furnish an immense quota of strength. How wonderful are the ways of Providence! Had the war been speedily ended, no such result could have been hoped for. There was a necessity that

the rod be laid heavily on, in order to drive the folly from the nation's heart. The cost in blood and treasure has been vast indeed. But surely the results in the countless generations to come, will more than counterbalance it all. While war, and particularly a civil war, is essentially a thing of horrors, ever to be deprecated, yet sometimes it is the means of eliciting and developing traits of character of a peculiarly attractive kind. The records of the operations of the United States Sanitary Commission, and more especially those of the noble, ceaseless, self-sacrificing labors of the Christian Commission, will furnish a bright chapter to the historian of this war, to be set over against the gloomy narratives of battles and sieges, desolation and carnage, and will be read with glowing interest by generations yet unborn. It is a matter of astonishment, that amid all the distractions and burdens of the great mortal strife, the material prosperity of the country should be so little affected, and that the contributions of the various Christian denominations to the many religious and philanthropic objects, instead of being reduced, should be actually in some instances augmented.

That part of your esteemed communication which describes the efforts made to obtain an amendment of the United States Constitution, so that it may embrace a recognition of the Almighty, the claims of the reigning Mediator and of his revealed will, had for us, as might be expected, a special charm. Such efforts would not be thought of, and could scarcely be even attempted in any nation of the old world. But we are not so sanguine of any great immediate result as, it may be, some amongst you are. It is natural, and perhaps unavoidable, that those who are in the immediate vicinity of a mighty revolution, who see vast changes taking place at their very doors, which were scarcely dreamed of or deemed possible only a few years ago, should expect more than will be realized in their day. Those at a distance may form a cooler estimate, not so liable to disappointment. The time has not yet come for the kingdoms of this world to become the kingdoms of our Lord and of his Christ. All governments are more or less under the influence of public opinion; and, of course, those that are professedly based on the will of the people, must be especially so. Before that the principles for which we as a denomination distinctively contend come to be generally acted on, the masses must be leavened with a knowledge of them, and duly impressed with a sense of their vast importance. This will take some time, judging and speaking from the human point of view. Meanwhile, individual statesmen here and there may become somewhat acquainted with them, and recognize in a measure their importance; but their voice will be unheard and unheeded by the many; and we apprehend that at least another century must elapse ere those principles become so prevalent as to introduce the era 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."

We would not for a moment wish to be understood as speaking in a tone of discouragement relative to the efforts that have been made. These have been certainly in the right direction. So far as we have information and the means of judging, we think it well that the Na-

tional Convention was held in Allegheny, that a National Association has been formed for the purposes you have indicated, that so many Christian denominations should be represented in these, that President and Congress should be approached as they have been, and that the statements and appeals made should be received with such respectful attention. It is thus that the witnesses for Christ should embrace every opportunity afforded them in providence for exhibiting their testimony, even in the highest places of the land; and it is thus that they are to contribute what in them lies in the way of preparing the minds of men generally for the introduction and general application, on a grand scale, of those great principles which shall operate to form the glory of the latter day. The present is certainly no time for covenanted witnesses to resile from, or abate one jot or tittle of their testimony. You judge of us correctly, when you say, in reference to the efforts made to obtain in your land a national recognition of Christianity, and of the Mediator's claims, and to the reception these efforts have met, "We trust, also, that you will see in them, as we do, an additional reason for holding fast the whole of our received faith on the subject of civil magistracy, and for remaining stedfast in our purpose to refuse allegiance to every government that will not own and submit to Immanuel's sceptre and throne."

And here, dear brethren, we approach a subject which we allude to with very great reluctance and pain. Reports have reached us, and statements have been made, to the effect, that some Reformed Presbyterians in the United States have entered the army as volunteers, or otherwise; that, in some instances, no dealing, or none adequate has been employed with these parties by the church courts to bring them to a sense of the inconsistency of this with covenanted engagements; and that, on the contrary, a majority of the ministers justify and applaud. Many amongst us are disposed to ask, Can these things be? Without anticipating what reply might be given to such a question, or permitting ourselves to comment on these facts, supposing them to be such, we may yet be allowed to express our very decided opinion on the general question involved.

To say that allegiance is refused to a government, and at the same time to be enrolled in its regular army—for which, by the way, it is usual in these countries to make an oath of allegiance a qualification—we look upon as simply a contradiction. Without having regard to the oath that may be demanded, it is the contradiction given by acts to words. Where such a contradiction exists, the acts, from the very nature of the case, must needs carry it over the words; and, in all human probability, they will carry the actor far beyond what he contemplated at the outset. The military is the right arm of the executive, and that by which the decisions of both the legislative and administrative departments must, in the last resort, be enforced. It is thus part and parcel of the government. This doctrine is stamped with special and unmistakable emphasis on the very forehead of the United States government. The President is commander-in-chief. Allegiance, as we understand the word, means active support voluntarily rendered to the government or constitution. We do not confound it

with approval, as some in these lands seem fain to do, who seek to justify their own defection from the Testimony. Of all who have no scruple in bearing and swearing allegiance, perhaps not one could be found who would say he approves of every detail in the constitution of his country. Any approval necessarily implied, is, on the whole, of a purely constructive kind; for certainly, active support voluntarily rendered may be legitimately so construed. Now we know no more emphatic way in which to render support to a government or constitution, than fighting for it. This *is* allegiance in fact and deed—allegiance rendered in its strongest form—and he who can voluntarily render this, need have no scruple about swearing the oath, which means no more. We cannot distinguish between military allegiance and civil. The distinction, if sought to be made, is without a difference. We can see only identity; and he who has got the length of voluntarily rendering in fact the military allegiance, though no oath be sworn, will soon find that there is an inexorable logic of consistency and common sense, that will lead him to full incorporation with the national organization in other respects as well as this. Where, then, will be the Covenanted Testimony? Where is it, if an oath of allegiance has been already sworn?

We are aware that the attempt is made to evade the force of such reasoning, by saying, that the soldier has not fought for the government or constitution, but to put down rebellion and to extinguish slavery; not for the government, but for his country, its interests, its life, and against its enemies. The distinction thus sought to be made is entirely theoretical. To make it practical, is, in the circumstances of the case, an impossibility. The argument is a two-edged weapon, cutting both ways. Why so eager to fight what after all is the battle of the constitution—yes, even though it be construed a battle for the amendment of the constitution—by amalgamating with the national army on the field of lethal strife, and refuse to fight the very same battle in the peaceful region of the ballot box? The voter may say when he casts his vote, that he does it, not by way of rendering allegiance, but to do good, to keep out the worse candidate, and to return the better. Nay, on such a plea one may accept an office. He may say, it is not allegiance, much less approval; but he accepts to prevent the accession of a worse occupant, and to try to accomplish the good which the other would leave undone. Our decided conviction is, that Reformed Presbyterians should have taken no part in the war, and that those who may have enlisted in the national forces, have virtually left, in a measure at least, the position of dissent from, and protest against the constitution.

Bear with us in these remarks, dear brethren. They are dictated by no unkind feeling, but a sincere desire for unity and peace. We deprecate the introduction of any element of internal alienation and contention, when the times loudly call upon all covenanted witnesses to be of one heart and of one mind, striving together for the great principles of their distinctive testimony, and their practical application; and we do not conceal our fears for the issue in this case. We would be disposed to make every allowance for circumstances. We could not

be surprised that sympathy, if that were all, should be strongly felt and expressed on behalf of the cause that was regarded as the cause of order and union, in opposition to rebellion and disintegration, the cause tending to universal freedom in opposition to slavery. But we cannot think that this could ever justify a virtual abandonment of our fathers' testimony in any respect or degree, which we believe active participation in the war to involve; and we will fondly hope, that now, when the heat of the conflict is over, there will be a more dispassionate estimate formed of all such compliances with the prevailing sentiments of those outside the pale.

Your Syrian Mission excites here a very warm interest. The reports of its operations are eagerly looked for. It is gratifying to us to know that you have been enabled to add a medical missionary to the staff; a species of agency now of tried utility in many a field. We rejoice that Mr. and Mrs. Beattie, the latter in restored health, accompanied by Dr. and Mrs. Metheny, have, since you wrote, been conducted, by the good providence of God, to their sphere of labor in safety. Had their plans permitted their visiting Ireland on the way, and spending some time with us, they should have received a most cordial welcome, and it might have conduced to the benefit of the mission, as well as to our gratification and edification.

With regard to the state of matters in our own section of the church, we have little or nothing to communicate that would be novel or interesting. We enjoy the inestimable blessing of peace and quietness in all our borders. May we have grace given us to improve aright the day of our merciful visitation. The controversy and lamentable division in the sister isle, has affected us in this country even less injuriously than might have been anticipated. Never, perhaps, was there a greater degree of intelligent adherence to distinctive principles. Our Theological Hall has now been in operation for eleven years, the number of students in attendance increasing yearly. We have in connection with it at present, a goodly band of able, well educated young men, of high character, who give promise of worthily sustaining the banner of the covenant, when the present generation of ministers shall have been gathered to their fathers.

May grace, mercy and peace, from God the Father, and our Lord Jesus Christ, abide with you, dear brethren, and with that section of the church of which you have the oversight.

(Signed), GAWN DOUGLAS, *Moderator*,
JOHN NEWELL, *Clerk of Commission.*

SYRIAN MISSION.

LETTER FROM REV. J. BEATTIE.

LATAKIYEH, March 12, 1867.

DEAR BRETHREN—Mr. Wylie's communications to brother Dodds and me, were received by last mail. After a silence so much protract-

ed beyond the usual time, it was refreshing to receive your letters, and to learn the continued interest still felt in our mission and work. We would gladly hear from you more frequently, but delinquency on our own part must make us sparing of complaint. Amid the rush of passing events, that, during the past few months, have crowded closely upon each other, time has flown with almost unconscious speed, bearing us safely on its wings through the damps of winter, and bringing us once more to the delightful season of spring, undiminished in number, and, I trust, unweakened in faith. In reviewing, therefore, the events of the last year, we all have cause of the profoundest gratitude to God, for his unspeakable mercies to our mission. Clouded hours darkened our sky at times, obscuring the prospect and threatening storms; but He who controls alike the elements of nature and the passions of men, so restrained the hostility of ungodly opponents, when their hatred was lashed into fiendish fury against us, as that the wrath of man was made to honor Him, and to redound to the greater glory of his name. The enemies of Christ and his cause did their utmost, till failing, they abandoned the conflict amid defeat and chagrin. And how could it be otherwise? Is it not written, "And upon this rock will I build my church; and the gates of hell shall not prevail against it; and whosoever shall fall on this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder."

It is a remarkable fact in reference to this matter, that some of the most prominent actors in that affair of last summer have purchased Bibles from us, and other books, and manifested a friendship they never exhibited before; and when brother Dodds and party arrived in Latakiyeh they took especial pains to call on him, though compelled to do so at the sacrifice of seeing him in our house. Indeed, it is evident from *many* things, that Greek pride has had a great lowering in Latakiyeh during the last twelve months. In the prospect of building soon, and having no teacher in our service at present suited to such a charge, we have thought it advisable not to re-open the school here in town, till we can do it equally for girls and boys on a more extensive scale. In the meantime our beloved sister will have time and opportunity of preparing herself—which she is doing with great diligence and assiduity—for assuming the responsibilities of her department. There is no doubt, but that a school for both sexes would prosper with us now, but we prefer to wait a little longer, that our next attempt may be to make our schools in town pay schools. This, however, will be impossible for some time yet among the Fellaheen. They are poor, ignorant, mean, dishonest, in every way demoralized, and wholly insensible to the advantages of education, any further than it may serve some temporary and selfish end. Yet with all their ignorance and demoralization, they afford much cause for hope. The most interesting and encouraging portion of our work at present, is what relates to these mountain tribes. We have five schools in operation among them, located in the following villages, conducted by the following teachers, with the following number of scholars, and with the following results:

Villages.	Teachers.	No. Scholars.	Results.
B'hamra,	Asaad Canaan,	12	Books, Bibles, (Old
Kordaha,	Salim Khlaiffy,	21	and New Testa-
Boor,	Abrahim Khlaiffy,	12	ments,) writing
Gendariyeh,	Usuf Gedeed,	14	and arithmetic,
Mesherriffy,	Hassan Makhloof,	6	with the commit-
		—	ting of the Cate-
		65	chism.

It will be seen from the above figures, that 65 Ansairiyeh children are at present being educated under the care and direction of the mission, of whom about one-third have read the Testament through once (some twice or three times), the books of Moses, and a part of the book of Psalms. A third have read the gospels or portions of the gospels. The others are either reading or learning to read, some in their A B C.

Now while the most of the children in these schools are bright, and their attainments and success worthy of peculiar commendation, I must write a few words with special reference to the children of Gendariyeh. They have, it is true, the advantages of a superior teacher, which of course, under any circumstances, is a matter of great importance; but irrespective of this circumstance, they have shown a diligence in their studies that I have seldom seen excelled. For example: some six months ago, we promised a reward to as many of the scholars in the different schools as would commit to memory and recite publicly without the book, in our presence, the sermon on the mount. Now while not a single pupil in any of the other schools performed the task, nine of the Gendariyeh pupils accomplished it, and that too most successfully; and not only that, but since that recital (which was on New Year's day), they have treasured up in the store-house of memory, other portions of the gospels, including the parables of the prodigal son and the good Samaritan. These are encouraging evidences, as they afford ample proof, both of the inclination and ability of these rude minds to receive and treasure up knowledge, and to rise to a loftier grade of civilization. Yet every hope of the future is darkened by the gloom of the present. In whatever direction we turn our eyes, the political horizon seems obscured by the portents of coming destruction. The whole political fabric is hastening to inevitable ruin. With a bankrupt credit and depleted treasury, the Turks seem to be resorting to the final remedy for the prolongation of the national life, tyrannical exactions. From all parts of the empire, and from all classes, from the highest to the lowest, the wail of oppression is heard. For months, the soldiers of the army have received no pay. Higher servants in the employ of the government, who, a few days ago, received some portion of their monthly arrears, were afterward requested by telegraph to refund it. Soldiers who have completed their allotted five years term of service are not permitted to leave the army, but forced to enter upon a new term of seven years; while those who are liable to conscription, have to pay an equivalent of 100 Turkish pounds, equal to $400, have their names enrolled as militia, and subject to any future demand which the government may make

on their services. The most unjust and unreasonable taxes too are levied. The poor find no mercy at the hands of their oppressors. Hundreds, both of men and women, in all parts of the Ottoman empire, are being imprisoned for want of pecuniary ability to pay the taxes on their lands, shops, dwellings, avocations, &c.; not even the widow and orphan are exempt. At this moment while I write, there are some thirty or forty poverty-stricken females, who, though destitute of a competency to alleviate the wants of life, are actually in prison in Latakiyeh for this cause. How can such a mockery of a government remain? Ought it to continue? Ought we not rather to pray with all the fervor of our souls, that God would soon destroy this cruel and unholy system, and bring to a speedy end this injustice, oppression and wrong? The crash must come ere long, and the sooner it comes, humanly speaking, the better. No permanent or reliable structure can be erected till the ruin has been demolished. Everything goes to substantiate the notion, that the foundation of society must be broken up and laid anew, before anything good or lasting can be developed in the Mohammedan dominions. The pangs of revolution must be endured, before these can be born into the kingdom of God. The sword of steel must precede the sword of the Spirit, before the gospel can effect much conquest over the opposition still formidably arrayed against it. Ignorance, superstition, and delusion, of the proportions to which they have attained in this country, will never be overcome, till human pride and self-conceit, the sandy foundations on which they are based, are overthrown and swept away with the besom of destruction. May God permit us to see the end, and get some glimpses of the glory to succeed the present order of things.

Ever yours in the gospel, for the Mission, J. BEATTIE.

EXTRACT FROM A LETTER FROM DR. METHENY.

ON BOARD MESSAGERIES IMPERIEL STEAMER CO.
Off Iskanderun, March 23, 1867.

BOARD OF FOREIGN MISSIONS: *My beloved brethren*—On the 10th of May, 1866, I had the honor to report to you. Since that time we have experienced various phases of Providence. We have had our seasons of joys and tears, our times of prosperities and adversities in our mission work and in our families. We are fully persuaded, however, that all has "wrought together for good," and rejoice to be able to tell you of our present prosperity.

By our former regulations, we were subject to severe draughts on our treasury, and longed for an opportunity to shift the weight on those to whom it properly belonged.

As you are aware, we opened schools in various Fellaheen villages, and offered them an opportunity of sending all their children to school free. Now we have five schools in five different villages. They board their own children, and in three of the towns we are at no expense, except the mats for the school rooms. We pay only the teacher and the price of the reed carpet, *i. e.* mat, and a trifle for the rent of two rooms.

In one school we have 10, one 12, one 14, one 14, and the other 25, more or less. We are thus able to operate more extensively, and at far less expense, so that if any one manifests an aptness and willingness to learn and behave himself, if he desires, we hope to receive him to higher honor and privileges. Thus you observe the trial or experiment which must necessarily be made, is accomplished at a very trifling outlay, and yet is quite efficient, and a look at the daily report will give us a good idea of each one's deportment and progress. Since our vacation last summer, we have not yet deemed it expedient to reopen our school in Latakiyeh, partly because of the great difficulty of obtaining efficient and faithful teachers, and partly because we desired to break up the system, which, though the best at the time of its initiation, by progress of events became inexpedient from several circumstances. Our Mission had supplied the city, at great expense, with the best of teachers and facilities for education free, when it became evident that they would pay, at least for the higher branches, and make the institution, at least to a large extent, self sustaining. We thought this could be best accomplished by not re-opening for a while. So all our effective force are at work in each village, and the good effect of schools and teachers in their midst we hope will be very considerable, for in all these villages the people are not taught to read except in our schools. I have used up the proceeds of my practice in endeavoring to make my department as efficient as possible.

I am happy to report to you the purchase of several building lots, the price in full please see. But in order to secure ourselves against nuisance, we have thought it best to get a lot sufficiently large to contain the buildings near the centre, so that no one can, in this illy regulated place, put a nuisance near our buildings.

To this end, we have purchased two adjoining lots, which I paid for before I started on this trip with bro. Dodds, and left bro. Beattie to secure the necessary papers. We are gratified most profoundly; for we have labored a year and a half faithfully to accomplish this difficult feat of buying a mission ground, after we feared it would be utterly fruitless, but money is so scarce, and the people so very much pressed, that we seized them in their time of need, and succeeded, though we were opposed and will be opposed by the people and the government. Thanks to God we have got it now, and they never can wrest it from us, as our titles are the best. The price of all the lots will be about $900 in gold, and nearly half of this amount will not be seen in this report, but will be embodied in the next report. D. METHENY.

THE MEETING OF SYNOD.

WE present a brief summary of the doings of Synod, which we hope will be interesting to our readers. The roll of members shows a fuller attendance than at any previous meeting—seventy-three ministers, and fifty ruling elders—in all, one hundred and twenty-three. The meeting was characterized by the most kindly feelings among the members, and general harmony in judgment. The disproportion between the

number of ministers and elders was noticed, and the resolution blaming sessions for neglecting to appoint a delegate, will, we hope, prevent this in time to come. Sessions should appoint one of their number to attend all the superior courts; the responsibility then rests with the one appointed, who will generally make an effort to be present.

Delegates from two other bodies addressed Synod in speeches of the usual complimentary character. The good resulting from this practice is not very manifest. Not unfrequently, the regular business of Synod is interrupted, and the decision of important questions delayed. If it is important to correspond at all with other bodies, the better way is by letter. Fidelity to Christ requires us to tell them that this is somewhat against them, but it needs more than ordinary firmness to say this, when enjoying by courtesy the privilege of addressing them in their assemblies. We do not care either to hear or to utter compliments. When our respective positions as distinct bodies is a standing declaration that they or we are guilty of the sin of schism, better find out where the sin is, and have it removed. The discussion of points on which we differ from other bodies, will be more likely to lead to permanent union, than the continued presentation of points of agreement. But this would be a violation of the courtesies of ecclesiastical intercourse.

The appointment of a committee on the proper mode of conducting fellowship meetings, was a good measure. The report was returned to the chairman to add to it some suggestions made by members when it was under discussion, and publish it in a tract for the use of societies. Two things were brought out in the discussion that were very encouraging in regard to the views of the members; first, that praying societies are indispensable to the advancement of the cause of Christ; second, that there is great need for more life and spirituality in our social religious meetings. We hope that the tract will be speedily published and widely circulated, and that our people will give diligent heed to its directions.

We feel constrained to notice, with all due regard for their author, Dr. Stevenson's reasons of dissent from the vote of Synod admitting Mr. Buck to a seat in Synod. How the action of Synod in this case subverts the principle that the people have a right to elect their rulers, we cannot see. Before Mr. B. can be a pastor in a congregation, he must be chosen by the people, and installed by the presbytery. This secures the people the right of election. Nor can we see how the principles referred to in the second reason are subverted by this measure. Presbyterianism does not know of any representation of men in church courts. Ministers, whether ordained *sine titulo* or not, represent Christ. "We are ambassadors for Christ," 2 Cor. 5 : 20. Courts are constituted, and the members act, in Christ's name. If this reason is valid, then so soon as a minister is separated from a congregation he ceases to have a right to a seat in a church court.

Our brother is unfortunate in his appeal in his third reason to the footsteps of the flock and the practice of the church. It was by missionaries sent from Scotland and Ireland, that the Church was planted

in this country, and watered for many years. At a later date, but prior to 1831, a missionary was sent to southern Illinois, the result of whose labors is a number of flourishing congregations.

The action of Synod on National Reform, will serve to keep the subject alive. Could the recommendations of Synod be carried out, much good might be done. But this requires money. We need a greatly enlarged spirit of liberality, in order to do the work of our generation.

Some progress was made in increasing the Endowment Fund for the Seminary. The committee is continued, and we hope will have a good report of their success next year.

The collections for the Church Extension Fund was larger than the preceding year. Still much more must be done if this part of our plan for building up the church succeeds.

The recommendation to increase the Kinney Fund should receive early attention.

The action of Synod on the subject of Covenanting needs some explanation. It is due to the committee who prepared the report, to say, that in the bond which they presented, they had no intention to present a form of Covenant Renovation. They prepared a bond, which, in their judgment, the exigencies of the times demanded. The believed what is generally admitted, that our church's greatest danger now, is from the tendency in the minds of many to exercise the elective franchise. By the constitutional amendment abolishing slavery, one of the evils that barred us from this privilege is taken away. To the minds of a numerous class, the disregard of God, his Son and law, is a less evil. Hence, as the government is coming up to the right standard, there is a disposition to go down and meet it, and assist it in reforming.

In the bond prepared by the committee, a solemn pledge is included to abstain from all acts identifying with the government, until it be in subjection to Messiah, King of nations. Had such a vow been taken first by Synod, and then by the several congregations, the hands of those who are endeavoring to hold fast the Testimony would have been strengthened. The summary dismissal of the subject is, to us, not at all encouraging for the future of our cause.

The reports of the Missionary Boards are interesting documents, and should be read and studied. It is manifest from them, that the seed sown has begun to germinate, and will soon produce a harvest. The Board of Education is also doing a good work, and should be liberally sustained.

The meeting of Synod was short, and exceedingly harmonious and pleasant.

"BE CAREFUL FOR NOTHING."

WHAT startling words! How strange they sound—how impossible it would be to obey them! Is not this what, in our inmost hearts, we are tempted to say and to think, as we read them? And yet they come

from One who "knoweth our form, and remembereth that we are dust," Ps. 103 : 14 ; from One who is not wont to issue an arbitrary command, and then leave us, in our ignorance and weakness, to discover, as best we may, why and how it is to be obeyed.

The command before us is very like that in the sixth chapter of St. Matthew, where our blessed Lord says, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Do not be *over-anxious*, or *tossed about* (for that is the more exact meaning of the words), about your food and clothes ; and then comes the blessed reason for the command —"*for* your heavenly Father *knoweth* that ye have need of all these things." Surely, if an earthly father knows his children's wants, and has power to relieve them, he would gladly do so: "how much more shall your heavenly Father give good things to them that ask him?" Matt. 7 : 11.

But to return to the command we are more particularly considering— "Be careful for nothing," Phil. 4 : 6. Our word "carefulness," or "care," comes from one which means "to draw the heart two ways,"— very like what we read of Israel: "Their heart is *divided*," Hos. 10 : 2. And is not this drawing of the heart two ways the natural effect of care in a Christian? With one side of his heart he is, as it were, trying to raise his thoughts to God, and with the other he is thinking of his trouble; and *this* side being the heaviest, draws the upward thoughts down again, and the heart becomes burdened with care.

It would not, however, be of much use telling of a fault (for carefulness *is* a fault, and a serious one), unless we could point to a remedy, and a remedy that is not only certain in its effects, but applicable to all circumstances, and which may be used by the weakest and most ignorant of God's children, as well as by the strongest and the wisest. Such a remedy has been provided for us, to enable us to obey the command, "Be careful for nothing;" and consists of three parts — all, however, closely and intimately connected with each other.

The first part of this remedy is given in the last clause of the immediately preceding verse, and is contained in the words, "The Lord is at hand;" or, "The Lord is close beside you." In order, however, that this thought may help us to obey the command, we must find out what kind of Lord he is. All depends on this. If the kindest friends in the world were beside us, they might be all powerless to help us ; or an enemy might be beside us, and have the power, but not the will. Both are essential, and both the Lord has. To him has been "given all *power* in heaven and in earth," Matt. 33 : 18; and can we doubt his willingness, when we read that he "is merciful and gracious, long-suffering, and abundant in mercy and truth," Ex. 34 : 6 ; and that "He is good to all, and his tender mercies are over all his works?" Ps. 145 : 9. Ah! is there not strength and comfort in the thought of having *such* a Lord beside you?

But to come to details. What is it about which you are careful? Is it about your soul? The Lord beside you has said: "Him that cometh to me I will in no wise cast out," John 6 : 37 ; "Though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool," Isa. 1 : 18. Are you troubled

about one very dear to you? The Lord beside you has said: "I have no pleasure in the death of the wicked," Ezek. 33:11; and is "long-suffering to us-ward, not willing that any should perish, but that *all* should come to repentance," 2 Peter 3:9. Or is it that your husband is dead, and you feel that you will soon follow him, and then what is to become of your children — who is to provide for them? Hear that same gracious Lord saying to you, in perhaps the most trying circumstances in which you could be placed: "Leave thy fatherless children, and I will preserve them alive," Jer. 49:11; and again: "A father of the fatherless . . . . is God in his holy habitation," Ps. 68:5; and yet again we read: "In thee the fatherless findeth mercy," Hos. 14:3. The meaning of mercy is, "laying misery to heart." You know that the Lord has power to relieve your children's misery, and he has promised to lay it to his heart. *Could* he do that, and not relieve it? Well might he say, "Let thy widows *trust in me*," Jer. 49:11. To take but one more instance. Is it because you have been misunderstood, or misrepresented, that makes you careful — fearing that your character may suffer? Listen to the Lord beside you, as he assures you that "He will bring forth thy righteousness as the light, and thy judgment as the noon day," Ps. 37:6

Have we not, then, a most strong and powerful reason for being "careful for nothing," in the simple assurance that "the Lord is at hand?"

There is another reason, however, which follows the command, and is joined to it by the little conjunction "but." "But" (as if it said, *instead of being careful*) "in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Sure it is, that "all things," and therefore the things which are making you careful, "are naked and open unto the eyes of him with whom we have to do," Heb. 4:13. Yet we must not tell them to him in prayer. Willing as he is to grant our desires, and to satisfy our wants, still the promise is, "*Ask*, and ye shall receive," Matt. 7:7. And he not only permits, but invites us to do this; for he says, "Put me in remembrance," Isa. 43:26. Then, again, how precious is the little word "*every!*" The thing that is making you careful may be something so important, that on its being granted may depend, so far as you can see, the happiness of your whole life; and you think, perhaps, "What right have *I* to ask such a favor — *I* that am so worthless, so unprofitable?" Look at the verse, and you will find it says, "In *everything;*" therefore that everything must include great things as well as small.

Perhaps, however, what is making you careful may be in itself a trifle so small, that you would be ashamed to tell it even to a friend; but still it has power to trouble *you*, and make *you* careful. Or, again, it may be a combination of little things that, on this particular day, seems to make everything go wrong. We will suppose a case. It is late in the afternoon, and, weary and depressed, you are sitting in your own room, to secure a quiet half hour for rest and thought before your husband comes home. What is it that has made the day so weary? You think over it. It was a bright sunshiny morning, and the children were restless and inattentive, longing for their lessons to be over, that

they might go out, and you are afraid you were not as patient and gentle as you might have been. When you went about your housekeeping, there had been some mistake about the marketing—something you particularly wished to have for dinner had not come—and, at great inconvenience, you had been obliged to send one of the servants for it, and she did not like going, and you felt worried. Then, just as you sat down to write a letter you wished to send by the day's post, a young friend came in. You liked her, and were interested in her, and had often tried to win her confidence and lead her to Jesus; but you wished she had not come in just then. You had not time to notice her wistful look of disappointment, as, plainly perceiving she was in the way, she left in a few minutes. If you but knew that she had come to-day intending to open her heart to you, but, seeing you looked worried and troubled, went away without doing it, thinking how sadly altered you were, how grieved you would be! But you do not know it; you only suspect it, as you sit thinking. Then other visitors came in; and just as you were setting off to visit a poor sick woman, it began to rain so heavily that you could not go out at all. Now you remember the words, "Be careful for nothing;" but you would much rather not remember them,— they sound cold and unsympathizing,— and you say, "I cannot help being careful; no one could, who had such a multitude of little things to do and to think of."

Again you think of the verse—of the whole verse this time—and with a sigh you say, "Yes, certainly, if I was careful or anxious about anything great or important, I would certainly pray about it; but these things are such trifles, I should be ashamed to bring them to God in prayer." Look at the verse, and you will see that the words are, "In *everything;*" and does not that word include small things as well as great? Besides, if things are too small and insignificant to tell God, they are surely too small and insignificant to trouble you, and make you careful.

Would not the day, with all its troubles, have been a happy one, had you lived through it in the realized consciousness that the Lord was beside you? How calm it would have made you, how gentle, how patient! And then, how a moment's prayer about the children and servants would have smoothened you temper and theirs! Would not this consciousness and prayerfulness have made you watch to see the Lord's purpose in your young friend coming to you; and would not the answer have been sent, in your being given the right word to speak to her; while the wet afternoon might have seemed sent by God as a time for you to look after your own vineyard, instead of those of others? Think not for a moment, that the most trifling thing that concerns you is too small for your Father in heaven to care about. What could be more unimportant than the number of the hairs of your head? yet He who "telleth the numbers of the stars, and calleth them all by their name," has numbered them, Ps. 147:4; Matt. 10:30. We think the sparrows very insignificant, yet not one of them falls to the ground without your Father's knowledge. Fear not, then, to tell that Father your cares, for ye are "of more value than many sparrows," Matt. 10:29.

But perhaps you may say, "I have prayed; but I suppose I did not pray in faith, for somehow my prayers, instead of rising to heaven, seemed to fall powerlessly on my heart, and I had not hope enough to try again."

And if you had, it would not have been any use. As the poet has truly said —

"Words without thoughts, never to heaven mount;"

your thoughts were with your cares, and you only prayed because you ought, or because you knew that sometimes, when people prayed, they did get answers; so perhaps, as God is very merciful, he might possibly do what you asked him.

Ah! such prayers never reach God—never win an answer. You did not search the Scriptures and see what good cause you had to trust the Lord who was beside you. Neither did you try the effect of the third part of the remedy against carefulness, woven into the verse we have been considering, and which until now we have purposely avoided mentioning. You did not let thanksgiving for past blessings mingle with your prayers for present ones. And yet the injunction is: "In everything, by prayer and supplication, *with thanksgiving*, let your requests be made known unto God." And how wonderfully the recollection of past mercies, and past answers to prayers, strengthens and confirms our wavering faith and trembling hearts!

It is not enough to raise your "Ebenezer" and say "Hitherto hath the Lord helped us," 1 Sam. 7 : 12; with thanksgiving, as with prayer, you must go into details. Not long ago, a dark cloud had come between you and your Saviour, and there was not any one to whom you felt you could tell your trouble; but one day you were paying a morning visit, the lady of the house was particularly engaged, and you were asked to wait a few minutes. You took up a book that, as people say, happened to be lying on the table; in that book you found that "God's way of peace" was a way that exactly suited you, for it showed you that he had "*made* peace through the blood of his cross," Col. 1 : 20, and that you had only to accept it. You did accept it, and you went home "rejoicing in God your Saviour," Luke 1 : 47.

Or it may be, that one, dearer to you than life, was ill—dying, as it appeared; and in an agony you prayed that, "if it was possible, the cup might pass from you," Matt. 26 : 39; and it did pass, and your loved one was restored to health and strength again. Nay, more, life to the soul was given, when life to the body was restored.

Then, again, you remember how, some months ago, you had promised your children that, if the morrow was fine, you would give them a holiday, and a pic-nic in the woods. The evening looked very unfavorable, and the children were sadly afraid the weather would change. You remember how you gathered them all around you, and read them first some verses, that show that God was so good and gracious that he liked to see people happy; then you read them some to show his power over the weather, and how he could send rain, or not send it, just as he pleased; and then, when their hearts had been cheered, and they had been encouraged to trust God's love, you knelt down with them all, and in few and simple words you told God the plan for the morrow, and

why your children were so anxious that it should be fine, and asking him that, if it were good for them, their desire might be granted. And it was granted, for the day was most beautiful; and very heartily had you thanked God, as again you knelt with your happy children, who you felt had learned one more lesson of their heavenly Father's goodness, and his love of answering prayer.

As you recall these, or similar instances, and remember the character of the Lord who is beside you, do you not feel that you *can* pray in faith, and *can* cast your care upon him, *knowing* that he careth for you? 1 Pet. 5:7 — knowing too, that he who delivered you in six troubles, in the seventh will not let evil touch you, Job 6:19.

And then, how beautifully, in the next verse, comes in the promise, "*And*"— that is, *if* you trust in the Lord, who is always at hand, and in everything, by prayer and supplication, with thanksgiving, make your requests unto him, the blessed result shall be this: "And the peace of God, which passeth all understanding, shall keep your hearts and minds." What a marvelous promise! It is not *our* peace that is to keep our hearts and minds. Ah! if it was, the first cloud of care would dim its brightness. No; it is God's peace—the peace that the Lord Jesus died to gain for us—a peace which may truly be said to pass all understanding, because it may be yours under circumstances when, either because of the multitude of petty troubles that daily throng your path, or from intense anguish, nothing else, or nothing less could keep you calm. But, as it is elsewhere said, "*Thou* wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee," Isa. 26:3. If we have a strong warder to keep our castle, will he not prevent intruders from entering? and if the peace of God is keeping our hearts and minds, it will banish cares.

If, therefore, at any time we do find cares returning, we may be quite sure that the warder is absent. He never leaves his post of his own accord. Oh! if he is gone, see to it, that by using the means of which we have been speaking, you speedily bring him back, And watch that you do not do anything to drive him away again, for when you do, you grieve the Lord who is beside you. The passage closes with the words, "Through Jesus Christ our Lord." Oh, how it enhances the joy, to receive such a blessing, through such a messenger.—*Christ. Treasury.*

REFORMED PRESBYTERIAN SYNOD IN IRELAND.

THE following from a Belfast paper contains all that we have yet received of the proceedings of this court:

THE MARRIAGE LAWS.—During the sitting of the Synod this question was referred to by the reverend court. An overture, licensed by the Eastern Presbytery and the committee of Bills, was laid upon the table, praying the Synod to consider the expediency, in the present circumstances and state of the civil law, of continuing the practice of public proclamation of banns of marriage. It was resolved, on motion, to receive the overture and enter at once upon the discussion of the question.

Mr. Chancellor proposed a motion to the effect that, as proclamation can only be required when no other proper means are available for the prevention of irregular marriages, and that as the act of 1863 to amend the law relating to marriages in Ireland, specially adapted to the case of this church, provides all necessary publicity, it is no longer necessary to require the proclamation of banns before marriage from members of the church. In the course of a lengthened speech, he showed that publication of the design of marriage was first introduced when the church in Scotland was in alliance with the state, and the enactment obtained at once the force of law. Hence it was of use, and is still of use in Scotland, in preventing marriages without due publicity. In this country it was adopted, and has been kept up to the present time voluntarily by the Covenanting church, for the purpose of keeping away from our own boundaries, at least, this grievous scandal and evil of such irregular marriages, as long prevailed throughout this province. But it never had here the force of law, and, hence, could not in reality prevent the occurrence of these irregularities. Now, it is not required for this purpose. The State—in deference to the desires of this church, and others similarly situated—has made provision in every way suitable for the protection of the community from the evils of irregular marriages. Many had only to instruct their people to seek marriage in accordance with that law, in their own places of worship, to prevent the occurrence of irregularity among their people. It was no part of public worship, and rather conduced to conversation not suitable to the Lord's day. Besides, it was felt to be unnecessary, and is, therefore, no longer willingly submitted to. Thus it becomes the occasion of some irregularity. To avoid it, parties are found seeking marriage in accordance with the usages of a church of a very objectionable and unscriptural character, or in other ways in which publicity may be almost entirely evaded. Instead of improving the state of things in the church, with regard to marriage, its tendency was to make them worse. Why should they continue a custom on the Lord's day which has no proper connection with God's worship, and which proved, at least, the occasion of stumbling and offense to many of their members? He proposed that the custom be now abolished. Mr. Thos. Smith (elder) seconded the motion. After some discussion, Dr. Dick was about to address the meeting when the Synod adjourned.

Evening Meeting.—Dr. Dick continued his address—He admitted there was no authority for proclamation in the Bible, but the case of Boaz. But it was adopted in the Church of Scotland by very wise and eminent men, and approved of on many occasions. In this country the directory for worship was followed from the first. Proclamation was continued in this church when great laxity prevailed, and many irregularities occurred. And were we likely to give it up at the first call? It did not seem to him that sufficient publicity was secured without it, and if persons take offense at it—it was not the cause—it was only the occasion of their stumbling. He was not altogether opposed to the motion, but would like time for consideration. He moved that the motion be held over till next year. Dr. Houston seconded this amendment. At the same he could not concur in all the remarks of Professor Dick.

He considered that the act of 1863, which had been prepared after consultation and correspondence with ministers of this church, did secure ample publicity, and he had no doubt ministers would give intimation sufficient to prevent such evils as have been described. After a lengthened discussion, Rev. Mr. Chancellor consented to let the question stand over for another year, and the subject then dropped.

Report of the Theological Hall.—Rev. R. Nevin then read the report of the Theological Hall, detailing the operation of the hall during the past session, and giving a most satisfactory account of the conduct and proficiency of the students.

The adoption of the report was moved by Mr. Toland, seconded by Mr. Britton, and passed. It was announced that the hall would be opened on the last Tuesday of July, and the usual committee of the superintendence was appointed. A set of regulations on the establishment of Binsarie, and the origination of an elocution was read, and explained by Mr. Chancellor. Mr. Brown moved their adoption, which was seconded by Mr. Douglas, and passed.

The Jewish and Foreign Mission.—Dr. Houston read the report of the Foreign and Jewish Mission, which was adopted on motion of Mr. Toland, seconded by Dr. Dick.

The Moderator then introduced the delegates from the sister Church in America. The Rev. J. Kennedy expressed his delight at being present at the meeting, and offered the kindly salutations and warmest greetings of the Synod which deputed them to the members of this court. He described, in eloquent terms, the progress of the country and the vast and interesting results of the late war. Rev. J. W. Sproull followed, giving an account of the progress of the church, showing the manner in which their principles, one by one, had been confirmed by recent events, and giving an account of the recent pleasant and prosperous meeting of the Synod.

On the motion of Dr. Houston, the moderator returned the greetings of the American Church, and expressed to the deputies the thanks of the court, and the sympathy of the church here with their American brethren in all their struggles and in all their successes.

Mr. Simms then introduced the members of the Scotch deputation. Mr. James Patterson, elder, said he was much pleased to be present at this meeting. They had in Scotland much work to do; and several of their ministers had been taken from them. God had made them drink wine of astonishment; but yet they had a banner to display because of truth. They looked to this Synod for aid. Mr. Wallace then followed in a long and able defense of the position and principles of the Reformed Presbyterian Church, and made a powerful appeal on behalf of fidelity and devotedness.

The Synod resumed its sittings yesterday morning, and a number of unimportant matters having been disposed of, the business of the Synod was brought to a close.

FELLOWSHIP MEETINGS.

AT the late meeting of the Reformed Presbyterian Synod in Allegheny City, in one of the devotional exercises, the question, "How can our Fellowship Meetings be rendered more interesting and useful," was considered. Much interest was manifested in the discussion. A committee was afterward appointed to bring in a report on the subject. The report, when prepared, was adopted by Synod, and the committee directed to publish the same in the form of a tract, and circulate as widely as possible in the Church.—New York, June, 1867.

"*How can our Fellowship Meetings be rendered more interesting and useful?*"

DEAR BRETHREN — Synod, deeply impressed with a sense of the importance of this subject, and believing that Fellowship Meetings are the spiritual pulse of the congregation—that their condition indicates its vigor or its spiritual decay—and realizing the grand truth which should neither be overlooked nor forgotten, that the gracious influences of the Holy Spirit are necessary to render them profitable to the members—yet assured that even where they enjoy a comparatively healthy state, their usefulness might be greatly increased. To aid in rendering them more attractive and useful, and keep them from degenerating in any case into an empty, lifeless, and almost unmeaning form, Synod affectionately offers the following counsels :

1st. We should cherish a profound conviction of their divine institution, and of their importance in promoting social religion. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name." Mal. 3 : 16. What honor is here put upon these meetings! True religion is kept alive in declining and wicked times; the God of Israel becomes a loving listener to the conversation of his poor people, acts as the secretary and keeps the records of these humble assemblies. He still delights in them. He says, "Where two or three are gathered together in my name, there am I in the midst of them," Matt. 18 : 20. Where Jesus is, we may expect a blessing. Pastors and elders can do much to increase the value of this ordinance. If they make a conscientious attendance, their example will be followed by the members.

2d. We should have a *definite object.* Overlooking this suggestion renders the exercises pointless and unedifying, and may have occasioned much of the formality and indifference now so common. Its importance has been considered in appointing a subject of conversation, but overlooked as regards our prayers. If we come together to one place to pray, we should be agreed as to what we shall ask. What two 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 off the chains from the hands of the prisoner, saved the life of the Apostle, and set him free to preach the everlasting Gospel. We have yet to learn the power of united social prayer. Were

the members of each society to assemble once a week to unite their earnest supplications for a definite object, and wrestle till it be accomplished, no human mind could calculate the result.

3d. We should make *careful preparation* for the service. The neglect of this is the great drawback in our social devotions. Even those who rarely or never enter the place of public worship without seeking the preparation of the Spirit, attend the fellowship meetings to sing the same psalms, read, or hear read the same Word, and worship the same God without seeking the wisdom from above profitable to direct, or realizing their need of preparation for communion with God. When required to take part in the conversation, instead of bringing forth the meditations which have already nourished their own minds, some begin by saying, "I have nothing to add. I forgot all about the question. Indeed, I never thought about it." This is bad enough, but they do worse. They begin a rambling discourse, trying without previous thought or prayer to expound God's Word, and apply it to the conscience of their fellow worshiper, wasting the time of the Society. Yet these members would despise their pastor, if on the Sabbath he began the public service by telling them he had never thought on the subject; that he came there to expound God's Word without either prayer or preparation. Every member should, during the week, meditate prayerfully on the subject of his own sanctification, and then, from the treasures of his own experience, try in the society meeting to enrich others. "Beaten oil for the sanctuary."

4th. All the members should be *punctual.* Every Society has, or it should have, a fixed time for opening and closing its devotions. Every member should keep faith both with God and his brethren. This is important. The society which begins ten or fifteen minutes after the appointed time, invariably loses its savor. The Reedeemer is jealous. If we begin the services by committing a robbery upon him, we need not that evening expect his approbation and blessing. If we do, we will be disappointed.

5th. The exercises should be *brief.* The opening prayer before singing should be little more than an ejaculation. If the member conducting the service begin by singing a long psalm, reading a long chapter, or turning over a large portion of the Bible to make the selection, or think it necessary to pray over the whole system 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 assembled. This might in part be remedied by the Society, at the close of the meeting, appointing the member to conduct the opening services the following week. The psalm and chapter could then, in ordinary cases, be selected before leaving home. 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. In one hour of a devotional meeting in Synod, we had four prayers, three times singing of praise, twice reading of the Scriptures, and seven addresses. There was no complaint of idle time or lack of interest.

6th. We should not tolerate *silent* members. Few of God's adopted children are dumb. Their mouth is opened to speak his praise. He who 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. Many of them have a rich experience. If they do not wish to speak directly to the question, they can each bring two or three parallel texts to illustrate the subject. The repetition of these texts often diffuses a fragrant odor of divine truth, and imparts vitality to the exercises of the evening. Here children are often exceedingly useful. While every week they are increasing their own stores of sacred knowledge, they are at the same time refreshing others by their acquisitions. The silent members gain litle themselves and injure others by their example.

7th. The entire exercises should be of a *social character.* We should speak to God and to one another. In order to this, each member should think and speak and act like himself. If all would hearken to this suggestion the chilling atmosphere which sometimes nips the very buds of devotional feeling would never enter the fellowship meeting. We should use our own voice in singing, reading and prayer. Some good men, from some mistake in their education, suppose that in devotional exercises they must assume a tone of voice which is not natural, and a style of language to which they are not accustomed. This artificial manner restrains their own thoughts, feelings and supplications; the influence is felt by others, so that the devotions which should be eminently social, are constrained and cold and formal. Our covenant God hates hypocrisy. He loves truth, especially in those who worship him. In a word, let every member endeavor to bring with him a live coal from the altar, and come to social worship with an honest purpose both to get good himself and to do good to others, and our fellowship meetings will be both interesting and useful.

And now, dear brethren, earnestly praying that your souls may be in health and prosper, we commend you to Him and to the riches of his grace, who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy. To the the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

BIBLE WOMEN.

One sultry day in June, 1857, Mrs. L. N. Ranyard, a lady who had recently come to live in London, walked with a friend through the narrow streets of St. Giles, a district of dilapidated tenement houses densely populated by some of the most degraded classes of the London poor; and as she glanced around upon the miserable inhabitants whom the

heat had driven from the close rooms, each of which was the home of a family, into the scarce purer air of the streets, her heart was filled with pity, and a strong desire to do them good.

She had been actively engaged in the circulation of the Word of God in the rural districts of England, and as she talked with her friend, the question arose as to how far these people, in their countless courts and alleys, would be found to be supplied with the Bible. This inquiry grew into a determination to learn that they were so supplied, and led to a reference to one of the active missionaries of the district. He was asked if he knew of a poor, good woman, who would venture with a bag of Bibles into every room, as a paid agent for the Bible Society, and give a faithful account of her trust.

God's time was come; he had a message to the inhabitants of St. Giles, and a "messenger" was waiting to deliver it. The missionary had a letter in his pocket from Marian B., a poor woman in the neighborhood, who had been led to Jesus through reading a Bible he had given her, and who had been providentially prepared for just such a work, offering to spend, gratuitously, three hours a day among the sick and suffering he might meet in his visits, especially the abandoned of her own sex, to whom she thought she could be of use.

She was at once employed, and began to work in the streets around her own home: finding her way down into the dark, damp cellar; up rickety stairs into the miserable attic; into the haunts of the fallen and the dens of vice; from room to room of the crowded tenement houses; and doors always before barred to missionary or district visitor who had been courageous enough to attempt to enter them, opened to admit this plain, kindly mannered, middle aged woman, of their own social class; and her ready tact and quiet persistence soon disarmed the very few who attempted to molest or hinder her. Mrs. Ranyard superintended, and directed her in all the details of her work.

She spent part of the day in Bible work alone; selling Bibles by weekly subscriptions of one penny, to those who could not pay at once; reading the Bible, and praying in the homes when practicable; but when her Bible work was ended for the day, she went back to cases of distress or suffering she had met in her morning visits, and helped them by whatsoever her hand found to do, and by her cheerful sympathy and kindly care for the body, opened hearts to receive the spoken or written "message from God" to the soul.

Then she gathered little meetings of poor mothers into her own poor but neat and comfortable room, and read the Bible, and prayed with them, and taught them how to improve their own homes and food with their scanty means. Soon her room became too small for the mothers' meetings, and a mission room was procured in the centre of her district. Mrs. R. bought material for clothing, and with her help Marian cut out the garments and taught the poor mothers in the mothers' meetings to make them for themselves and children, and then sold them to them at the cost price of the goods, paid in small weekly sums. Clean, whole garments soon induced a desire for clean homes in which to wear them, and a bedding club was added to the clothing club, and one improvement to another, until this best of all charities of "helping the poor to

help themselves" brought comfort to the changed homes of St. Giles; and far better still the love of Christ—the chief theme of conversation between these earnest workers and those whom they sought to benefit, and the "message from God" read and talked of in the mission room and homes—brought peace and comfort to very many changed hearts among its once wretched inhabitants.

Aud so Marian—this first "Bible woman"—became the "missing link," long sought for but never found until then, between earnest Christians who had the means as well as the desire to help, and the masses sunk in misery and sin; and the medium through which they could reach down into "the depths" and raise them, and sent the Gospel to those whom it never before had reached.

The first "Female Bible and Domestic Mission" was such a success, met a want which had long been vainly felt, and opened up such a practical field of labor to earnest Christian ladies who longed to do some work for the Master, but did not know "what to do or how to begin," that another and yet another "Female Bible and Domestic Mission" was begun and carried on successfully, until at the publication of "Life Work, by the author of the Missing Link," three years and a half after Marian first began her work in St. Giles (the latest record we have at hand), 150 Bible women and their superintending ladies were at work in 150 before destitute districts of London, more than 20,000 Bibles had been sold by the Bible women to the outcast poor of that city; while the sum of $30,264.74, in stray pence, which but for this mission would have been spent in the beer shop, or gin palace, had been paid into the clubs by poor mothers for beds, and clothing for themselves and families; and the work is still continuing, and increasing, as we learn through incidental notices of the press.

Each district is worked by one Bible woman and one superintendent ("a worker and a watcher; the head and the hand"), although sometimes several lady volunteers assist in the mission room, clothing clubs, prayer meetings, mothers' meetings, industrial schools, &c., their efforts linked to one centre by one superintendent, to whom alone the Bible woman is responsible.

Each district is independent of the others, in details. Each superintendent follows out her own plans, according to the needs of her district, as if her mission stood alone, but the different workers meet socially at times, to gain each others experience; and as the Bible woman reports weekly to her superintendent, she in turn reports regularly to Mrs. Ranyard, who retains the general supervision of the whole field; while a board of lay trustees receive and administer the general domestic mission fund, select the Bible women, and their superintendents, and appoint their districts. These, with a "Council of Friends," of leading Christian men in the city, to advise with when necessaay, constitute the whole of the simple official machinery.

The Bibles are furnished by the British and Foreign Bible Society, and the Bible work of the Bible women is paid by that society. The funds for the domestic mission are raised by each superintendent for her own mission, and the Bible woman's salary for her domestic mission work is paid out of the same fund, and as a great deal of the money

expended is repaid by the poor in the form of clothing clubs, &c., the cost of carrying on each mission is comparatively inexpensive. The Bible woman never dispenses pecuniary aid, but reports needy cases to her superintendent, who relieves them from her domestic mission fund, or refers them to the proper benevolent societies, and so helps those societies to discriminate in their charities.

This "Bible Woman's Mission" is no longer an experiment but a success, wherever employed. It has been adopted successfully in other cities of Great Britain; native Bible women have been for years successfully at work in Burmah, Cairo and Syria, and in 1860 the New York Female Bible Society employed and set at work the first Bible woman this side of the Atlantic, and there are now thirty-six Bible women and their superintending ladies at work among the outcast poor of that city, five of these supported by their superintending ladies; four by the University Place Church (Rev. A. H. Kellog, pastor), and the remainder by the New York Female Bible Society, while all of the missions are under the superintendence of a committee of ten ladies selected from members of the New York Female Bible Society.

A Bible woman and her superintending lady have been for a short time past successfully at work in a destitute district of St. Louis, Mo. The Bible Society in the city furnishing the Bibles; the lady superintendent securing the funds for the Bible woman's salary and other necessary expenses.

The Bible Woman's Mission interferes with no other existing organization. Its work is chiefly among a class below the decent poor; a class who are never seen in church or Sabbath school, and seldom by day in the most frequented streets, who keep themselves outside the pale of all good agencies and influences; and to whose homes and haunts the gospel must be carried, or it will never reach them.

The work is not sectarian; members of all the evangelical denominations both here and in Europe working harmoniously together in the common cause of Christ, while all the evangelical church and mission stations near the district reap the fruits of its labors, and so it becomes a true helper to both pastor and city missionary.

"The Bible woman's work is a precious work," writes Rev. A. H. Kellog to the American Christian Commission. "You inquire what has been the success of the Bible Woman's Mission in this city," says a letter from Miss Westerlo, the secretary of the New York Female Bible Society, to the secretary of the American Christian Commission, "and I think I may truly affirm it exceeds greatly the expectations with which we commenced it, and commends itself to all interested in evangelizing the city, to such a degree, that we are constantly receiving requests to place new readers in new districts, which are anxiously waiting to be occupied. Nothing but want of means prevents our covering the whole city with Bible women. We work as far as possible on Mrs. Ranyard's plans, but our population being principally composed of foreigners, and these Romanists, requires different modes of approach. We find the Germans more accessible than the Irish, being more generally intelligent, or desirous of acquiring knowledge on any subject, and therefore we prefer engaging readers with some amount of education."

The English Bible woman was taken from the same social class in which she was to work; one who lived among them, and "knew their ways;" but in our country the social classes are not so distinct, and the lowest generally more intelligent than the same class of London poor.

"Our Bible women are not usually educated women, but poor, with an earnest desire to do good," says a recent letter from Mrs. J. L. Graham, Directress of the New York Committee for superintending the Bible Woman's Mission, to the American Christian Commission. "We do not seek for them decidedly among the lower classes, but prefer a plain, sober, sensible woman to one a little above that class. They are not as well received, if they seem to be too much of the lady.

We have no difficulty in finding women for this mission work. I have at least a dozen on my list waiting to be employed. I talk with them upon their motives for entering upon their work. If it seems to be as a means of support only, I dismiss them at once. If the desire seems to be prompted by a love for Christ, to work for him, I then look at the other points. Discretion, good judgment, are very essential. If they bring me a recommendation from their pastor, of their good standing in the church, or from Christian friends who can bear good testimony as to their character, I then indorse them with my approval, and refer them to a committee of application of three ladies. This is with a view of being particularly careful as to the persons who are accepted for the work.

We have followed out, as far as possible, the English plan of work. I saw Mrs. Ranyard when in this country last summer, and she saw and conversed with many of our Bible women. She thought them rather superior to the class employed by them, and whatever difference existed in our work was almost entirely from the difference of population—the different material we had to work on.

Every Bible woman here has a superintendent, to whom she renders at least a weekly account of what she is doing; enlist her sympathies in cases of sickness or distress, &c. A faithful superintendent has almost as much work as her Bible woman. She is expected to preside at the mothers' meetings. She must know generally, at least, all that the Bible woman under her superintendence is doing. The Bible woman cannot go far astray under these circumstances; but we can get a dozen good women where we can get one good superintendent. The heart must be in the work.

Our Bible women receive a monthly salary of $20. It is not an inducement to take the situation for the salary, but only to assist them to do the work their own hearts would lead them to do if their means were adequate. In addition, we allow $5 monthly for extreme cases of need, or relief of sick poor. If not expended by the superintendent herself, the Bible woman must account to her for it.

This agency is found very successful in building up mission churches and Sunday schools. It is the injunction given to every Bible woman, whether working for a church or the Board, to bring in as many children as they can induce to attend Sunday schools. Some for the express purpose of commanding their time and work, directing it by one of the ladies of their own church."

Dear Christin lady—you to whom God has given means, and influence and time, and desire to work for him, but whose home duties confine you to one city or neighborhood, can not you too find some such work to do among the perishing souls around your home? Can you not send out a Bible woman into the depths from which Satan is reaping such a harvest, and find your "life work" in superintending and assisting her? Or, if you can not superintend her personally, can you not secure the means for such a mission, and induce some earnest Christian friend who has the heart, and ability and time, but not the means or influence which God has entrusted to you as a steward in his household, to superintend the work while you encourage and aid her?

The fields are white to the harvest. Satan's legions are busy at work, but the Lord's "laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."—*American Christian Commission.*

STRAY THOUGHTS ON A FEW SUBJECTS.

THE doctrine contained in Ephesians 4:27, is practically denied by many, but the doctrine of the existence and works of the devil is so manifestly revealed in the Scriptures, that the person who doubts or denies it must be classed with incredulous skeptics or hardened infidels, and those who consider what is satanic agency in the Scriptures of truth, as being merely a personification of evils (such as Unitarians and Universalists), are more nearly allied in sentiment to the disciples of Zoroaster and his fire worshippers, than to those of the Lord Jesus Christ, and such as worship God in spirit and in truth.

The reasoning of our Lord with the Pharisees on this subject affords us data from which we may conclude with infallible certainty that the devil is always on the side of those who in any way oppose the purity of the church of Christ, and to suppose the contrary would be to maintain that with all his subtlety and cunning he opposes the interests of his own kingdom, for if Satan cast out Satan how then shall his kingdom stand.

Eph. 4:27 may be justly considered addressed to those who in congregations hold official situations, such as ministsers and elders, and as giving directions respecting the discipline they are to maintain, and to ministers relative to the line of doctrine they are to pursue.

To sessions, presbyteries, &c., belongs the duty of admitting members to church fellowship, or of removing them from it, and such cannot be doubted by any intelligent reader of his Bible who believs in the "divine right and origin of Presbyterian church government."

From the parable of the tares in the field (as contained in Matt. 13: 24–30), let them therefore learn the necessity of watchfulness and circumspection. It was while men slept that the devil cast his baneful seed into the field! And if by negligence, &c., any person is received into church fellowship who does not give satisfactory evidence of a change of heart, and whatever accession of members of wealth, influence or respectability may be gained by it, such measures "give place to the

devil!" Indeed, the admission of the Trojan horse into ancient Troy was not so full of danger! And if Satan succeeds in introducing persons into fellowship with the visible church of Christ, who can doubt but that he will watch the opportunity (if possible) by their means to "sack and burn the city?"

If corrupt principles or practices become infused or planted in Christian congregations, the leaven may soon be expected to spread, and "the root of bitterness to grow;" and happy are those communities who have wisdom and decision enough to purge out the one and pluck up the other so soon as they make their appearance. Listening to specious pretenses, viz: that "he only who is without fault is to cast the first stone"—that "sins of professors are not to be exposed lest the peace and reputation of the congregation should suffer"—that "though they may have fallen to-day, we may fall to-morrow," &c., &c., are so manifestly the wisdom that is from beneath, and *not* that heavenly principle which is first pure, and then peaceable, that to act upon it is the fullest proof that "place" has been given to the devil, and he never fails in taking advantage of the courtesy paid him to prevent regard to a divine exhortation, "Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

There are obligations also laid upon Christian congregations to pay due regard to excluded members, which cannot be neglected without sin. The only end to be proposed by withdrawing from those who "walk disorderly," or of casting those out of the church who are wicked persons, is that their spirits may be saved in the day of the Lord Jesus! Such a solemn act, conducted in the fear of God, and regulated by the laws of Christ, may be expected to fall with greater weight upon the mind of a real Christian, who though overcome with evil yet delights in the law of God after the inner man, than all the fines and penalties that worldly establishments ever connected with the sentence of excommunication! Such a one, whose backslidings are healed, will like Peter reflect on the evil of his conduct and weep. In such circumstances, the silent, unobtrusive, retiring grief of the broken and contrite spirit, is likely to overwhelm the repentingbackslider; and therefore the charge, you ought rather to forgive him and comfort him, lest such a one should be swallowed up with overmuch sorrow; lest Satan should get advantage of us, for we are not ignorant of his devices. 2 Cor. 2:7–9. To "shut the door" against the humble and pressing entreaties of such a person, would be to suffer Satan to enter by another, and thus to "give place to the devil."

Some statements in the article "Why is it?" signed Aliques, in the March number of the *Reformed Presbyterian and Covenanter*, contained reflections on certain individuals whom he designates as "narrow-minded," and whom he considers as injuring (by their conduct) the church "by their influence without" (I here refer to the statements in said number concerning "Sabbath schools"), brought to my mind the subject of charity, a thing much talked of and little praticed in our day. Let Aliquis inquire and look around him, and he will find not only in these United States multitudes of men, but in Scotland and Ireland, lay-

men and ministers, true and devoted Covenanters, men of mark and of holy lives, who believed and do believe that no where in the Bible is there to be found a "Thus saith the Lord" for that institution of modern times called "Sabbath schools," and thus in condemning such in his own neighborhood, he villifies the characters of eminent fathers in the church in the British isles in days gone by. Sabbath school instruction in their day had begun to show one result arising from it, viz., the neglect on the part of parents of catechising their children on the Sabbath evenings, and which, alas! now in not a few families has become common. This is one reason why our fathers looked with suspicion on this modern institution. The Rev. James Reid, of Newton-Stuart, and one of the most faithful and godly men that the Scotch R. P. Church ever produced, in a sermon preached a few years before his death, thus speaks of Sabbath schools: "They were uuknown in primitive times, and neither the Puritans in England nor our Scottish martyrs knew anything of them, and their influence in many cases in families has superseded instruction by parents." See also the *Irish Covenanter* a few years ago for sentiments of a similar character. Many have been the reflections cast on some professors for the want of what some people call charity, but it has often happened that their accusers have very little of the commodity they talk so much about, and condemn as wanting in others.

It is not difficult to know men in our day whose principles tend to division in the churches; they are men intent on removing the old landmarks and substituting in their place "modern and *untried* notions," as I once heard Dr. Andrew Symington, of Paisley, say in a sermon many years ago. Men who while professing a high regard for the doctrines of grace, yet employ most degrading terms concerning the characters of others whom they consider rather strict in practice, not that I say that our friend Aliquis is one who is friendly to "*untried principles*;" still it cannot be deemed by any one at all acquainted with the history of Presbyterian changes in doctrine and discipline, that his language employed concerning persons in your March number is just that used by "New Lights" both here and in Scotland, and Ireland preparatory to their final attempt in dividing the churches.

"Pray for the peace of Jerusalem," is a Scripture command, but peace must never be obtained at the expense of principle. Let us all "watch and pray, lest we enter into temptation," and thus only will we be preserved from *giving place to the devil.* C. S. D.

INDIANAPOLIS, IND., March 16th, 1867.

IS THE MISSION AMONG THE FREEDMEN A FAILURE?

THE Board appointed by Synod ask this question with all earnestness. There is a reason for it. For the past two months the receipts amount to $49.71; and up to this date for the year the expenses have been $500 more than the receipts. If the Church wishes the Mission to be continued, there must be funds in hand before the first of September next, not only to repay our Treasurer, but to pay the teachers.

It must be apparent to all that the Board should not make arrangements for future operations on borrowed money, and then make appeals to the members of the church to refund the loan. We do not wish to find fault with the liberality of our members, but there either is a lack of interest in the Mission or want of system in contributing. Ten cents from each member of our Church, contributed regularly once a week, will amply support all the Mission Schemes of the Church. Who among us cannot spare this sum? If ministers and elders would adopt a system of regular contributions, most undoubtedly the people will enter heartily upon it; and once tried, there would exist no more necessity for appeals for money from your Boards. The Church will understand from the statements made above, that there is but one course open to the Board, in case funds sufficient for the work are not sent in to the Treasurer before the first of September next.

By order of the Central Board of Domestic Missions.

WILLLIAM WILLS, *Sec'y.*

ALLEGHENY, August 1st, 1867.

ILLINOIS PRESBYTERY.

THE Presbytery of Illinois met at Princeton, May 15th, 1867. The entire business, though more varied than usual, was transacted with great harmony. A series of questions to be used in the visitation of congregations was adopted, and ordered to be printed in suitable form and quantity. The committee appointed to advance the work of National Reform, reported that each pastor had been expected to devote one month of the past half year to this cause. Reports were heard from those who had gone forth as laborers, which afforded great encouragement.

A communication from the Christian Association of Southern Illinois for National Reform was received, stating the appointment of Rev. James Wallace as traveling agent and lecturer for the ensuing year, and asking the co-operation of the Presbytery. This proposal was entertained, and at his own request the pastoral relation between Mr. Wallace and Old Bethel congregation was dissolved. The report of the Committee on Sustentation Fund was adopted, and is as follows:

1st. The salaries of pastors of our congregations, at the present cos of living, are wholly inadequate. Take a family of four persons, and estimate the necessary current expenses, and at the lowest reasonable rate it will be found to be about as follows:

Food, fuel and light, $1.50 each per week, for the year, -	$312 00
Clothing per person, $75, - - - - - -	300 00
Books, stationery, postage and periodicals, - - -	100 00
Household goods and furniture, - - - - -	50 00
Traveling, average per year, - - - - - -	50 00
Expense of horse and buggy, - - - - - -	50 00
Rent from $100 to $300, - - - - -	100 or 300 00
Total, - - - - - - - - -	$962 or 1,162 00

The actual salaries paid, according to the published statistical report of 1866, are as follows:

Old Bethel,	$725 00	Princeton,	$ 400 00
Bethel,	600 00	Bethesda,	500 00
Church Hill,	620 00	St. Louis,	1,180 00
Elkhorn,	800 00	Stanton,	390 00

2d. The salaries are disproportionate to the number of communicants and to the financial ability of our congregations. In the same statistical report we find the number of communicants in

Old Bethel, 122, rate per member,	$ 6 00
Bethel, 129, " "	4 65
Church Hill, 140, " "	4 60
Elkhorn, 202, " "	4 00
Princeton, 94, " "	4 25
St. Louis, 65, " "	18 00
Bethesda, 100, " "	5 00
Stanton, 20, " "	19 50
Olathe, (no report).	
Total average per member,	6 00

None of our congregations are poor; some of them are wealthy.

3d. The salaries, although in most cases nominally larger, are really smaller than they were five, ten or even twenty years ago. A number of years ago $400 was the minimum salary in the Illinois Presbytery. $400 then meant four hundred gold or silver dollars or their equivalent. Now, the premium on gold is 35 per cent., so that $400 only means $296.30 of the former currency. But this shows only one part of the depreciation of the value of that $400. Wheat then averaged about $1.00 per bushel; now it ranges from $1.50 to $3.00 per bushel. Sugar was then 5 cents per pound; now it is 15, and everything else in the same proportion, so that $1,000 now is the true equivalent for $400 then; and thus our pastors' salary appear very materially cut down.

4th. The salaries are altogether disproportioned to those of other professions. A physician in the vicinity of one of our country congregations, who has never spent a dollar nor a day in a college to obtain a classical education, made $1,100 in the month of August, 1866. A lawyer in a neighboring village, of only ordinary abilities, says his income is from $3,000 to $4,000 per year. Education being embraced to some extent in the same category with religion, may afford a more pertinent comparison. In Boston, where the cost of living is estimated to be one-third less than in the Western cities, principals of grammar schools receive $2,750 per annum. In New York about the same. In Cincinnati district schools the principal receives $1,900; male assistants, $1,500. In St. Louis from $1,700 to $2,000. An average salary of a book-keeper in St. Louis is $2,500. Of clerks without families, $1,500 to $1,700. Truly, Christ is valued still at thirty pieces of silver. The result of this state of things is, that the ministers of the Gospel are discouraged, burdened with anxieties and cares in the constant struggle to make their families comfortable and respectable. Their pulpit ministrations are lean, and the people are not blessed

and God's work is but half done. In the position of leaders of the people, ministers find themselves without the means of keeping even with the times. The pulpit, once and properly the primary source of influence, is fast giving way to the press and platform. It is full time for the Church to ask, why is it thus? Minor reasons might be given, such as this: the people of country places, especially, do not properly appreciate the difficulty of living on a fixed salary, their circumstances as to means of living being so different. They can appreciate the necessity for spending money for machinery, forgetting that books are the tools of the minister's profession, and quite as necessary and much more expensive than farming utensils. But the great reason is, that ministers and people have agreed together in steadily rejecting Christ's wisdom and way in regard to the financial interests of the Church. Liberality is not regarded as a grace nor cultivated as such. Bringing gifts and offerings to lay on God's altar is not considered an essential part of altar service in the New Testament dispensation. The people do not feel the force of the command, "Honor the Lord with thy substance." God is being systematically robbed, with too much appearance of consent of ministers and Church courts. There is weekly rebellion against the King of Glory by a refusal to pay his tribute—the tenth; and the ministry is being starved into an understanding and appreciation of that part of the machinery of the Church which relates to pecuniary affairs. This great truth must be upheld and enforced, viz: that the tenth is the Lord's, to be given not as a gift or free-will offering, but as a debt to him; that this tithe, together with additional offerings, should be given on the first day of the week, as a part of God's worship, and shall constitute one common fund in the hand of Christ's agents, by which fund the whole machinery of the Church shall be moved. In view of all this, we recommend the following resolutions:

1st. That all the congregations under our care be directed to adopt the scriptural plan of Sabbath collections for all purposes; the people contributing as God shall prosper them, taking the tenth as the minimum basis of the proportion.

2d. That eight hundred dollars be established as the minimum salary upon which we will settle a pastor in this Presbytery.

3d. That all the congregations with a roll of one hundred communicants are considered able to raise this minimum salary, and are hereby required to do so.

4th. That congregations be urged to cultivate the grace of liberality, so that God's house may be full, ministers of the Gospel not only barely supported, as this minimum salary contemplates, but be generously provided for, and all the work of the Lord prosper.

A. C. TODD, *Ch'm.*

The following resolution was adopted:

That the next meeting of Presbytery be in Eden, on the 17th of October, and that the Lord's Supper be administered on the following Sabbath, and the brethren of the several congregations be invited to unite with us in the privileges of the feast.

A report on the revival of religion was considered and adopted.

Presbytery adjourned to meet in Bethel church, October 17th, at 10 o'clock, A. M.

W. F. GEORGE, *Clerk.*

PITTSBURGH PRESBYTERY.

THE Pittsburgh Presbytery of the R. P. Church met in Allegheny on May 20th, 1867, at half past seven, P. M., and was constituted with prayer. All the constituent members were present at the constitution of the court, or afterward appeared, except Rev. R. J. Dodds, missionary to Syria. All the congregations were represented.

Rev. J. J. M'Clurkin was chosen Moderator, and Rev. J. W. Sproull, clerk. Discourses—trials for licensure—were delivered on Monday evening by James A. Black, Joseph R. M'Farland and James R. Newell, and on Tuesday evening by Thos. A. Sproull and Alex. Wright. The sermons were sustained.

Mr. James S. Buck, appointed by the "Central Board of Missions', missionary to the Northwest, delivered on Tuesday afternoon as trials for ordination, a sermon and lecture, which were sustained.

Thursday evening Presbytery ordained Mr. Buck. Rev. T. Sproull, D. D., preached the sermon, Rev. Mr. M'Clurkin proposed the queries, which were satisfactorly answered by the candidate. After prayer by Rev. T. Sproull, D. D., Rev. Mr. Sterrett addressed the missionary. Mr. Buck's name was added to our list of ministers. In the same evening the candidates for licensure, having already been examined, gave their assent to the terms of communion. After prayer by Rev. Mr. Slater, they were licensed in the name of Christ to preach the Gospel.

The report of the Committee on Finance contained the following recommendation, which was adopted: That congregations which have not taken up collection for Presbytery, Mission Fund be directed to do so before next meeting of Presbytery.

Rev. Mr. Hannay was appointed stated supply during the summer in the Piney Branch of Rehoboth congregation.

The Committee of Supplies was appointed a commission of Presbytery, with power to divide, if requested, New Alexandria congregation. And in case it be divided, the commissions was authorized to moderate a call in each of the congregations, when asked.

Oil City congregation also obtained the moderation of a call.

After the transaction of some miscellaneous business, Presbytery adjourned with prayer to meet at Miller's Run Church, on the 2d Tuesday of October, at two o'clock, P. M. CLERK.

EXTRACTS OF MINUTES OF IOWA PRESBYTERY.

THE Iowa Presbytery met in Lind Grove Church on Wednesday, May 8th, 1867, at 10 A. M. The opening sermon was omitted. Presbytery was constituted with prayer by the Moderator. Rev. D. M'Kee was chosen moderator, and S. M. Stevenson clerk, for the ensuing year. Since our last meeting of Presbytery, Mr. D. H. Coulter has been ordained and installed as pastor of the Maquoketa congregation. The following answer was given to an inquiry in reference to the office of school director, That the members of our church neither vote, nor hold any office, where an oath to the constitution of the United States, or of the State in which he acts, is required. But in any case where an oath of

allegiance is not required, and he is only bound to fulfil the duties of an office where the obligations are moral, and in conformity with our principles and practice, we know of no objection. Congregations were directed to raise their respective amounts of Synod's Traveling Fund, and forward the same to the Treasurer of Presbytery.

Each and *every* congregation was directed to take up collections for the Home Mission, and forward the same to the Treasurer of Presbytery. The clerk of Presbytery was directed to ask Synod, in the name of the Presbytery, for $200.00 from the Domestic Fund, to assist in cultivating our mission field. Vacant congregations were instructed to contribute liberally to the support of the Gospel in their midst. And the Treasurer was directed not to pay more than one-third of the preaching in vacant congregations. The people of Davenport congregation were recommended to make a vigorous effort to secure a house of worship, and the members of Presbytery promise them all the aid and encouragement they can.

The Treasurer was directed to pay Rev. J. Love fifty dollars, supplement due him; Presbytery also appropriated fifty dollars, as supplement to Mr. Love's salary for the next half year, provided it be in the treasury, and provided the congregation add a like amount to his salary. Mr. Hutcheson's resignation of the call to Grove Hill was accepted, and he continues their stated supply. C. D. Trumbull was appointed to moderate in a call in Kossuth congregation, and S. M. Stevenson to moderate in a call in Davenport, when requested by the congregations. J. M. M'Donald, C. D. Trumbull and A. Crothers were appointed an interim committee, and all matters relating to missionary work and supplies were referred to this committee. S. M. Stevenson was appointed the moderator alternate to preach the opening sermon at the next meeting of Presbytery.

Presbytery adjourned to meet in Clarinda Church, on the fourth Monday of September, 1867, at 2 o'clock, P. M.

S. M. STEVENSON, *Clerk.*

RESOLUTIONS OF SECOND R. P. CONGREGATION OF PHILADELPHIA.

A SPECIAL meeting of the Second Reformed Presbyterian congregation of Philadelphia was held in the church, 17th street, below Race, on Friday evening, July 19th, 1867, to take into consideration the possible severance of the pastoral relation between them and the Rev. Samuel O. Wylie, as a result of Synod's recent action in electing him Professor in Theological Seminary. The following preamble and resolutions, which were reported by Messrs. William Brown, J. W. Torry and Wm. Walker (the committee appointed by the meeting), were UNANIMOUSLY adopted, and the committee was instructed to present the same to the pastor, and have them published in the *Reformed Presbyterian and Covenanter.*

WHEREAS, The Synod of the Reformed Presbyterian Church of North America did at its last meeting elect our pastor, Rev. Samuel O. Wylie, to fill the vacant Professorship in the Theological Seminary; and

whereas, this action of the Synod necessarily contemplates the severance of the pastoral relation between us and him; therefore,

Resolved, 1st. That we recognize the honor conferred upon our beloved pastor, and the peculiar field of usefulness opened to him by the recent election.

2d. That the Rev. Samuel O. Wylie is now, as he was nearly a quarter of a century ago, the unanimous choice of this congregation as pastor, and IT IS OUR EARNEST DESIRE (if not inconsisent with his sense of duty to the Head of the Church,) THAT HE WOULD CONTINUE WITH US IN THAT RELATION.

3d. That recognizing the whole matter as of the Lord Most High, whose work and whose will must be done, we agree to make petition that he will guide in this all the parties concerned, to the end that God may be glorified, and the church of our Lord Jesus extended and edified.

THOMAS WALKER, *Chairman.*

Attest: J. B. STEWART, *Secretary 2d R. P. C.*

OBITUARIES.

THE subject of this notice, WILLIAM MELANCTHON WYLIE, was the son of Rev. P. H. Wylie, Rushsylvania, Ohio. After a severe sickness of eighteen days he died of typhoid fever, aged 18 years. Though not of very robust constitution, he enjoyed uniformly good health until the time of his last sickness. He was endowed with superior intellectual powers. In all his classes in college he had a high standing, and in the mathematical department led his classes. When attacked by the disease which terminated in his death, he was engaged in the successful prosecution of his literary course.

When but a child, on reading the miserable condition of the heathen, he was touched with a feeling of pity, and resolved to be a missionary. Subsequently, however, he seemed in a measure to lose sight of this great object, and was undecided, though the design was never entirely abandoned.

Very shortly after he was taken sick the fever raged so violently that he was much of the time delirious, and the inflammation in the throat was so intense that he could not be understood. But God very mercifully gave him a short season of comparative relief. When it was first intimated to him that the disease might be fatal, he expressed the opinion that he was unprepared for death, and the agitation of his mind was intense. About twenty hours before his death, however, being informed that his end was evidently near, he appeared resigned, and expressed only one regret—that he could not see all the family. (He was absent from home, at college, at the time of his sickness and death.) Subsequently he seemed to triumph, and exclaimed, "O death, where is thy sting! O grave, where is thy victory!" and expressed a desire to be with Christ.

It should have been said sooner that he made a public profession of religion at the age of sixteen; and one who was with him during most of his sickness testifies that though his sufferings were severe, he never uttered a murmur.

As the writer of this notice was, as his teacher, deeply interested in the progress and welfare of the deceased during several sessions of his study, he will be excused for adding, that he deeply regrets that a young man so promising should have seemed to be under the necessity of prosecuting his literary course at a distance from his home, which is almost in sight of the

literary institution under the control of the Church of which he was a member; and that he should study, sicken and die far away from where he could enjoy the fellowship of students in his own church, and the enjoyment of the ordinances as dispensed therein.

And does not the decease of one so young utter a solemn voice of warning to his fellow students and other youth? How important that the mind of these be early directed to the great question of the soul's salvation. COM.

DIED, in Ryegate, Vermont, on the 30th of December, 1866, Mr. JAMES BEATTIE, in the 91st year of his age. The deceased was born at Brighton's Walls, in the County Antrim, Ireland. His parents were both members of the Reformed Presbyterian Church, and in early life he made a public profession of religion in the same church. In 1801 he emigrated to the United States. After spending some time in New York, he went to Virginia, where he sojourned for two years. He then came to Ryegate, Vermont, and settled in the winter of 1806. In this new country he did not forget the church of his fathers, but at once became a member of the Reformed Presbyterian congregation of Ryegate, in which he continued till his death. In April, 1808, he was united in marriage to Miss Margaret Jane Gillespie, niece of the Rev. Wm. Gibson, his pastor, and the first settled minister in Ryegate. He had twelve children, seven sons and five daughters.

Mr. Beattie was frequently placed in the school of affliction. It pleased the Most High to remove by death one of his children in infancy, and five others after they were grown up; and about three yearsbefore his own decease the wife of his bosom, the companion of his pilgrimage, after a course of severe trouble, departed this life. Painful indeed were these domestic trials, and must have made his heart desolate, had it not been for his confidence in the compassionate Redeemer, who never forsook him in the time of trouble. Until his hearing became impaired he was regular in his attendance upon the ordinances. He not only went himself, but he took his family with him, and whenever in consequence of the inclemency of the weather any member of his family objected to going to church, he was accustomed to say, "The minister will be there, and if the minister can go, the people can." As a husband he was kind, as a father he was indulgent, perhaps too much so, and as a friend he was falitful and true. For his amiable traits of character he was esteemed by all that knew him. He was exceedingly fond of little children, and this was made so manifest, that not only his grandchildren but all the children in the eighborhoodn became very much attached to him. For more than a year before he died, not being able to read in consequence of his eyesight failing him, he spent most of his waking hours, when not engaged in prayer, in repeating portions of the Psalms and other parts of Scripture which at an early age he had committed to memory. As his bodily strength failed him his faith seemed to grow stronger. The hope that he would live and reign with the Redeemer was well founded. His own words on this subject were, "Not from any merits of my own, but through His precious blood." He appeared to have no will of his own. About four weeks before his death he said he was willing to live or die, as it pleased God. Upon his daughter's remarking to him that he might outlive us all, he replied, "That is true, yet in all probability I shall live but a short time, and I am willing to go whenever God calls me." When in great pain a short time before he died, he said, "Can no one help me?" and without waiting for a reply, he repeated the 12th verse of the 108th Psalm:

> "Do thou from trouble give us help;
> For helpless is man's aid."

He soon became easy, and appeared to be better, but it was only in appearance, for almost immediately he exclaimed, "Help, Lord Jesus!" and in a moment his spirit left its earthly tenement to mingle with kindred elements in eternity. "Blessed are the dead which die in the Lord." B.

DIED, at Kortright, December 28th, 1866, Mrs. ELIZABETH MCLOWRY, widow of James H. McLowry, aged 88 years. The deceased was a member of the Kortright congregation for over forty years. She was a lover of God's house, as was evidenced by her punctual attendance on the ordinances and by her liberal support; and during the long time the congregation was vacant her house was ever open to the ministers who were sent as supplies to that place.

NOTICES OF BOOKS.

THE PRESBYTERIAN ALMANAC FOR 1866.

Volume 8 of this valuable annual is on our table. It contains a summary of the proceedings of the various supreme Presbyterian judicatories in North America, at their meetings in 1865. The biographical department is large containing notices of one hundred and twenty-eight deceased Presbyterian ministers. The subject of *manses* is discussed, and the importance of congregations securing comfortable homes for their pastors is strongly enforced. The tables showing the religious condition of the country are interesting and instructive.

This volume is especially interesting to Covenanters on account of the biographical sketch and engraving of Rev. J. R. Willson, D. D., which it contains. The Almanac is edited by Joseph M. Willson, No. 111 South Tenth street, Philadelphia.

THE FAITHFUL MINISTER "A BURNING AND SHINING LIGHT." A discourse on the occasion of the death of Rev. Wm. Anderson, Loanhead, Scotland, by Rev. Thomas Houston, D. D., Knockbracken, Ireland.

We have hastily perused this discourse, and recommend it as replete with evangelical truth, and suggestive to ministers in regard to their work and responsibity. While we doubt not that all that is said in commendation of the deceased is true, we question the propriety of eulogistic notices of men in a sermon.

From the Presbyterian Board:

A WEEK WITH JESUS. By John M. Lowrie, D. D.

The devout Christian will find in this volume a book to his taste. Dr. Lowrie has furnished through the Board to the reading public several excellent works. We recommend this as an admirable aid in reading the gospel, bringing out some of the characteristics of our Saviour's life with special and instructive prominence. The reading of such books will have a tendency to lead the mind to think more of Christ, the subject of them.

TWO TERMS AT OLNEY. By Marion Howard.

THE CLOUD AND THE SUNBEAM. By Nellie Graham.

These two volumes belong to the Series for Youth, and are well adapted to please and instruct that class of readers.

RECEIPTS FOR FOREIGN MISSION.

April	30.	Crawford Missionary Society of Baltimore cong., per Miss Nancy Smith, Treas.,	50 00
May	1.	Walton cong., N. Y., per Rev. T. P. Stevenson,	23 50
"	6.	Cedar Lake cong., Mich., per Rev. J. French,	17 00
"	11.	Second cong., Newburgh, N. Y., per John Lawson, Treas.,	32 18
"	20.	Third cong., New York, per Hugh Carlisle,	200 00
"	20.	Ryegate and Barnet cong., per John Macklin,	70 72
"	28.	Mrs. J. Campbell of Kenton, O., $1.00 silver, per Rev. W. Milroy; premium 31c.,	1 31
"	28.	John N. M'Kelvey, Utica, O., per Rev. J. C. Boyd,	5 00
"	28.	Missionary Society of Clarinda cong., Iowa, per Rev. D. M'Kee,	24 00
"	28.	Brookland cong., Pa., per Rev. Robt. Reid,	11 84
"	28.	White Lake cong., per Rev. J. B. Williams,	20 00
"	28.	Doctor Simeon P. Corey, Craftsbury, per Rev. J. M. Beattie,	5 00
"	28.	Tomika cong., O., per Rev. J. C. K. Faris,	7 61
"	28.	Slippery Rock cong., per A. F. K.,	8 05
"	28.	Rev. Robert Shields,	11 50
"	28.	James Smith, per Rev. R. Shields,	4 00
"	28.	Sandy Soc'y of Salem cong., Pa., per Rev. A. J. M'Farland,	20 00
"	28.	Beaver Run Society,	6 00
"	30.	Slippery Rock cong., per D. Gregg,	9 72
June	6.	Old Bethel cong., Ill., per Rev. J. M'Cracken,	38 00
"	17.	Elizabeth W. Hutcheson of Olathe, Kansas, for benefit of native females of Syria,	2 00
"	21.	Credit by cash from Wilkinsburg cong., per Wm. Wills,	23 92
"	21.	Springfield cong., per Rev. J. J. M'Clurken,	32 00
"	26.	Mrs. D. Guthrie, of York, N. Y., $20.00	
"	26.	do. do. do. for Miss. School, 10.00	30 00
July	18.	Sabbath School of Cincinnati cong., per Rev. S. O. Wylie,	10 00

RECEIPTS FOR ERECTING MISSION BUILDINGS IN SYRIA.

April	22.	Wm. M'Knight of 1st cong., Phila.,	$100 00
"	22.	Robert Crawford do. do. per Wm. M'Knight,	5 00
"	22.	David Smith of 1st cong., Philadelphia,	5 00
"	22.	Mrs. Orr do. do.	5 00
"	26.	John H. Loudon of New York, per W. T. Miller,	25 00
"	26.	George Scott do. do. do.	20 00
"	26.	James Thomas do. do. do.	25 00
May	1.	Episcopal clergyman, per Rev. T. P. Stevenson,	10 00
"	7.	John B. Stewart of 2d cong., Phila., per Rev. S. O. Wylie,	10 00
"	7.	John Caldwell of 2d cong., Philadelphia,	20 00
"	20.	Mrs. John Brown do. do.	10 00
"	30.	Thomas Black of Allegheny, per D. Gregg,	5 00
"	30.	Hugh Knox do. do. do.	20 00
"	30.	James M'Kinney, per D. Gregg,	5 00
"	30.	James B. M'Kee, do.	25 00
"	30.	Mrs. James B. M'Kee $10, and son $5, per D. Gregg,	15 00

May	30.	Mrs. M. Kitchen, per D. Gregg, (all this date from Allegheny,)	$ 20 00
"	30.	David Bell of 2d cong., Newburgh, per Rev. J. R. Thompson,	20 00
"	30.	Wm. Thomson of 2d cong., Newburgh, per do.	25 00
"	30.	John Dawson do. do. do. do.	20 00
"	30.	Wm. C. Johnston do. do. do. do.	10 00
"	30.	Richard Scott do. do. do. do.	5 00
"	30.	John M'Burney, do. do. do. do.	5 00
June	5.	Wm. W. Keys of 1st cong., Phila., per Wm. M'Knight,	100 00
"	5.	Hugh Graham do. do. do.	100 00
"	5.	Mrs. H. Graham do. do. do.	50 00
"	5.	Jas. Wright do. do. do.	50 00
"	5.	John Cunningham do. do. do.	50 00
"	5.	James G. Keys do. do. do.	50 00
"	5.	John Frazier do. do. do.	50 00
"	5.	Thomas Long do. do. do.	30 00
"	5.	M. M'Connell do. do. do.	25 00
"	5.	John Pollock, do. do. do.	25 00
"	5.	John Moffat do. do. do.	10 00
"	5.	J. J. Bryan do. do. do.	10 00
"	5.	Thos. C. Smith, do. do. do.	5 00
"	5.	Annie Hamilton, do. do. do.	2 00
"	6.	Mrs. E. Smith of Allegheny, per Rev. T. Sproull,	5 00
"	6.	Miss Jane Smith, per Rev. T. Sproull,	5 00
"	10.	Elizabeth Mooney of Princeton, Ind., per Daniel Euwer,	30 00
"	26.	Mrs. D. Guthrie of York, N. Y., per Rev. S. Bowden,	10 00
July	15.	Mrs. Oudry of Allegheny cong., second payment in full, per Rev. S. O. Wylie,	13 00

WILLIAM BROWN, *Treasurer*, 1635 Locust street, Phila.

RECEIPTS FOR SOUTHERN MISSION.

May	13.	2d cong., New York City, per F. L. Walker, Treas.,	$155 18
"	14.	1st cong., Philadelphia, per Wm. M'Knight,	64 34
"	21.	Miller's Run cong., per Rev. Wm. Slater,	60 00
"	22.	Middle Wheeling, per Rev. A. M'Farland,	11 00
"	22.	Bethel, Ill., per Rev. D. S. Faris,	37 45
"	22.	Sarah Edgar, Churchill, per Rev. W. F. George,	15 00
"	22.	J. M. Sloan, do. do. do.	2 50
"	22.	Old Bethel, per Rev. J. M'Cracken,	5 75
"	22.	West Hebron, per R. Z. Willson,	6 00
"	22.	Muskingum and Tomica, per Rev. J. C. K. Faris,	13 00
"	22.	Boston cong., per Rev. Wm. Graham,	16 60
"	22.	Ramsay, C. W., per Robt. Shields,	22 30
"	23.	Baltimore, per Rev. W. P. Johnston,	15 00
"	23.	David Brown, Jamestown, O., per Rev. H. George,	2 00
"	23.	Greenville, per Rev. J. J. M'Clurkin,	9 50
"	23.	Novi, per B. M'Cullough,	17 00
"	23.	Mrs. D. Guthrie, York, N. Y., per Rev. S. Bowden,	15 00
"	24.	Sandy Branch, Salem cong., per A. J. M'Farland,	18 85
"	24.	Robt. M'Williams, Salt Fork, per Rev. J. A. Thompson,	10 00
"	24.	Mrs. Ruth Annable, Slippery Rock, per Rev. J. C. Smith,	2 00

May	24.	Mrs. Hough, $1; Helen Hough, $1; Isabella Hough, $1; Alice Hough, $1; Franklin Hough, 50 cents; Adelaide Hough, 50 cents—Union cong., Wis.,.....	$ 5 00
"	25.	Mrs. J. Campbell, per Rev. W. Milroy,.....	1 00
"	27.	Mrs. Elizabeth Blair, per Rev. J. C. Smith,...	2 00
"	27.	Ebenezer Brownlee, per John Roney,.....	5 00
"	27.	Dr. Simeon R. Corey, Craftsbury, per. J. M. Beattie,.....	5 00
June	17.	F. L. Walker, New York,.....	1 00
"	29.	Mrs. Emily Taggart,.....	20 00
July	3.	Wilkinsburg cong.,.....	27 91

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR DOMESTIC MISSION.

May	22.	Utica cong., per J. C. Boyd,.....	$ 10 35
"	22.	Old Bethel cong., per Rev. J. M'Cracken, ...	30 00
"	23.	Bovina cong., per Rev. J. Kennedy,.....	15 00
"	24.	T. M'Connell, Lind Grove, Iowa, for Indianapolis, per Rev. C. D. Trumbull,.....	2 00
"	24.	Mrs. D. Guthrie, York, per Rev. S. Bowden,.....	15 00
"	24.	Three months int. on Acheson Bequest, due May 1, '67,...	6 25
"	24.	Six do. do. Cunningham Bequest, do. ..	6 00
		Premium on above,.....	2 20
"	24.	Slippery Rock, for Indianapolis, per Rev. J. C. Smith,....	10 75
"	29.	Slippery Rock, per A F. Kennedy,.....	9 58
"	29.	U. S. 7-30 Bonds, date Aug. 15, '64,.....	50 00
		Interest on above,.....	1 00
June	3.	A friend of Missions, Rochester, per M. R. A.,.....	1 30

DANIEL EUWER, *Treasurer.*

RECEIPTS FOR EDUCATION FUND.

May	14.	1st Philadelphia cong., per Wm. M'Knight,.....	$ 42 80
"	24.	Brooklyn cong., per R. Reed,.....	4 28
"	28.	Rev. M. C. Thompson, per Rev. J. L. M'Cartney,.....	10 00
"	28.	Esly,.....	1 00
"	28.	Mrs. M'Gee, Macedon,.....	50
"	28.	Neilsburg, per D. Reed,.....	7 50
"	28.	Oil City, do.	7 50
"	30.	Kortright cong., per Rev. J. O. Bayles,.....	16 00
"	30.	Robert Kirkwood, Randolph Co., Ill., per James Finley,..	5 00
"	30.	Mathew Kirkwood, do. do. do. ..	2 00
"	30.	Sterling, N. Y. cong., per. Rev. M. Wilkin,.....	15 39

JAMES BROWN, *Treasurer.*

APPOINTMENTS BY LAKES PRESBYTERY.

THE following additional appointments are made by the interim committee of Lakes Presbytery:

Garrison—Mr. A. Wright, July 4th Sabbath. N. R. Johnston, Aug. 4th Sab. T. A. Sproull, Sept. 3d and 4th Sab. J. R. M'Farland, Oct. 4th Sab.

P. H. WYLIE. *Ch. Com.*

THE

Reformed Presbyterian and Covenanter.

VOL. V. *OCTOBER, 1867.* No. 10.

OPEN AND CLOSE COMMUNION.

THE subject expressed by this title, it was thought had received an exhaustive discussion and was withdrawn from the field of religious controversy. Not that the parties on the respective sides of open and close communion had come to an agreement either on common ground or by the one yielding to the other, but rather by a tacit understanding that it was in vain to continue the controversy any longer. It was a drawn battle, each side claiming the victory and remaining in possession of their original ground. With the exception, now and again, of a little border skirmishing, the question was allowed to fall into abeyance.

But the controversy has broken out anew. The parties are again in the field, and the contest is as fierce as ever. The quiet to which we have just referred could not last. The church is in an unnatural condition. The body of Christ is rent by division. The symmetry and beauty of Zion is marred and deformed. The disciples of a common Master, in place of constituting one family, are divided into various households. The table of the Lord, instead of being one, has become many. The communion of saints is limited and abridged by denominational lines. Believers, though they love one another, cannot unite in expressing their mutual affection and their love to their common Saviour in the holy ordinance appointed for that end.

That this state of things is wrong, greatly wrong, all see and admit. But in determining where the fault lies, there is no agreement. Each party throws the blame on the other. The friends of open communion say to the friends of close communion, "Remove the restrictions which you have placed around the Lord's table, and we can all sit down together." The others in turn say, "Exclude by discipline the advocates of error; and then those who hold the truth could unite in this holy ordinance." And under the pressure of a strong desire for fellowship with all who love the Lord Jesus Christ in sincerity, it is not strange that there is a good deal of keenness in the language employed on both side. We are naturally impatient in regard to anything that stands in

the way of realizing a cherished desire. And Christians are not and indeed should not be indifferent to what leads to perpetuate schism in the church.

In the U. P. Church this question has been warmly discussed. From want of agreement as to the meaning of the Basis of Union on this point, a sentiment grew up at variance with the doctrine of close communion. We watched the progress of the discussion with a good deal of interest, hoping that some light might be shed on the general subject. We were particularly desirous of ascertaining the precise position of those who leaned to the free communion side. It was to be expected that they would clearly state their position.

But we find that this is not the policy of the friends of that theory. Whether it is that they have no clearly defined position, or whether they feel that it is incapable of defense, it is not easy to say; but the fact is, that in all that we have read that has been written on that side of the question, there seems to be a studied disposition to avoid a plain statement of the point maintained.

Recently a small volume, entitled "The Doctrine of Close Communion, tested by Scripture and Reason, by Rev. Wm. Annan," was put into our hands by its author. The book is a review of a work on the other side by Dr. Pressly, entitled "Church Fellowship." Between these parties we have no desire to meddle. We have read the book and find it liable to the objection which we have already presented against the other writings on that side of the question, a want of clearness in stating the views advocated. Nor can we award to the author in every case fairness in dealing with the views of his opponents. Of this we will give an instance.

On page 11th is the following extract from "Church Fellowship:" "She" (the church) "has no right to receive to her fellowship one who refuses anything that Christ has commanded." To this Mr. A. adds the following, "In other words, who rejects one solitary truth which the church may have conceived to be taught in the Scriptures." And assuming that this is the position of the friends of close communion, he sets himself valiantly to overturn it. We ask Mr. A. when he writes again to attack the position, That the church may not admit to her communion any who disobey a command of Christ; in place of directing his arguments against his own misrepresentation of that position. Any one can see that what Christ commands, and what the church conceives, are not the same in their obligation on the conscience.

We have given one example of the author's fairness, we add another of his logic. On pages 66 and 67, to prove that Christ practiced on open communion principles, he tells us, that "the disciples had not received Christian baptism," that "they had very incorrect views of the person and work of Christ and the way of salvation through him," and that "their notions of the nature of his kingdom were extremely contrary to truth." This is part of the argument from the example of Christ. But alarmed at the logical result of his reasoning, he says on page 68, "The argument does not require us to affirm that church officers would now be justifiable in admitting to communion persons so greatly in error." If this is no part of the argument, then the argu-

ment is worth nothing. Let us state the argument in logical form. Christ admitted to the Lord's supper his disciples when they were greatly in error, but church officers would not now be justifiable in doing so. What is the author's conclusion? That the example of Christ warrants open communion. What is the true conclusion? That the example of Christ is of no obligation in this case. This is the only fair inference from the author's own premises.

We confess that we were surprised to find in a book written by a minister of the O. S. Presbyterian Church, and recommended by the *Princeton Review*, and by the editors of the *Presbyterian* and *Banner*, the statements respecting the disciples of Christ, which we have quoted above. To the declaration under the second specification, page 67, "That they did not recognize him as a divine being," we oppose the confession of Peter in the name of them all, Matt. 16: 16, "Thou art the Christ, the Son of the living God." Let the serious reader decide whether he will believe Peter or Mr. Annan.

From the writings and practice of the advocates of free communion, in churches called orthodox, we gather that the following is their position on that subject:

While the church should have a comprehensive creed, embracing substantially the Westminster Confession of Faith and Catechisms, she should nevertheless receive into her membership persons who do not believe some of the truths taught in those formularies; and she should also admit to communion in the Lord's supper persons who belong to churches that in their creeds reject and condemn some of those truths; providing that in both cases she thinks that the applicants are believers in Christ.

To this proposition, stating, we believe, fairly the views of both the Old and New School Presbyterian Churches, we have the following objections:

1. It makes a creed utterly useless. By a creed we understand a summary of truth, a profession of faith in which is a condition of membership. The church has her terms of communion, and these she exhibits to the world as presenting the ground on which she receives applicants into her communion. It seems most reasonable that to these terms the assent of applicants be required. This is their proper design and use. But if this is not done, what purpose do they serve? Certainly not the preservation of the truth; nor the building up of believers in their most holy faith. For, according to the doctrine of free communion, there is a wide common ground in which men's views of divine truth are left to their private judgment, and the church is not to inquire whether or not the belief of her members on those points be in accordance with the creed that lies at the foundation of her organization. This is going as near to make a creed, no creed, as any thing of which we can form a conception. What is a profession of faith but a mere sham, when without it the enjoyment of church privileges can be obtained?

2. It takes away in a great measure the distinction between truth and error. We say, in a great measure, for we know that there are what are called essential truths, that are kept out of the common ground. Our statement has reference only to those truths that the applicant is

not required to profess. There is no more pernicious sentiment than the very common one, that it matters not what a man believes, provided he is sincere and his practice is right. It is this sentiment in its various forms that is rooting orthodoxy out of the church, and godliness out of the hearts of her members. But if she admits to her communion persons who are ignorant of the truth she professes, or who hold error in its stead, she is effectually giving her influence to this sentiment. She says in language unmistakably plain, that it is alike to her whether her members hold truth or error on the points on which she does not require them to profess their faith.

3. Its tendency is to break down the discipline of the church. Christ has ordained discipline in the church for her edification. It is the means whieh he has appointed for guarding the truth which he has committed to her as an important trust. But in the case of all those doctrines that are left out of the profession, she is powerless in the use of this agency. She cannot call to account and censure for the errors which she does not make a bar to communion. Hence discipline to that extent falls to the ground. Truth languishes, error flourishes, and religion suffers.

4. It takes away an incentive to know the truth. Diligence in acquiring anything is in proportion to the value placed on it. If there are some truths taught in the Bible that the church may ignore, and allow error to be held instead of them, the necessary conclusion is that those truths are of little value, and it is needless to be at pains to obtain a knowledge of them. To this more than any other cause we ascribe the ignorance of Bible doctrines, so manifest among professors, especially in those bodies where free communion is practiced. How natural is it for men to say, if it is not necessary to know those doctrines in order to enjoy the privileges of the church, it is not necessary to know them at all. If the church tolerates error, why should her members sedulously guard against it?

5. It is a hindrance to ecclesiastical union. This is often presented as an argument against close communion. We believe it can be more effectually used against open communion. It is certainly presumptive against the position that free communion tends to unite the church, that in fact it has signally failed to produce that result. Never had it a better opportunity to do this than in the case of the O. S. and N. S. Presbyterian bodies. They both practice on the principle of free intercommunion, and yet they seem scarcely any nearer union than they were twenty years ago. This would not be so, if open communion tended to union in the church.

But why has not close communion in the bodies that practice it brought them together? This is a fair question. And the answer is: Close communion is nowhere fully practiced. In all the churches, not excepting our own, there is a departure from the true ground on this point. It is an almost self-evident proposition, that if it is right to have a distinct ecclesiastical organization, it is right to preserve its distinctiveness on all points from all other ecclesiastical organizations. Consistency demands, that on all the grounds on which these bodies are distinct, they should not mix with others. The maintenance of truth

is one of these grounds, and an important one. Its members, therefore, should neither be allowed to hold error, nor to hold communion in hearing the word by those whose creed contains error. Whatever truth the church holds should be enforced by discipline. And even when error is held, if believed to be truth, consistency requires that it be maintained. What we mean is, that all the churches, if consistent, would forbid what is called occasional hearing. Those who hold that human hymns should be sung in the worship of God, would prohibit their members from worshiping with those that contend for the exclusive use of the inspired psalms. And the churches that believe that men should vote and hold office under the government as now constituted, would forbid the hearing of the word preached in a church that prohibits the enjoyment of these privileges. And certainly those who hold the truth on both these points should not only for consistency, but also for truth's sake, refuse to commune in the hearing of the word in churches whose creed is erroneous on these points.

Were this done, what would be the result? The churches would not long remain in their present condition. The mind of men freed from the spell of the toleration of error in the church, would search for the truth. There would be a general and rapid breaking up of ecclesiastic organizations, preparing the way for gravitating to the permanent ground of Scripture principle. Error, the distracting element, whether maintained or only tolerated, would be dislodged, and by the force of truth the children of God would be drawn together in one visible body. Open communion, by tolerating error in the church, keeps her divided.

6. It is opposed to the teachings of the Bible. In 1 Tim. 1:15 the church is called "The pillar and the ground of the truth." This designation is utterly inconsistent with the toleration of error. 1 Cor. 1:10, "I beseech you, that ye be perfectly joined together in the same mind and in the same judgment." Phil. 1:27, "Stand fast in one spirit, with one mind striving together for the faith of the gospel." 2 Tim. 1:13, "Hold fast the form of sound words." Jude, verse 3, "Earnestly contend for the faith once delivered to the saints." If any one thinks he can reconcile these principles with the practice of free communion, let him try it. He has a task before him we would not like to undertake.

Before closing this article, we shall expose a fallacy that enters largely into the reasoning on the free communion side of this question. It may be thus stated: Every one whom Christ receives, the church should receive. The inference is, that a session is bound to admit to the Lord's table any one whom they judge to be a believer, whatever may be his profession or his practice. It will not do to say, that if he is a believer his profession and practice will be right. That would be an inversion of the order laid down by Christ, "By their fruits ye shall know them." We are not to infer a man's character from his state, but to ascertain his state from his character. And when a session obtains light enough to determine how erroneous and immoral a man may be, and yet be a good Christian, they will perhaps be prepared to draw the line between essentials and non-essentials in religion.

There are good reasons why an erring child of God should be

kept back from the Lord's table, both for his own sake, and for the sake of the church. By error, as well as by immorality, a believer would be unfitted for worthy communicating. Though Christ has received him, should he be allowed to eat and drink judgment to himself? And should he be permitted to bring a reproach on religion and profane the ordinance by his unhallowed approach? The true rule is: Every one who by his belief of the truth of Christ, and obedience to his precepts, evinces that Christ has received him, should be received into the membership of the church, and enjoy the communion of saints at the Lord's Table.

CAN COVENANTERS CONSISTENTLY VOTE FOR AMENDMENTS TO STATE CONSTITUTIONS?

MR. EDITOR—The above question was proposed to Synod at each of its two last meetings, and *evasively** answered. In the meantime it is a practical question with the members of our church living in at least four States of the Union. The citizens of Ohio will in October be called to vote upon the erasure of the word "white" from the Constitution of the State. In New York and in Michigan, constitutional conventions are in session, the result of whose deliberations will in due time be submitted to the people of those States for adoption or rejection. The constitution of Kansas is also under review; and, unless Mr. Sumner's or some other universal suffrage bill be adopted by Congress, the same action must follow in other States.

It is not surprising that Synod was reluctant to enter, at the close of its sessions, upon the discussion of a question involving such subtle and difficult distinctions, and was not prepared to render a categorical answer. It is a difficult question, because of the vague notions that pervade the American mind concerning the exercise of political power and the relation of the voter to the government. To most statesmen even, it is utterly incomprehensible that any one should *decline* the exercise of political power. In all the investigation of political rights for which our time is remarkable, the citizen's right of dissent seems never to have been discovered; and it is almost impossible to state it so that an American public will comprehend it, except as an absurdity. It is not surprising then, that difficulties should occasionally emerge in the application of our principles, and that, in defending our position against the vague notions and loose reasoning of others, we should often seem as those that beat the air.

From this very fact, it is plain that a difference of opinion on the question I have indicated suggests no disposition on the part of any one to swerve from the distinctive position of the church. The question is one of fact, not principle. It is not whether we shall incorporate with the government of the United States, but whether this particular act involves such incorporation. The question is: The propriety and dutifulness of our position of dissent from the government being on all hands admitted, is it consistent with such dissent to vote for or

* I use the term in no ill sense. But see Minutes, *Ref. Pres. and Cov.*, vol. IV, page 227, vol. V, 227.

against amendments to State Constitutions? The mad-dog cry of defection is not pertinent against one who maintains the affirmative. Indeed, if we mistake not, the current opinion in the church has always inclined to the affirmative. A clear insight, however, into the nature of political dissent must, it seems to us, convince every one of the inconsistency between the maintenance of such dissent and any such political action.

We must recur here for a moment to first principles.

1. A broad distinction must be observed between *nations* and *governments*. God forms the nation in his providence, the nation establishes the government. Successive governments may rise and fall in the history of the same nation. The nation is the moral person, the government is the agent of national acts. If an exact definition is sought distinguishing the government from the nation, it is this: Government is that body, large or small, within the nation whose *will* controls the national life. The government of Russia is the czar. Napoleon III. is supreme law-giver in France. In Britain sovereignty is vested in the royal family, the peers of the realm, and the qualified voters. The seat of power, be it broad or narrow, is the government.

2. Republican civil government is a *society* voluntarily formed for the government of the nation. Its essential feature is the absence of titled ranks and hereditary distinctions, and the diffusion of power until the natural limits of such diffusion are reached. The government of the United States is not at Washington; nor does the whole body of national, state and municipal officers, taken collectively, constitute the government. They are but servants — representatives — deputies, of the true government. The real seat of power—the only body whose will is ultimate law—is the society composed of such adult male citizens as are competent and may choose to take part in the exercise of civil power. All sovereignty is vested here. The citizen voters make and unmake constitutions and congresses; senators and presidents are their most obedient servants; the highest act of sovereignty is the deposition of the ballot, and every voter is a crowned head as truly as the kings of Europe.

3. *Political dissent* consists in the refusal, on definite grounds, to incorporate with the sovereign society. No man can be rightfully compelled to assume a share of civil power. On many grounds it is every man's duty to share the responsibilities and burdens of government if no obstacle be thrown in his way, but obstacles may be interposed which make it his duty to exercise the citizen's inherent, inalienable privilege of dissent. By such dissent he simply chooses to remain in the attitude of a subject and declines to be invested with civil power. He declines to enter the government, but does not withdraw from the nation. He forfeits none of the privileges and escapes none of the obligations of a citizen and subject. He has an equal claim with all his fellows on the protection of the government and an equal right to the advocacy of his opinions. He is the proper subject of taxation and of military service, and may render these in any righteous cause, with entire consistency, because they pertain to the functions of the *subject*, not to the functions of the sovereign. Political dissent is neither revolution nor expatriation.

The question now is: Can those who maintain such dissent consistently vote upon an amendment, either to State or National Constitutions? The only defensible answer, in our judgment, is in the negative. If government is a society, having like any other society its constitution, is it not evident that to participate in the change or amendment of the constitution one must first become a member of the society, under the existing constitution and previous to its amendment? He first incorporates with the government in order to participate in the effort to change it. If this is not indeed self-evident, it will appear from the following considerations:

1. The amendment of the constitution is a regular, normal *act of the society*, provided for in the constitution itself. If government had been dissolved and society had once more reverted to its original elements the case would be far different. There could then be no ground of dissent, and every man would have his natural right to participate in the work of reconstruction. But the amendment of its constitution pertains to the regular operations of the society, and belongs, therefore, as a political act, to those who are already its members.

2. Voting in such case is the exercise of *sovereignty*. If the vote were only sought as an expression of opinion on the part of the people by which the legislature might be guided in its law-making, the case would be bravely altered. A vote cast in such an election would be exactly similar to the presenting of a petition—the privilege of every subject, and entirely consistent with political dissent. But it is not so. Such a vote is legislation. It is the people in their sovereign capacity changing their fundamental law. The legislature proposes the change, and subsequently ascertains and declares the result, but the change is *made* by the people. And it is plain that the functions of sovereignty under constitutional government can only be exercised by those who endorse and accept the constitution. Those who dissent from the constitution must forego political power *until* their objections are removed.

3. The acts of legislatures proposing such amendments, invariably submit them to the *qualified electors* of the State. The text of the act passed by the legislature of Ohio reads:

Resolved, by the General Assembly of the State of Ohio, that it be and hereby is proposed to the *electors* of this State to vote at the next annual October election upon the approval or rejection of the following Amendment, &c.

The act of the New York Assembly reads as follows:

An election shall be held on the fourth Tuesday of April next of delegates to meet in convention to revise the Constitution of this State and to amend the same. * * * All persons, *entitled by law to vote for members of Assembly*, shall be entitled to vote at such election. * * * The said amendments or Constitution shall be submitted by the convention to the people at the next general election, and every person hereby *entitled to vote for delegates*, may vote, &c.

Now, we submit that no man is a qualified "elector," or "entitled by law to vote," in the United States, unless he approves the Constitution of the United States and of the State in which he resides. The above laws are plainly intended to restrict the ballot, in the case of which we

speak, to its usual limits; and such restriction is natural and right. It is inconceivable that any society should allow any to lay hands on its constitution for amendment or change, except its own members, or that any government should admit to this highest exercise of sovereignty any except those who had regularly entered the sovereign society. It may be said, no questions are asked at the polls. The voter is not required to swear to the constitution, which he proposes to amend. Very true; but no questions are asked of native born citizens at any other election, nor are they required to swear to the constitution. But participation in this or any election *is* an entrance into the sovereign society and an acceptance of its constitution.

4. Every member of the constitutional convention is sworn to the existing Constitution of the State, and the Constitution of the United States, before taking his seat. The act of the New York Assembly, before quoted, provides that

"It shall be the duty of the Secretary of State to attend said covention, at the opening thereof, to administer the *constitutional oath of office* to the delegates," &c.

Can anything make it plainer, that the revision and amendment of a civil constitution is understood and declared to be the act of the people as already organized under the existing constitution, and cannot be consistently joined in by those who dissent from the sovereign society and decline to incorporate with the government?

The true statement of the whole matter we conceive to be this: When government is about to be formed every *adult male* has the natural right to participate in the work. The majority of these have the natural right to impress on the government such features as shall to them seem best, and, if the constitution so framed contains nothing inconsistent with the laws of God, it is the duty of every citizen to accept it and co-operate under it in the affairs of government. But, if the constitution contain any sinful feature, it his duty to oppose it, and to vote against it when submitted for ratification. With this vote, if the constitution be adopted, he must, to be consistent, withdraw from political action upon the basis of the constitution, until it is changed. Take a familiar illustration. The working men of a village form a society for mutual improvement. Infected with infidel views, they stipulate in their constitution that the Bible shall not be appealed to as authority in their discussions. Clearly no Christian man ought to join the society. And even if a number of sincere but inconsistent men who have joined it are striving for a change, there is still no reason why I should first place myself in their doubtful position in order to give them success. I can best strengthen their hands by maintaining my dissent. Especially is the argument strong if their proposed reform be only a partial change, which, if carried, would still leave my main objections untouched. Now assuming, what is not here to be proven, that the infidelity of the United States Constitution is as certain and undeniable as the infidelity of such a society would be — assuming that the refusal to stamp the government with features which God has expressly required, is as clearly sinful as the adoption of features which he has expressly forbidden — it follows that *when* the

constitution is changed, and *not till then*, those who have dissented on this ground may relinquish their painful but most necessary position. Fellow-citizens of the American nation, you have shut us out of your government by your rejection of Christ and his law. We cannot incorporate with an irreligious government, however we may submit to it, and strive for its reformation; and, by the grace and blessing of our Redeemer, we are resolved to maintain this position until you place your government where it ought to have stood from the first, in allegiance to Jesus Christ. T. P. STEVENSON.

SHOULD AN UNBELIEVER PRAY?

ON a bright Sabbath afternoon in the spring of 186– I preached in a small village pleasantly situated in the northwestern part of my native State. My subject was "The nature and duty of prayer." In the concluding remarks I addressed myself both to the converted and to the unconverted, urging the careful performance of this duty on one and all. In the audience I noticed a young man—a former friend and classmate of my own. At college he was a professor of religion and lived a consistent Christian life, exemplary in his deportment. He was careful and punctual in his attendance both at prayer-meeting and at church. On the Sabbath his seat was never vacant, and in the evening he was always present at the student's prayer-meeting, and ready to take his part. Shortly after leaving college, overtaken by temptation, he was overcome. He made shipwreck of his faith, relinquished his profession, and became entirely indifferent to those matters that had once given him so much concern. After service, he and I went together and spent the evening at the house of a common friend. I saw at once that on his mind an impression had been made. After some time spent in conversation, he turned to me somewhat abruptly, and said: "R., I have been thinking of the sermon you preached to-day. You told us that it is the duty of all men to pray, and that to refuse or neglect to pray is sin. I once prayed regularly twice a day and sometimes more. But now I never pray, I do not believe it to be my duty, nor that God would hear me if I did. I once thought I was a Christian, I am convinced now that I am not. The promise is to those who believe, but I have no faith, and you know that it is said, 'without faith it is impossible to please God.' I am an unconverted and therefore, according to the Bible, a wicked man, and we are told that even the praying of the wicked is sin. Now, tell me, do you believe that I should pray, or that I could have any reason to expect an answer if I did?"

These questions are important. My friend J. is not the only person by whom they have been asked. To us the answer may be plain, and yet I am persuaded that this difficulty in regard to prayer exists to a far greater extent than we sometimes think; and if we do not meet it, it is because we do not converse with sinners as we should. The difficulty, however, is only apparent and may be easily removed, notwithstanding the Scripture declarations, "The sacrifices of the wicked are an abomination to the Lord." "Without faith it is impossible to please

God." To saint and sinner, to believer and unbeliever, with the utmost confidence we would address the exhortation, *pray*.

"If pains afflict, or wrongs oppress,
If cares distract, or fears dismay,
If guilt deject, if sin distress,
The remedy's before thee, pray."

On this question, the teaching of Scripture is very plain, "In everything, by prayer and supplication, with thanksgiving, let your requests be made known to God." Is it objected, that these words are addressed to those in whose hearts already by the Spirit of God a good work has been begun? In Isaiah, 55th chapter, 6th and 7th verses, we have an exhortation equally plain addressed immediately to wicked and ungodly men: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." To all classes the commands and invitations of the gospel are addressed, and in no other way can the wicked comply with them, and come to Christ, but by prayer. It is true, the obedience of the wicked and unbelieving is imperfect and defiled with sin.

This, however, in no wise exempts them from the duty to obey. It is written "The plowing of the wicked is sin." Is it then the duty of wicked men to eat the bread of idleness, and allow their plows to rust and their fields to remain untilled? "Our righteousnesses are as filthy rags, and our mouths are sinful," is the truthful confession of every child of God. Are Christians on this account exempted from the discharge of duty or the performance of good works? Undoubtedly they are not; "the man of God should be perfect, thoroughly furnished to all good works." So too, although wicked men sin in praying, their duty is to pray. At best he can render only an imperfect obedience to the divine command; better this, however, than none at all. Yes, O sinner! "better pray as you can, though you cannot pray as you ought, than not pray at all. It is far more excusable and far less sinful to pray as you can, than to refrain from prayer. Your best is bad enough, yet do your best, else the greater will be your sin."

Thus certainly we would encourage the unbeliever to hope for an answer to his prayer. It is true that to him are not addressed the same comforting promises as to those who believe. The promise is not "all things whatsoever ye ask in prayer ye shall receive," but it is, all things whatsoever ye ask in prayer, *believing*, ye shall receive. And yet the unbeliever is not without some ground of hope. God never said, Seek ye my face in vain. The command *pray* carries with it the promise, ye *may*, and if ye ask for spiritual blessings, ye *shall* receive. The heart of Simon Magus was not right with God; and yet to him, though still in the gall of bitterness and bonds of iniquity, Peter said, "Repent of this thy wickedness, and pray God, if perhaps the thoughts of thine heart may be forgiven thee." The men of Nineveh were idolaters, whose wickedness was exceeding great, and yet in answer to their prayers "God repented him of the evil he said he would do, and did it not." Assured by these examples, we would urge the unbeliever

to pray, and encourage him to hope for an answer to his prayer; only we would remind him of the words of the Lord Jesus, how that he said, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

"Prayer an answer will obtain,
Though the Lord a while delay;
None shall seek his face in vain,
None be empty sent away." RHO.

GLOOM AND SUNSHINE.

"THE glory has departed;
The light gone out in gloom;
The heart's sweet buds all blighted,
Refuse on earth to bloom;
The heel of dark oppression
Stamps out all human trust,
And even God's great goodness,
Seems turned to ashy dust!
Earth like a den of demons,
Where only vice can reign,
And man a fallen angel,
Who hugs his slavish chain."
Thus urged the wily Tempter,
When wrong the heart had wrung,
And dimmed with doubt the lustre
Of Faith's life-giving sun.
But only a short season
The shadow held its sway,
And trust in God shone brighter
For the darkness of a day.
Man made in God's own image,
Of intellect and worth;
And woman, true and gentle,
Again are gems of earth.
The path of duty leading
Oft over piercing thorns,
Is in the Saviour's footsteps:
His doctrine still adorns.
Our Father's ways mysterious,
On earth where part is seen,
Will, with time's curtain lifted,
Reveal a glorious scheme.
The furnace none too heated,
Reflects Christ's image bright;
And brows here torn and bleeding,
Will there be crowned with light.
Here 'tis a scene of conflict,
There everlasting peace;
Here sin, and death and sorrow,
There joys that never cease.
Then who would fly the contest,
Or weakly faint and fall,
When Christ himself is leading,
Victorious over all?

M. J. J.

WASHINGTON CITY, May 25th, 1867

NORTH-WESTERN MISSION.

MR. EDITOR — Perhaps some account of the Mission to the Northwest may be interesting to your readers; at least, it is due to those who contribute to its support. There are three stations which, if cultivated, promise to become flourishing congregations. The first is Elliota, in Fillmore county, only two miles from the Iowa line. This is a missionary station in the true sense of the term. That is, the results do not depend mainly on emigration. There is no other Presbyterian preaching within reasonable bounds, and there are many persons who receive our principles with favor. This mission, if prosecuted faithfully, it is hoped will soon be self-sustaining, but if neglected will soon be lost to the church, because there are not enough of the actual membership there to sustain themselves if another Presbyterian mission should occupy the field. The people are now quite encouraged at the prospect of having preaching regularly, till they are ready for organization. They manifest a spirit of liberality in

their subscriptions to the fund of the Board. They contemplate taking immediate steps toward building a church. This is a necessity with them, for the school-houses are not comfortable, and cannot always be obtained when wanted. As to the route to this place, most persons from the east would come through Chicago, thence to Prairie du Chien, crossing the river to M'Gregor they would go sixty miles by rail to Cresco, Iowa. Elliota is twelve miles from this place.

The next place visited was Lake Reno, Pope county. Here are several families lately removed from near Sparta, Ill. There are in all thirteen certified members. They have a society well attended, week days as well as Sabbaths, which is more than can be said of many which are more favorably situated. They expect their numbers to be increased by immigration. They are very anxious to enjoy the word, and are preparing to build a log church this fall. These people are generally settling on homesteads, and they will not be able to do much for the mission till they reap their first crop, which will probably be two years hence. Then, if supplied with preaching in the meantime, they will no doubt be ready for organization and able to pay a large part of a pastor's salary. Persons wishing information concerning the place will be promptly furnished by addressing W. Matthews, D. Campbell or W. Hogan, Glenwood, Pope Co., Minn.

Thirty miles from this place, at Round Prairie, Todd county, is another settlement of Covenanters, of four families, who removed during the last year from Indiana. They are equally anxious to again enjoy the ordinances, and their circumstances are much the same as those described above. For particulars, address Wm. Russell, Sauk Center, Stearns county, Minn. One missionary can attend to both these places, and it is to be hoped that he will be forthcoming immediately. There is no preaching of any kind within reach of either place, at least none regular. The country is fast filling up with persons from all parts of the country, and the character of these young communities is yet to form. Here men are in a measure broken off from their old associations and prejudices, and are thrown together in new relations, and their very loneliness throws their hearts more open to impressions, whether good or bad. It may safely be said that one year's labor now would be worth three after a while. One man could be of no use preaching there and at Elliota, as by the present route it is more than four hundred miles between them. In going either to Lake Reno or Round Prairie from the east, persons reach the river at La Crosse, thence up two hundred miles to St. Paul, then by rail one hundred miles to St. Cloud, then by stage sixty-five miles to Sauk Center. Round Prairie is twelve miles north, and Lake Reno twenty-five miles west from that place. These figures are given, because one not accustomed to travel in the west is apt to find the country much larger than he expected. Not much need be expected in a communication like this about the natural advantages of the country, or the relative merits of different localities.

It is a good plan for a man designing to find a new home for his family in the west, to come and see for himself, as tastes are somewhat dissimilar. Farmers say that the soil is productive, and there is proof

of this fact just now in the broad acres of golden grain. Pleasure seekers grow quite enthusiastic over the romantic nature of the scenery, and every body says it is healthy. After all, every one must judge for himself, and will ascertain how true any of these things are, best, by a little experience. It has been wisely determined by the Board to sustain the Mission at Elliota for the present, and provide for the others as soon as possible. It is to be hoped that the Board will be sustained, and that those wishing to remove to this State may make choice of one of these places. They afford every variety of advantage from "free land" to "convenient markets," and it will be impossible for the Board to send the gospel to every man who seems to try to escape it by moving away by himself.

Information with regard to any of these places will be cheerfully furnished to any one addressing

Your obedient servant, JAMES S. BUCK,
Elliota, Fillmore Co., Minn.

KANSAS CORRESPONDENCE.

MR. EDITOR—I am in almost daily receipt of letters from brethren in various parts of the church, making inquiry concerning this country. To answer all these severally would be an almost endless task. I would be much obliged to you for the privilege of replying to them all at once, through the medium of your periodical.

As to the state of society around us, we would observe, in general, that it is as quiet, orderly and peaceable as in any of the older States. The days of border ruffianism have passed away, and domestic peace and tranquility are everywhere enjoyed. It is a great mistake to suppose that we are, here, in this eastern portion of the State, exposed to the depredations of Indian savages. We are hundreds of miles from the frontier where Indian outrages are perpetrated. We feel as secure from the incursions of hostile Indians as do the inhabitants of Illinois or Ohio.

The community in this vicinity are a church-going people. We get a good audience every Sabbath day, and they are as quiet, orderly and *attentive* as we have seen in any part of the country. The prevailing religious denominations are Methodists, Baptists and Presbyterians.

More ample provision has been made in Kansas for the education of youth, than in most other western States. This, in common with most other settled portions of the State, is well supplied with good school-houses; and schools are sustained in them nine or ten months in the year. Every child may receive a good common school education in the public schools. An excellent high school, including a normal department, has recently been established, and an excellent stone edifice has been erected for its accommodation, in Grasshopper Falls, a flourishing town ten miles distant from this village. And a similar school is established in Oskaloosa, our county seat, only eight miles distant. And measures have been initiated, which will be carried out during the ensuing year, for the establishment of a good graded school in this village.

The face of the country is neither a dead level nor hilly, but what is known in the west as rolling prairie. The soil is a black or chocalate loam of the richest and most productive character, as the crops this season fully attest. A slight intermixture of sand renders the soil easily cultivated, and prevents its baking. All kinds of farm, garden, orchard and vineyard products that are raised in the Western or Middle States, are produced here in abundance. The grazing and cattle raising properties of this country are rarely equaled, and certainly not excelled in any part of the land. The supply of timber and water is ample; and coal in abundance is dug about ten miles distant from us. Building materials, such as lumber, brick, lime, &c. are easily obtained at fair prices. Building rock of good quality is found in such abundance in every locality, that it costs nothing but the quarrying and hauling.

In so far as we have been able to learn, the health of the country is as good as in any portion of the Western or Middle States. Chills and fevers, that plague of most new countries, are scarcely known here. The atmosphere is dry, bracing and pure. Markets, mill privileges and the like, are good and convenient. When it is desired, farmers can without difficulty rent land on very favorable terms for cultivation. The greatest difficulty that emigrants encounter here is to obtain a house in which to live. New settlers are so numerous, that every available dwelling that will at all shelter a family, is occupied. Most new comers are obliged either to purchase or build a house for themselves. Improved farms with comfortable dwellings can be purchased readily at from fifteen to twenty-five dollars per acre, according to value of improvements.

Our prospects are in every respect encouraging; but it would be advisable and highly advantageous for every head of a family who can do so, to come and see the country for himself before moving his family. And come during the summer season, when there is an opportunity of knowing something about the quality of soil, and the products of the country.

JOSIAH DODDS.

WINCHESTER, August 3d, 1867.

APPEAL OF THE BOARD OF CHURCH EXTENSION.

DEAR BRETHREN — It will be remembered that it was distinctly stated at last meeting of Synod, that it was the decided judgment of all the members of the "Board of Church Extension," that unless the contributions to this object were more liberal this year than they were last, the Board should be dissolved. The reason of this judgment will be sufficiently plain upon a moment's reflection.

The work committed to this Board is to assist young and weak congregations in erecting suitable houses of worship. In order that this might be effectively accomplished, it was understood that congretions desiring aid should seek it exclusively through the "Board," and not by the old method of "begging," consequently if this Board can-

not furnish assistance to such congregations, they are excluded from it altogether. This evil must be avoided. The members are determined, therefore, to resign and ask Synod to dissolve the Board, unless the liberality of the church during the current year should be such as to warrant its continuance.

The work is one of *great* importance. Other denominations are prosecuting it with zeal and energy, and find it one of the most effective agencies in the dissemination of their principles and the enlargement of their bounds. There is a considerable number of societies in various parts of the country which would soon grow into flourishing congregations, if they had the means of building a suitable place of worship, but which are disheartened and likely to fail from the reason that they have no prospect of being able to obtain one. Many existing congregations are greatly crippled and retarded for the want of a comfortable and convenient church building; all agree that the method of the Board is by far the most equitable, and would be, if the church would respond to the call, the most effective for the relief of this necessity. The demands upon the Board just now are numerous and pressing, the indifference and neglect of the church distressing and inexplicable. During the past year but little more than one-third of the congregations contributed to this purpose at all, and of these but a small proportion an amount adequate to their ability.

More than a month has now elapsed since the time appointed by Synod for lifting the collection for this purpose; we have received but few returns, some of the contributions are liberal, some of them pitifully small. One congregation, not among the weakest in numbers or means, sends us $12.00 and an *apology;* another with a membership in the neighborhood of one hundred, $15.00 and an *apology!* Yet there are, we have no doubt, men in these congregations, who, if they had been solicited by a private agent with a subscription paper, would have contributed a sum perhaps not much short of what the entire congregation has given in the way of a collection.

Brethren, this ought not to be. There is fault somewhere, and a grievous fault, when a large number of congregations will contribute nothing toward the erection of houses of worship, and when others contribute sums that would scarcely pay for one of the beams on which the floor of a decent church is laid. We are using plainness of speech, we design to do so; the work is not ours, but the Lord's. We speak not in anger but in sorrow, and with an earnest desire to rouse to a sense of duty in a great and important work. If we knew where to fix the responsibility we would not hesitate to do it. We do not believe, however, that it is with the people; nothing but the act itself could convince us that any congregation in the church would refuse to contribute to this cause were it properly presented.

Pastors, Elders and Deacons, we make this our appeal to you. Will you permit this work to fail? Shall we give up this effort to lengthen the cords and strengthen the stakes of Zion? Must our brethren be compelled to worship God in halls, school-houses, private dwellings, barns and other inconvenient places, simply through your neglect to give the congregations over the which the Holy Ghost has made you overseers, an opportunity to contribute to this object?

Synod in its appropriations has assigned $5,000 to this Board for the current year — we could profitably expend three times that sum, but we will not get the half of it unless the present apathy is removed. In the hope of removing it, we have therefore made this appeal.

Yours in the Lord. J. R. W. SLOANE, *Ch. B. C. Ex.*
J. C. K. MILLIGAN, *Sec. B. C. Ex.*

All funds should be remitted to the Treasurer, Walter T. Miller, No. 5 Hanover street, New York.

REMARKS ON "STRICTURES" IN MAY NUMBER.

MR. EDITOR—In the May number of your magazine there appeared a short article headed "Strictures on Occasional Hearing." I have thought that it is due to all concerned that I should make some remarks on the article, as there seems to be a misapprehension in the mind of the writer about some things. Whoever he be, of course he is unknown to me; but that is no matter, as I take him to be a *Christian gentleman*, and that is saying a good deal.

"D. B." near the beginning of his article admits that "occasional hearing" with some churches is very inconsistent, "but duty binds us to acknowledge whatever is good in it, and claim nothing more for ourselves than what is justly our due." Now, we cheerfully accord to all this, and say, that anything else would be very unfair; and we thought we were regulated by this principle throughout in the article, on which these candid "strictures" are made, as we intend to be honestly in what we have now to say additional. Indeed, it would ill become me to speak thoughtlessly disparaging of Seceders, as it was a very venerable Burgher who poured the water on my face in baptism. And in addition to all I have said to the praise of her worthies, as Brown of Haddington and others, in that church, I have to say, that I think there has not appeared in the Christian church since the days of the apostles, a Catechism *for common family use* (of course we are not now speaking of the "Assembly's Catechism") equal to "Fisher's and Erskine's Explanation," &c. And yet I do not deem it entirely perfect, though I use it all the time in my own family. There are two or three questions from the 19th and 26th questions of the Shorter Catechism, which, while I have not taken the precautionary measure of a godly woman whom I once knew, who, while she deemed the book almost indispensable to her family, yet carefully drew the blue bag over those questions, that the children's minds might not receive *any bad* from this very good book; I say while I was not thus careful, always when I come to this place I take pains to instruct my family differently.

The first thing I shall notice, is the closing words of "D. B." in his "Strictures." Here he very kindly and moderately remarks, "Now, it is best for people to be modest, and not set up too high claims for themselves, for if they be true, we will, or the church will, know and acknowledge them, when that time of reviving from the Lord comes, when there will be no dispute about the Messiah's reign." Now had these kind suggestions been made in many another connexion, they

would have done well enough, but where they stand, and the use intended to be made of them, they are unworthy of a man like "D. B." God says to us, "Walk about Zion and go round; the high towers thereof tell; consider ye her palaces, and mark her bulwarks well; that ye may tell posterity," &c. And again, "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, &c." Now what is all this, but an imperative injunction on Christ's witnesses to display a banner for truth, to spread open her Confession of Faith to the world, to endeavor to have her testimony introduced to public notice, to exhibit her distinctive principles to the Christian world around her, to own Christ and the word of his patience everywhere. If all this is not true, why did "D. B's." people publish to the world their "Declaration and Testimony?" Would it not have shown far less ostentation in them to have avoided this, or if they made out such a thing at all, would it not have been more "modest" in them to have put it under a bed or a bushel, "until the time of reviving from the Lord comes, when there will be no dispute about Messiah's reign, and when, if these doctrines be true, the churches will all know and acknowledge them."

Now, while I wish to speak plainly to my friend "D. B.," I wish to speak kindly, and in so doing I cannot but say that Jesus Christ makes it imperative upon the witnesses for a Covenanted Reformation to hold up very frequently the truths and distinctive principles of that Church before the eyes of the back-sliding churches, that they may see from whence they have fallen and return, "inquiring the way to Zion with their faces thitherward;" even though all this should be a little annoying to these brethren, who are not only content enough with their present position, but congratulate themselves that they have made some advances out of the fogs which enveloped the *well-meaning* Fathers of the seventeenth century.

Perhaps D. B. will be surprised to hear me say, that our church has been rather falling off from her faithfulness in this respect for the last thirty or forty years; and from a courtesy which is spurious, and from a "modesty" which I fear is pernicious, have practically been trying as it were to smother up these differences of opinion, or rather to avoid noticing wherein these daughters of Jerusalem have been gradually drifting away from their ancient moorings. How often do we hear that trite saying now used among the upper tier of orthodoxy, which used to be confined to the lower denominations, "Our differences are more in words than in ideas." For aught I know, this might have been the case among the Schools in the dark days of Popery, but I am sure it is not so now, but the very reverse of this is true, for the difference is far more than the multitude have any idea of, and unspeakably more important. O, how lamentable, to see how loose our views are upon some of those terms, such as "evangelical," "fundamental," "essential," &c.

And in this connexion I may just as well remark that our slackness in this particular has left us open to D. B. to be a little merry with us in his article, referring to the high claims set up by a "D. D. in the

New Light Church," about their being the "*original*" church, the "main trunk," &c. Now while D. B. had some misgivings about the aptness of this allusion, we have to confess that we gave him too much room to quiz us a little; for we confess we never dealt entirely right with these quondam brethren—we never faithfully reproved their backsliding as we should. For more than thirty years we have been chargable to some extent with sewing pillows under their armholes. We have foolishly, and sinfully no doubt, accorded to them the pompous cognomen of the "*General Synod of the Reformed Presbyterian Church*," at which name, I have no doubt, many of their Presbyterian brethren laughed in their sleeves; and to many of that generation, who fell away, I have no doubt but when they saw it on paper, that their conscience smote them, and they felt an inward shame which they tried to conceal from the world. For notwithstanding they tried to say that they never had changed, yet they falsified to the God of truth with their false tongues, and well they knew, that whatever they were — whether Covenanters were right or wrong — they knew that they were no Covenanters. See their manœuvering from that day to this, to try to merge into some of the other bodies around them, who never claimed any affinity with the Reformed Presbyterian Church. To accord them this name oftentimes confused the minds of other Presbyterian brethren, who read about this and that, that transpired among them, but the most serious harm was done to themselves, in that its direct tendency was to cauterize their conscience and make them forget from whence they had fallen.

Another way in which these brethren imposed upon tnemselves and us, was by sending obituary notices of their deceased ministers to be published in our magazines, when it was presumed that the laws of politeness, or ministerial courtesy, would forbid anything to be called up about their declension, although the sacred biographers concealed not the slips and falls of the men whose lives *they* wrote. At any rate, the sun of all these men set under a cloud; while we hope God had mercy on their souls. Perhaps it would be harder to analyze this principle of the human mind, than to show its counterpart in men in all ages. Balaam wished to die the death of the righteous and have his latter end like his. Or should this be thought rather invidious, the case of the old prophet in Bethel, 1 Kings 13:31, would be more in point. In fine, I have often wondered what they meant by inviting our ministers to conferences, with a view to uniting with us. If they do not already know our peculiar principles, have they not easy access to them as exhibited in our standards; don't they know that at whatever time they come forward and pledge their unqualified assent to these, accompanied by a sincere and candid expression of their deep sorrow and regret for the course they have taken, that we are ready to receive them; no other conference is needed than this. Surely, they don't expect that we will meet them by a hairsbreadth of compromise any where over the border. Now if they equivocate or demur for a moment to these terms in full, nay, if they would not count it their high privilege to be allowed thus to read their recantation and so give glory to God; we say they are not yet prepared for returning to the

Covenanting Church, and if taken in on any lower terms, they are just ready to spew out again at the very first concussion that may turn up. Come easy, go easy, is a very trite remark. Then, to come back to our text, we wish to inculcate upon the minds of our people, young and old, the necessity of their totally abstaining from countenancing any of those bodies who are chargeable with declension, schism, or breach of covenant, as they most assuredly are when they go either statedly or occasionally, on the Lord's day, to hear either word or ordinances dispensed by them.

We shall next notice the trouble and pains which D. B. takes to make himself believe that Seceders and the martyrs of the 17th century were about one, in their views of the position which they held with respect to the British government. See his various quotations on page 139. These are all founded on misapprehension or mistake. For, admitting that anterior to the Torwood excommunication by Donald Cargil, and to the time in which these martyrs of Jesus were proscribed and by civil authority put from under the protection of law, and hunted in the moors and mountains like wild beasts without mercy, we say admitting that these distracted men did in a sense own the civil authority of Charles, yet they had a plea for this, which no Seceder ever could have since the time they came out from the Scottish establishment till this day in any place where their lot was cast. And this plea was, that their king was inaugurated under a scriptural and covenanted constitution. As the good Jehoidah with Jehoash, "And he brought forth the king's son and put the crown upon him, and gave him the testimony, &c.," 2 Kings 11 : 12. But according to D. B's. own quotation the martyr Cargyl at a later time says, "The magistracy which I have rejected, is that which was invested with Christ's power." Then D. B. adds, "Thus it appears evident that at this time he denied the king as his lawful sovereign, yet referred to his supremacy over the church, with which Charles was clothed, &c." Now I am sure my friend D. B. has not noticed that this unsightly monstrous excrescence of "supremacy" was all that they had to object to at that time, because the *constitution* upon which this fungous tunor was grafted, was itself sound and scriptural. But at any rate he did deny the king to be his lawful sovereign ; and as far as identification and incorporation is concerned, so will every consistent follower of the Lamb do with all those governments who either ignore the claims of Christ and his church upon them, or have been quaffing from the cup of the scarlet whore by Erastian interference or otherwise, or have the sickly poison of infidelity cropping out, either in constitution or administration. But so do not Seceders.

And still in this connexion, from facts that D. B. has been able to gather, he seems pleased with the reflection "that the Seceders, in organizing, laid down as their principle all that was contended for by the sufferers at that time." We shall look into this just now. To illustrate and corroborate all this, he continues, page 140, "Seceders acknowledged the government in its lawful commands, and applied to it for protection, paid their taxes, &c., and such is the amount of their allegiance. Now to swear allegiance to or hold office under the government they could not do."

Now to all this, in the first place, we have to say, that in as far as any government is an exemplification of God's moral ordinances of magistracy, even were they heathens, we are to pay taxes and obey it in its lawful commands, &c.; any thing else than this would be just as absurd in theory as it would be discrepant with the practice of Covenanters always and everywhere. We are no Fifth Monarchy men. We have the example of God's people in every age for our precedent in this matter. But all this is very different from identifying with the government. We have not forgot, that according to "Gibb's Display," &c., Seceders could not swear allegiance to or hold office under the government. See page 140. But all this verbiage (I'm sure I don't know why they ever sent it into the world) is utterly meaningless. For while they formally refuse to swear any oaths of allegiance to the powers in being, yet they do materially and with great solemnity engage themselves to be true and faithful to a government under which, while it stands, they are certain, if their own concessions be true, that they shall never see the nations flourish in their temporal or spiritual interest. Once more I ask, how is it that Seceders cannot swear allegiance to that government, when they maintain the present to be a lawful government? And again, how is it that Seceders cannot swear allegiance to that government, which they say they cannot do? (Declaration of their Principles, page 55.) seeing they acknowledge that every form of government that comprehends the will and consent of civil society, were it as wicked and diabolical as can be imagined, commands our submission and acquiescence; and is to be acknowledged as lawful as any that is most consonant to the preceptive will of God, having all the essentials of his ordinance.

Is it not passing strange that Seceders, while claiming affinity with the sons of the second reformation, do with the most violent passion refuse to admit the professing and practising of the true religion a necessary qualification of lawful civil rulers over a people possessed of and professing the true religion, which is in effect to deny the necessity of religion altogether as to civil rulers, than which nothing can be more absurd. Surely we are right in charging all this abberation of mind in brethren otherwise evangelical to the account of their semi-infidel creed upon magistracy, viz., that all we want to direct us in framing a digest of civil rule, is "the remainder of natural light, in the moral dictates of right reason," on (what they call) "the natural and eternal law of God," preferring that to the plain, perfect and complete revelation of God's will in his word; as it is found in such scriptures as Deuteronomy 17: 18, and 2 Kings 11: 12, 2 Samuel 23: 3, 4, Romans 13, with many other passages. Surely such theorizing as this is unworthy of the ordinary evangelical acumen of Seceders. Is not D. B. ready to acknowledge that this is not dealing reverently with the oracles of God, that it is "leaving the fountain of living waters, and going at to hew out unto ourselves cisterns, broken cisterns which can hold no water." And as a consequence of this, notwithstanding all that has been said, we find all "live" Seceders, wherever their lot is cast, swearing allegiance, voting and holding office and doing every thing competent to citizens. So then it is because Seceders in organ-

izing did not take for their platform the attainments of the second reformation, but took other theories that "came newly up," therefore we warn our people not to countenance this schism, by going to hear them (or any who would sympathize with them) dispense either word or ordinances.

Nor are we severe or uncharitable in all this, because it was not any oversight in these brethren, for they gave a notable proof of their fixed resolution to bear down all just appearances in favor of the distinctive principles of the Confessions of the 17th century, in the case of a Mr. Nairn, once of their number, in proceeding against him with the very highest censures of their church, not for any alleged error in principle or any immorality in practice, but because of his espousing and advocating the principles of our common standards on the subject of magistracy. That he subsequently fell into sin, has nothing to do with the case in hand.

Further, on page 139 D. B. says: "I have seen nothing in all the history of that period, where any of them" (the sufferers) "contended, as the writer asserts, for the mediatorial headship of the Lord Jesus Christ over the nations." Now we admit, that *directly* and *formally*, that article of the church's testimony had not yet come up upon the wheel. The witnesses have nearly finished their testimony, but that article still remains, perhaps for them to seal with their blood. V arious have been the heads upon which this cloud of witnesses have already sealed their testimony:

1. In opposition to Judaism. That Jesus or the Man of Nazareth was the Christ.

2. In opposition to Paganism. That the invisible God, subsisting in three persons, one undivided essence, Father, Son and Holy Spirit, is the only true and proper object of worship.

3. In opposition to Popery. That salvation is alone by the free and sovereig n grace of God, through faith in the Lord Jesus Christ; and further, they had to insist upon the sole authority of the Holy Scriptures in matters of religion, and the right of all men to peruse them, and of consequence the right of all men to form their religious opinions from the word of God.

6. In opposition to Popes and Kings, the sole headship of Christ over the church, and its consequent independence of all political control. And in this connexion they had to testify in opposition to all interested parasites of the "powers that be." The right of resisting such civil rulers as usurp the prerogatives of Christ, oppress the church, tyrannize over the people, and lend the weight of their authority and example to the subversion of equity.

7. In opposition to all other Churches. Covenanted witnesses held the importance and obligation of public national covenanting as a means of professing, advancing and maintaining the cause of Reformation and of comforting and fortifying the church in troublous times.

J. D.

(Remainder in next number.)

SYRIA MISSION.

LETTER FROM REV. J. BEATTIE.

LATAKIYEH, August 2d, 1867.

DEAR BRETHREN—Amid the cares and responsibilities of building, in addition to other duties, we find it difficult to correspond with you as regularly as we would like. Your letters to us, so far as known, have all been received, and in turn have been responded to, with the exception of the last—addressed to me—under date of June 13th, informing us of the news of Synod. We read your account with grateful interest, showing no doubt the feeling in common with yourselves and all our brethren—that there is much in the present aspect and condition of our beloved Zion for which we ought to thank God and take courage. The unusually large number in attendance at the late meeting of Synod, the importance of the business transacted, and the general harmony and good feeling that characterized the proceedings—are all unmistakable evidences of an earnest and progressive church, and our heartfelt desire and prayer to God is (not only), that every means may be devised and carried out, whereby this present growth and development may be continued, but also that every purpose may be frustrated and brought to nought that may either aim at or contribute to an opposite result—even to the reversing of some of the actions of Synod—at least one spoken of in your last, viz.: the removal of Mr. Wylie from the chairmanship of the Board of Missions to a professorship in the Theological Seminary. However much this may be desired by some, we cannot but feel the proposed change to be unwise, as decidedly calculated to do harm to the church in various ways.

The work of building is progressing as rapidly perhaps as circumstances will allow. Everything in this country opposes haste. It will be some time before the house will be ready for occupation—perhaps three months. Though with the foundations all laid, materials on the ground and the laying of the walls commenced, the progress of the work will henceforth be much more rapid and apparent.

We have heeded your instructions in reference to expenses; but will probably be compelled, notwithstanding all our efforts at economy, to exceed $3,000; how much, we cannot just yet tell, but whatever the amount may be, you may rest assured that we shall not draw on the treasury for anything more than may be requisite for the completion of the work.

You expressed yourselves in doubt as to the use we wished to make of the $800 requested for mission purposes, whether for the building or for ordinary outlays. It was solicited for the latter use—general mission expenditures. We have five schools in operation among the Fellaheen, which require an aggregate outlay for teachers' wages alone of nearly $500 per annum, besides which books have mostly to be furnished gratuitously, and in some cases rent paid for rooms. The chief reason, however, for making this demand was to carry on the work at Aleppo and surrounding stations, which cannot be done successfully without as great an outlay as is required for the work in Latakiyeh

The matter of Aleppo is still in suspense, awaiting a reply from you, giving definite direction to our action. We trust it will not be long deferred.

In keeping the schools closed thus long in Latakiyeh, we have pursued the only course that promised substantial results. They terminated of themselves something more than a year ago. In a fit of clerical fanaticism the children were all withdrawn and a Greek school started under the orders and direction of the bishop — where they were compelled to attend, whether they learned or not; and so great was the determination to engross *all* the Greek pupils in our school, that no Greek was even longer allowed to give instructions independently. Perceiving all attempts at success under these circumstances hopeless, we concluded to withdraw our opposition, even amidst expenses, by dismissing our teachers, and leave them to feel the entire weight of the burden they seemed so solicitous to carry. We did so, and the result has shown the wisdom of our policy. The bishop's school, for want of means, has completely broken down, and they are now, amid general dissatisfaction, clamoring for us to open, that their children may return and learn something. We hope that this will not only have the effect of showing the bishop his weakness, but also of affording us the opportunity of making ours hereafter a pay-school when we re-open, a thing which we probably could not have done, at any time without passing through a similar ordeal. But though this branch of our work has been inoperative, progress has been made. We have opened a small book-store, which has been in operation now for about two months in one of the quarters where the enemy raged the fiercest and carried himself the haughtiest. The sales as yet have not been large, but the undertaking is a success.

Another indication of advancement is the little opposition we have met with, both from Greeks and Moslems, in prosecuting the work of building. We expected the government would give us trouble, if not directly interfere to hinder us altogether; as yet, however, we have been marvelously unmolested, and can attribute it to no other cause than the kindness and care of Him who guards the interests of his kingdom, making even his enemies, when it pleases him, subserve his glory in the world.

The general state of the country is daily becoming worse. A universal feeling of discontent and hatred to the predominant power prevails, not confined to a single or particular class, but common alike to all sects, and perhaps, with the exception of Greeks, who are citizens, more powerfully felt among Mohammedans than any others. Everything at present transpiring in the Ottoman government seems to be wholly antagonistic to the traditions, teachings and feelings of the Moslem portion of the population. They literally regard with holy horror the present conduct of the Sultan, in condescending to leave his refined, enlightened and devout people, to sojourn even temporarily in the courts of the barbarous nations of Europe. They speak of it as an event unparalleled in Mohammedan history, and the very climax of infidelity. What may be its actual effect on the empire, or what may be the secret design of Providence by its occurrence, remains to be

seen. There can scarcely be any doubt, however, but that it is intended to add one more to the apparently many causes now tending to the gradual but certain overthrow of the Mohammedan religion and power. One great reason why the system has hitherto been so resistless in its growth and impression to foreign influence, is the little intercourse its leaders and followers have ever had with the people of the "outside" world. This spirit of bigoted isolation is at length beginning to yield. The Sultan—the representative of the Prophet himself—has, by the pressure and circumstances of the age, been forced from his retirement, and compelled to reciprocate the courtesies and civilities of more enlightened and Christian nations. The star of Islam has culminated—henceforth the crescent must do homage to the cross. That star, which for more than twelve hundred years has been in the ascendant in the East, will continue rapidly to decline, till it hopelessly disappears beneath the threatening clouds of the West.

We see some of the worst phases of Turkish rule in the regions around Latakiyeh, and perhaps on that account the state of things here should not be taken as a standard. The Fellaheen are a very bad people, but the policy of the government in dealing with them is such as only to exasperate and make them worse. Murders of late have been numerous all about us, perpetrated by the Fellaheen to avenge wrongs suffered by them from the government in the course of last year. A governor of one of the mountain districts sent a force to apprehend some robbers in a certain village, which they did by killing men, women and children indiscriminately, and then sending some twenty or more out of the country. Such was the teaching of the government, and the present brigandage and lawlessness shows how profitable have been the instructions on the scholars.

Some of the schools in the mountains took a short vacation time of the harvest, but are all in operation again, and had we teachers, we might probably increase their number; but we are at the end of our chain, and must therefore wait till a new supply is furnished.

Our families are all in usual health, and have been thus far throughout the summer. God has been unspeakably kind to us all—truly his mercy never ends. All unite in love to your respective families. As ever,

Yours in the gospel,

On behalf of the Mission, J. BEATTIE.

VOTING FOR AMENDMENT TO CONSTITUTIONS.

IN noticing the article of our correspondent on this subject, we do not take the affirmative of the question which he proposes and discusses. We believe Covenanters should not vote in the case that is now before the people of Ohio. First. Because to do so would offend brethren. Where the exercise of a right is not demanded by duty, this is a sufficient reason why it should be waived. Rom. 14: 21. Second. It is going too near the boundary, and might lead into temptation to go on clearly forbidden ground. Third. It would expose to the charge

of inconsistency. It would seem strange, that we would vote to give to others a right that we refuse on moral grounds to exercise ourselves.

Still, we cannot let an argument pass, without some strictures, that goes to tie our hands in cases where it would not only be right, but our incumbent duty to act. If the question were submitted by Congress to the American people, whether the U. S. Constitution should be amended so as to make it all that we want, the argument of our correspondent would be against voting even in that case. This is wholly new ground; and we are persuaded that it is untenable.

The distinction between a nation and a government is a real and important distinction. But our correspondent seems to have lost sight of it, when he treats of the political state of the American people. In their case he reasons as though the nation is merged into the government. Now we hold, that the distinction as really exists in this country as any where else. And we add, what is fatal to his argument, that it is the nation, and not the government, that amends the constitution.

The amending of a constitution of government is in its nature revolutionary. It does not belong to the normal functions of government. But a government can no more revolutionize itself than it can make itself. If a change is demanded, it is not by the government, but by the people who made the government. And although the constitution devolves it on the law-making power to see that the change is made when demanded, it does not follow that it is made by the government. The Legislature simply prepares the way for the people to act in the exercise of their inherent rights, and stands aside until the people have declared their will. It becomes then the duty of the legislature to ascertain what the people will, and incorporate it in the constitution.

The voter on the amendment is not identified with the legislator in this act, it is the voter by whom he is eleeted who identifies with him. The votes for the amendment are the declaration of the people, that in their judgment it should be made, and if there be a majority on that side, the legislature is bound to make it.

The argument from the case of a society for mutual improvement fails from want of analogy. We are not outside the nation, as the person is in the case supposed. We are in the nation; we belong to the people constituting the nation. The argument would be valid and strong if the question was, "Shall we identify with the government by such political acts as imply incorporation?" In that aspect of the matter we are outside, and must remain so till the people make the constitution what it should be.

BOYS SINGING.

MR. EDITOR: *Dear Sir* — You have on several occasions referred to the subject of church music (as practiced in our congregations), and although I cannot call you an "expert" in such matters, yet, I think your remarks, so far as they went, were always judicious, well timed, and have done much to improve this most delightful part of our worship.

My object in this communication is to correct an evil in our churches by the loud singing of boys, whose voices are just changing from the feminine to masculine. I have noticed in some of our congregations that when the precentor commences one of our good old familiar tunes, he is at once overpowered and practically silenced by that most unharmonious and unnatural voice of the boys above referred to, who seem much pleased, that by taking one octave below they can begin sooner, sing louder and continue longer (on the note) than the person appointed to lead in this part of the worship. I confess to you that my devotional feeling has been very much obstructed from this evil. If these boys and their parents could realize the danger of over straining this *new*, and in some respects *unnatural* voice, they would be more careful. The writer knows one case (and has read of others) in which a young man lost his voice almost entirely by its undue exercise when it should have been (musically) silent. He is now thirty-seven years old, and has not been able to speak above a whisper for seventeen years, and physicians tell him that the primary cause was his undue exercise of his suddenly acquired *man-voice*.

Should you deem this worthy of an obscure corner of your valuable Magazine, I may again trouble you with some thoughts for older singers of both sexes.

MUSIC.

If our correspondent had included girl singing in his statement of grievances, it would not have been amiss. We have heard some screaming and shrieking by female voices that seemed out of place in the professed worship of God. We hope the hint given by "Music" will be taken by all concerned.

EDITOR.

LETTER FROM MINNESOTA.

GLENWOOD, POPE CO., MINN., August 16th, 1867.

MR. WILLIAM WILLS: *Sir*—I am instructed by the society of Lake Bend to transmit the following to you as secretary of the Central Board of Missions of the Reformed Presbyterian Church.

On the third of this month the Rev. Jas. S. Buck, your missionary to this State, came to this part and preached on the two following Sabbaths. We are very highly pleased with Mr. Buck, and we have been greatly encouraged by his presence and counsel at this time, so much so, that on the Tuesday following the second Sabbath (Tuesday, August 13th, 1867), the society met, and after a sermon by Rev. James Wallace (who was present) was organized by inviting Rev. James Wallace to act as chairman and Rev. J. S. Buck as secretary. D. Campbell offered the following resolutions, which were unanimously adopted:

1. That the Rev. James. S. Buck be instructed to represent the case of this society to the Central Board of Missions of the Reformed Presbyterian Church, informing them of our present condition and prospects.

2. That we request the Board to send us a minister as soon as possible.

3. That we wish the Board to become responsible for the salary of the missionary for the first two years, and that we, in the meantime, pledge ourselves to support the Board as God shall prosper us.

4. That we urge these claims the more as we deem this to be an important field, as yet unoccupied by any other church, and if our church can occupy it now she will hold the field.

5. That a copy of these resolutions be transmitted to the Central Board of Missions.

Now, sir, I need not add, as Rev. Mr. Buck will, as instructed, inform you of us, and we hope of another society also which he is gone to visit and where he intends to preach on the coming Sabbath; we expect this society to co-operate with us, I think that it will be called by the name of the Society of Round Prairie, Todd county, Minnesota. I will also say that besides those who are already here we have the assurance of several families the coming fall and spring.

Having laid our claims before the Board, we hope the Board will lay its claims before the Church, and that the Church may willingly respond, and that God may bless our little beginning here, is the earnest desire of yours, most respectfully, DAVID CAMPBELL.

P. S. The meeting also resolved that the Board be informed that we have got the grant of five acres of land for a church and graveyard, and that we have resolved to build a house of worship, and so far forward the work as to enable us to meet in it by next summer or earlier, if possible. This I failed to mention in the proper place. D. C.

CIRCULAR.

SYNOD at its last meeting established a permanent committee to have in charge the work of National Reform. It is made the duty of this committee, under the terms of its appointment, to employ laborers, issue tracts, and stimulate and direct in all proper channels the energies of the Church. To meet in any measurable degree the requirements of Synod, it is indispensable that funds be placed at the disposal of the committee. At a meeting lately held it was resolved to have tracts covering different phases of the great question prepared by competent persons, and to employ several of our ministers to bring the matter before the public mind in the way of lecturing at such places as they may think most favorable. For both these purposes money is necessary. We ask, therefore, that our congregations, as directed by Synod, take up collections at an early day and forward them to Rev. T. P. Stevenson, 1329 Vine street, who is appointed by the committee to receive them.

SAMUEL O. WYLIE, *Chairman of Committee.*

DISTRIBUTION OF LICENTIATES.

THE Central Board of Missions has made the following distribution of the licentiates at their disposal for the next six months:

BLACK—November and December, Pittsburgh Presbytery; January

and February, Lakes Presbytery; March, Illinois Presbytery; April, Iowa Presbytery.

M'FARLAND—November and December, Illinois Presbytery; January and February, Iowa Presbytery; March, Rochester Presbytery; April, Pittsburgh Presbytery.

NEWELL—November and December, Pittsburgh Presbytery; January and February, Philadelphia Presbytery; March and April, Lakes Presbytery.

SPROULL—November, New York Presbytery; December, Philadelphia Presbytery; January and till Synod, Pittsburgh Presbytery.

JOHNSTON—April, New York Presbytery.

WRIGHT—The whole time as a missionary in Minnesota.

If any cannot fulfil their appointments, they are requested to notify the Presbyteries to which they are assigned, before their fall meetings. Unsettled ministers are left to be disposed of by arrangement of Presbyteries.

THOS. SPROULL, *Chairman.*

OBITUARIES.

DIED, of pleurisy, Aug. 1st, 1867, GEORGE SPENCE, in the 61st year of his age, ruling elder in Kortright cong., N. Y.

While attending Synod in Allegheny, Mr. S. was exposed to small-pox, just reached home, when he was taken with varioloid, from which he had apparently quite recovered. On Saturday, July 27th, he was attacked with pleurisy and died the following Thursday.

Early in life, Mr. S. was ordained an elder in Kortright, was well known in the church as a man of worth and a lover of Zion. He was frequently a delegate to Presbytery and Synod, in the business of which courts he ever took a deep interest. His zeal and labors in the congregation were untiring, always distinguished for liberality and punctual attendance upon all the ordinances. His presence was felt everywhere. He lived literally for the church and cause of his Master. He was a wise counselor and faithful friend. Feared not to remind men of duty, but spoke reservedly and apologetically of such to others. Like Abraham, he died in faith, a faith that sustained him triumphantly amid his intense suffering and approaching dissolution. We feel like saying, "Know ye not that there is a prince and a great man fallen this day in Israel?" May the Lord be a husband to the widow and a father to the fatherless, and in the congregation in which he has made a painful breach, instead of the fathers take of the children and make them noble princes in all the earth.

COM.

DIED, at his home, Walnut Ridge, Ind., on the morning of Aug. 5th, 1867, WILLIAM THOMSON REID.

This death was the peaceful, triumphant close of a beautiful life. It would seem that those whom we most need are those whom God most needs, too. The subject of this notice was in his twenty-second year. Three years ago he began a course of study with a view to the ministry. His constitution had been delicate from childhood, and his friends so feared the result of close study, as to dissuade him from it by every argument they could bring to bear. But his desire was so intense and his belief in his calling so strong, that finally they consented. A severe attack of sickness came upon him at the end of

the first year, leaving him with a cough. Then followed the old, old story so many know by heart, of suspense, alternate hope and fear, final resignation to meet the worst. At one time he seemed to be almost well. Writing to a friend at Oberlin, Ohio, where he studied, he said, "A hundred times I have gone away to pray alone to God and tell him that I was perfectly willing to die. As many times I have come away with the assurance that I would live." He *did* live after this a year and a half, long enough to show by every word and act, how deep and sweet was his communion with his Saviour. On his dying-bed he left nothing unsaid that could comfort and encourage his friends. Except a few keepsakes, he gave all he possessed to the cause of Christ. His mind, always remarkably strong and brilliant, was scarcely less so at his latest breath. His loss seems terrible, only that we have the sweetest consolation from Christ himself, "Blessed are the pure in heart, for they shall see God."

COM.

DIED, at her home, near New Alexandria, July 21st, 1867, Mrs. MARY JOHNSTON, in the 82d year of her age.

She was born in Bedford county, Pa., near the town of Bedford. Early in life she united with the Presbyterian Church, and shortly after marriage moved to New Alexandria, where she lived for more than fifty years, when she died respected, honored and loved by all who knew her. Soon after her removal to New Alexandria she, together with her husband, James H. Johnston, joined the Ref. Pres. hurch, of which they both Ccontinued consistent members till God removed them to the inner sanctuary.

DIED, in Columbus, Wis., May 9th, 1867, in the 60th year of her age, MISS JANE DUNLAP, of Alderly, Dodge Co., Wis. The deceased was of Covenanter extraction. Her father was Thomas Dunlap, an early settler in Westmoreland Co., Pa., whose house was a home for ministers and members of the R. P. Church. Jane at an early age joined the church, and although owing to personal influence she went with the New Lights in 1833, she never abandoned her principles. She was a woman of lovely disposition and unexceptional moral and religious character. Her disease was cancer in the breast, of eight years standing, causing often sore suffering. She died in faith, leaving a numerous connexion of nephews and nieces to feel the want of the care and counsel of one who, after the death of their mother, filled a mother's place.

DIED, at Oakland, near Pittsburgh, July 9th, 1867, ERASMUS DARWIN, infant son of Gilbert M. and Margaret M'Master.

NOTICES OF BOOKS.

THE CHRISTIAN STATESMAN.

Our readers are already aware that the first number of a semi-monthly newspaper with the above title, has been issued. Its execution and matter are both highly creditable to the taste and judgment of the editors. Christian statesmanship is what the country now needs. We are pleased with the leading articles, and trust they will be read and pondered by the people of this land. With all the boasted intelligence of public men, they are profoundly ignorant of the first principles of civil government, as an ordinance of God.

In order that the paper may accomplish its mission, it is necessary,

first, that it be liberally supported; and secondly, that it be circulated beyond the limits of our church. The truth in regard to the nation's duty has been always kept before the minds of our people. They indeed need to be often reminded of it in order that they may be quickened and stimulated to activity and perseverance in their efforts to carry forward to its completion the work of national reform. But the chief sphere of an agency of this kind is among those who see that some decisive action is indispensable to save this nation from ruin, but who are at the same time in the dark as to what that action should be. Line upon line should be given on the nation's duty to subject itself to Messiah its king.

We hope the editors will receive liberal aid from contributions to send the paper where it is most needed and likely to do the most good. It will require a strong and united effort to sustain it and give it efficiency. We are glad that a number of able writers have been secured. The enterprise seems to have a promising beginning, and we trust it will be successful.

PRINCETON REVIEW. Edited by Charles Hodge, D. D. Published by Peter Walker, 821 Chestnut street, Philadelphia.

We have read the first three articles of the July number. They are, 1. "The Hebrew word Yashabh." 2. "The aim of Christianity for those who accept it." 3. "Schaff's History of the Christian Church." These are ably written and will repay the reader. The fourth article is "A Philosophical Confession of Faith;" and the fifth, "The General Assembly." In the last strong ground is taken against the proposed plan of re-union with the New School Church.

From the Presbyterian Board, 821 Chestnut street, Philadelphia:

THE LITTLE PRIEST. By Rev. W. P. Breed, D. D.

This is an interesting story with a good moral, and will delight the young.

THE MARTYR'S DAUGHTER, AND OTHER TALES. By Marian Butler.

These stories are all interesting and instructive.

From the U. P. Board of Publication, Third street, Pittsburgh:

GREAT TRUTHS FOR LITTLE CHILDREN.

The U. P. Board will do a good work, if they furnish a good supply of such books as this for Sabbath schools. The want of good books for children is a common complaint. The issues of the several societies that propose to supply this need, are for the most part trifling and insipid, if not wosre. This little volume is a good sample of what such books should be.

SECRET SOCIETIES. A Discussion of their Character and Claims.

This work is made up of three tracts. The first, by Rev. David Macdill, consists of six chapters. In these the Antiquity, Secresy, Oaths and Promises, Profaneness, Exclusiveness, and False Claims of secret associations, are handled with impartiality and faithfulness. The second, by Jonathan Blanchard, D. D., answers with an emphatic negative the question, "Shall Christians join secret societies?" The third is a report, adopted by the Congregational Association of Illinois, on

the same general subject. In these times, when the devil is employing secret organizations to resist reform in Church and State, the publication of this volume is seasonable.

THE DOCTRINE OF CLOSE COMMUNION TESTED BY SCRIPTURE AND REASON. By Rev. William Annan.

We have referred to this work in our first article in this number. The author seems to have a fondness for controversy, and is careful to act on the offensive. To us this is a fruitless mode of conducting a discussion. Mr. A. might prove twenty positions to be wrong, yet if he does not demonstrate the right one, his readers are still left in the dark. If in our article just referred to we have stated his position, we would like to see a defense of it against the objection presented. If we have not, then let us know exactly what it is. We hope our friend will enlighten us on this point.

RESOLUTIONS

Of the Missionary Association of the Reformed Presbyterian Congregation of New Alexandria, on the death of Mr. Samuel Jack.

GOD in his all-wise providence having removed by death from our Society a most highly esteemed member, Mr. Samuel Jack, we desire to express to his family and to the church our high appreciation of his worth and a deep sense of his loss; therefore,

Resolved, That in the death of Mr. Jack, our association has lost its most earnest, efficient and liberal member, and we have lost a brother whose example and co-operation cheered and sustained us in our work.

He was always at his post, and though often saddened at the apathy and lifelessness of the membership of the church, he never despaired of the cause, but would say, "Let us do our duty and leave the result with God." His whole soul was enlisted in the cause of Christ and the success of the church mission, and his great regret was that he could do so little, while he taxed himself beyond his strength to do what he could. He toiled at his trade, he extended his business, he incurred risks, and he overtasked his mind to have the means to do something for the cause of the Redeemer, and all the time grieved that he had so little to offer. He traveled far and near to attend conventions and hold meetings to promote the cause of temperance and christianization of the nation, and he labored assiduously in the cause of the emancipated bondmen, and for their comfort, education and establishment in the enjoyment of their rights, and especially for their salvation. The community had just learned to appreciate and value him when he was taken away, and we now feel the aching void and miss the intrepid spirit that was always ready to take the lead in every work of faith and labor of love. He has fallen in the very outstart of a life that promised long and signal usefulness in the thirty-third year of his age.

Resolved, That while we mourn the loss sustained we comfort ourselves in the assurance that our loss is his gain, and we desire to submit to His will who maketh all things work together for good.

Resolved, That we tender to his widowed wife and fatherless children our most tender sympathy and condolence, and commit them to the God of their husband and father, who has said, "Commit thy fatherless children to me, I will take care of them; and let your widows trust in me."

Signed by order of Society, S. DORMAN, *President.*

NEW ALEXANDRIA, Aug. 31, 1867. J. C. STEEL, *Secretary.*

THE

Reformed Presbyterian and Covenanter.

VOL. V. *NOVEMBER, 1867.* No. 11.

THE REPUBLICAN PARTY.

THIS great political organization, notwithstanding that it came out of the late conflict with the prestige of success, has manifestly failed to retain its hold on the public confidence. Its rival, that it had pronounced dead and buried, is evincing signs not only of life, but of strength and activity. The late elections in Pennsylvania and Ohio have disappointed the expectations of both parties. The former State has elected a Democratic judge, and the latter has come within a few votes of electing a Democratic governor. This result so unexpected presents a lesson that the Republican party would do well to study and learn. Certainly it is not any reformation in the opposite party that has regained for them the position in the public favor which they had lost. Republicans must look for the cause of their defeat in their own organization. It is inherently weak. It lacks those elements that are indispensable to give it firmness and permanence. So long as the defects of its platform were kept out of view it could withstand the attacks of its rival. The country, ascribing to it the overthrow of the rebellion, seemed ready to invest it with the entire management of the government. Predictions were numerous that Republicanism would continue to be the faith of the nation.

The public mind cannot be very long deceived by appearances. While excitement lasts the deception may remain, but the excitement must cool down, and then comes the sober second thought, followed by the verdict, which never fails to be against the party which has risen to power under the influence of some temporary impulse without regard to principles. Impatient of being deceived, the "*incertum vulgus*," the fickle people aim to defeat the party that they have discovered to be unworthy of their confidence, though by so doing they exalt to power the rival party still more unworthy.

It would be a grave mistake to infer from the result of the late elections, that the principles of the Democratic party are more popular than those of the Republican. The truth is, principles had very little to do

with the matter. It gave little concern to those whose votes changed the relation of the parties what were the principles of either. Perceiving that the Republicans had not fulfilled the promises by which they raised themselves to power, they went over to the other side and thus accomplished the result.

We have said above that the lack of sound principles is the weakness of the Republican party that is hastening on its downfall. It is indeed true, that the mass of voters know little and of course care little about principles. But they can see effects, and if these are unsatisfactory, without waiting to trace them to their cause and seeking to have it corrected, they charge them on the party and hold it responsible. It is from this cause that the political condition of this country presents the appearance of the troubled sea, that cannot rest.

The position occupied by the Republican party on the subject of slavery placed it in the judgment of Covenanters far in advance of its competitor. Still we are not blind to its errors, and we think we are doing a kindness to point them out, that, if possible, they may be corrected in time to escape a worse defeat.

The first error of this party that we notice is *making availability the main qualification of candidates for office.* That they have done this will hardly be denied. Indeed it has been the rule, to which we do not remember a single exception. If the candidate for nomination possessed other qualifications, and was also popular, it was very well; but if he lacked popularity, he was set aside to make room for another. The inquiry was not, has he the intellectual and moral fitness that will make him a good officer? but, can he be elected? If this is doubtful, then bring forward some one that can. To this is owing the fact that the party has never yet put an eminently gifted man into the Presidential chair; but on the other hand, it has put men there who knew just enough to damage the country, and were bad enough to use this knowledge for that end. We need only refer to the present chief magistrate to verify this statement.

So long as public morality is at its present low standard, the best men will not be the most popular. It would perhaps be going too far to say that the very reverse is the case. One thing, however, is certain, that morality and religion are in these days no passports to public favor. Good men may get into office, but not because they are good. Some other cause conduces to their election. It may be said that this is a sufficient reason for leaving moral fitness out of view. What is the use of nominating a man, however excellent, if he cannot be elected?

There is some appearance of reason in this aspect of the question. But it will not stand the test of close examination. Better for a party not to elect a man at all, than to elect a bad man. Defeat with a good man for a candidate, is preferable to success with a bad one. If a wicked ruler is to be inflicted on the country, let it be by the opposing party. If Republicans could charge on the Democrats the elevation of A. Johnson to the presidency, it would be quite a relief, in these times of humiliation for the folly and wickedness of his administration. But he remembrance that they themselves elevated him to power is the bitterest ingredient in the cup they have to drink.

Besides, the experiment has never yet been tried of going before the voters of the country on the ground of the moral and religious qualifications of the candidate. The fact that both the candidates for the judiciary in Pennsylvania were elders in the Presbyterian Church, was not presented as an element in the canvass by the political papers, and leaked out only through the religious press. The managers of these matters appeared to think that the religion of a candidate would damage rather than promote his election.

And is there not reason to believe that in a canvass where morality and religion are held forth as the prominent qualifications of the candidate, the votes of the moral and religious would have been secured? We are not prepared to believe that a God-fearing man would be less ready to the interests of the country to a God-fearing candidate, than to one who trust had no tie to bind him to do right but his obligations to his party. The man who would do so manifests that he has no confidence in the fear of the Lord as a controlling and directing principle of human conduct.

From every aspect of the case, it seems to us that the Republicans, if they will hold the political power of the nation, must select their candidates for office not on account of their availability, but for their intellectual, moral and religious qualifications. Let them observe the wise counsel of the priest of Midian, "Provide out of all the people able men, such as fear God, men of truth, hating covetousness." Ex. 18 : 21.

Another error of the Republican party is *aiming at a partial and very limited reformation.* Republicans claim to be progressive, and we concede that in contrast with the conservative Democracy they are so. On the slavery question they are quite in advance of their former position. They have gone forward with the progress of public opinion. While the Democratic party stands still and labors to check every movement toward national reformation, the Republicans watch these movements ready to follow them, whatever direction they take. This was the policy of President Lincoln, the true represenative of his party. He was never in advance, but kept closely in the wake of public opinion. This is not the proper position of a party claiming to be progressive. It should take the lead, to create and mould a right popular sentiment.

The reconstruction of the subdued States on the basis of manhood suffrage is now the one idea of the Republican party. They not only ignore, but they repudiate all moral questions as side issues, that must be avoided. Shortly before the late elections, the *New York Tribune* issued a warning against mixing up the question of temperance in the canvass, and it maintained that the lawfulness of the liquor traffic was a point that should be left out, and so of all the other moral questions. The *Pittsburgh Gazette* indorsed these sentiments as eminently sound and wise.

How long will it take a party constituted and acting on this principle to accomplish any great national reform? And of what use is a party if this is not its object? Drunkenness, licentiousness, profanity and Sabbath desecration are sins as prevalent and as aggravated as the denial of their rights to the African race. The Republican party, that is bending all its energies to deliver the country from the last, looks with indifference if not with favor on the rest. It elects to office men notoriously guilty of them all.

Should a party that pursues such a course succeed? Has it any claim on the confidence of the moral and religious part of the community? We unhesitatingly say, it has not. It does not alter the case, that the other party is no better, perhaps worse. Here the homely adage comes in: "Two blacks do not make a white." If we were shut up to vote with either one or the other party, we would prefer the Republican. But as we are at liberty in this respect, we vote with neither, and thereby vote against them both. By refusing to vote at all, we protest against both parties, and against the constitution under which these forms of wickedness are no hindrance to holding the highest office that it confers.

If the leaders of this party would learn wisdom from their late reverses, they would change their entire policy. Let them take an enlarged view of the nation's duty. Confiding in the moral and religious part of the community, let them take high ground, and set before them the noble end of raising the nation to conformity in its constitution and administration with the divine law. But we have no hope of this; and we see nothing before the party but certain and ignominious defeat.

YOUNG MEN'S PRAYER MEETINGS.

PRAYER is the means by which we secure the divine blessing. It is the weapon of faith, and may be used by societies as well as by a single person. Indeed, united supplication has a special promise. This is true of prayer offered up publicly in behalf of a congregation. It is also true concerning the more private meetings of God's people. We infer this from what is said of "those who feared the Lord" and "spake often one to another." The fact that the "Lord *hearkened* and heard" would seem to intimate that their conversation was in reference to what they should agree to ask. They compared views, then offered up their petition, else how could it be said that the Lord *hearkened*.

But we dwell too long on common ground. The necessity, or at least the utility of prayer meetings, is admitted throughout the Christian church. It is proper and right that those *who fear the Lord* should speak often one to another. But that there should be a division with respect to age and sex is not equally apparent. That young men need to attend prayer meetings will be readily granted. Yet still we ask—whence arises the necessity for separate organizations? Or does such a necessity really exist?

The origin of *young men's* prayer meetings can hardly be traced to the passage which we have quoted above. Nothing is said in it of either age or sex—"those that feared the Lord." To take such an idea from this passage would be to construe in a limited sense what is surely expressed in a very general manner. But the advocates have, so far as we know, given no reasons for the separate existence of such societies. Of such reasons we confess ourselves entirely ignorant. Perhaps it is a *modern invention*, and being yet in its minority it cannot be expected

to make a skillful defense. Its reasons are not yet prepared. But reasons should *precede* actions. True! but we yield this point to its advantage. Indeed we would not be surprised if church historians would speak of it as the offspring of the nineteenth century.

In breaking the silence which has been maintained on this subject by its friends, let us look at some of its advantages and disadvantages. We will begin with the disadvantages; that our young friends may have the benefit of closing the argument.

It surely removes the wholesome restraint which age has upon those who are yet in the morning of life. There is always something gay and lively in an assembly of youth. The presence of even one pious old man does much to change its character. His mind firmly established in the doctrines of our holy religion, his grave appearance, it may be his hoary locks and the very tones of his voice, beget a feeling of solemnity which is much more appropriate in our approaches to God. All he says comes with authority. From him an advice is an admonition, a warning, a reproof. The influence of old men is good, not only during religious exercises, but also before they commence and after they close. The presence of old men in such places does much to guard youth against the temptations to which they are ever exposed.

These meetings deprive the young of the *rich experience* of those who are already far advanced in the divine life. The old can tell the young much that they have read and heard. They can surely impart a great deal of useful instruction. They can lead those who are beginning the journey far into the knowledge of divine truth. They can explain to them many things in the Bible, that treasury of divine ideas. They can tell them of the deep wickedness which lies concealed in every human heart. They can give to the young the benefit of many useful observations on the world and the men of the world. They can speak to their young hearers, not only of the world around them, but also of the kingdom of God within them.

These meetings take away from the young a fine opportunity for *cultivating the proper feelings to their superiors.* Such separation as these meetings imply, seem to us to be incompatible with that due respect which youth should render to age. The Saviour says, "Ye are my friends, if ye do whatsoever I command you." And in another place, "A new commandment have I given unto you, that ye love one another." Now love and respect does not produce aversion and separation, but creates a mutual desire to enjoy each other's company. Young men like to move in high and good society. They can get none better than the sons of God. And they cannot expect to enjoy intercourse with Abraham, Moses and Elijah in a future state of being, if the society of the fathers now living in the church militant is to them dull and uninteresting. A proper regard for those who have preceded them in the work of the Lord will tend to promote their own spiritual growth and edification. Now there can be no better time for exercising love and respect to the aged than while engaged in the worship of God. Humility in the presence of God greatly assists us in fixing our proper relations to our brethren and to our fellow-men. So much and far more might be said of the influence of these meetings upon young men.

But it might also be urged, that they wrong others. It robs old men of due respect. The young should honor them by waiting for their counsel. This idea might be expanded at any length, but our line of thought has already been indicated. But again, by these meetings old men are not permitted to enjoy the enlivening influence of youth. The former need this as much, perhaps, as the latter do the gravity of age. Let society be properly blended, and the young can "learn from the wisdom of age," and the old may "be cheered by the sallies of youth."

This plan of prayer meetings also shuts up a divinely appointed means for the transmission of truth from one age to another. It is not the plan of Providence that one generation should discover truth independent of those preceding. Truth is not lifed from the grave by one generation, to be re-committed with it to the tomb to await its resurrection by a race succeeding. The principles of our holy religion live through the centuries. The truth of God is borne along from one age to another. It must be handed down to posterity, since it is the duty of parents to command their households after them. Each race shall teach the race succeeding. The young must learn lessons of wisdom and warning from those who are advanced in years.

The advantages of the present system to young men are probably best known to those who attend their meetings. We will not pass them in review, lest we may be thought sarcastic. We will but mention the liberty to sing fast tunes, have short sessions, and to have a greater degree of freedom and happiness. But we look upon that enjoyment which shuns the society of good men, as suspicious. The sons of Job, if we are not mistaken, had meetings of a similar kind; and although they took the precaution to avoid a doubt concerning their propriety by inviting their three sisters, yet they did not succeed in entirely removing the suspicions of their good old father. "It may be that my sons have sinned and cursed God in their hearts." When young men have religious meetings among themselves, and thus show how little they prize the society of their older and wiser friends, they are simply following the foolish example of Rehoboam in forsaking the counsel of old men and consulting those who were brought up with him. For these and other reasons, we withhold our approval, although the present age has stamped upon it the seal of its approbation. S. R. G.

REMARKS ON "STRICTURES" IN MAY NUMBER.

[Continued from page 305.]

8. In opposition *to all the world.* These covenanted martyrs of the 17th century maintained the headship of the Lord Jesus Christ over the nations, and the consequent duty of conducting civil affairs on religious principles and subordinating them to the interests of the church. And this is the only article which remains to be *practically* testified for; and as we said above, men who understand the "signs of the times" think they will yet be called to seal with their blood. And who knows? A very small concession in public affairs might set Popery conjointly

with Infidelity to the work, even uuder those governments were such a thing would seem to be contrary to the very genius of their institutions. But Seceders have no cause of alarm, they will never be "spotted" for the bloody work.

As it has been in days long gone by, that sacred dirge, the forty-fourth psalm, has been the peculiar property of those who suffered for the peculiar principles of a Covenanted Reformation, so it will only be appropriate to covenanted witnesses, should these days come upon us again as the witnesses are finishing their testimony. But after all, is it true that there can be nothing gathered from the history of that reforming period of the 17th century, going to show that the mediatorial headship of the Lord Jesus Christ was contended for by the men of that day; the very reverse of this is the fact. That doctrine, like a golden thread, ran throug ı the whole web of the Second Reformation. We are mistaken in our friend D. B. if he will not admit that the headship of Christ over the nations is the *correlate* of the subjection of the nations to God and to Christ, which, as we before remarked, shows itself as a leading feature of the framework of the Second Reformation. Let us see. The Confession of Faith and the Catechisms are good authority with Seceders. In the Confession, eighth chapter, closing words, speaking of what the Mediator does for his people, it says, "overcoming all their enemies by his almighty power and wisdom, &c." Indeed if Christ had not this headship, both of authority and moral supremacy, as also of providential rule and physical control over hostile nations, how else could he "give eternal life to as many as the Father had given him?" Consonant to all this we have Larger Cat., ques. 45. We have Christ as a King "restraining and overcoming all their enemies, and powerfully ordering all things for his own glory and their good, and also in taking vengeance on the rest," &c.

Again, ques. 108, the second commandment requires "the disapproving, detesting, opposing all false worship; and *according to each ones place and calling*, removing it and all monuments of idolatry." And in the next question we are forbidden the "using or anywise approving any religious worship not instituted by God in his word—*tolerating a false religion*," &c. Again, in the second petition the "Divines" teach us to pray that the church may be "countenanced and maintained by the civil magistrates," &c.

Again, in both National Covenant and Solemn League, the old Covenanters bound themselves (D. B. knows whether he belongs to this type or not,) "to preserve the rights and privileges of the parliaments and the liberties of the kingdoms, and to preserve and defend the king's majesty, person and authority, *in the preservation and defense of the true religion and liberties of the kingdoms.*"

And further to the same purpose it is said: "And therefore for the preservation of the said true religion, laws and liberties of this kingdom, it is by statute ordained, Parliament 12th James VI. and Parliament 1st Charles I," "which was also observed by his majesty at his coronation in Edinburgh, 1633," &c., "That all kings and princes at their coronation and reception of their princely authority, shall make their faithful promise by their solemn oath in the presence of the

eternal God, that enduring the whole time of their lives they shall serve the same eternal God to the uttermost of their power, according as he hath required in his most holy word contained in the Old and New Testaments; and according to the same word shall maintain the true religion of Christ Jesus, the preaching of his holy word, the due and right ministration of the sacraments now received and preached within this realm (according to the Confession of Faith immediately preceding), and shall abolish and gainstand all false religion contrary to the same; and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid word, and according to the laudable laws and constitutions received in this realm, nowise repugnant to the said will of the eternal God; and shall procure to the uttermost of their power to the kirk of God and whole Christian people, true and perfect peace in all time coming; and that they shall be careful to root out of their empire all 'heretics and enemies to the true worship of God, who shall be convicted by the kirk of God of the foresaid crimes.'" Now if these be the principles which Seceders laid down in organizing, then they, and we, and the Covenanters of the olden time, are all one, but if not, then we don't want our children to go to hear them preach; seeing that in their fathers, by the principle of representation, they were every one bound to these principles, in so far as they are agreeable to the word of God.

But here is the place for me to notice that other remark of my friend D. B., viz.: "Seceders not only acknowledge the binding obligation of the covenants, but have practically renewed them. The Seceder Church is the only one that has done so, for over one hundred years, except," &c. Now D. B. ought to be so well read in the history of his own church as to know that the covenant which they renewed *was not the Covenanter's covenant*, but a home-made one. As a kind of an apology for this, they allege that always when the Covenanters of old times renewed the covenants they changed the form somewhat in agreeableness to the times, &c. That was true enough; but then the old Covenanters were always careful to go forward and never backward, in testifying for the word of Christ's patience. They never receded from a practical and pointed testimony, to one *more general and evasive* in the matter of it. I know they say, "The civil part of these covenants was what we never had any thing to do with." But what did they mean by this saving clause? Did they mean that they did not consider themselves bound to the British government, or to monarchy, or any such thing? If this was what they meant, how silly it was to waste paper with any such disclaimer; who would ever have thought they were bound? I think the world knows that Covenanters take these covenants "*stripped of all peculiarity to the British Isles, and only viewed as oaths of allegiance to Almighty God.*" But while they did not care how fast we though their demurrer, as we above stated it, yet what they really mean was to throw out the principles embodied in the above quotations from the covenant itself, which was the very cream and marrow of the Second Reformation, which was the asserting of the doctrine of the mediatorial headship of the Lord Jesus Christ, as the plain correlate of the nation's subordinating its whole civil policy to the best interests of the true church of Christ in the nation.

Indeed it is for a lamentation that they not only rejected the renovation of our covenants as it was done in 1638 and 1640, but even when they pretended to follow the renovation of 1580 and 1581 they have kept out and pared down almost the whole of the national covenants. In their new bond they have cast away what they call the civil part of the covenants altogether. "True, they allege it would be a blending of civil and religious matters together, and that it is not proper (or competent for them as a church judicatory) to meddle in those matters that are of a civil nature." But seeing Infinite Wisdom has not judged it a (sinful) blending of civil and religious concerns together, to deliver the duties, both civil and religious, in one and the same moral law to mankind, it is difficult to conceive how the people of God in their binding themselves in a covenant of duties to the conscientious performance of all the duties God requires of them in his word, whether civil or religious, according to their respective or immediate objects, can be reputed a blending of them together; or that this has the remotest tendency to destroy that distinction which God in his revealed will has stated betwixt what is immediately civil in its nature and what is properly religious. Now I hope D. B. will be so ingenuous as to admit, that if their argument has any force at all, or if it is any thing else than a mere groundless pretense and evasion, it strikes at the reformers who framed our covenants and compiled our common standards.

But what we wish to impress upon the minds of our seceding brethren is this: That our worthy ancestors, by all the new bonds they annexed to former obligations, were so far from attempting to loose themselves from any covenanted duty that either they or their fathers were priorly bound unto, that they thereby still brought themselves under straiter bonds to perform all their former and new obligations of duty to God. But contrary to all this, Seceders have by their artificial bond cast out the very substance and spirit of the covenants. Against all those who would thus resile from former attainments of the witnessing church, we would warn our people to give them no countenance in their separate organization, by waiting upon their ministry, either statedly or occasionally.

And here we feel ourselves called upon in this connection to make a few remarks additional upon this subject of the magistrate's power *civea sacra.* Our reforming fathers held it as a very important scriptural principle, that the civil magistrate when set up in agreeableness to God's word was appointed keeper of both tables of the law

In the Westminster Confession of Faith, as we before hinted, Seceders claim a common interest with ourselves. In chap. 23, article 3, it is there declared, "The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven; yet he hath authority, and it is his duty, to take 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. For the better effecting whereof,

he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God." To the same purpose see also chap. 20, article 4.

This doctrine of our reforming fathers, as they gathered it from divine revelation, viz., the Christian magistrate's being appointed keeper of the first, as well as the second table of the law, has had to be *virtually admitted* by the very men who would wish to oppose it most vehemently.

On this subject the venerable Dr. M'Crie very judiciously observes, "The observance of the *first* day of the week is an appointment of Jesus Christ, the King and head of his church, and contained in the New Testament. According to the new principle, civil rulers can have no right to make laws respecting this ordinance, or add sanctions to it. Their conduct in this matter must be represented according to the reasoning now current, as an invasion on the prerogative of Christ. As if the king of Spain or the emperor of France should presume to add his sanctions to the laws made by the king and parliament of Great Britain or these United States. Such laws must therefore be repealed, and every one left at liberty to pursue his secular interests or pleasure on that day, to walk or ride, to buy or sell, to plow or sow or reap, provided he does not disturb the peace of society."

Just as if the peace of society is not as much disturbed by tolerating a breach of any of the first laws as of any of the last six of the Decalogue, and in their own nature as provocative of God's judgment.

Thus we all know that not only the private opinions of many wise men, but the wholesome laws of many a commonwealth on both sides of the Atlantic, have maintained that profane oaths, and impurities, and blasphemies, as well as violations of the fourth commandment, ought to be punished by the civil magistrate, all which goes to show that he has some coercive power about the first table of the law. Now this is a very important admission or concession, that is made by good men throughout Christendom so far as we know. And it is by many made unconsciously, for many there are who, if they were led to see the legitimate consequences of this admission, are so prejudiced against magistratical interference in religion, that they would hesitate before making the very first admission.

But why all this. If blasphemy and Sabbath profanation should not be permitted to spread without any exercise of authority by the civil magistrate to suppress them, why should he not use the same magistratical restraint (if he is God's minister,) to punish gross heresy and idolatry? One thing is sure, that every argument that can be brought to bear against the use of civil pains and penalties, for the suppression of heresy and false worship, may be brought directly to bear against the punishment of breaches of the third and fourth commandments in a similar manner. Where is the Scripture warrant to be found for the latter exercise of magistratical coercive authority? Is it not in the Old Testament, and among the regulations given to God's ancient people, the Jews? Then why refer to these regulations in the one case, and deny the propriety of such a reference in the other? By what authority can any infidel civilian limit the guardian-

ship of God's ministers to the second table of the law and deny it to the first? And by what authority will any orderly God-fearing Christian limit the magistrate's coercive power to the third and fourth precepts of the first table and deny it to the first and second, in defiance of the solemn command, *What God hath joined together let not man put asunder.*

We are aware of the popular objection to all this, "where shall the magistrate stop, or find his bounds in punishing false religion?" This objection proceeds in part from a very unhealthy and unsound apprehension in the mind of the masses, viz.: *that there is no such a thing as certainty in divine truth, all is but theory or skepticism.* But we trust we have not so learned Christ. It will be remembered that our theory only contemplates a Christian magistrate administering a scriptural constitution over an enlightened people; and when such a day comes light will not be wanting, for we will then have the true Urim and Thummim. Let none be afraid. Infinite wisdom, God's perfect law, never brings a people into either snares or difficulties. Perhaps it would be necessary to add here, we do not propose to force the conscience, to force a creed upon any one, or to make men religious whether they will or not.

Before entirely dropping this very important subject, we feel that it would be better to adduce a few quotations from a few eminent men of the olden time, as we are aware prejudice sets in strong against the principles we have been advocating. We wish to show that these views were not peculiar to our Westminster Divines. Our quotations must only be a few sentences, where we might adduce pages.

1st. In the writings of that illustrious body of men known as the *Assembly of Presbyterian Covenanting Ministers in London*, we find these words, "The magistrate is, in a civil nation, the supreme governor in all causes ecclesiastical, the keeper of both tables, the nursing father of the church." Again, the venerable Archbishop Ussher, in teaching the duty of the civil magistrate to restrain and punish gross heresy and idolatry, declares that "The power of the civil sword (the supreme managing whereof belongeth to the king alone,) is not to be restrained to temporal causes only, but it is by God's ordinance to be extended likewise to all spiritual ecclesiastical things and causes." Again, Rutherford says, "The king's royal power in adding his sanction to the ecclesiastical constitutions, and in punishing such as are to be decreed heretics by the church, is regal, and not ministerial and servile. Because the use of the sword at God's commandment is a kingly act commanded by God, and is service done to God and not to the church. Yea, and the Christian king ruleth over men as men, and also as Christian men. He ruleth over them as men, with a dominion over their bodies, lives and goods, by his civil laws; he hath also dominion as king over men, as Christians and members of Christ's kingdom and church, not over their consciences (for that is proper only to the Father of spirits), but he hath a co-active power over all men, even pastors, as to cause them to do their Christian duties." In all this and much more of the same kind, Rutherford maintains that the word of God is still to be the umpire between

the king and the church. And also we must not forget that all this refers to a nation in which the true reformed religion is established; and the exercise of the magistrate's power in the extent for which he pleads, he intended to be applied in an outward and civil sense.—Rutherford's Peaceable and Temperate Plea.

Once more, Gillespie speaks of the magistrate's power in similar terms: "It is far from our meaning that the Christian magistrate should not meddle with matters of religion or things and causes ecclesiastical. Certainly there is *much power and authority*, which by the word of God, by the Confessions of Faith of the Reformed Churches, doth belong to the Christian magistrate in matters of religion. Yea, also as church officers, ministers are to be kept within the limits of their calling, and compelled, if need be, by the magistrate to do those duties which, by the clear word of God and received principles of Christain religion, or by the received ecclesiastical constitutions of the church, they ought to do. But if the synod ahould connive at, or comply with that same error, yet the magistrate taketh not upon him the supreme authoritative decision of a controversy of faith, but still endeavoreth to help all this by other *ecclesiastical remedies*, as *another* synod and yet *another*, till the evil be removed. The like we say concerning abuses in church discipline, the magistrate may *command* a resuming and re-examination of the case in another synod."—Gillespie's Aaron's Rod Blossoming. It will not be pretended that these views favor Erastian supremacy, however some might be disposed to cavil at them, since it is well known that their authors were mainly instrumental in obtaining the rejection of Erastianism in the Westminster Assembly.

Our martyred forefathers maintained the same sentiments respecting the extent of the magistrate's authority in ecclesiastical affairs, as was held by their predecessors. Two instances may suffice to make good the assertion.

The Rev. James Guthrie, the first minister who suffered martyrdom in the persecuting period, says in his *Defenses*, "His majesty's royal power and authority extends to all things civil, and as civil magistrate the conservation and purgation of religion, as it is asserted in the Confession of Faith of this Church, doth belong" unto him, &c. Again he asserts, "the magistrate's power is not spiritual and ecclesiastic, but civil only."

The Rev. John Livingston, minister of Killinchy, called the *godly* Livingston, gives his testimony to the same effect; but we have not room for any more extracts.

Now, if our Seceding brethren accord with all these worthies, and say these are just our principles and always have been, then they and we are all one, and ready to go together to strew garlands on the martyrs' graves. But if they on the other hand demur, then we warn our children not to go to hear them dispense word or ordinance, as they have made an unwarrantable schism in the body of Christ, which should be one visibly as it is one really.

But the last thing we shall notice is the strictures of D. B. on our remarks, in which we should have said that "Covenanters never had any connection with the Revolution Church." Upon which he takes

the liberty to animadvert briefly, giving us a condensed history ot that time, all going to show that from the Revolution Church we had our ordination and organization.

Now we cheerfully grant to D. B. that it was by the accession of two ministers from the establishment that we came again to have an organization. But what does he mean to make of that? We have to say to our kind friend, that we were never of those who boasted of an unbroken line of Apostolic succession in our ordination; this we leave to the Church of Rome. And perhaps if our Seceding brethren were to test themselves in that way, they would find themselves run back into Mother Church for the early links of their ordination. Query, would that identify them with the Church of Rome? Again, if a number of either people or priests were to come over to the Seceders from the Roman Catholic Church and publicly read their recantation, would that go to show that they had any connection with the Roman Catholic Church? I trow not. Now it is unworthy our Seceding brethren to speak in this light way of the men of that time. And this reminds us of another little matter respecting the early Seceders, which we shall notice shortly. Introductory to which, we would observe that those men to whom M'Millin and Nairn joined themselves, were the scattered and peeled remnant of that veteran army of Christ's witnesses who had stood for Presbytery and civil liberty, against Popery, Prelacy, and every form of tyranny, bigotry and superstition; the men to whom, under God, the whole Protestant world descended from British ancestry, owe all the liberty which they this day enjoy; and while the great majority tamely cowered under the tyrant's wing, these heroic spirits disputed, inch by inch, the tyrant's aggressions, while their bodies were cast forth upon the mountains and moors of Scotland to be meat to ravenous fowls, and the flesh of his dear saints were given to the beasts to eat.

But as we said before, the nation at length wearied of this bloody game, and sent over to Holland for William, Prince of Orange, who expelled the Stuarts and the scene changed.

From this period then, for sixteen years, this Covenanted remnant had no organization. Their ministers, of whom the noble Remwick was the last, had all gone to receive the martyr's crown, and being left as orphans they betook themselves to their society, or prayer meetings. In this condition Rev. M'Millin found them, and honored himself by acceding to them.

Now that to which we adverted above was the very strange behavior of the early secession brethren in years subsequent to this time, to this Presbytery, the only representative of the Covenanting Church.

One or two things rather brought them into collision, when the secession brethren spared not to speak very disparagingly of this "remnant." At times when they had occasion to speak of them, they called them "a party among us." Again they would call them "a presbytery." All the while insinuating that they held some very strange views on the subject of civil government, which were too absurb or horrid to be named. Now I ask D. B., was all this fair? One would have thought by the way in which they spoke of them that they never heard

of such people before; you would have thought they had just newly dropped down from the clouds in their midst. Whatever some of these *people* may have known of this Presbytery, the ministers knew very well that they, and they only, were the sole representatives of the Church of Scotland in her purest days—that they were the men who held no other principles but those set forth in the Westminster Confession of Faith, Catechisms Larger and Shorter, that they hold all these without any explanation, note or comment—that all these crude notions about magistracy set forth in our Confession and Covenants, were all held by them, and none others.

Now would it not have been far more fair in these brethren, when they deemed that Presbytery as visionaries in some things, to have openly told the world that they inherited all these bigotries and superstitions from the confessors, and martyrs, worthies, and divines of the seventeenth century. For illustration not invidiously (for I still respect Seceders), let me instance the infidel Horace Greeley in his insane ravings when any thing touching the subject of "capital punishment" crosses his path. He lately remarked in this connexion, how cruel it was in an old Israelitish prophet, for some old grudge of 500 years standing against a neighboring nation, to set out in a crusade against them, and make an indiscriminate slaughter of men and women, infant and suckling, ox and sheep, camel and ass, and throw them in one indiscriminate heap. Now I ask, was this fair to stop with Samuel hence? Why did he not, devil like, come up and charge this blasphemy immediately upon the God of Israel, with whom the command originated to destroy Amalek? The conduct of the Seceding brethren on those occasions, called up to my mind unbidden, that declaration of Peter long ago, "I know not the man." It was very unworthy of Seceders thus to stand in the crossways in the day when "Jacob was small" and reproach them. They might remember how they were chafed and vexed, in their day, by the little reproaches of the Rev. John Willison of the establishment, for their leaving the Revolution Church. How much better would it have been for the Seceders, instead of thus ignoring this covenanted Presbytery, and their testimony, to have come up to them and taken their captain by the hand (I mean by swearing their covenant, in which they had pledged themselves to the maintenance of those two cardinal ordinances, a scriptural magistracy, as well as a gospel ministry), and saying, "Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee."

In conclusion, it is strange and unaccountable the opposition that the Lord Jesus Christ has from many of his professed friends to his claim as Prince of the Kings of the earth, in the character of Mediator. Why is it, that in the face of such promises as Isaiah 49 : 23, "And kings shall be thy nursing fathers and their queens thy nursing mothers, &c;" and such threatenings as Isaiah 60 : 12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" and Psalm 9 : 17, "The wicked shall be turned into hell; and all the nations that forget God"—that nations professedly Christian say, "we will not have this man to reign over us?"

When we consider that the building of mercy, the church of Christ, is the grand masterpiece of Heaven, and is that for which all other things are made, that only for which national organization obtains, that it was only subsidiary to this great end that even civil rule was established, that the history of nations is traeed no further in God's book then they have a bearing on the church of Christ, and that where civil governments do not advance the interests of Christ's church in the world, either directly or remotely, they are utterly useless; we say, seeing all these things are so, and none can deny it, what is more reasonable than that nations should subordinate the whole civil policy to the best interests of Christ's church in the world?

Whether there be any truth in that conjecture by some speculative minds or not, viz., that the entrance of sin or rebellion in heaven at first, was occasioned by a proclamation made, that the angels would be called upon one day to worship the second person of the Trinity, in a nature inferior to their own, upon which proud Lucifer raised the standard of rebellion, when myriads joined with him; we say, whether there be any truth in this or not, true it is, that there has been from the first to this day, a particular and remarkable enmity shown by the devil against God's Anointed. In every way competent to him has he tried to have the Mediator shorn of his glory. We can see in the second psalm how he makes the kings of the earth to deny it to him. A great part of the world would have him shorn of his divinity. Again, part of nominal Christendom would entirely corrupt the doctrine of the atonement, rendering it entirely null and void by denying *its vicarious nature.* A few there are who judge it unworthy of him to reckon temporal mercies, or the good things of this life, as flowing from his purchase. And the great majority of the evangelical churches, and all who are not evangelical, agree in denying him the right to rule the nations in mediatory character, his Father's solemn investiture with this right to the contrary notwithstanding. Seeing it is a scriptural principle, why would not Christ's disciples be proud to accord to him all power and authority, from the battlements of heaven to the bottom of hell, and hold themselves indebted to him for every blessing, from a cup of cold water to a seat in glory?

And now I am done with the "Strictures" of D. B. If I seemed harsh in any case, I did not mean it, for I had no animosities to revenge or passion to gratify; if I was in any case severe, I only meant it to be the severity of truth—I wished to hold an even balance. As the painter of old, "I" write" "for eternity." J. D.

KANSAS CORRESPONDENCE.

DEAR BRETHREN—I presume the Central Board will be desirous of receiving some report of my missionary labors in Kansas. I came with my family and a few friends to Kansas in the beginning of May last. When we came to this State we were undetermined as to where we would settle. We passed up the Union Pacific Railroad to Manhattan, one hundred and nineteen miles west from Wyandotte, on the eastern

border of the State. Manhattan is a thriving village, containing about 1,000 inhabitants, situated on a beautiful and extensive plain in the valley of the Kansas river. Its growth has been very rapid since the completion of the rail road to this point. The country around is not so well adapted to farming purposes as many other portions of the State. In this town is located a thriving agricultural and literary collegiate institute, which is well endowed, has an able corps of professors, and has a respectable number of students. There are in this place three churches—one Presbyterian, one Methodist and one Congregationalist. The inhabitants generally are from the Eastern States; and there is manifest a degree of neatness, thrift and morality not to be seen in most other towns in this portion of the State. At this point we left the railroad, and took passage in a farmer's wagon about thirty miles in a north-western direction, to the valley of the Republican river, in Clay county. Here we found Mr. Thomas Chesnut, from Kossuth congregation, Iowa, who, with a portion of his family, had preceded us some two months. He hospitably received us all to comfortable lodgings. Here we found a fine prairie country, containing much fertile, tillable land. But it is far from market, and timber and water are scarce. The population is sparse, and but little attention is paid to religion. There appears to be no preaching in the neighborhood, except occasionally by the Methodists. On my first Sabbath here I failed to obtain an audience; on the next Sabbath, after having preaching announced for the space of a week, I obtained a few hearers. Not feeling disposed to settle here, we determined to make further explorations. There being no conveyance, either public or private, available from this place, I, and three of the brethren who accompanied me, determined "to go afoot." Accordingly, on a certain morning we "took up our carriages" and traveled southward, down the Republican river to Junction City, a distance of twenty-five miles, which place we reached on the evening of the same day, considerably wearied, and took lodgings at a hotel, the only one, I believe, in the city. It was a very respectable house—quite an unusual thing in such a place. This is a growing town on the Pacific Railroad, situated on an elevated plateau, at the junction of the Republican and Smoky Hill rivers, from which it takes its name. It is 134 miles west of Wyandotte. Here our souls were refreshed by meeting with brother J. M'Cracken of St. Louis, and Elder H. Martin of Cincinnati. This city claims two thousand inhabitants, but we think this is rather overrated. Like most other towns along this railroad, it is full of unscrupulous speculators, every one looking for his gain from his quarter. There are in the city not less than thirteen saloons, and almost every one of them is supplied with a billiard room; and gambling of almost all kinds, and its concomitant vices, are practiced to a fearful extent. The Sabbath is the great day for all manner of vicious indulgences. There was not in the city a single church edifice completed. Two, a Roman Catholic and Congregationalist, were in process of construction. This city is, by far, the most irreligious, immoral and vicious that we have seen in Kansas. There is certainly need enough here for missionary labor; but we remained in the city only two days.

We all, except one of our number who tarried in the city a few weeks on business, proceeded eastward on the railroad, stopping at various important points, of which our space will not now allow us to speak particularly, until we arrived at the city of Lawrence, thirty-six miles from the eastern boundary of the State. It is one of the most noted places in Kansas; and it is one of the most beautiful, thriving and enterprising towns in this State, or any other State. It contains upwards of six thousand inhabitants. In neatness and order, in the excellence and symmetry of its buildings, in general enterprise and thrift, and in religion and literature, it will vie with any of the inland towns in the most favored portions of the land.

At this point we left the railroad and proceeded on foot northward about twenty-four miles, to Winchester, in Jefferson county, our present location. Of the geography, topography and general features of this region, we have already spoken in previous communications. With this section of country we are all well pleased, both as to the country itself and as to the character of its inhabitants. Having determined to endeavor to plant the Reformation vine in this portion of the land, we immediately made arrangements for removing our families from the Republican to this place. Through the good hand of our God upon us, we all arrived here in health and safety about the first of June last, since that time I have labored in this vicinity. I preach the Word every Sabbath in some locality not very far distant, and, almost invariably, I obtain respectable audiences of orderly, sober and attentive hearers. I ofttimes receive invitations from various places "in the region round about," to go and preach the gospel. Seed is being sown, which, we hope, will bring forth fruit in after days. Our beginning here was small, but we have now nine families, including nineteen or twenty communicants, and upwards of forty souls, with encouraging prospects of considerable increase. We hope, through the blessing of the King and head of Zion, soon to have a regularly organized congregation.

J. Dodds.

Winchester, October 3d, 1867.

P. S.—Some time ago I received a package containing thirty Psalm books, whether this was the first or second lot that was mailed I cannot tell. I wish some of the brethren up there, who have the means, would send us a lot of Shorter Catechisms, and a few Larger. We need them here, and they are not available in these parts. The Psalm books are of important service to us; very many will sing when they have the book before them. We are all blessed with health.

J. D.

A DEFENSE OF SOME POINTS IN CATHOLIC COMMUNION.

Rev. Dr. Sproull: *Rev. Sir*—In the October number of your Magazine, *The Reformed Presbyterian and Covenanter*, I find several pages of strictures on my recent work, "Close Communion Tested, &c." In the same number you say: "If in our article we have stated his (our) position, we would like to see a defense of it against the objections

presented. If we have not, then let us know exactly what it is. We hope our friend will enlighten us on this point." I gladly avail myself of this invitation, and will endeavor, with all possible brevity, to offer some "defense" of the doctrine of "catholic communion" as held by the Old School Presbyterian Church.

I. The statement of our "position" made on the third page of your strictures, commencing, "While the church should have a comprehensive creed, * * * * she should receive into her membership persons who do not believe some of the truths taught in those formularies" ("the Westminster Confession and Catechism"), I adopt as substantially correct, for at the close you add—"*provided* she (the church) thinks (rather, *has scriptural evidence*) that the applicants are believers (*i. e. have saving faith*) in Christ." This doctrine you will find condensed as follows in my book, p. 60: "The church should receive into her fellowship all of every denomination who *in the judgment of charity* are to be considered Christians." Nor have I any serious objection to your negative formula, viz., "The church may not admit to her communion any who disobey a command of Christ," *provided* it is done knowingly and persistently. But it is obvious that deliberately to disobey Christ in a precept acknowledged to be such, is a very different thing from disobeying what the creed may teach and the *church believes* to be a commanded duty, but which the applicant may not have been able to recognize as taught by Christ. Such, for example, is the duty of infant baptism; the person who should acknowledge it to be taught by Christ, and yet refuse to practice accordingly, would, of course, prove himself unfit for the communion by thus disobeying Christ. But this is a very different case from that of a serious, candid, honest inquirer, who, after investigation, has not been satisfied that infant baptism is taught in the Scriptures. If I had satisfactory evidence of "credible discipleship" in other respects, I would not feel at liberty to refuse such a person as the latter a seat at the table of the Lord, and under those instructions which would be likely to correct his error.

The distinction thus presented is equally valid in regard to very many other truths taught in our admirable Westminster Confession, such as "the books of the Apocrypha are not of divine inspiration," "the Hebrew of the Old Testament was the native language of the people of God,"* "it is lawful for Christians to execute the office of a magistrate, when called thereto," &c. Error in regard to hundreds of such truths does not prove the person fundamentally wrong, because they do not lie at the *foundation* of all true saving faith in Christ. We do not think, therefore, if the applicant *merely hesitates* because he has serious doubts on such subjects, and at the same time gives all other scriptural evidences of being the humble friend and follower of Christ, sincerely inquiring for the truth, that such errors are sufficient to exclude him as "a disciple," *i. e.* a learner, from the Lord's table. We rather encourage him to come into the church, in order that he may *unlearn* these and other errors.

From these remarks and quotations, I think you will feel that you

* Few persons have ever seen the Apocrypha, or know any thing about the Hebrew.

have done myself and others great injustice in the following: "There seems to be a *studied disposition* to avoid a plain statement of the point maintained." This you represent as "*the policy* of the friends of that theory," viz., of "catholic communion." So far as regards the volume you profess to review, I solemnly declare this charge has not the shadow of a foundation. Though I did not propose so much to state and defend our doctrine, as to "test by Scripture and reason the doctrine of close communion," I must respectfully disclaim the "policy" which you charge upon me and others. As a minister of Christ, I should feel deeply ashamed to be guilty of any such "studied disposition," as utterly unworthy of an honest and upright advocate of the truth.

II. Having thus briefly stated, as you request, our position on the question of "Communion," so as to answer your demand, viz., "Let us know exactly what it is"—I proceed, as you further suggest, to "a defense of it against the objections presented" by yourself.

1. Your first objection is, that our doctrine "makes a creed utterly useless." This would be very true, if we could adopt your definition of a creed, viz., "a summary of truth, a profession of faith in which *is a condition of membership.*" But our worthy friend will perceive that he here assumes *the very point to be proved*—the very point we deny, viz., that "a profession of faith in all the truths of the creed is the scriptural condition of membership." But while his definition thus takes for granted the question in dispute, and of course disarms his argument of all force—we Presbyterians think our Westminster creed "not utterly useless." We bind all our ministers and ruling elders at their ordination to receive and teach it, and as an admirable summary of Bible truth, we teach it, in connection with the Catechism, to our children. We also oblige parents to teach the Catechism when they bring their infants to baptism. Without, therefore, requiring a profession of all the truths of the creed as "a condition of membership," we find very great use for our admirable creed. Even the Methodist *Quarterly Review* admits that it "has conferred the *greatest boon* on every Christian in our country—has perpetuated religious liberty, and stood as a bulwark against the onsets of Popery and every other form of seductive error." Certainly this *Arminian* did not denounce our use of this creed as "making it utterly useless."

Again, you say, "What is a *profession of faith* but a mere sham, when without it the enjoyment of church privileges can be obtained?" You mean, that a profession of faith in all the statements of the creed as a *condition of membership* is *a sham*, if privileges can be obtained without such profession. In other words, to set up "a condition of membership" which you do not enforce, is no better than *a mere sham*. In this I entirely agree with you. But you candidly acknowledge that there is a great deal of this *sham* in your own church. Thus you say, "in all the churches, *not excepting our own*, there is a departure from the true ground, in close communion." But if you mean that a sincere "profession of faith" in Christ as the atoning Saviour—a faith which "works by love and purifies the heart," is a "mere sham" unless it includes a belief of the several thousand theological and ethical propositions contained in the Westminster Confession and Catechisms, then I

must regard your statement as rash in the extreme, and unauthorized either by Scripture or reason. Faith in Christ as a divine Mediator is far from a "mere sham."

2. Your second objection is that to admit to communion in the Lord's supper, as Presbyterians do, persons who reject *some of the truths* of the Westminster Confession, but who, at the same time, give evidence of saving faith—is "to take away, in a great measure, the distinction between truth and error." You concede that this does not include "what are called *essential truths*, that are kept out of the common ground." Your objection then amounts to this: "That for a church to admit to sealing ordinances a person giving scriptural evidence of saving faith, without requiring him also to profess a belief in all the *non-essential* truths, including 360 sections and several thousand doctrinal and ethical propositions, of the Confession and Catechisms, is equivalent to saying, "that it is alike to that church whether her members hold truth or error, especially on those non-essentials." This, you add, "is unmistakably plain."

But here appears again your erroneous definition of a creed If a profession of all those non-essential truths were a scriptural "condition of membership," then indeed we would be bound to maintain and enforce the belief of them. And to neglect this would be to put a slight upon those truths. But when we find the inspired record in the case of the eunuch and many others to be simply this: "If thou believest with all thine heart, thou mayest," we take that record as our guide. If a person "believes," *i. e.* if he give scriptural evidence of saving faith in Christ, as the eunuch did when Philip baptized him, though but "a babe" in Christ, we receive him; not because he has adopted the whole body of divinity, but that he may be a scholar, a learner, a disciple in the school of Christ, and thus become acquainted with more and more of the great and precious doctrines of his word. We earnestly maintain that the *whole system* of Bible truth is very important, nay, essential to the highest style of Christian character; but not indispensable to a young beginner, a mere babe in Christ, in order to baptism and the Lord's supper. We constantly urge our people to a diligent study of the Scriptures, in order to acquire the knowledge they impart.

In view of these explanations, how utterly groundless your assertion that our doctrine involves and gives its influence to the "pernicious sentiment," that "it matters not what a man believes, provided he is sincere and his practice is right"—which is about the same as to say, that "it matters not whether a man be *doctrinally* a Jew, Mohammedan, Christian or Pagan, provided he be sincere," &c. We disclaim the smallest approach to any such monstrous absurdity. The man who should avow it in our church, would be charitably considered *non compos*, or cast out of it.

3. Your third objection to our doctrine, viz., that the church may scripturally receive into membership persons who reject *some of several thousand* "truths taught in the formularies," takes this shape: "Its tendency," you say, "is to break down the discipline of the church." Of course you mean, "discipline for errors in the truths which are non-essentials to saving faith." We admit that our doctrine discour-

ages ecclesiastical discipline by formal trial for such sins as many of those which are properly forbidden in our catechetical standards; for example, "speaking the truth unseasonably"—"thinking or speaking too highly, or too meanly of ourselves"—"fond admiration"—"undue delay of marriage"—"distracting cares indulged," &c., &c., &c., and hundreds of others of the same general character. The duties required in these extracts, your doctrine makes "terms of communion" equally with true repentance and saving faith; and of course, you are bound to *discipline* all offenders on these points, and to exclude them from communion. We think it a *high recommendation* of our doctrine, that it "breaks down such discipline." There is no more reason, moreover, in requiring a *perfect* system of doctrinal belief of all intending communicants, though mere babes in Christ, than there is in demanding a perfect obedience in morals of all those who are intending to become members of the church.

4. Your *fourth* objection to our doctrine: "It takes away an incentive to know the truth." To give point to this objection, you represent our theory as teaching that "there are *some truths taught in the Bible* that the church may ignore, and allow error to be held instead of them." Of course you mean, "the church may allow error" on these "some truths," without, on account of these errors, rejecting the apparently pious applicant for baptism and the Lord's supper, though but "a babe in Christ." Thus, for example, such Bible truths as these, viz.: "A homer is the tenth part of an ephah." "The asses of Kish, Saul's father, were lost," &c., &c., &c. These are "truths taught in the Bible," and if the intending communicant is discovered to be sound in the great fundamental doctrines of salvation by faith in Christ, repentance toward God, &c., and leads a serious, humble, moral life, we think it only right to *give him time* to acquire such truths as the foregoing and many others of like importance. We do not reject him on this account. To this extent, your charge of "tolerating error" has any weight as against our theory of admitting to sealing ordinances those who, in *the judgment of charity*, are truly pious. We admit your charge to be true thus far, that we esteem "this whole class of truths to be of *little value*," as you express it, if viewed as indispensable "terms of communion." But we are far from setting a low valuation, when used for the proper objects, on any thing which a gracious God has seen proper to reveal in his blessed word. All Scripture is profitable, but not to be employed for all purposes.

5. Your *fifth* objection: The doctrine of catholic communion "is a hindrance to ecclesiastical union." To this I reply, we concede that our doctrine of communion is one hindrance to our worthy friend, Dr. Sproull, and his Covenanter brethren, from uniting with Presbyterians. But whose fault is it? The solution depends upon the right answer to the previous inquiry, viz., "Which body is scripturally right, which has the mind of Christ on this topic?" Under this head you say, "The members of the church should neither be allowed *to hold error*, nor to hold communion in hearing the word preached by those whose creed contains error. *Whatever truth* the church holds should be enforced by discipline." Apply this extreme doctrine to "some

such truths taught in the Bible," as are quoted in the foregoing paragraphs, and see to what it will lead. There is probably not a solitary member of any evangelical church in the world, who is so familiar with the Bible, Confession and Catechisms, as not to hold some errors, or at least some ignorance, on some of the non-essential points, such as I have stated above. If our worthy friend Dr. Sproull himself were examined on all those historical and other points, we have no doubt he would betray many such errors.

6. Your *sixth* objection: "Catholic communion is opposed to the teachings of the Bible." Your proofs are these,

(1) "The church is called 'the pillar and ground of the truth.'" 1 Tim. 3:15. But several of the apostles are called pillars, Gal. 2:9. You are aware, too, that the commentators give at least *three* other renderings of this text, either of which, if correct, entirely destroys its applicability in this discussion. Some say the phrase "pillar and ground," refers to Timothy, others to God; and still others, to "the mystery of godliness" in the next verse, as "the pillar and ground of the truth." Scott says, "It merely implies that divine truth is upheld, professed and maintained in the true church;" or, as another expresses it, "She is called 'the pillar of truth,' because she holds forth the mind of Christ as a pillar does an edict or proclamation; and the truths of God are published, supported and kept from sinking by her." Now as to this, we have not the slightest disposition to dispute the point. The church, we firmly maintain, does all this and much more than this. So she is sometimes said to be "the depository of the sacred oracles of truth." But does that prove that she must not receive even a "babe in Christ," unless he profess the whole volume of inspired truth, both doctrinal and preceptive? If Paul had proceeded to say, "And no pious person who holds any error of any sort, different in any degree from this system of truth, can be received into the church," the matter would have been settled. But Paul says no such thing. You add, "This designation, 'pillar and ground,' &c., is utterly inconsistent with the toleration of error in the church." So it would be, if "toleration" meant *approval;* but Walker will tell you that toleration means "allowance of that which is *not approved.*" You will not charge our doctrine with *approving* error.

(2) Your second proof text, "I beseech you that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. 1:10—Scott interprets thus, "That whilst it seems *impossible* to avoid all difference of opinion," "the rule and exhortation must not be changed on that account." "A general agreement on all the essential doctrines of the gospel," says another, "is all the apostle has in view," "and this would be attended, in proportion to their humility and diligence, with harmony in sentiment and affection." Paul's entreaties that the Corinthians would aim to attain this perfection, viz., in "speaking the same thing, so that there should be no divisions among them," in no manner or degree militates against our doctrine. So Peter exhorts "all to be holy, for God is holy."* But this does not prove that all, even young beginners, must be excluded from baptism and the

* Christ says, "Be ye perfect, even as your Father in heaven is perfect." Matt. 5:48.

supper, unless they have learned and profess the whole system of doctrine and morals taught in the Confession and Catechisms, so as to hold all their propositions without error or fault. The same strain of remark applies to your three next passages in proof: "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." "Hold fast the form of sound words." "Earnestly contend for the faith once delivered to the saints." These are no doubt great and very important duties inculcated and impressed upon church members. And if Paul had used this language when treating of the qualifications required of all candidates for baptism and the Lord's supper, they would have been directly in point. But no such thing is pretended. According to Scott, the commentator, Paul, in exhorting the Corinthians to be "*perfectly*" joined together in the same mind and in the same judgment," enjoins that which, in our fallen condition, is an *impossibility*, just as really as the *perfect* observance of the moral law. Now if this be so, it follows that, according to your use of the text, Paul required of those who were candidates for sealing ordinances, a total impossibility! Can this be true?

In direct contrast with your misapplication, as we regard it, of these texts, we oppose the express example of the eleven disciples at the first communion, with Christ at the head of the table. Those original communicants were without Christian baptism—had not certainly received the "baptism of John"—believed Christ to be a great temporal prince, his throne to be a literal throne, his kingdom to be a literal restoration of the golden age of David and Solomon, &c., &c. Again, we cite all such cases of *baptism* as that of the eunuch: "If thou *believest with all thine heart*, thou mayest." "And Philip baptized him." So with the case of Cornelius (Acts 10), that of the jailor, of Lydia, &c. And even the case of Simon the sorcerer (Acts 8), presents simply this record, "Simon himself believed also, and when he was baptized," &c. Certainly in these instances there was nothing bearing even a distant resemblance to "a profession" of a creed containing three hundred and sixty sections of doctrinal and ethical truth, some thousands of catechetical propositions, and forty-seven pages of "testimony."

But I have exhausted the space to which you limited my article, and must stop. If I have succeeded in shedding any light upon the points on which you asked me to write, I shall be well rewarded.

W. ANNAN.

Our readers will see that we have gone to the utmost limit of editorial courtesy in publishing the preceding article. We thought, that if the writer would avail himself of our invitation he would meet our objections fairly, or attempt at least to answer them. There are two ways of logically meeting objections. The one is to deny their facts; the other is to reject their conclusions. Either of these modes was open to the writer; but he has preferred a third mode, with what fairness the reader may judge. By the use of such terms as "he means," "in other words," "your objection amounts to this," he fixes them to suit himself, and then attacks and vanquishes the creature that he had

formed. This is what is described as making and beating a man of straw. We will not say that he has misrepresented us, but certainly he has misapprehended our meaning. We desire, however, to have no controversy with any one who disregards the plainest law of correct reasoning.

We are glad that Mr. A. has admitted that our statement of the position of catholic communionists is "substantially correct." We leave it to our readers to judge whether our objections, as we state them, are not valid, notwithstanding the confidence of the writer that he has successfully answered them. EDITOR.

REASONS FOR WITHDRAWING FROM THE COMMUNION OF THE ASSOCIATE SYNOD OF NORTH AMERICA.

1. THE Synod denies that Christ the Mediator is head or ruler over the nations: contrary to the Confession of Faith, chapters 8, 32, 33, and Larger Catechism 25, 43, 44, 46, 90. See minutes of Synod for 1865, p. 61, where she opposes a proposed amendment of the constitution of the United States, because it "contemplates an express recognition of the authority of Christ as ruler among the nations," because this "is a doctrine purely of divine revelation," and because, "as soon as this amendment is adopted, immediately it becomes unconstitutional not to indorse it."

2. I withdraw from the Synod, because she is opposed to making the Scriptures the rule of obedience in civil matters. She says, same page (61), "no doctrine purely of supernatural revelation should be embodied in the constitution," because "whatsoever finds its way into this document becomes a part and parcel of the organic law, which must be sanctioned by every one who becomes a member of the body politic." In the minutes of 1866, p. 53, the Synod pretends to explain away some of the objectionable features of the act of 1865, but after all she fully indorses them. She says, "what then did Synod's act condemn? (in 1865, as quoted above). Simply this, a recognition of *the Scriptures* as the supreme law of the land, with a view to enforce obedience to their requisitions, on magistrates and subjects. We are still opposed to this, for the following reasons: First. When such a recognition is made in the Constitution of the United States, the Scriptures become a part and parcel of the organic law. In order that they be enforced in any specific case, they must be interpreted. By whom? Manifestly by the civil magistrate. This we declared in our act, last year, was not his prerogative, but that of the church. Secondly. Such a recognition will not secure the end intended, namely, obedience to the teachings and requisitions of the Scriptures, unless enforced by civil pains and penalties. Such a practice the word of God and the voice of history condemns."

3. The Synod is chargeable with the sin of incorporating with a nation whose constitution knows no God, no Mediator, no religion, no difference between a corrupt and a sound religion, and thus she is confederate with a nation whose God is not the Lord. In incorporating

with the nation she is chargeable with the sin of swearing to support an immoral constitution; and in allowing her people to exercise the elective franchise, she not only indorses an immoral constitution, but aids in carrying on a wicked administration. Again, in incorporating with the nation, she is chargeable with having supported slavery, and is thus still holding civil communion with secret oath-bound societies.

4. The Synod has ceased to be a witness either for national religion or national covenanting. She has departed from the attainments of the second reformation, as set forth in the National Covenant of Scotland, and in the Solemn League and Covenant; and as set forth in the testimony of the first seceders; they (the first seceders) complain that "a reformation ratified, confirmed and established in the strongest tetms of law, and fenced by the most solemn oaths and covenants, sworn with uplifted hands by our kings, by our noblemen, barons, ministers, burgesses and commons of all sorts—was not only sullied, but overturned." Gibb's Display, vol. 1, p. 63.

Again, page 278, they say, "at this time the presbytery have a particular call of Providence—to bear witness more particularly unto our ancient *civil* reformation." But in her Testimony, the Associate Synod of North America says, "as to what may be called the civil part of these covenants (the covenants of the church of Scotland), it is what we neither have, nor ever had any thing to do with," p. 95. And accordingly, in "the solemn covenant engagements to duties," in her Testimony, there is no allusion to civil duties. See p. 219. Neither is there any acknowledgment of the sins of the nation in her "acknowledgments of sin," prefixed to her solemn covenant engagements unto duties, p. 203. Then the Synod does not obey Christ when he says, "Go teach all nations." She does not teach the nation the sins it ought to confess and forsake; she does not teach the nation the duties it ought to covenant with God to perform, for all the duties of the state, as well as those of the church, are covenant duties; she does not teach the nation that its (officers and people) are bound by covenant to perform all the duties of religion in general, and their civil duties in particular, and that where the former are not performed the latter cannot be—to the glory of God.

JOHN M'AULEY.

RIMERSBURG, Clarion Co., Pa., Aug. 10, 1867.

(To be continued.)

CAUSES OF THANKSGIVING.

WE enjoy much that should call forth the expressions of gratitude and praise. God is good; and it is on this account that we have not been consumed, and as we have sown the wind been made to reap the whirlwind. "O Lord, I will praise thee;" though thou wast angry with me, thine anger is turned away and thou comfortest me. "Sing unto the Lord, for he hath done excellent things." Isa. 12:1–5.

1. Our continued preservation in life lays us under daily obligation to acknowledge God as the giver and preserver of life. "His mercies

are new to us every morning; great is his faithfulness." Sam. 3:23. The principle on which God acts in our continued preservation greatly enhances his goodness, and therefore increases our obligation to praise him. "The long suffering of God is salvation," 2 Pet. 3:15.

2. The enjoyment of the means of grace. We have not only opportunity as it regards time, but we have continued with us the privileges of religion, the word of life, the ministry of reconciliation, and the seals of God's holy covenant.

3 We are privileged as a people to display a banner for truth. That we have been allowed to maintain our profession of evangelical doctrines, and the testimony of Jesus, we have great cause of thankfulness to God.

4. The continued success and prosperity of our missions, domestic and foreign. In this connection, we should gratefully remember the goodness of our God in having put it into the hearts of the people to give liberally for the support of missions, as well as the other schemes of the church, for the advancement of his glory in winning souls to the Redeemer.

5. The increase of laborers in the Lord's vineyard, and of young men as candidates for the holy ministry, and the prospect which the present state of the Theological Seminary holds out for the future.

6. The provision made for our temporal wants. The labors of the husbandman have been rewarded by an abundant harvest, filling the hearts of men with food and gladness.

7. The peace and external prosperity of the country.

Synod therefore appoints the fourth Thursday of November to be kept as a day of thanksgiving and praise by the congregations under their care.

INDIANAPOLIS CONGREGATION.

THE Indianapolis congregation, consisting of twenty-four adult members, three of whom are elders and two are deacons, was organized by a commission of Lakes Presbytery, on the 10th of May last. A very comfortable sacramental communion was enjoyed on the following Sabbath, and the prospects are still encouraging. The lot and house of worship are in good order, and now secured to the church by as good a warranty deed as the State of Indiana can make. The whole cost was $6,750. Of this cost the whole amount collected from *Covenanters* (traveling expenses deducted), is $2,873. The following sums were contributed by the congregations which I visited when canvassing the church:

Pittsburgh and Allegheny,	$383 65	Third Philadelphia,	$ 90 00
Princeton,	85 00	Old Bethel,	47 25
Bloomington,	90 55	Bethel,	84 25
St. Louis,	57 75	Cincinnati,	130 00
Elkhorn,	73 68	Cedarville,	52 00
Wm. Kennedy,	50 00	Salt Creek,	49 00
Middle Wheeling,	35 00	First New York,	56 60
Union, &c.,	74 00	Third New York,	314 00

Miller's Run,.....	$104 00	Brooklyn (unsolicited),.....	$ 25 00
Monongahela,.....	139 00	First Newburgh,.....	75 65
New Alexandria,.....	25 50	Second Newburgh,.....	50 00
Clarksburg,.....	44 75	Bovina (not visited),.....	17 00
Beaver,.....	58 00	Wilkinsburg,.....	50 00
Brookland,.....	129 00	York,.....	76 00
First Miami,.....	41 78	Garrison,.....	68 50
Second Miami,.....	54 00	Churchill,.....	20 00
Conococheague,.....	126 00	Lind Grove (not visited),.....	16 25
First Philadelphia,.....	33 00	Allegheny Female Missionary Society,.....	100 00
Second Philadelphia,.....	104 42		

My traveling expenses were $155.52—all which, with my time and labor added, might have been saved by each one contributing, as God prospered, to the Church Extension Fund, and thus becoming *equally entitled* to claim a share in the church property; for how, in *honor*, or *honesty*, can those who have contributed nothing set up such a claim—*require*, ask and receive a *deed* in common with their brethren to 7,000 dollars' worth of property for which they never paid a cent? And how can any Covenanter, in conscience, ask God to bless and prosper a mission for the support of which he has not given, and does not give, a farthing. All such prayers are as the "cutting off a dog's neck," and offering "swine's blood" before the Lord (Isa. 66 : 3). The missionary prayer that never goes down to the depths of the *pocket*, never goes up to the heighths of heaven.

The prayers of the whole church, accompanied with an *annual* heartfelt "desire," and gift to God, of 10 or 15 cents a year from each member, will soon make the Indianapolis Mission self-sustaining—15 or 20 cents a year from each one will sustain our Western Mission—25 or 30 cents from each will sustain our Washington Mission, and 60 cents (in gold) from each will sustain our Foreign Mission : 15+20+30+100=1.60. If *all* the ministers, elders, deacons, and members of the *whole church*, would, before God, purpose in their hearts to see to it that the above pittance, per member, should be raised in every congregation and society, I think it would, *without fail*, be done. The rich by giving as God prospers, and as God requires (1 Cor. 16 : 2), and the poor doing the same. None would be "eased"—none would be "burdened." All would be "EQUALITY" (2 Cor. 8 : 13), and more than double the above amount would be raised. A little curtailing of our own and our children's extravagance, will do it. Five cents for *this*, and ten cents for *that*, to please the children—one dollar, or five dollars for *this*, and ten dollars for *that*, to gratify ourselves, is the way the "*first* fruits of all our increase" is diverted from the Lord's treasury. And until this great evil is corrected, there will be more or less starvation in all the missions, and many of the congregations of the church. Our God is a jealous God, and will withhold his blessing from all who rob him of his "*first fruits*" (Prov. 3 : 9; Mal. 3 : 9). He will have each one, with a good conscience and a thankful heart, appear before HIM, once a year, and solemnly declare, "I have brought away the hallowed things out of my house, and also have given them unto the Levite and unto the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded

me; I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean (common) use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me." Deut. 26:13, 14. Oh that each member of the church could, with divine approbation and a good conscience, thus stand, *every year*, before the Lord his God, and solemnly purge himself and herself from the charge and *sin* of robbing God of his tithes and offerings (Malachi 3:8). Then would there be showers of blessing not room enough to receive. JOHN CROZIER.

PITTSBURGH PRESBYTERY.

PRESBYTERY met in Miller's Run Church on October 8th, 1867, at 2 P. M.

All the ministerial members were present, except J. Buck, missionary to the Northwest, R. J. Dodds, missionary to Syria, T. M. Elder, N. R. Johnston and J. C. Smith, necessarily detained.

Elders were present from all our congregations, except Little Beaver, Salem, Monongahela and Rehoboth.

The present officers were continued.

The Clerk stated that Rev. J. Crozier had been certified to the Presbytery of Illinois, as directed.

D. Gregg, student of theology of third year, delivered a discourse from Luke 2:11, which was unanimously sustained as a specimen of improvement.

Thos. B. Robb, Thos. C. Sproull, Daniel C. Martin and W. M'Farland were taken under the care of Presbytery as students of theology of the first year.

Rev. Jno. M'Auley—a minister of the Associate Church, intending to connect himself with the Reformed Presbyterian Church, if no barrier be in the way—was permitted to make a statement of his case. Presbytery agreed to hold a special meeting in Allegheny City on the last Tuesday of December, at 10 o'clock, to act on his application. The Clerk was directed to notify the clerk of the Associate Synod, and obtain from him whatever information he can give.

A complaint of some members of Oil Creek congregation against the session was not sustained.

The reasons assigned by delinquent congregations for not taking up a collection for Presbyterial Mission Fund were not considered satisfactory, and those congregations were re-directed to attend to it, and forward collections to W. Wills, Treasurer.

It was resolved, that each student be required to deliver annually a discourse before Presbytery, and that all the students under our care be directed to deliver sermons at the spring meeting.

Pastors of congregations, whose presbyterial visitations have not been attended to this year, were directed to have it attended to at the next communion by their assistants, and the sessions of vacant congregations by the ministers that hold the next communion.

New Alexandria, &c. congregation was divided by a commission of Presbytery—Greensburg and New Alexandria churches constituting one congregation, and Clarksburg branch another. A call was moderated in the latter in favor of Rev. J. M. Johnston, which was sustained as regular, and the Clerk was directed to forward for presentation to the presbytery of which he is a member.

The request that three branches of Slippery Rock congregation—Sunbury, Centreville and Lackawanack—be taken under the care of Presbytery, was laid on the table till next meeting. Those branches were directed to send to Presbytery a statement of the amount they will be able to contribute for preaching, and also to signify whether or not they desire an organization.

The Committee on Supplies was appointed a permanent committee, with power to make such distribution of licentiates and unsettled ministers as they may see proper.

N. R. Johnston was appointed to moderate a call at Oil City when requested; J. Wallace to moderate a call at New Alexandria and Greensburg when requested; J. Hunter to preside on the Monday after the third Sabbath of November at the election of two elders in Pine Creek congregation, and Wm. Slater to dispense the sacrament of the supper at Oil City on the third Sabbath of November, assisted by J. Black.

Presbytery adjourned with prayer, to meet in Allegheny on the second Tuesday of April, at 7½ P. M.

J. W. SPROULL,
Clerk of Presbytery.

WILLIAM WILLS, *Treasurer, in Account with Pittsburgh Presbytery.*

1867.			
May 20,	Balance, as rendered,	$119 46	
" 24,	Cash from Bear Creek Branch, Salem cong.,	5 60	
" 27,	" " Slippery Rock,	10 00	
" 29,	" " Manchester Branch, Brookland cong.,	3 34	
July 15,	One Coupon of $500 7-30 U. S. Bond	18 25	
			$156 65
	CR.		
May 24,	Cash paid Rev. A. J. M'Farland,	$ 47 50	
"	" " D. Reed,	37 50	
"	" " T. Hannay,	8 00	
			93 00
	Balance on hand,		$63 65

PITTSBURGH, October 7, 1867.

ROCHESTER PRESBYTERY.

ROCHESTER Presbytery met in the city of Rochester on the first Wednesday of October, at 10 A. M., and completed its business in a single session. The ministerial members were all present, with three ruling elders. Rev. J. M. Armour, who had been installed as pastor of the Syracuse congregation in June last, was chosen Moderator for the ensuing year.

The congregations under the care of Presbytery were recommended to take up a collection each year to defray the traveling expenses of both ministers and ruling elders in attending meetings of Presbytery.

The traveling expenses of the members of next Synod, appointed to this Presbytery, are $161.00. This is distributed among the several congregations as follows:

Rochester,	$34 50	Lisbon,	$15 30
York,	52 80	Ramsay,	6 00
Sterling,	26 40	Toronto,	6 00
Syracuse,	20 10	Lochiel,	6 60

The pastoral relation between Rev. M. Wilkin and the congregation of Sterling was dissolved by mutual consent, on account of the inability of the people to furnish him a sufficient pecuniary support.

Arrangements for supplying the vacancies were left to the interim committee of supplies; Rev. R. D. Sproull, chairman.

Presbytery adjourned to meet in the city of Rochester on the first Tuesday of May, 1868, at 10 A. M.

S. BOWDEN,
Clerk of Presbytery.

OBITUARY.

ALEXANDER M'KELVY, the son of Hugh and Sarah Achan M'Kelvy, was born in South Carolina about the year 1796, and died of inflammation of the stomach, January 1st, 1867.

He was brought up in the Reformed Presbyterian Church, and made a profession at the age of sixteen. He said he knew his companions would point the finger of scorn at him, but his mind was made up, and nothing would deter him from his duty. He came to the wild prairies of Illinois in 1820, shortly after the first settlers had broken ground, and helped to build up the first congregation of Covenanters west of Ohio. At the unhappy division of 1833, his principles were put to the test, when a personally beloved pastor, his father, and all his brothers and sisters, deserted the dissenting platform. Through the whole controversy Mr. M'Kelvy kept himself posted, and could always give a reason for his profession.

He was ordained deacon in Bethel congregation in 1842, and faithfully discharged the duties of his office till death. He was an excellent member of society. His punctual attendance, earnest familiar prayer, and brief pointed remarks on the question, contributed much to the edification of his brethren. He was intelligent, but lacked the advantage of early schooling. He possessed a large stock of knowledge, gathered from hearing and observation more than from reading. He understood the doctrines of the Confession of Faith and of the Catechisms thoroughly, and at diets of examination could answer the hardest questions. For an uneducated person his memory was retentive. He could repeat the most of the Psalms, and needed not the aid of a book or the reading of the line, even on his death-bed. He could repeat, almost verbatim, portions of sermons heard many years ago. A good memory, attention and reflection, furnished his mind so that he stood above the average in religious intelligence. Neither was he wanting in political knowledge. Always a warm friend of the poor slave, he often risked much to conceal and aid fugitives to a land of liberty. He was well versed in the history and consummation of the anti-slavery cause. He was equally the friend of Jesus Christ as Head of the nations, and earnestly desired to see "all things put under him." He was very hasty in temper, but knew his infirmity, and

was seldom hard to pacify. He was a warm friend and kind to his friends, but also a warm antagonist. Often his indignation flamed against the foes of truth—on such occasions his arguments were pointed with sharp and cutting words. He was just rather than generous in his dealings; had a strong appreciation of "mine," and no doubt sometimes yielded to strong temptation, and gave occasion to say that he was too close. But he could thank God that grace restrained nature. He was never knowingly or intentionally unjust. No man could be prompter in paying debts, he felt a keen sense of obligation to owe no man anything. He was liberal to the church, though not so in disposition.

It would be refreshing to see our young men now help to shoulder the pecuniary burdens of the church, as Mr. M'Kelvy and some of his brethren did, when times were hard and money scarce. Pious conversation was his delight; but he was not affected or morose. He could make or hear with relish a merry joke on a proper occasion, as well as any person. His piety and the happy fruits of it were manifest in his peaceful death and full assurance to the end. He was perfectly sensible till the last, and during all the time of his lingering disease, never entertained a doubt of his interest in Christ. Satan tempted him, he said, and would not let him rest, but his faith in Christ was unshaken; he knew in whom he had trusted. The last Sabbath he was on earth he gathered the family about his bedside for family worship, he had them sing the twenty-third Psalm and read a suitable portion of Scripture, after which, though just at the point of death and laboring under the most extreme prostration, he led in prayer—the last family prayer that he made. He was very fond of the Scripture Psalms. On a certain occasion, when a friend was about to pray with him, he requested that it should be accompanied with singing, "for," said he, "I always did love the singing of the Psalms." Just before his death he repeated several precious texts of Scripture: "I believed, therefore have I spoken. Nothing shall separate me from the love of Christ. And now, Lord, what wait I for? my hope is in thee. Whom have I in heaven but thee?" His last words were, "Come, Lord Jesus, come quickly."

Thus he died, triumphing in that grace by which he had been restrained and directed from his youth. His life was one of unwavering attachment to the testimony of the Reformed Presbyterian Church; his latter end was peace, and an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. He had his faults, but those that knew him best have the most to say of his piety. They knew his faults, but they also knew his graces, and recognized him as a reliable friend and true Christian. Let such as boast a more aimiable and generous natural disposition, strive to equal him in gracious attainment; let them prepare to meet death undaunted as he did, and peacefully and joyfully to enter into rest. He was married three times. By the first two wives he had many children, some of whom survive; by the last, with whom he lived ten years, he had none, but has left her an affectionate consort to mourn his loss.

COM.

NOTICES OF BOOKS.

WE have received through Davis, Clarke & Co., Wood street, Pittsburgh, the following original works published by Robert Carter & Brothers, 530 Broadway, New York:

STAMP ON IT, JOHN, AND OTHER STORIES.
WEIGHED IN THE BALANCE.
SUSY'S SACRIFICE.
A FAGOT OF STORIES FOR LITTLE FOLKS.
BIBLE JEWELS.

These books, consisting chiefly of interesting stories, furnish pleasant reading for the young. Their moral tendency is good.

The following are reprints from the same standard publishing house:

HYMNS OF FAITH AND HOPE, by Horatius Bonar, D. D.

GLORY OF THE REDEEMER IN HIS PERSON AND WORKS. By Octavius Winslow, D. D.

DEVOTIONAL GUIDES. By Robert Phillip.

MEDITATIONS AND CONTEMPLATIONS. By James Hervey, D. D.

The hymns of Bonar breathe an evangelical and devotional spirit, and are not wanting in poetical excellence. His versification of some of the Psalms is equal to any thing we have seen in the attempts of modern poets. The works of Winslow and Phillip are of standard worth. We hope they will be procured and carefully read. Of Hervey's Meditations we need say but little. Who has not read and admired them? With persons of a cultivated taste this is a favorite book.

Davis, Clarke & Co. keep a fine collection of good books.

THE HYMNAL OF THE PRESBYTERIAN CHURCH.

We have received from the Presbyterian Board this compilation of lyric poetry. We presume it is as good a collection as can be made, if the inspired Psalms be left out. A few of these we find in this volume, and in so far it has any excellence as a system of praise it owes it to them.

From the United Presbyterian Board:

THE STUDENT'S WALK.

In this little volume there is much that is instructive and useful.

BIBLIOTHECA SACRA. July Number.

The articles in this number are, 1st. The Moral Faculty as Distinguished from Conscience. 2d. The Relations of Geology to Theology. 3d. Free Communion. 4th. Theological Education in England.

APPOINTMENTS BY PITTSBURGH PRESBYTERY.

BLACK—Oil City, Nov. 2d and 3d Sabs.; New Alexandria, Nov 4th and Dec. 1st Sabs.; Greensburg, Dec. 2d Sab.; Pine Creek, Dec. 3d Sab.

SPROULL—New Alexandria, Jan. 1st Sab., Feb. 3d and 4th, March 1st Sabs.; Oil City, Jan. 2d and 3d, Feb. 3d and 4th Sabs.; Pine Creek, April 1st Sab.

JOHNSTON, N. R.—Oil City, Nov. 1st Sab., Jan. 4th Sab.; Pine Creek, Dec. 1st Sab., Jan. 1st Sab., Feb. 3d Sab., March 3d Sab.; New Alexandria, Dec. 2d Sab., March 4th Sab.; Greensburg, March 2d Sab., April 1st Sab.

WALLACE—New Alexandria, Nov. 1st and 3d Sabs., Jan. 2d and 3d Sabs., Feb. 2d Sab.; Greensburg, Nov. 2d Sab., Dec. 4th Sab.; Pine Creek, Feb. 1st Sab.; Oil City, March 4th Sab., April 1st Sab.

HANNAY—Oil City, March 5th Sab.; Rehoboth, four Sabbaths at his discretion.

M'FARLAND—New Alexandria, April 2d Sab.

JOHNSTON, A. W.—Pine Creek, Nov. 1st Sab.

HUNTER—Pine Creek, Nov. 3d Sab.

SLATER—Oil City, Nov. 3d Sab., to dispense the sacrament.

THE

Reformed Presbyterian and Covenanter.

VOL. V. *DECEMBER, 1867.* No. 12.

THE PHILADELPHIA UNION CONVENTION.

OUR religious exchanges have furnished us with pretty full details of the proceedings of this assembly. As onr Synod, wisely we think, declined to send delegates, our Church was not represented. We wish a note to be taken of this by those who know little about us, that we may have neither the praise nor blame of what some, called Reformed Presbyterians, did, or did not, in that meeting.

That there was a great deal of good feeling in the Convention, is very manifest. Earnest men met together for an important end, and labored with praiseworthy zeal to promote it. The one object was the Union of the Presbyterian Churches, and this object they kept before them in all that was done. Thus going earnestly to work, it is not strange that in the proceedings and the result there was great harmony. But we must doubt whether a meeting characterized by a measure of enthusiasm is the right place to form a basis for any social superstructure, and especially for the church of Christ. When men are impelled by a conviction that a fragmentary condition of the church is the greatest evil that can befall her, and when they are fired by a zeal to heal her divisions on any terms, they are likely to forget that truth is dearer to Christ than peace, and then the danger is that they will sacrifice the former for the latter. In most of the speeches in the Convention the feeling was manifested that principles held to be scriptural, embodied in standards, and exhibited to the world as a sacred trust received from Christ, might and should be sacrificed for the sake of visible ecclesiastical union. And this is a fair construction of the Basis of Union adopted, which we here insert:

I. An acknowledgment of the Old and New Testaments to be the inspired Word of God, and the only infallible rule of faith and practice.

II. That in the United Church, the Westminster Confession of Faith shall be received and adopted, as containing the System of Doctrine taught in the Holy Scriptures; it being understood that this Confession is received in its proper historical, that is, the Calvinistic or Reformed sense.

Whilst the Committee recommend the foregoing basis of doctrine, they wish

to be understood as recognizing the orthodoxy of the Larger and Shorter Catechisms; of the Heidelberg Catechism; and of the Canons of the Synod of Dort.

III. That the United Church shall receive and adopt the Presbyterian Form of Church Government.

IV. The Book of Psalms, which is of divine inspiration, is well adapted to the state of the Church in all ages and circumstances, and should be used in the worship of God. Therefore, we recommend that a new and faithful version of the Psalms be provided as soon as practicable. But inasmuch as various collections of Psalmody are used in the different churches, a change in this respect shall not be required.

To the first of the above articles there can be no reasonable objection. We adopt it with our whole heart. It is in the very words of our first term of communion. Make that itself the basis, and carry it out to its full extent, and we will gladly go for Union on it. In the *Christian Instructor* of November 17th, the last clause is omitted. How is this? Did the Convention finally refuse to adopt the declaration that the Holy Scriptures are "the only infallible rule of faith and practice?" We hope the *Instructor* will explain.

To the second article we do not much object. The *understandings* appended to it certainly do not add anything to it; and to have certain things in a Basis of Union, understood, rather than expressed, is not laying a very firm foundation. With the third article all Presbyterians must cordially agree.

But it is in the fourth article that the true animus of the Convention discovers itself. The question of Psalmody has all along presented the great difficulty in the way of union between the psalm-singing and hymn-singing churches. Of this question no adjustment could be made. On the one side, it was maintained as a principle that nothing should be sung in the praises of God but a version of the inspired psalms. It was contended that this was one of the institutions of divine worship to which it was an invasion of the prerogatives of the object of worship to add. On the other side, it was held that evangelical hymns composed by uninspired men, have as much a divine warrant to be sung in praising God, as any version of the inspired psalms; and in practice they went further than this; for their hymn books, until very lately, were composed wholly of human songs. And in the heat of controversy, some of the advocates of hymns did not hesitate to speak disparagingly, not merely of the version of the psalms in common use, but of the psalms themselves, as unfit to be sung in the worship of God.

Such is the difficulty that the fourth article proposes to remove. Let us see how this is done. The article consists of three parts on a descending scale. The first part is: "That the Book of Psalms, which is of divine inspiration, is well adapted to the state of the church in all ages and circumstances, and should be used in the worship of God."

Here, by the friends of the psalms, an important point is yielded. The ground always held is, that there is a divine warrant for singing the psalms. This is left out of view, and their adaptation to the condition of the church is set forth as the ground for using them. This, it may be pleaded, and doubtless will, place them on the same level with hymns. Give up the divine warrant, and all is yielded.

But the next part descends yet lower in the scale. It lays on the shelf all existing versions as not possessing the above adaptation. It is introduced by "therefore." The premise is, that "The Book of Psalms is well adapted to the state of the church, and should be used in the worship of God." The conclusion is, that a new version should be made. The logical inference is, that the common version is not fit for use. Were the friends of our honored version sleeping, or were they overawed into silence, or did their enthusiasm blind them to the outrage they were committing on the attachments and feelings of many of God's people?

But the above concession prepared for abandoning the whole ground heretofore occupied on the subject of Psalmody. "Inasmuch as various collections of psalms are used in the different churches, a change in this respect shall not be required." There is some fog here. In what respect shall a change not be required? The only meaning we can put on the language is, in respect of the Psalmody used in the different churches. Assuming this, the whole ground of the exclusive use of the inspired psalms in the worship of God is given up, and as this was always the point, and the only point in dispute, the hymn-singing churches have gained everything and conceded nothing. The Psalmody platform is neither more nor less than the platform of the O. S. Presbyterian Church fixed up a little, and freed from some of the accretions that a fondness for, and a rash advocacy of, hymn-singing had attached to it.

But the basis is defective. Why was nothing said about secret societies and connexion with them? The U. P. Church condemns them, and refuses to admit their members to church fellowship. The Presbyterian bodies, both Old and New School, tolerate connexion with them. Is there no danger of this becoming a disturbing question should these churches unite on this basis? Surely this is a breaker ahead, to escape which some provision should have been made.

We are not surprised, but we are grieved, that no place was found in the basis for the claims of the Lord Jesus Christ as "Prince of the kings of the earth." We say we are not surprised, for in none of the churches represented there have these claims been very distinctly recognized. We saw, it is true, in the proceedings of the Convention a resolution presented by, we believe, a U. P. minister, touching this point—all honor to him. It went to the business committee, and was heard of no more. We cannot but think that if the Spirit of God was in that Convention, by his gracious presence, he would have led the members to give prominence to this great subject. "He takes of Christ's, and shows it unto his people." John 16 : 14. It is Christ's to reign as King of nations, and to be acknowledged by his subjects. But this was not seen in this gathering; a sad evidence that the Comforter was not there, teaching all things and bringing all things to remembrance. Any basis to unite the church that ignores Christ's regal claims, dishonors him, and cannot succeed.

We do not forget, that the Convention adopted the Confession of Faith, which might be supposed to cover the ground on which we object to the basis as defective. But we notice that it is in its historica

sense it is adopted. The history of the times of the Westminster Assembly does not present any instance of national subjection to Christ. Interpret that document by history, and it will be as defective in this regard as the basis proposed by the Philadelphia Convention in November, 1867. We believe, indeed, that the doctrine of Christ's Headship over the nations is in the Confession, and in the Bible also; but the bodies represented in the Convention have all along taken these as their standards, supreme and subordinate—the latter, it is true, with exceptions to the teaching of the 23d chapter on this very point—and yet have seen but dimly, if they have seen at all, that Christ should be owned as its King by the American nation.

What we find fault with is, not merely the omission of an important scriptural truth, but the rejection of a vital agency for the salvation of the country. That Convention, notwithstanding their enthusiasm, could not but have at times reflected on the actual condition of the nation. To suppose otherwise, would be to suppose that as enthusiasm goes up, patriotism goes down. And why did they not give their thoughts embodiment in the basis? When able, and learned, and pious men from different parts of the country felt themselves drawn together to combine their efforts for the good of the church, why did not they think of the dangerous condition of the state, and apply the remedy? Was there no one to inquire: "Is there no balm in Gilead, is there no physician there?"

In an exchange we noticed that some one had called this Convention, "the beginning of the Third Reformation." If the remark had been made in burlesque, it would provoke a smile, but made seriously, it excites our pity. It was made, it seems, in connexion with the presence of the delegation of the Episcopal Church. And a writer in the *Banner of the Covenant*, who goes into a kind of ecstacy over the remark, tells us he was reminded of the Solemn League and Covenant. So he might be, especially of that part of it that binds to "extirpate church government by archbishops, bishops, &c." We find no fault with what the Convention did in receiving the Episcopal delegation, as an act of Christian courtesy, but we are amazed at the ignorance that would exhibit this as in the spirit of the Solemn League and Covenant.

We have written plainly, but we think not harshly. As the conductor of a periodical devoted to the cause of truth and the testimony of Christ, we could not but notice this meeting. Believing that it, and the other measures to which it gives rise, are fraught with evil to vital principles which it is proposed to hold in abeyance, we are constrained to utter a voice of warning to the friends of these principles, lest they be taken by surprise. These are times of instability and innovation, and therefore times of danger. "Contend earnestly for the faith which was once delivered unto the saints." "Hold fast that which thou hast; let no man take thy crown."

MINISTERIAL SUPPORT.

THERE is nothing better calculated to convince, or at least silence an opponent, than figures. No process of reasoning can possibly make two and two equal to five. A man may argue, deny, shift his position so often that it is impossible to corner him, but bring forward the figures and he must yield. This was the reason why the prominent politicians in the South so bitterly opposed the sale of "Helper's Crisis." It was also the reason why that book exerted such an influence. There were the parallel columns of figures. Nothing could destroy their meaning. He who carefully and impartially studied them, must be an abolitionist. Now there is a table of statistics published in the July and August numbers of the *R. P. and C.*, which can be studied by members of the Covenanter Church with great profit. Like "Helper's Crisis," it presents some very striking facts, and, like that famous work, it brings forward arguments which no man can answer. Who can tell how great a change would result from a careful examination of these figures?

The whole table should be carefully studied, but there are two columns in that table which *now* should be examined with particular care, one headed "Communicants," and the other "Pastors' Salary."

Many of our congregations will soon hold their annual meetings. If these columns be studied properly, and compared with the corresponding columns in the statistics of other years, there will be a very marked change in the statistics to be published in the next July and August numbers.

There are two facts very plainly taught by these figures. The first is: Our ministers do not receive an adequate support. The second is: Our congregations do not give as they are able. Had they the will, a much better support in three cases out of four would be given. And yet one great reason urged for not increasing the pastor's salary is—inability. How often do we hear people say, "I know our minister has not a sufficient salary. It is not our fault, we are doing all in our power." But very seldom is there any force in such an objection. This table answers it most effectually, and rebukes most severely those who dare to urge it.

Take a few cases for illustration. The names of the congregations are not given, as the design is simply to show with what power these facts speak. Take first City congregations. From this table we learn that

36	members	give	for	pastor's support	$600.00	or at rate of	16\frac{2}{3}$ per member.
61	"	"	"		700.00	"	11$\frac{29}{61}$ "
62	"	"	"		916.35	"	14$\frac{24}{31}$ "
115	"	"	"		1,200.00	"	10$\frac{10}{23}$ "
131	"	"	"		1,400.00	"	10$\frac{90}{131}$ "
165	"	"	"		1,000.00	"	6$\frac{2}{33}$ "
220	"	"	"		1,125.00	"	5$\frac{5}{44}$ "
273	"	"	"		1,800.00	"	6$\frac{162}{273}$ "
285	"	"	"		1,500.00	"	5$\frac{5}{19}$ "
368	"	"	"		3,000.00	"	8$\frac{7}{46}$ "

The first gives, in proportion to members, the most, and the seventh

the least. The former gives per member three times as much as the latter. The tenth gives about one-half as much per member as the first, and about three dollars more per member than the seventh.

So in regard to Country congregations—

20	members	give	for	pastor's support	$233.00	or at rate of	11\frac{13}{20}$ per member
23	"	"	"		362.25	"	15$\frac{17}{23}$ "
70	"	"	"		375.00	"	5$\frac{5}{14}$ "
96	"	"	"		712.50	"	7$\frac{5}{12}$ "
97	"	"	"		800.00	"	8$\frac{24}{97}$ "
140	"	"	"		700.00	"	5 "
141	"	"	"		426.50	"	3$\frac{3}{141}$ "
176	"	"	"		1,000.00	"	5$\frac{15}{22}$ "
180	"	"	"		800.00	"	4$\frac{4}{9}$ "
261	"	"	"		1,500.00	"	5$\frac{65}{87}$ "

The second gives, in proportion to members, the most. The seventh the least. The tenth gives per member about one-third as much as the second, and between two and three dollars per member more than the seventh.

Now we learn from these figures that, except in a few cases, ministers do not receive an adequate support, and also that in the majority of cases, the members do not contribute as they should.

No explanation can take away their meaning. After every allowance is made, the fact still exists, congregations as a rule can and should pay a larger salary to their pastors. There is only one way by which the evil can be remedied, *i. e.* to make the figures in the column headed "Pastors' Salary" larger.

If members carefully study this table at home, compare it with other years, carefully estimate the increase of the congregation since their pastor came to them, they will be prepared to act at their next annual meeting. Let them ask themselves the following questions before acting:

I. What support should our pastor receive?—not how much will keep soul and body together, but how much is necessary for him to have, that he may live comfortably and lay up a little for the future?

II. Does our pastor receive enough?—not has he any private income, for that is his own business; but does he receive a remuneration for his services? Has the congregation increased under his administration? If not, is the reason because he has been compelled to work for his living? If so, have we increased his salary in proportion?

III. Does our congregation contribute as it should? Is our average such as we are willing the church should see? If the pastor's salary is not sufficient, can we say the fault is not ours? How much should a congregation average per member? Is it too much to say, $12.00 in the city, and $8.00 in the country, until a sufficient support is given? Does ours average this; if not, cannot we make this average?

If members ask themselves these questions and properly answer them, the heart of more than one pastor will be gladdened, and next year's statistics will present a very different appearance from this year's—the change will be greatly for the better. †

PREACHING TO SINNERS.*

THERE is a question of no little importance to the mind of the preacher, which he proposes to himself in attempting the work of leading impenitent souls to Christ. This question is one that asks—How shall sinners be most easily convinced of their need? By what teaching shall they be most easily turned to Jesus, and converted from the power of Satan unto God?

It is understood and felt, that the conversion and the regeneration of the soul is through the grace of God. God ever asserts his own power in this blessed work. They who receive Christ, and to whom is given power to become the sons of God, are born not of the will of man, but of God. The *grace* of God, which bringeth salvation, must ever be remembered, and insisted on, and preached. At the same time it is felt, that this grace of God does not work without instruments, as the very injunction to preach the gospel indicates. Through the instrumentalities of human argument and appeal do the powerful influences of grace work upon the soul. It has "pleased God by the foolishness of preaching to save them that believe." "How shall they hear without a preacher?" The people to whom have not come the messengers of the gospel are yet lying in the regions of the shadow of death. To them must be told the tidings of salvation ere light shall come upon them. This means is blessed by the Spirit of God unto the awakening and conversion of sinners. It is important, then, to know what the preacher shall preach, that he shall preach the truth and not falsehood. And not only is this important, but also that he shall preach the truth with skill, judgment, clearness, and point. He is working with God's tools. He must study to make himself a workman that needeth not to be ashamed. He is fighting with divine weapons, and must study that he may please him who has chosen him to be a soldier. Feeling his dependence for blessing and success upon the presence and co-operation of the Spirit, he will yet consider carefully and earnestly the method of his presentation of the truth.

His aim, as concerns the impenitent sinner, is, in one word, conversion. This is the grand result. But to this there is a previous stage. In order to the conversion of the soul there must be that soul's *conviction* concerning the nature and application of the truth. Here is the especial work of the preacher. This is the first step. In speaking the word of God, his desire is to produce, by every means within his reach, such convictions in the mind of the hearer as shall seem most effectual toward salvation. But minds differing in habits of thought, in temperament, in disposition, are not all affected alike by one and the same view of the truth. An exposition of gospel teaching, which will to the soul of one man seem as a revelation of his own unspeakable sinfulness, may to another assume the glorious light of heavenly and attractive holiness. A truth which may goad one man nearly to the borders of despair, may to another seem as the loving tones of a Saviour's voice. The experience of every minister of the gospel will testify to this, and also to a consequent oft-occurring carefulness and study as to what

* From the *Princeton Review.*

truths should by him be presented, in what most fitting way, to particular minds. In pulpit preparation, in pastoral labor, the minister is often conscious of studying the characteristics of his people, the special wants known to him, in order that he may, under the Spirit's blessing, bring just such a medicine as shall effect a cure. If such and such convictions can be forced upon this soul, then he shall have large hope for its entering the kingdom.

And there is *one great and indispensable conviction*, without the production of which all the labor of the preacher will be in vain. Whatsoever may be the doctrine presented, the soul will not be led to the blessed Saviour until there is felt within it the conviction of which we speak. This is the conviction that *the salvation of the soul depends entirely upon the grace of God.* This may be said to include all the convictions of the soul felt in the application to it of the truths of salvation. To this, in fact, does every sinner come, who gives himself to Christ; to this in its substance, whether thoroughly comprehended in its length and breadth, or not, for the soul will not cast itself upon the mercies of the Lord, until the fact is felt that salvation is *given* to the sincere applicant. This may, then, be taken as the special aim of the preacher in opening to the sinner the truth of redemption, in order that immediately, if possible, the sinner may realize that he must in every way depend upon divine grace. This shall be for the soul the stepping-stone, whence it may rise to the full experience of conversion's joys.

Of this conviction, it may be said, in the first place, that it must be a *sincere conviction*, according to the evident meaning of the Scriptures. In other words, it is a conviction in the heart, and not a mere intellectual judgment; for a religion of the head only is no religion, and the command of God is not, "Give me thy mind," but "Give me thy heart." Preaching deals with the mind, and must deal with the mind by every possible and cogent argument, but only thus that it may touch the heart. A thought or truth, which has found its way into the heart, is one that in so doing has become a living reality for that heart. Formerly, as a mere judgment of the mind, though established by reasoning, it had no substance for the affections, but now, enlisting these, it assumes at once a breathing form and a living energy. The man then looks upon the proven truth as something for himself, and having, as we may say, personal relations to his own well-being. We know well that this result is not always, or ever, assured to human endeavor, but it is a result to be aimed at, and comes within the field of earnest study and impassioned appeal. The truth being spoken as a thing which *should* move the heart, the argument is such as seems most fitted to that end. The love of God, for instance, is reasoned upon and proved as an actual, ever living, and powerful fact, but yet who knows anything of the love of God who has not felt it in his heart? And so the grace of God, whereon salvation shall depend, concerning which this heart-conviction is sought, is not only reasoned about as a reality made certain to the mind by the apostolic declaration, "By grace ye are saved," but is described as the attractive, soul-helping, mercy of God, which by its own power lifts the weakest and most degraded sinner out of the mire, and sets him on the Rock of his salvation.

In the second place, this conviction includes four elements, of which the first is that *the grace of God is a free giving.* In other words, what God bestows upon man in grace is a gift outright. There is nothing in it of reward, nothing of debt. Man does not in any way earn it. He only receives it as a free gift. It is not given in consideration for anything whatsoever in man, whether in his condition or in his action. It is not meant as a compensation for his misery, or for a premium upon faithfulness. It is an answer to prayer, but it is not the reward of prayer. It is conditioned on faith and repentance, but it is not their reward. In whatsoever way the idea of a free gift can be expressed, as separate from every thought of debt or of deserving, in such form may be described the grace of God, flowing from his sovereign good pleasure, as an act of favor upon the positively undeserving.

The second element here is, that *God's provision of a salvation and the means of it are thus entirely of grace.* Here we touch, on the one hand, the sin, the misery, and the death which are in the world, and, on the other hand, the mission of Jesus Christ with its preceding types, its redeeming value, its divine teaching, and its work of the Holy Ghost. All the remedial measures for the evil which has laid hold upon humanity are shown to be of grace. While men may receive the reward of their labor in the death which is the wages of sin, the opposite condition of eternal life must ever be the gift of God, through Jesus Christ our Lord. It is God's salvation, prepared by him, wrought by his dear Son, and applied by his Spirit; and in this labor of love man's only part is to receive, to praise, to follow and to love.

The third element in this conviction is, that *the sinner's own share* in this salvation is a thing of grace. The sinner, beholding the grace which brought salvation to a world, needs also to see that, if his own soul share in that mercy, it must be through peculiar and especial grace to *him.* Redemption is not to be by him regarded as a fund of mercies originally founded by the grace of God, but to which, as thus founded, the sinner can now entitle himself by hard labor or strictness of life. Call it, if you will, a fund of gracious things, and then these shall be distributed by grace. God not only gave salvation to the world, but he also gives it to the soul. The sinner may look upon himself as standing entirely alone in the world, as though there was no other sinful soul under the heavens, as though all this wonderful work of Jesus Christ were done for his good alone, and thus perceive how entirely his salvation depends upon the Lord's grace. One would have a part in the redemption of Jesus. Let him understand that only as he receives it directly from the hand of grace shall he partake of the blessing. The sinner needs to be brought to a consciousness of his own position, hanging over the verge of the abyss, utterly helpless to save himself, dependent for deliverance, and for every thing essential to deliverance, upon the grace of God.

The remaining element here is, that *this saving grace is freely offered unto men and promised unto him that seeks it.* The apprehension of this matter as already set forth, is not to appear as setting up a barrier over which no soul can cross, or to attempt the crossing of that which no soul may dare. These things *are* of grace, and for this reason—just

because they are of grace—they are the more to be hoped for and the more to be striven for. What the law could not do, in that it was weak through the flesh, God did, in sending his own Son, in the likeness of sinful flesh, and for sin. This was grace, and grace has therefore made possible that which otherwise had been for ever impossible, and thence hope should spring up in the bosom of man, and the way of attaining these things should appear. "Look unto me, all ye ends of the earth, and be ye saved." "Whosoever shall call upon the name of the Lord shall be saved." "Whosoever will, let him take of the water of life freely." Here is the God of all grace urging men to receive his grace, and promising life and salvation to the soul that truly seeks them in his appointed way. The conviction then concerning this saving grace of God is incomplete, if it sees only that these blessings are for God's hand to give. With such view only the soul might be overwhelmed, thinking that this salvation held of God were thus for ever beyond its reach. The sinner shall thus see how entirely he depends on grace, but he needs also to perceive how this dependence is of infinite advantage to himself. The complete conviction discerns, not only the hand of grace filled with every needed blessing, but that hand stretched out to bestow these blessings upon anxious and beseeching souls.

We may rightly include these things in this conviction concerning salvation as in every way dependent on the grace of God. These facts give to it its full meaning, as received and in a measure apprehended by every converted soul. The truth of grace, in order that it may excite the sinner, must thus reveal itself in his heart, as a free gift, given to the world, given to the individual soul, and not denied to sincere prayer. And this in its essential features, whether the mind is, or is not, able to define its parts, must work its way into the soul, before that soul will be found at the feet of Jesus. That Saviour must be seen as a gracious Saviour before the soul will cast itself upon him. If you desire to bring a sinner to Christ, you seek to put before him the nature of the Lord's free grace—you speak to him of the blessed Christ waiting to receive him, calling to repentance, knocking at the door, and saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Other teaching is not sufficient without this. It may describe the terrors of the law for guilty sinners, but this will but drive the sinner to despair, or burden him in sin, unless upon this fearful picture there is allowed to shine the light of God's forgiving grace. It may paint the glories of heaven, and tell of all the joy and pleasure which there have an eternal dwelling, but this will only double the sinner's misery in view of that which seems for ever denied to him, or will cheat him with false hopes of gaining heaven by his own endeavor, unless there is shown the hand of grace held out to help every sinner in his heaven-ward climbing. A simple conviction of sin, even the deepest, is not enough, though it be one fraught with terrible forebodings and quivering with fear, without the knowledge of the grace of Christ. Fear may lead a soul to the extremity of anguish, and may compel him to wander here and there in search of help. He never trusts in anything that can save until he sees the Giver.

This, then, is a working conviction, a life-giving truth. Without it

souls will not turn unto Christ. Having this, attended by the Spirit of God, they need no more to lead them. For this, it will be seen, necessarily suggests much that is not stated in its formal proposition. It presupposes all other truths connected with the soul's conversion. It simply speaks of the grace of God, but that grace touches, from its nature and in its statement, the lost condition of sinners and the divine measures for their redemption. Having this manifold relation, it may be shown as flowing from, or connected with, any of the other doctrines which God has given for the warning, the teaching, and the encouragement of souls. It may, therefore, be taken as a prime object of desire to present the truth before the sinner, in such a manner that this conviction shall be most speedily and effectually wrought within him, that he shall realize that he is in very truth dependent upon his grace, so that grace must save him and not he himself. He is a sinful creature who must derive all help, all life, all holy emotion, all spiritual power, all salvation, from Christ, and from Christ alone. Whatever is taught to the sinner, let this be taught to him. Let him feel this. Let him feel his dependence, and let him therewith see Him upon whom he must depend. Lay the sinner helpless at the foot of the cross, and teach him to look up.

It would seem to follow from these thoughts that the intention of all preaching to the sinner, looking to his conversion, should have this as its first aim, to lay this as the foundation of the saving work in the soul. This does not require a constant iteration of the word "grace," nor a perpetual recurrence to the statement of dependence thereon. It is not the unvarying teaching of one doctrine, but the drawing the practical lesson from every doctrine: It seeks the resultant of many forces. Urging the soul by every revealed doctrine, and every statement concerning its own condition and necessities, this preaching would so declare the many doctrines of the word, that the glory of grace may force its way into the sinner's heart. To what other end were these doctrines revealed to men, than for the glory of God in their salvation who receive them, and the condemnation of those who reject? How otherwise shall that glory be promoted, and souls be saved, or left without excuse, better than by this converging of all teaching upon the grace which bringeth salvation and applieth it unto men? If this can be brought out and shown plainly to the sinner, will he not by this be placed the nearer to an acceptance of God's mercy?

How this conviction shall be wrought in the handling of other doctrines may be briefly shown. Among the many teachings of the gospel there are a certain few which are ever and necessarily appealed to in this matter of the soul's conversion, having here a peculiar, though not their entire province. Foremost among these, and without which the others cannot be understood, is the doctrine concerning the nature of man's *sinfulness* and the extent of his *guilt*. This is to be taught in all its boldness. The deep depravity of the heart is to be declared. The stain of the first transgression; the corruption of nature; the turpitude of conduct; the ingratitude of life; the open rebellion against God's authority; the flouting of his grace; the deep damnation of which these are worthy; the complete impotence of the soul toward good; the

utter ruin which sin has thus brought in and upon the soul; all these are to be taught to the sinner as the doctrines of the word, and as the doctrine which experience will verify beyond a peradventure. These things are to be so taught to him, that the sinner shall feel himself to be, what he truly is, utterly unworthy of any good, and meriting God's wrath and curse for ever. By all means, let the sinner feel this. If it be possible, bring him to the verge of a dark pool, blacker than pitch, fetid with all corrupting exhalations, and then let him know for a certainty that this is his own God-forgetting and God-dishonoring heart. But do not leave him there. Make him not a lost soul wandering for ever in the darkness where no light dwells. Let him see the light. Let him see that his greatest sin has been against the light. Let him see the light still shining. Let the darkness urge him to the light. Having gotten him to this dreadful view of evil, preach grace to him for his own salvation. Here is the right subject for grace to help. He will never get out of his terrible condition, except grace lift him out. Therefore speak to him in that same hour of grace and Christ.

Again, as direction for a soul asking, "What shall I do to be saved?" we have the doctrine which declares that there must be within the soul "*repentance* toward God and *faith* in our Lord Jesus Christ." We can never insist too strongly upon this grand necessity. It is contrary even to the human idea of the fitness of things, that sin unrepented of, sin still loved should be forgiven; or that a soul which refuses to trust in Christ should be saved by Christ. While man's nature is such as he possesses it, and while God's government is such as every teaching reveals it, there is an inherent impossibility that persistent impenitence and unbelief should be set aside as not worthy of condemnation. The conclusion of Paul, "So then we see they could not enter in because of unbelief," is not only a declaration of the divine will in regard to the sinful Hebrews, but is the logical deduction of reason from the premises. While therefore the sinner is called to repentance and faith by the simple and plain statements of the Scriptures, he is taught likewise, that these statements have their foundation in the nature of the sinner himself as a moral agent, and in the nature of God as a moral Governor; that this requirement is not a mere arbitray decree, but sets forth the natural and necessary conditions without which salvation cannot be. The sinner *must* repent. The sinner *must* believe. This is a breaking away from the dominion of sin and coming to the kingdom of God, together with a rejection of all self-righteousness and a placing all hope for life in the mercies and merits of Jesus Christ. But a sinner, learning thus the nature of this demand and the necessity of these things for salvation, is as far away as before, unless he come also in some way to the knowledge that these very things which are needed are *saving graces*. Veil this great fact, and tell him only that he must be found with penitence and faith, as though for these he need look only to himself, and you will teach a hard lesson, and one which he cannot obey: you will put into his mouth the mournful cry, "Oh that I could repent! Oh that I could believe!" It is well for him to learn that cry, that his own weakness may be fully realized, but it is not well to leave him without the remedy. Let him see the grace which gives all graces,

that his cry may then be, "Lord, turn my heart! Lord, help my unbelief!"

And so again, when the sublime doctrine of the soul's *regeneration* is declared, with peculiar and yet greater force will the necessity of grace and the *gracious* character of grace appear. Before this necessity the sinner is placed as at the foot of an exceeding high and precipitous cliff, over which he cannot climb, and yet over which he *must* climb, if he shall ever reach the peaceful homes that are clustered at its summit. Here must at once appear to him the need of divine work. As in the beginning the Spirit of God brooded over the face of the deep ere creation sprang to being, so must the soul be overshadowed by that Spirit before the generating to a new and better life shall appear within it. Let the sinner be staggered, as was Nicodemus, by the bold assertion, "Ye must be born again." Let all his hopes from self, or man, or worldly deeds, or earthly good, be utterly pulverized and given to the winds by the teaching, "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Verily, the sinner is thus as clay in the hands of the potter. Drive this home to his heart. Make him feel it as the uttermost necessity, out of the deepest sense of his own impotence. But then teach him the blessedness of it. Show him the message of joy that there is in it. Tell him that this very thing is the gospel of grace, that this, which he cannot do, God can do for him, God is waiting to do for him, God is pleading to be allowed to do for him. Let him hear the voice of grace, saying, "Turn ye unto me—and I will take the stony heart out of your flesh, and I will give you a heart of flesh."

Once more, the sinner is taught that there rests upon him a great *responsibility*, that he is responsible for the mire of his own soul. Duty, as pointing to the laying sin aside and following the commands of God—duty, as declaring the perfect purity of God's law by which he should live and by which he shall be judged—duty, as urging him to penitence and faith in Christ—this duty is at all times and in every way shown. He never can get away from its obligation. And yet this duty is a thing, which, all burdened by sin and chained by habit as he is, the sinner cannot fulfil. Essaying it, as many do, unaided by any help outside of himself, he fails utterly and miserably. Still obligation, not measured by present ability of sinners, remains; for the law is not responsible for the weakness which sin has made the heritage of man, neither is grace responsible for the loss of those who refuse to accept its power. The word remains, and man is still a moral agent, responsible for his choice and for his actions. But notwithstanding this presence of great obstacles and this burdening with undischarged obligation, the use of his free agency is not lost. Because the obligation *is* greater than his ability, simply because of this humbling fact, is there room for the operation of grace. Otherwise there were no need for its approach. But now there is room for it: and grace has come and offers to the sinner the help, the strength, the wisdom, which he lacks. Human agency shall thus find its field of action, of successful and heaven-bringing action, in the acceptance of the grace, and through grace the attempting and achieving duty. Through that shall the ob-

ligation be met, and the duty be done, and the sinner shall do it, and yet not he, but grace that dwelleth in him. So let the sinner understand that grace stands before him as a strength to be received of him. Let him understand that he, having on him the burden of great duty, yet oppressed with great weakness, responsible before God and his own conscience for the performance of that duty, may do it, may be more than a conqueror, simply by taking the grace which Christ brings to his very touch. To this poor, weak, feeble sinner, speak of this sufficient grace. Describe it in such perfect form, such fulness of divine means, such abundance of divine power, such beauty and attractions of divine love, that he cannot turn away, that he must take this grace to his own soul, and so have life. Make him know that the highest use of his own moral agency and the best following of true reason are found in that act wherein he casts himself, with all his sin and with all his weakness, at the feet of Jesus, to receive life from grace alone.

Thus may the grace of God be made to appear the concluding lesson of every doctrine which concerns the awakening and conversion of sinners, so that the conviction of its need and of the soul's dependence on it shall be the first result in the hearer. We have the gospel of the grace of God, and in every line of it you may read the distinct utterance of its mercy and love for sinners whelmed in a common ruin. It is not the law we preach alone, but grace. God, not willing that any should perish, but that all should come to repentance, displays the soul-attracting charms of his grace, that by its power souls may be drawn to him and saved from the outer darkness. When he would overthrow the stiff-necked and rebellious, he casts the thunderbolts of his condemnation, but when he would win souls to his heaven and his love, he speaks in words of tenderest warning coupled with the language of earnest invitation. He tells of a love that is beyond all price, of a tender mercy that is over all his works. He sends his Son, and the cross is set up on Calvary, and

> "Sweeter sounds were never heard,
> Than Mercy utters from the cross."

Therefore let them echo and re-echo in the sinner's ears; let them seem the melodies of heaven sung in rapturous strains to golden harps, till the soul is charmed by the celestial music and subdued unto the grace of God and the cross of Christ.

The trouble with many souls is that they have not this conviction, nor anything like it. There is confusion in the mind. A part of one truth is apprehended—a mere shred of another. They have an anxiety for salvation, and they try to obtain it. They have a thought of their weakness and of their need of divine help, while at the same time they expect to find saving influences in some work or exercise of their own. Grace seems to them as indeed a gift of God, a gift which has sent the Saviour, which will bring salvation at the end, will save from hell and lead to heaven, but it does appear to them as a gift of God for the present weakness, and sinfulness, and miserable condition of their souls. It is not the grace which bringeth all things. They are casting about for something which shall assure to them the grace which they deem shall operate only in the future. And so, thus misapprehending the

truth, they grope in the darkness, and are often content at last to give up all search in the unfounded and unscriptural hope, that at some time grace will find them and drag them into salvation and heaven, as the captive is bound by his pursuers. They need to know that grace has *already* found them; that here it is, all around and about them; that it is grace with which they have been striving; that grace speaks from the word and from the cross; that it calls by the conscience and the Spirit of God; that it brings good for present need, help for repentance and for faith, life for present living as well as life in the hour of death. They need to have this conviction wrought within them, so that at all times and in every way, for all spiritual good, for regeneration, for repentance, for faith, for all true service, they shall, and must, depend upon the grace of God, and upon that alone. They need to understand, that salvation is from God; that eternal life, begun here and continued hereafter, is of grace; root and branch, and flower and fruit, all are of grace, and grace of God. And then forced to the uttermost of self-renunciation and of self-abasement by this truth, they need to know that a sincere prayer is the key that unlocks for any soul the treasury of such transcendent blessing. Thus taught, the sinner will learn that grace is not a thing afar off, but a thing to be laid hold of here and now; that it is not a thing to be feebly hoped for, or to be feared, with despondent tremblings, but a blessing brought to the soul by the Giver of all good, so that the sinner may come boldly to the throne of grace, to obtain mercy and find grace to help in every time of need.

Therefore, may we thus preach grace to the sinner, grace which for its other name has—Christ. We can strive to present to his mind and heart this vision of its nature. We may preach grace for all wants of human souls, to lead them from darkness to the light of God to make their weakness strength, and to turn sinners unto the faithful following of Jesus Christ. Grace is given for this ministry, wherein we are ambassadors for Christ, praying of sinners in Christ's stead that they be reconciled to God. Preaching this gospel of reconciliation, we would bring forth the headstone thereof, with shoutings, crying, "Grace, grace unto it;" and before this power of the Lord Jesus Christ shall the great mountain become a plain, and souls that have groped in darkness shall behold a light shining "on the path which leads them to the Lamb."

SYRIA MISSION.

LETTER FROM REV. R. J. DODDS.

LATAKIYEH, October 1st, 1867.

DEAR BRETHREN—Your letters still come regularly and are always received with pleasure. The last received is under date of August 23d. By the same post we received bills for salary for the half year now commencing. We had received a few weeks before a remittance of £230 for our Mission buildings.

We have at length (since receiving your last letter) decided to take

charge of Aleppo and its dependencies, but we shall be obliged to work for about a half a year to come from Latakiyeh. Our enterprise of building here, taken in connexion with certain clouds which at present hang over our work among the Nusairiyeh, make it desirable to keep our force unbroken here for some time to come. Domestic circumstances make it unadvisable for either of our families to undertake the journey to Aleppo any time before the winter, and in the winter such a journey for a family of little children is so nearly impossible that nothing but absolute necessity would justify it. And in addition to all this, they have a regular moving time in Aleppo, as you have in your American cities, which falls in April; and it is almost impossible to get houses at any other time. But this is the less to be regretted as we have excellent native helpers both in Aleppo and Idlib, who, with such oversight as we can give them, can for six months to come carry on the work very well, as they have carried it on for nine months past. And while it is every way desirable that one of us should be on the ground as soon as practicable, it is an important principle in carrying on a mission, to train native helpers to shoulder as much as they are able, not only of the labor but of the responsibility of the work.

We have not yet decided which of us is to go to Aleppo. Of course it must be either Mr. Beattie or I. Whoever goes will have a lonely and dreary time of it till a reinforcement comes; still we would rather wait till the year after next for a reinforcement, than be reinforced next year by an unsuitable man.

I have alluded to troubles bearing upon our work among the Fellahin. About midsummer the country was startled by the murder on the highway of a Turkish soldier who was transporting provisions from this place to Jebeleh, a town some eighteen miles south of us on the sea-coast. This murder was followed up by a series of other murders extending over a period of two or three weeks, some of them committed, like the first one, between this place and Jebeleh, and others on the same road still further south. These outrages were justly attributed to the Fellahin, and about two months ago, the Pasha of Tripoli, under whose jurisdiction this part of the country lies, came to Jebeleh to apply a remedy to these disorders. His first measure was to send out the troops under his command to burn and pillage a few villages on the skirts of the mountains. B'hamra, where we have our Mission premises, was one of the villages pillaged, and those burnt were the villages lying nearest to it all around. Two of the houses in which we had schools suffered in the raid, both being pillaged, and one of them burned. The burning of the latter was no particular loss to us, for it was not ours, but belonged to a Fellah who had given us the use of it for a school. The school-books from both of them were carried away by the soldiers and sold by them for what they would bring. There was no violence done to our Mission premises in B'hamra, but there, as in the other two places, the people were filled with consternation and took to flight, so that the school there, like the other two, was broken up for the time. The people of B'hamra soon returned to their homes, but they, like all the rest of the Fellahin in the mountains, have ever since been so unsettled with terror, that up to this time they have had no heart either

to return to their daily occupations, or to send their children to school. They are every day apprehensive of being driven by another raid from their homes. The people of the other two villages—at least those of them who sent their children to our schools—are mostly refugees in the higher parts of the mountains. Nor is their terror wholly groundless; for what I have told you is only a little of the indiscriminating severity of the Pasha.

A few days after the burning of the villages about B'hamra, brother Beattie and Dr. Metheny went up to the mountains to see what had been done, and after ascertaining the state of the case went to Jebeleh to call on the Pasha, and ask reparation for the losses of three of our teachers, whose houses had been pillaged like those of their neighbors, and complain of the appropriation by the soldiers of our school-books. This was the first that he had heard of our schools, and he seemed to regret that they and the teachers had suffered in the general calamity, and to be disposed to make up the losses sustained both by the teachers and the Mission; and to that end he took down the names of the teachers and of the villages in which the schools were situated, and asked brothers Beattie and Metheny why they had not put up some sign at the schools, by which they might be known. The brethren also tried, at the request of the chieftains of the district in which our work in the mountains mainly lies, to arrange a meeting in our house in B'hamra between him and them, with a view to an adjustment of his claims upon them, to which he readily assented, but was almost immediately prevailed on to withdraw his assent and reverse his good purpose by the evil counsel of his dragoman, who was present. This was very unfortunate; for the chieftains, if he had met them in B'hamra, were prepared to deliver up to him the most noted robber of all that part of the country; the same man, I have reason to believe, who was the principal actor in the first murder in the summer, that of the soldier between Latakiyeh and Jebeleh. But it was destined to be otherwise, and this robber and murderer is still at large, hiding himself in the fastnesses of the mountains. Failing thus of their main purpose, namely, that of opening a way for the adjustment of the difficulties between the Pasha and the chieftains of our district, they—bro. Beattie and the Doctor—returned to B'hamra, having gained nothing but fair promises, that thence forward our schools should be respected, and that compensation would be made to the teachers for their losses. After their return to B'hamra they took his hint and set up at two of our schools—those most likely to fall in the way of the troops—white banners inscribed, *medraset el Amerikan*—"American schools," and then came home to Latakiyeh. Before they left B'hamra, however, the Doctor received a letter from the Pasha, showing that since they had parted from him, he had imbibed a spirit quite hostile to the schools. In this letter he desired to be officially informed whether these schools were on property of our own, or whether we had taken houses of the Fellahin and called them our schools, whether we had any regular authorization from the Government for our schools &c., and intimating that without such authorization it was not allowable to have schools in the mountains, especially in such times of rebellion and disorder, &c. &c.

The Dr. made no reply till he had other occasion to write to him. This change in the Pasha's feelings toward us and our schools was no doubt partly owing to counsel received from our enemies; but the way was prepared for it by a disaster which befel him and his troops the next morning after the interview which the brethren held with him. On the morning referred to, he marched his troops out of Jebeleh long before daylight, for another raid—not on B'hamra and its neighborhood this time, but on a large village called el-Boodeh, about three hours south of B'hamra and quite out of our district, a village able to muster about 200 muskets. When he arrived at el-Boodeh he called a parley with its principal inhabitants, who made all necessary professions of loyalty and submission, only asking time to pay up their arrearages of taxes. He professed to accept their submission, but demanded four lads, sons of their chief men, as hostages for their fidelity. They delivered to him the hostages as required, and as soon as he had the hostages in his hand, he ordered the inhabitants to retire from the village, that he might march his troops into it and out of it again, to indicate at once his assertion and their acknowledgment of the supremacy of the Sultan. They retired from the village, whereupon he entered it with the troops and set fire to it, and shot the hostages. In the mean time the villagers were joined by some Fellahin from other places, when they attacked the Pasha and his troops, routed them, and sent them flying toward Jebeleh. The Fellahin say that they were provoked to make this attack by the killing of the hostages; the Pasha says that they commenced the attack first, and so forfeited the hostages before he shot them. It is possible that the attack was provoked by the firing of the village, and that the Pasha did not order the boys to be shot till he saw that an attack on him was intended; but even in that case it was rather barbarous to shoot down four half-grown lads as forfeited hostages. The troops lost some twenty or twenty-five killed, six cases of ammunition, and one piece of cannon; and when they got to Jebeleh they rested there—or rather staid in mortal terror for about ten days, till they received reinforcements from Hamath, on the other side of the mountains.

Now when the Doctor called on the Pasha with Mr. Beattie the day before the engagement at el-Boodeh, he had his repeating rifle with him—Spencer's, I believe they call it—and the Pasha after the engagement was so humiliated and exasperated that he was ready to believe any crazy suggestion that promised any mitigation of his disgrace; and whether at his own or some other person's suggestion, he soon got it into his head that the Doctor had lent his rifle to some of the Fellahin for the occasion; or else—so he seems to have reasoned—how could the Sultan's troops have been so terribly defeated by a few mountain villagers?—and from that day to this, the Doctor and the Pasha have been anything but good friends.

Well, in the course of ten days the Pasha got reinforcements; but he was still afraid to make a second attack on el-Boodeh till he had recruited his forces from some four or five tribes of the Fellahin themselves, taking from every tribe that furnished recruits, three or four boys as hostages for their fidelity, as he had taken from the people of

el-Boodeh before. Thus strengthened, he ventured up a second time, but found nobody to fight with, as they had all fled to the fastnesses of the mountains; whereupon he contented himself with burning what was still left of the rebellious village, setting fire to five other villages in the same district, giving the deserted houses up to plunder, driving off the cattle to be sold for the benefit of the Sultan's treasury, and cutting down all the fruit-trees in the neighborhood. It took several days to accomplish all this. I was in B'hamra while all this was going on, and it was a distressing thing to witness the terror which these measures inspired in the Fellahin all around me. In this raid two of the fugitive people of el-Boodeh fell into the hands of some of the Fellahin who were with the troops, and were delivered by their captors to the Pasha, who caused them to be shot—each one receiving a whole volley—and then blown from the mouth of a cannon.

It is now more than a month since the latest of the events which I have described, and there has been up to the present time no more bloodshed, nor burning, nor pillage of any consequence; but a great number of the Fellahin captured—all of them men of mark in respect to their standing in Fellah society, comprising almost all the chieftains of the mountains—captured by stratagems of different kinds. Some eighty such were a few days ago sent off prisoners to Tripoli in a Turkish frigate. It is not certainly known what is to be their fate; but I suppose that some of them will be executed, and the rest sent into exile, without much regard to their guilt or innocence of crimes against the public peace. Some of those who have been thus sent away have been inveterate enemies to us, and our converts, and our schools, and our whole work; others we would gladly see back in the mountains again. The Pasha is now in Latakiyeh, and he has rented a house here; so I suppose he is going to stay with us a while longer. What else he will do before we have the pleasure of bidding him good-bye, I cannot tell. In the mean time, not a Fellah in the plain or in the mountains breathes freely, or sleeps soundly. They are oppressed with a vague and undefined terror.

Our two schools in the plain have not yet been affected with these troubles, but have all the while been going on prosperously as heretofore. In the mountains we had four, including one which had just been started a month when the troubles commenced. These have all been arrested for two months, and are not likely to resume their course till the terror in that region has somewhat abated. Of course all these painful occurrences are designed to prepare the way for the introduction of the Redeemer's kingdom among the Fellahin; but how soon their tendency in that direction may be distinctly manifested, or what may be their immediate bearing upon our work,—whether favorable or unfavorable,—it is impossible to foresee. We must wait upon the Lord. One thing is certain; that if these prisoners who have been shipped off do not return, their removal will at one stroke break up the feudal system in the Nusairiyeh mountains, and wholly change the frame-work of society there; and this must ultimately facilitate the evangelization of these poor heathen. I have told you this long story, partly to give you some idea of the way in which justice is administered in the Turk-

ish Empire; partly to awaken in you a more hearty sympathy with the Fellahin; and partly that you may understand that, feeling as we do, for all the wrongs of a down-trodden people for whose salvation we are laboring, we have spent a very painful summer. Would to God we felt a proportionate concern for their spiritual destitution and danger.

Nor has the case of the Fellahin been the only weight upon our minds during the past season. From the time when the Aleppo question was first presented to us, till a few days ago, when we came to a final decision in relation to it, we have been constantly under a painful anxiety, lest, on the one hand, we should undertake what we could not hope to be able to carry through, or, on the other hand, disregard a divine call to an important field of labor. In short, we have long labored under a most painful anxiety to know whether God was calling us to labor in Aleppo or not. At one time in the summer, when we learned that our Mission was not reinforced at last meeting of Synod, we were pressed so hard with an apprehension of our inability to stretch our hand so far, that we wrote to the Missionaries of the Central Turkey Mission of the American Board, asking them to take up the Arabic work in Aleppo. Receiving a negative answer from them, and the Macedonian cry still continuing to come to us from two or three people in Aleppo, we awaited your answer; and when we understood from your last letter how anxious you were for the enlargement of our field, and that you would undertake to furnish the necessary funds, and reinforce us as soon as possible, the case became clear, and we hesitated no longer.

We have also been much straitened for want of funds this summer. This is in a great measure our own fault. When we sent you our estimates in the spring, we asked for $800 for "school purposes,"—an unusual phraseology which we cannot blame you for misunderstanding. You understood the $800 which we asked, to be for the Mission buildings; we wanted it for Mission expenses, and have suffered for want of it. About the last of July our building fund run out. We had to shave ourselves of the last cent that we could spare—and more than we could spare—to replenish it. Then it was at the last ebb again before the next remittance came; and if the Dr. had not been making money off and on, we would have been obliged to turn off our workmen in the heat of our work, and dismiss our school teachers; and even then must have either starved or borrowed. The $230 came when we were just at extremity. In the mean time we were indebted for time and labor, &c., and the time had come to buy tiles for the roofing of our building, and to order the provisions which we bring for our families for the winter from England, and we were in arrears with our teachers in Aleppo and Idlib; so that the $230 went in about three weeks, and was all gone before our bills for salary came; so that we have had the utmost difficulty in getting along from the time of the receipt of our bills till we could get them turned into cash, although it was not much more than a week. Still the Lord has kept our heads above water, and we are just now in easy circumstances. But we will be ashore again about mid-winter, if you do not immediately make large remittances to us for Mission expenses. We have received but $30 for Mission expenses from America since I returned to Syria; whereas our Mission

expenses have been unusually large this year on account of the work in Aleppo and Idlib. I suppose the smallness of your remittances for this purpose has been owing, in part, to a misapprehension, under which I find, from your report to Synod, you have been all the while laboring, viz: that our schools among the Fellahin are self-supporting. No doubt your mistake in this matter has grown out of some obscurity in some of our letters, but it needs all the same to be rectified. These schools are so far from being self-supporting, that the Fellahin do not pay a cent for them; and there is not a Fellah in the mountains or on the plain, who would pay a cent a year to have his children taught. Even in Jendariyeh, which we consider our most useful school, the parents will not even buy paper for their children to write on; and if we would insist on their doing so, they would unhesitatingly give up the school, rather than buy paper. When we pay the teachers' wages, and supply books, paper, ink, pens, slates and pencils gratis, the Fellahin solemnly believe that they are still doing us a favor, instead of receiving a favor from us, when they send their children to school. We may have said in some of our letters that our schools in the country cost but little; and this may have given rise to the misapprehension; but this means that a single school costs but little; the wages of a teacher in the country villages averaging only about $8 (in gold) per month. But the aggregate expense of five or six schools is considerable. At New Year's we had four schools in operation out among the Fellahin, costing in the aggregate for teachers' wages about $32 per month in gold. At the time when the Pasha commenced to turn things upside down, we had six schools, costing in the aggregate for teachers' wages, about $42 (in gold) per month. The expense for school-books and stationery is inconsiderable; but it still amounts to something in the course of a year. Then we opened a little Mission book store, which we stocked at an expense of $100 or $120. Then we hired a young man to sell books, and teach Miss Crawford, at about $7 per month. Altogether our outlays here for Mission expenses since New-Year's must have been well up to $400. Besides that, we have laid out in Aleppo and Idlib up to this time, about $430 in gold. The Dr. will likely be sending his semi-annual financial statement by next post, and he will state accurately these expenses, which I am only giving in round numbers; but my statement is exact enough to warrant you in forwarding immediately for past and prospective Mission expenses, a remittance of about £200 sterling, or at the very least——no, not any less; for as soon as we open our schools in Latakiyeh, we must bring much more expensive teachers than those whom we employ among the Fellahin; and we must have at least three of them. We intend when we open our schools in town to make the pupils—at least the more advanced ones—pay for their tuition; still, for a good while at the first introduction of the pay system, the scholars will be so few, that their tuition fees will not much relieve our expenses.

We are getting well on with our building. The local government in the early part of the summer made every effort to stop us, but they have not hitherto succeeded, and I think they have quite given up the attempt; at least we have seen no signs of opposition for about two

months. We hope to have the mason-work done in about two months, if no unexpected hindrance comes in our way. In the mean time the carpenter-work is going on too. We have laid out on it up to this time just about $3,000. It may require some $300 more to finish it. That is about as near as any one can calculate in this country the expense of a building beforehand; and nearer than any one in Latakiyeh, except ourselves, could have calculated it. It is altogether the most economical building that has ever been put up in this town. I think I wrote to you before we begun, that to get things which we need for our work would cost $3,000, exclusive of the purchase of the ground. A considerable part of the expense of the ground was for a share in two lots, which were partly owned by persons who would have deprived us of a necessary right of way, and we shall hold this only till we get the roads that we want, and then we shall sell it out again. In building we had to consider not only the present but the prospective wants of the Mission, and provide not only what we need now for school-rooms and for public worship, but also all that will be needed for the accommodation of a boarding school when that is called for, as it will be, in the course of our work. And in the mean time, what it comprises in excess of the necessary accommodations for public worship and day-schools, will supply ample accommodations for one of the Mission families, and so will bring to the Mission treasury a revenue equal to what one of us pays for house rent; which will be a very large interest on the sum by which the whole thing will exceed the stipulated cost of $3,000.

But we cannot wait till the building is finished to open a girls' school; for Miss Crawford has now such a knowledge of the Arabic, that with a native girl to help her she can very well go to work. On a journey which I hope presently to make to Aleppo, I hope to get her the help which she needs, and I trust she will be at the head of a little school in the course of a few weeks. But my letter is so long that I am ashamed to write any more. We all unite in kind regards to you all. Grace be with you.

On behalf of the Mission, R. J. Dodds.

CAUSES OF FASTING.

While there is great cause of thankfulness, reasons why we should lift the voice of praise to God, there are at the same time many reasons why we should be humbled before him; for with us there are sins against the Lord our God.

1. The goodness of God enjoyed in his providence has not been improved to the manifestation of his glory, by a heartfelt devotion of ourselves to his service. The neglect of opportunities of doing good imposes upon us the duty of humbling ourselves under God's mighty hand.

2. The means of grace, personal, family and public, mercifully continued with us, are not improved with the diligence and care which God's appointed ordinances, for enlightening, sanctifying and building us up in our most holy faith, urgently demand.

Here we must confess great want of spirituality and devotion of mind when engaged in religious services. We have not been sufficiently alive to the importance of making our calling and election sure.

3. We are chargeable with the sin of indifferentism as to the service and truth of God in the world. We neglect not only our own best interest, but we have also greatly neglected the work of God in regard to the spiritual interest of others. Here we may not ask, "Am I my brother's keeper?" Love to God, and love to man thoroughly awakened in our souls, would enable us to recognize this duty. It is the will of God that we be helpful in promoting the spiritual welfare of others as far as we can, and of holding and maintaining for ourselves the truth of God committed to the saints; yet we must confess a want of that deep sympathy for the spiritual good of others which can be obtained only through the means of divine truth.

Every one in his place and station is, more or less, under obligations to take part in that blessed work, and thereby promote the glory of God, by the advancement of religious influence in the world by means of his own truth. Zeal in this work is a good test of the sincerity of our religious profession; as on the other hand, lukewarmness and indifference shows that truth has only a slight hold of our minds. Such indifference is most offensive to God. "I know thy works, that thou art neither cold nor hot. So then because thou art neither cold nor hot, I will spew thee out of my mouth." Rev. 3 : 15, 16.

4. Abounding immorality in society. In no former period in the history of this country has there ever been such unblushing disregard of all that is pure and lovely, and of good report, than there is at present. As wealth and external prosperity grows, morality declines. We wish not to overlook the fact that a pure morality makes itself known in the character and lives of many professors of religion in the present day; but it must be confessed that there is an enormous amount of immorality ostentatiously manifesting itself throughout the community. Drunkenness, licentiousness, dishonesty, and disregard of the Lord's day, are crying sins in our land. To these must be added the utter disregard of human life, showing itself by the almost daily occurrence of murder and bloodshed. There is another phase of immorality which may not be overlooked as a cause of humiliation in the sight of God. In no past period has corruption among public men been so prevalent as at the present time. Men holding office, if we may believe current reports, are, if not all, many of them at least, in the market for sale to the highest bidder. Part of such reports may be traced to the hostility of political partisanship; but making the largest abatement on this score that even charity can claim, beyond all doubt, the corruption of men in office is now eating out the vitals of public morality in our land. For this we should be humbled, and seek by sincere confession unto God, and intercession for mercy, deliverance from this great evil.

5. National impiety. Divine relevation is ignored; and civil government placed on the basis of the public will, irrespective of the will of God made known by the supernatural relevation. The claims of the Lord Jesus Christ, "the Prince of the kings of the earth," are set

aside—and as a nation we have no God. O God, let thy hand be on us for good!

For these and other reasons, Synod appoints the second Thursday of January; 1868, as a day of humiliation to be observed by all the congregations under their care.

All which is respectfully reported.

DAVID SCOTT, *Chairman.*

LAKES PRESBYTERY.

LAKES Presbytery met at Northwood, October 10th, choosing Rev. J. French, Moderator, and H. H. George, Clerk.

Not much but routine business was attended to. Rev. J. S. T. Milligan was appointed member of the Board of Superintendents of the Theological Seminary for the ensuing year. During the session, the first Miami congregation was examined presbyterially.

Presbytery resolved in its judgment that it is the imperative duty of every member within our bounds to pay at least a tenth to the Lord. The Treasurer reported the amount in the treasury to be $27.81.

It was resolved to memorialize Synod in regard to members voting for the amendment to the constitution of the State of Ohio.

After Presbytery adjourned, there was held in Northwood a convention for National reformation; a respectable audience was present and an interesting discussion took place.

Presbytery holds its next meeting at the same place on the Tuesday immediately before the meeting of Synod, at 10 o'clock, A. M.

H. H. GEORGE, *Clerk.*

NEW YORK PRESBYTERY.

NEW YORK Presbytery met in Second Church, New York, Oct. 29th, at 7½ o'clock.

The opening sermon was preached by the moderator, Rev. J. O. Bayles, from Isaiah 52:1, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem."

Twelve ministers and eleven ruling elders were present. The sessions were continued until the evening of the 31st.

The committee appointed at the previous meeting to consider the propriety of establishing a Mission in the city of New York, reported favorably. R. Z. Willson was appointed missionary for six months, at a salary of six hundred dollars. He is required to devote his whole time to the work. The Mission, for the present, is placed under the direction of a committee of Presbytery, consisting of J. H. Boggs, J. C. K. Milligan, J. R. W. Sloane, A. Stevenson, J. Wiggins, Walter T. Miller and J. Lynch. Presbytery enters upon this encouraging field, with hope of a speedy and liberal return. All the congregations within the bounds of Presbytery are requested to remember this Mission, and forward their contributions for the Presbyterial Mission Fund.

The committee appointed at the last meeting to attend the State Constitutional Convention of New York and labor to secure Scriptural amendments, was continued, and instructed to endeavor to secure privileges to aliens in conveying property, and relief to our members from jury duty. R. Z. Willson, J. R. W. Sloane, D. M'Allister and Walter T. Miller, committee.

The committee to take into consideration the whole subject of Presbyterial visitation is continued. A. Stevenson, chairman.

Several sessions were occupied in hearing an appeal of D. Torrence from the decision of the session of the First Congregation of New York, in the case of a libel preferred by D. Torrence against J. Spence. After a careful hearing of the whole case, and some discussion on the merits of the appeal, the parties declared themselves satisfied and willing to let the case drop; and after coming together and shaking hands friendly in the presence of the court, Presbytery dismissed the appeal.

The traveling expenses of the members of the next Synod apportioned to this Presbytery are $660.00. This is distributed among all our congregations as follows:

1st New York,	$ 72.00	White Lake,	$28.80
2d New York,	110.40	Walton,	16.80
3d New York,	97.50	Kortright,	19.80
Brooklyn,	33.90	Bovina,	18.00
Boston,	49.30	Ryegate and Barnet,	42.00
1st Newburgh,	66.00	Craftsbury,	22.80
2d Newburgh,	49.50	Topsham,	12.30
Coldenham,	15.60	West Hebron,	8.70

Presbytery adjourned to meet in the First Church, Newburgh, on the 21st of May, 1868, at 10, A. M. Sermon by the moderator alternate, Rev. A. Stevenson, D. D., in the evening, at 7½.

J. H. Boggs, *Clerk of Presbytery.*

TREASURER'S REPORT.

Receipts.

1867.	May 13,	Balance on hand,	$449.68
"	Aug. 6,	1st Congregation, New York,	74.45
"	Sept. 7,	Topsham Congregation,	14.25
"	Oct. 9,	1st Congregation, Newburgh,	21.37
"	Oct. 28,	2d Congregation, New York,	128.00
		Total,	$687.75

Disbursements.

1867.	May 15,	Rev. R. Z. Willson,	$35.00
"	"	Rev. J. W. Shaw,	9.00
			$ 44.00
Oct. 30, 1867, Balance,			638.75
			$682.75

Respectfully submitted, James Wiggins, *Treasurer.*

APPOINTMENTS NEW YORK PRESBYTERY.

Craftsbury—Thos. Sproull, Nov. 1st and 2d Sabbaths; Rev. M. Wilkin, November 4th, and December; Rev. J. Beattie, two days, discretionary; A. Johnston, April 1st and 2d Sabbaths.

Topsham—Thos. Sproull, Nov. 3d and 4th Sabbaths; Rev. M. Wilkin, January and February 1st and 2d Sabbaths; A. Johnston, April 3d and 4th Sabbaths.

West Hebron—Rev. J. Kennedy, December, 1st Sabbath; Rev. M. Wilkin, February 3d and 4th, and March 1st, 2d and 3d Sabbaths.

West Galway—Rev. M. Wilkin, March 4th and 5th, and April 1st Sabbaths; Rev. J. O. Bayles, one day discretionary.

Centreville—Rev. M. Wilkin, April 2d, 3d and 4th Sabbaths.

Ballibay—Rev. J. B. Williams, two days discretionary; Rev. M. Wilkin, May till Synod.

J. C. K. MILLIGAN,
Chairman Committee of Supplies.

ILLINOIS PRESBYTERY.

PRESBYTERY met, October 17th, in Bethel Church, Eden, Ill. Constituent members all present except Rev. Middleton, detained by sickness. The business, which was more varied than usual, was dispatched with great unanimity. The exercises of the students of theology and the attendance of many of the people gave additional interest to our meeting. J. M. Faris presented a lecture, sermon and Latin exegesis. Isaiah Faris and Daniel Faris, each explained a portion of Psalm, lectured, and rend an essay. John Hood preached a sermon. The performances were all heartily sustained, and the young men highly commended. A. W. Johnston had fulfilled his appointments. A. Wright had not come into our bounds, on accound of ill health.

J. R. M'Farland was appointed to preach at Old Bethel, November and December; J. S. Black, March. M'Cracken, Faris and Patten are an interim committee of supplies. The moderation of a call was granted to Old Bethel, and D. S. Faris appointed to moderate. The Presbyterial communion was attended by members from all the neighboring congregations. We were also cheered by the presence and aid of Rev. J. R. W. Sloane and J. M. Armour.

We had a good time, and no doubt the Redeemer was known of many, in breaking of bread.

Rev. J. Wallace gave an interesting report of his labors in the cause of National Reform.

The following resolution was passed unanimously: *Resolved*, That we have heard with much satisfaction Mr. Wallace's report, and are greatly encouraged to prosecute the work.

Committees of Presbyterial Visitation were appointed.

The following resolution was passed: *Resolved*, That we condemn attendance upon *horse-racing*, at fairs or elsewhere.

Adjourned to meet in Indianapolis on Tuesday immediately preceding the meeting of Synod, at 9, A. M.

W. F. GEORGE, *Clerk.*

THE FOREIGN MISSION.

THE Board of Foreign Mission remind the Church that the *first Sabbath in December* is the time for the annual contribution to this fund. Less than ($8,000) eight thousand dollars will not be sufficient for this year. The expenses of the Mission are increased by the purpose of the Mission to occupy Aleppo and to remove one of the Mission families there as soon as practicable. The girls' school in Latakiyeh is by this time in operation, which will be an additional source of outlay. In contributing, let it be borne in mind that all payments have to be made in *gold*, which, including the price of exchange, requires not less then 50 per cent. additional.

TO THE PASTORS AND CONGREGATIONS OF THE REFORMED PRESBYTERIAN CHURCH.

DEAR BRETHREN—Synod at its last meeting continued us a Committee to promote, as far as possible, the work of National Reform. In pursuance of this object, we have secured two Tracts for publication: one by Rev. Dr. M'Ilvaine, on "*The Right and Duty of Nations to Worship God;*" the other on "*The Irreligion of the United States Constitution,*" by Rev. Dr. Craven, of Newark, N. J. Your committee have also perfected arrangements, by which several of our ministers will spend from one to four weeks each in public labors on behalf of this cause.

For the means to publish and circulate these documents, and bear the expenses of these laborers, we now look to you. We believe we can place a copy of each of the above tracts in the hands of twenty thousand ministers, at an expense of about $800. We desire to follow these by other similar publications, in steady succession. Synod, through its Finance Committee, judged $3,000 to be needful for the effective prosecution of this work throughout the year. We trust the judgment and heart of the Church will devise no less liberal things. We appeal to all our Churches for a collection, on Thanksgiving Day, the 28th inst., for this purpose. Our thank-offerings, for the fullness of the year, can be devoted to no such fitting object as the salvation of that land in which God so richly blesses us.

S. O. WYLIE, Chairman,
T. P. STEVENSON, Sec'y.
A. M. MILLIGAN,
J. R. W. SLOANE, *Committee.*

P. S.—The Committee have directed remittances to be made to T. P. Stevenson, Secretary.

OBITUARIES.

DIED, at Cedar Lake, March 8, 1867, Mrs. SUSAN ELSEY, aged 63. Her death was sudden, she died of apoplexy, yet we have reason to believe she was prepared, with oil in her vessel with her lamp. Her adorning was the

hidden man of the heart, the ornament of a meek and quiet spirit, which in God's sight is of great price.

Also, four days later, March 12th, JOHN ELSEY, aged 67. His disease was more lingering, yet he endured with much patience and resignation. He was an humble Christian, a firm friend, and highly esteemed by all that knew him. Blessed are the dead that die in the Lord. COM.

NOTICES OF BOOKS.

FROM Robert Carter & Brothers, 530 Broadway, New York:

NATURAL HISTORY OF ENTHUSIASM. By Isaac Taylor.

The republication of this work is at the present time very seasonable. Excitement is now the mainspring of almost every enterprise. Men act from feeling rather than from judgmeut. Hence it is that so little substantial good is realized from the earnest efforts by which hope is excited. The author has in a style remarkable for its force, discussed his subject in its various phases. He has done his work well. We earnestly recommend it.

BESSIE AT THE SEA SIDE. By Jerome A. Matthews.

The adventures of Bessie are well told, and to the reader they teach good religious lessons.

The above books are for sale by Davis, Clarke & Co., Wood street, Pittsburgh.

From the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia. For snle at the Depository, Third street, between Wood and Market streets, Pittsburgh.

THE SABBATH. By Charles Elliott, Professor of Theology in the Presbyterian Seminary, Chicago.

In this little volume the claims of the Sabbath to be kept holy, are presented in a forcible and convincing light.

THE TRUE SISTER, AND OTHER TALES.
EVA MORTON, OR THE BLUE MOROCCO SHOES.
HADASSEH. A brief sketch of Esther.

These are interesting books for children.

THE BIBLIOTHECA SACRA.

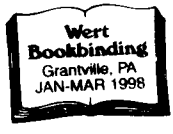
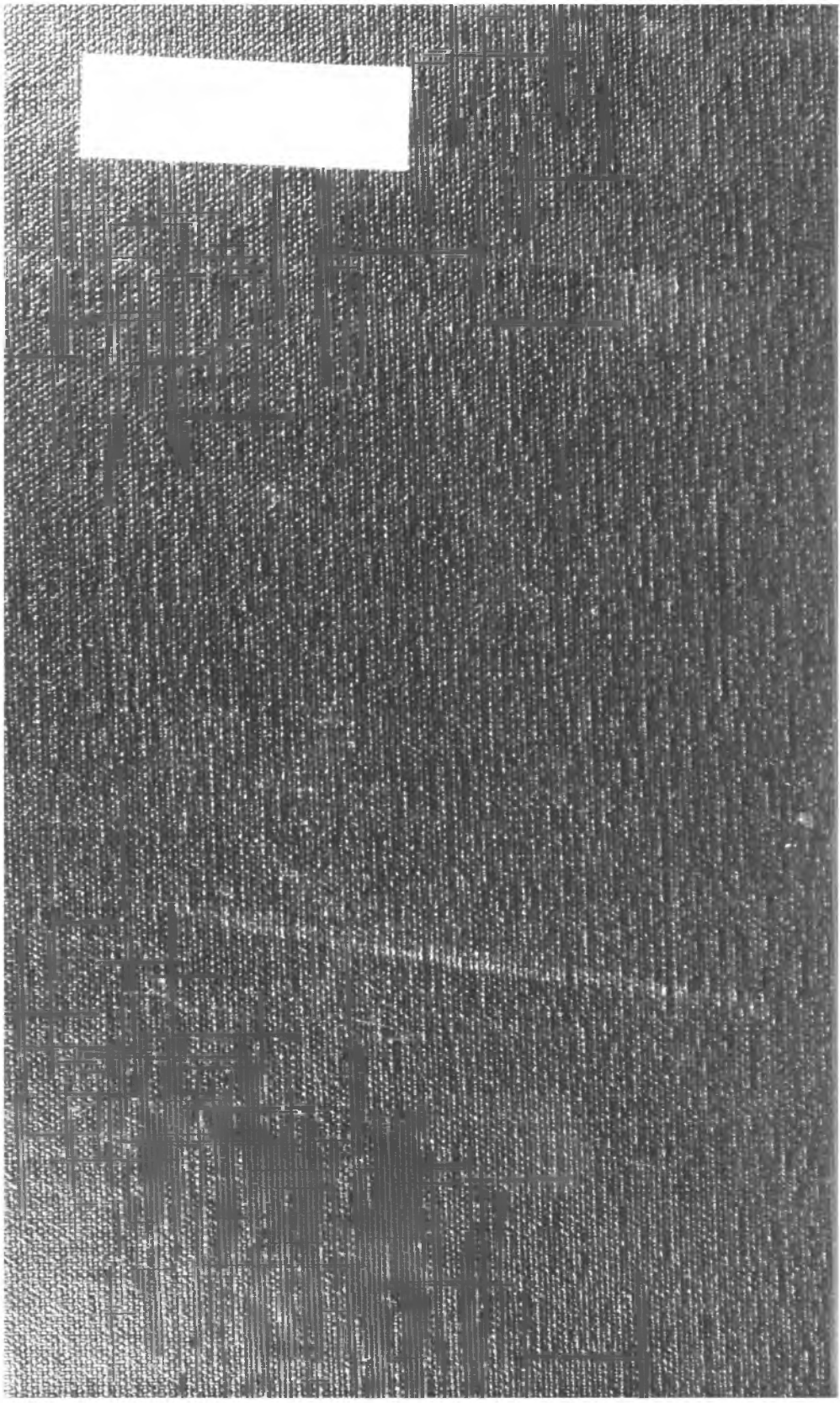
The articles in the October number of this Quarterly are, I. Revelation and Inspiration. II. The Second Advent and the Creeds of Christendom. III. Natural Theology—Theory of Heat. IV. Authorship and Canonicity of the Epistle to the Hebrews. V. The Natural Theology of Social Science. VI. The Chronology of Bunson. VII. Fresh Notes of Egyptology.

THE PRINCETON REVIEW.

The articles in this number are, I. Sanctification. II. The Queen's English and the Dean's English. III. Recent discussion coneerning Liberal Education. IV. Preaching to Sinners. V. The British Churches under Cromwell. VI. Dr. G. Duffield on the Doctrine of the New School Presbyterians.

Our readers will find the fourth article of the Princeton Review in this number. We trust that they will read it, and that they will have this excellent Quarterly sent to their pastors. It will be to their own advantage in the end.

1089--


Wert
Bookbinding
Grantville, PA
JAN-MAR 1998