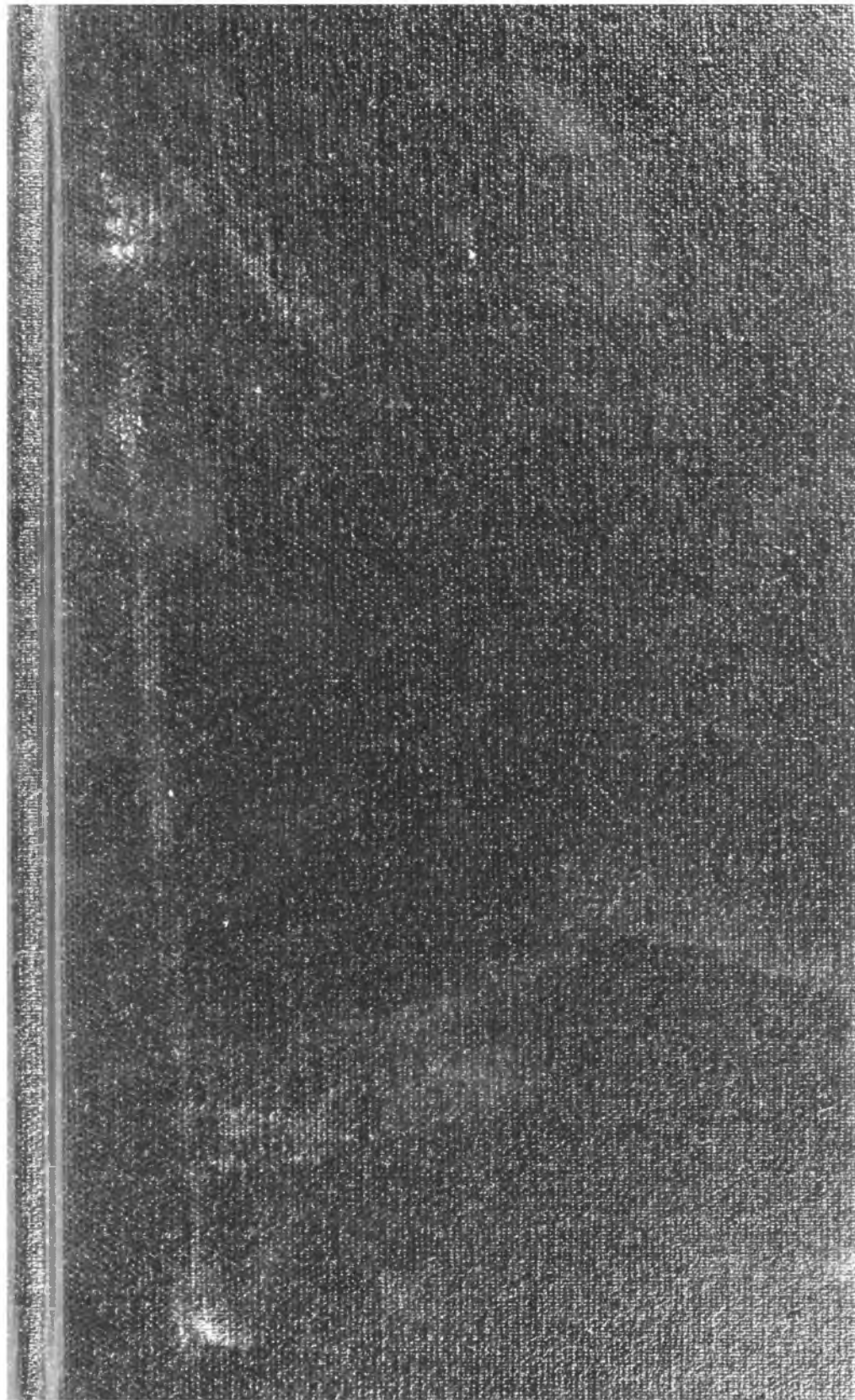
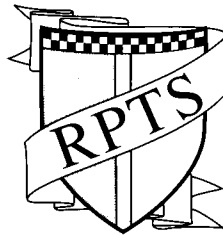




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THE
Reformed Presbyterian
AND
COVENANTER.

THOMAS SPROULL,
JAS. M. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. 3:16.
"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude*.

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CONTENTS.

ADDRESS and Presentation.....	308
Affairs Abroad.....23, 58, 88, 121	
150, 184, 284, 314, 347	
Affairs at Home.....26, 93, 122, 154	
317, 347	
Amendments to the Constitution.....	65
182, 252, 291, 280	
Appointments in Philadelphia Pres- bytery	380
BIBLE, the.....	337
Board of Domestic Missions... ..	320
Book Notices...29, 62, 96, 127, 157, 191	
240, 287, 319, 350, 379	
CAUSES of Fasting	19
Christ's Reign.....	241
Closing Exercises of the Theological Seminary	114
Consequence of National Neglect of the Church.....	97
Consistency of the R. P. Church.....	363
Convention at Xenia, O.....	97
DUTY of Faithfulness, the.....	172
EDITORIAL.....	31, 120, 149
End near, the.....	321, 353
Elkhorn Missionary Society.....	348
FEMALE Missionary Soc. of Mon- ongahela Cong.....	58
Freedom Proclaimed.....	42
GENESEE Valley, Wine and Cov- enants.....	313

HISTORY of Schism in the Presby- terian Church.....	1	33
How to Give		338
ILLINOIS Presbytery		54
Interview with the President.....	16,	48
Iowa Presbytery.....		346
LAKES Presbytery		55
Late Meeting of Synod, the.....		232
Letter to the Editors.....		87
“ “ Rev. J. Kennedy 20, 52,	85	
113, 373		
“ “ Robert Shields.....	20,	266
“ “ Rev. R. J. Dodds.....	82,	147
178, 261, 305,	341	
“ “ Rev. J. Beattie.....	112,	179
“ “ Rev. T. M. Elder.....		264
“ “ Rev. Jas. Wallace.....		341
“ “ S. M. Stevenson.....		344
Limiting Appeals.....	80,	108
Literary Character of the Bible, the		259
MEMORIAL of John Wiggins, A.....		318
Minutes of R. P. Synod.....		195
Movement to Amend the Constitu- tion, the.....	367	370
NATIONAL Sins the source of Na- tional Calamities.....	39,	73
National Thanksgiving—The Presi- dent's Proclamation		333
New York Presbytery.....		231

OBITUARIES.

Mrs. L. M'Niece.....	27	Janet, Margaret and Eliza Ellen Brinnie.....	877
Mrs. E. M. Williams.....	28	Robert Hilton	378
Mrs. C. E. French.....	28	Mrs. Cornelia R. M'Naughton, Mrs. Caroline M'Naughton,.....	377
Robert Dickson.....	29	Robert M'Intire.....	377
Mrs. M'Dermond.....	29	Joseph Bovard.....	377
Miss Agnes Allen.....	29	Rev. James Chrystic, D. D.....	378
James Gladstone.....	62	Occasional Hearing.....	105, 136
Mrs. N. Burnside.....	63	Ohio Presbytery.....	22
Miss E. Slater.....	63	O. S. General Assembly and Slavery	255
Mrs. M. Craig.....	63	Our Position	129
Joseph T. Dodds.....	63	Our Position and Reformed Presbyterian Magazine.....	330
Mrs. Mary Milford.....	95	Our Locust Plague.....	6
Mrs. Martha Glasgow.....	95	PHILADELPHIA Presbytery.....	190
Richard Magee.....	96	Pittsburgh Presbytery.....	155, 187
Mrs. M. Dougherty.....	125	Popular Christianity.....	125
Miss M. J. Young.....	126	Proclamation of Banns.....	77, 312
W. J. Young.....	126	Principia and the Constitution, the..	118
Miss M. A. Love.....	126	Prospectus of National Covenant.....	159
Joseph P. Love.....	126	Presbyterial Appointments.....	232
Sarah A. Love.....	127	REFORMED Presbyterian Synod in Scotland.....	234, 271 296
Jno. Love.....	127	Report of Superintendent of the S. S. of the congregation of Pittsburgh and Allegheny.....	56
Hugh Gray.....	127	Rochester Presbytery.....	189, 231, 376
Isabella Torrens.....	127	Rules for Preaching.....	144
Mrs. S. Hutchison.....	155	SACRED Music.....	140
D. A. Porter.....	156	Second church Sabbath School, N. Y.	119
Rebecca M. Douthett.....	156	Self-Examination	124
Eleazer Jenkins.....	156	Slavery—the whole Nation guilty....	161
Isaac Faris.....	156	Scotch R. P. Magazine, the.....	304
Jno. Jamison.....	157	Streaks of Light.....	12
M. K. Mawhinney.....	238	Synod of R. P. Church in Ireland....	267
Jno. Young.....	239	TREE and its Branches, the.....	146
Wm. A. M'Kewon.....	239	WAR, the.....	236
Mary E. M'Kewon.....	239	We Know in Part.....	46
Robert Young.....	239	Whole Congregation Praying, the....	256
Joseph Murphy.....	239	YOUTHFUL Piety.....	155
George Johnson.....	239		
Miss Isabella Thompson.....	249		
Miss Sarah A. Steele.....	286		
Hugh M'Dill.....	286		
Lieut. W. A. Roberts.....	286		
Mrs. Anna Roberts.....	286		
Thos. Willson.....	319		
Mrs. J. M'Coy.....	319		
John Renfrew.....	348		
James Balantine.....	349		
James Wallace.....	350		
Mary Carlisle.....	350		

THE

Reformed Presbyterian and Covenanter.

Vol. I.

JANUARY, 1863.

No. 1.

HISTORY OF SCHISM IN THE PRESBYTERIAN CHURCH.*

THE Presbyterian Church was visibly one in the middle of the seventeenth century. Her outward unity consisted in professed agreement in the doctrines of revealed truth—the practical exemplification of a scriptural system of government and worship—and subjection to God in covenant engagement. Where these are, there are the elements and constituents of that visible oneness that should characterize the church redeemed by the blood and animated by the spirit of Christ. Diversity of views as to what is the truth, whether arising from a rejection of any part of it, or from the mixing of error with it; whether from corruption of the government and worship that Christ has instituted in the church, or the disregard of federal deeds by which the church is bound to her Head, are disintegrating forces the tendency of which is to deface the beauty and break up the unity of the church. Christ has enjoined the duty of preserving the church entire in her outward organization, and he has appointed the means of attaining that important end. “Speaking the truth in love, grow up into him in all things, which is the Head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.” Eph. 4: 15, 16.

The Presbyterian Church is not *now* visibly one. In the name Presbyterian it is not intended to include all the denominations of Christians that in their government conform, in some degree, to the Presbyterian model. In tracing the history of ecclesiastical divisions, we propose to confine ourselves to the Church of Scotland and her descendants, and the task which we have undertaken is to ascertain how that unity which was at one time her glory and her strength has been broken up—by which process she has be-

* Lecture delivered by appointment of the “Presbyterian Historical Society,” before the Reformed Presbyterian Synod, Allegheny, June 20, 1862, by Rev. Thomas Sproull.

come divided into so many organizations, and where lies the blame of her present abnormal state. And this is not a merely curious inquiry; it is a subject of practical importance, that forces itself on the attention of every one who grieves for the divided condition of Zion, and is desirous for the restoration of ecclesiastical harmony and peace.

We have said, that about the middle of the seventeenth century the Church of Scotland was in possession of all the elements of unity and was in fact united. The reaction in 1638 against Episcopal intrusion culminated about ten years after in the church adopting the whole system of doctrine, order and worship prepared by the Westminster Assembly, and binding herself thereto by covenant obligation. That period is called the Second Reformation, and to it the descendants of the church are wont to look back with some degree of pride of such an ancestry, and at the same time with regret that the high expectations of the noble men who accomplished that reformation have not been realized. The lamentation of Jeremiah over the broken and desolate condition of the church in his day is appropriate now. "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street. What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is like the sea; who can heal thee?"

We state here what will be confirmed by facts as we proceed, that divisions in the Presbyterian Church are the results of departure from the ground on which the church stood when she was formally one. That the position of the church, as then defined by her Confession of Faith, her Forms of Worship and Order, and her Covenants, has been to some extent left by many of the Presbyterian bodies, themselves admit. They do not admit the necessary conclusion that therefore they have made schism in the church. Maintaining that in the points where they have made changes, they have advanced beyond the attainments on which all were united, they do not hesitate to lay the blame of schism on those who refuse to follow them. The injustice of the imputation does not rest entirely on the fact that their changes are not improvements. Terms of agreement solemnly ratified are not to be set aside by a part of those who entered into them, on the ground that better can be substituted for them. And it is manifestly unfair to charge the fault of making division on those who believe and who act in their belief, that "the old is better." The adoption of the platform on which unity was established was the act of the whole church, and to the whole church alone belonged the power to nullify the act or release from its obligation.

But if it be a fact that these changes are in a retrograde direction, then those who made them have neither justification nor apology. No sophistry can screen them from the sin and odium that justly fall on schismatical acts. To every candid mind they will appear the manifest cause of the ecclesiastical disunity now so much regretted. And the divided condition of the church will

have a moral as well as a logical aspect, not merely as a result of adequate causes, but as a great wrong demanding immediate repentance and reformation. "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion." Jer. 3: 14.

What, then, were the principles of the Second Reformation, the abandonment of which, in whole or in part, disturbed the unity of the church and brought her into her present divided and unnatural state? They were, 1. That Christ is the alone Head of the church, who has appointed her government and worship, and has made her independent of the civil power. 2. That it is the duty of nations to acknowledge the authority of God and to rule by his law. 3. That nations, as well as the church, should enter into covenant with God and bind themselves to obey him in all things. 4. That between a Reformed nation and the church, there should be an agreement to guard their mutual independence, and promote their mutual interests.

The first movement that resulted disastrously to the integrity of the church was made by the civil power. The Scottish parliament in 1637 entered into an agreement with the Duke of Hamilton to raise an army for the purpose of restoring Charles to the throne. To accomplish this, concessions were made wholly at variance with the rights of the church. Persons who were the known enemies of the Reformation were admitted into the army. In this way, as is truly said by a historian of the times, "the Covenant which was the basis and foundation of the union between the two nations would be destroyed, while it was pretended to raise an army for its support." (Crookshanks.) The movement proved to be a disgraceful failure. A favorable result immediately followed. At the instance of the church, the parliament passed the Act of Classes, by which all persons disaffected with the Reformation were excluded from places of power in the state and in the army.

The attempt by the Scottish parliament, after the death of Charles I., to place his son on the throne, was the entering wedge of division in the church. The entire overthrow of the army raised to carry out this design, by Cromwell, defeated for a time the design. The parliament ascribed the defeat to the operation of the Act of Classes, by which some who were of note as military men were excluded from the army. This led to the repeal of the act. Now for the first time the church became divided. A part approved of the resolution repealing the act, and were called Resolutioners; another part protested against the repeal, and were called Protestors. Cromwell, during his Protectorate, would not allow the General Assembly to meet, and a formal separation did not take place. But the Restoration, as it is called, of Charles II., with his determined opposition to the Protestors, widened and perpetuated the breach. During the following twenty-eight years the Protestors endured all that revenge and malignity could inflict, while the Resolutioners were favored, many of them going any

length required of them to please the king and his obsequious parliament.

The question is a proper and pertinent one, Which of these parties adhered to the original principles of the church, and stood in the position that she occupied while her integrity remained undisturbed? It may be replied, without danger of contradiction, the Protestors. Indeed, we have not seen any condemnation of their course that did not condemn the fundamental principles to which they adhered, as well. Schism first showed its unsightly visage in the true Reformed Church of Scotland, in a departure by some, under a pressure by the civil power, from the true exemplification of principles openly professed, and to which all were, by Solemn Covenant, pledged.

The Revolution of 1688 was an event of great importance to the church as well as to the nation. Had those who claimed to hold to the attainments of the Reformation been united and firm, what was lost by preceding defection might have been recovered. But history records the humbling and painful truth, that the breach was further widened—that those who had taken the first step backward were easily persuaded to take other steps in the same direction.

It is susceptible of the clearest proof that the Establishment, as it is called, of William and Mary, was on the ruins of the noble superstructure erected not quite half a century before. Leaving other things out of view, in that settlement, Erastianism, against which the Reformers had struggled for nearly a century, with the earnestness of men who were contending for their dearest rights, not only recovered a foothold, but became firmly seated in the Church of Scotland. This none will deny. And was not this in violation of the most solemn engagements? How the Established Church of Scotland, or any of the bodies descending from her, beyond or on this side of the Atlantic, can claim to be the descendants of the church of 1649, is marvelous. The church, at the time just mentioned, procured the repeal of the laws establishing patronage; the Established Church, forty years later, restored patronage to the place from which it had been dislodged. Let that Establishment be right or wrong, and there are but few Presbyterians who will defend it, the fundamental principles of it are so much at variance with those asserted when the independence of the church of the civil power was achieved, as to leave any claim to identity with it destitute of the shadow of a foundation. The revolution church was a schismatic church, though protected by the power and sustained by the resources of the nation. And it does not in the least relieve her of the undesirableness of the position, that she still professes to adhere to the Westminster Standards. There are many sad instances of a practice at variance with a profession. And can there be a more palpable case of this kind, than for a church, whose supreme judicatory cannot meet but by the authority of the civil power, to declare that “there is no other Head of the church but the Lord Jesus Christ.” (Con. Faith, chap. 25.)

If, then, the church, as established after the Revolution of 1688, stands on a different platform from that which the church occupied in 1649, by no process of reasoning can she be proved to be the same church. But if not the same, she is in a state of separation. By those acts which changed her position, she constituted herself a *de novo* organization. She voluntarily relinquished her independence, for which, as indispensable to her honor and safety, the Reformed Church had successfully contended. In place of standing erect in the consciousness of her freedom from all restraints by the civil power, she is found crouching at the foot of the throne, awaiting its pleasure, to perform the high spiritual functions assigned her by her Head. What two things more unlike than the church that refused the crown to Charles II. until he had sworn the covenants, and the church that accepted an establishment from William and Mary, without requiring the repeal of the act Rescissory and the restoration of the covenants to their original place in the fundamental obligations by which rulers and ruled were bound to one another.

But if the Established Church of Scotland, by the concessions she made to the civil power, separated herself from those who contended in principle and practice for all the attainments of the Reformation, then all bodies descending from her are in the same condition. It was not to be expected that the disturbing element in the church would be at rest when the first rent was made. Disintegration is a progressive process. Less force is required to break a part into smaller fragments than was needed at first to separate that part from the whole. The operation of this principle is not less certain in moral than in physical subjects. There are generally some persons who do not see the wrong or the danger of the first diverging step, who take the alarm nevertheless when it is attempted to take others in the same direction. Unable, as is usually the case, to arrest defection, they determine not to proceed in it. The correctness of these remarks is exemplified in the history of the Established Church. Not all who agreed to that establishment were disposed to yield to the civil power the full extent of its arrogant demands. The course of the church, in her assemblies, was far enough from being a smooth one. The secession that took place in 1733 was caused by the carrying out of the principles of the Establishment. The forcible intrusion of the presentees of patrons on congregations was more than could be endured by those who had any regard for the liberties of the church. Those who seceded seem not to have had any clear view of the source of the evil, and did not retrace their steps till they found the point from which the church had so far diverged. They attempted to dry up the streams while the fountain was still allowed to flow. Their withdrawal from the Church of Scotland, and their constitution of the Associate Church, did nothing toward removing the evil of schism and restoring the visible unity of the church.

We find, at the present time, the descendants of the Church of

Scotland in several religious communities all claiming the Presbyterian name. They all own a relationship to the mother church. The inquiry is every way a natural one, if they are all her legitimate children, why are they found constituting different ecclesiastical families, and living in separate households? To come to a correct conclusion with regard to this inquiry, we must bring into the examination the principles on which the church was united in the time of her greatest purity. To the extent that any of these bodies now hold and exemplify those principles, their claim to be of the true succession is sustained. On the other hand, to the extent of their relinquishment of those principles is their claim to that honor impaired. The correctness of these tests none can reasonably deny. By them, then, let these claims be tried and settled.

Do all the Presbyterian bodies hold in their integrity the Westminster Standards? To say that they do not, is only to assert what they will nearly all admit. The Reformed Presbyterian Church alone contends that "the doctrine of the Westminster Confession and Catechisms, Larger and Shorter, are agreeable unto and founded upon the Scriptures." All others have either altered certain parts of the Confession, or they receive it with an explanation that entirely changes its meaning. In the act of the Church of Scotland approving the Confession, her General Assembly declared that "after mature deliberation they did agree and approve said Confession, as to the truth and matter, judging it to be the most orthodox, and founded on the word of God." A rejection of any part of this formulary of doctrine, thus so solemnly approved, is a departure from the original position of the church, and tends directly to that ecclesiastical disunity with which she is now so disfigured and weakened.

Remainder in next No.

OUR LOCUST PLAGUE.

In the military disasters we have suffered since the rebellion of the Slave States, there seems to be a striking similarity in their general order and character to the Plagues of Egypt. The nation is the guilty Pharaoh holding the slaves in bondage. The rebel slaveholders, with their *serpent rod* of secession, are the Moses and Aaron sent of God to compel emancipation. By the bloodless siege of Sumter, the serpent rods were all consolidated in the insatiate maw of South Carolina, which henceforth is the leader, and rallies the Confederate rebels for infuriate war. The river was turned to blood at Bull Run, where our fugitive-slave-returning armies were disastrously routed, and many slain. Then followed, in the ensuing year, five minor calamities, in which can clearly be seen and traced their analogies.

Our seventh reverse, answering to the hail storm, began with Banks' retreat before Jackson, and terminated with M'Clellan's

"strategy" in "changing base" before the "thunder and fire and hail" of Jackson's conquering legions. We are just now recovering from the terrible disasters of August and September. Let us trace the resemblances in this last to the invasion of Egypt by the *locusts*, an account of which is given in Exodus, 10th chapter.

I. *It was inflicted for refusing to free the enslaved.* After the almost crushing defeat of M'Clellan in the last days of June, the entire North loudly demanded the employment of slaves to lighten the burdens of our soldiers, and that freedom should be given to them as an incentive and reward. Under this pressure, Congress passed and the President signed the Confiscation and Emancipation Act, which in effect freed all the slaves of rebels, and empowered the President to employ them as freemen. At once hope revived, new energy was imparted to the prosecution of the war, and every prospect assured of a victorious advance so soon as the President should give executive force to the act by an "edict of freedom." But on July 25th, the President ordered the enforcement of the confiscation clause and the employment of slaves as laborers, wholly ignoring all that related to their freedom. About the same time, he wantonly removed from their commands those champions of freedom, Fremont, Hunter and Phelps, and rejected the negro regiments raised by Massachusetts and Rhode Island, and offered by the Western Governors. Within a week began that series of disasters which brought desolation to many thousands of Northern homes, and made the records of August and the first half of September a chapter of horrors which can hardly find a parallel in history. Thus, by terrible things in righteousness, God has judged us for oppressing the slave, and refusing to *let him go*.

II. *It was locust-like in its ravages.* The rebel armies began their offensive measures the first of August. And if we pass by the guerrilla movements, and watch the larger armies, we find the events borne upon the east wind. First, Pope is driven back by Lee upon Washington; three weeks later, Bragg invades Kentucky, and two weeks later still, Hindman enters Missouri. In Revelation, the locusts are the symbol of horsemen under a terrible leader. How often has it been said the last few weeks, that it was by their cavalry, so much superior to ours, that the rebels gained their victories. Their guerrillas were mostly cavalry. And so efficient were these horsemen, that they have been described as if the horse and man were a Centaur from Pluto, fitted for terrible war. And their leaders, a Jackson, a Stuart, a Morgan, a Forrest, a Porter, men whose names have become a terror to our armies, and whose heroism is worthy a better cause, have been the Apollyon scourge in our desolations.

In their advances upon us, actuated by hunger, nakedness and want, they have aimed mainly at our supply trains and our depots of stores, and like hungry locusts, men and horses have often for days eaten together of the raw green corn which they found in their way. Their daring exploits, their defiance of military rules

and their desperate raids in going round our armies, were induced and carried out for the sake of spoils.

These ravages were chiefly, if not exclusively, made upon that part of our army which was exempt from the closing disasters of the Peninsular army, and had been passed by of that terrible hail. And the better grains, "the wheat and rye," the higher officers of the army, were the marked victims. In the Peninsular campaign, no officer of high rank lost his life. On the contrary, since the first of August, the army has lost *six* major generals and *nine* brigadiers, besides countless minor officers. At Cedar Mountain, nearly every commissioned officer was killed, wounded or captured. At Chantilly, two major generals were killed. At South Mountain and Antietam, two generals were killed, and ten wounded. In the campaign, an entire army, more than 100,000 men, were lost by the casualties of war. The stores, the trains, the depots and munitions, estimated by millions of dollars, were so completely destroyed, that at the second Bull Run battle our troops were clamorous for "crackers instead of cartridges," and finally retreated to Washington, destitute of nearly every necessary. It extended in its desolating fury over the whole area of slavery which had been rescued by our armies from rebel domination, so that with the exception of a few strongholds in the South still held, our conquests were taken away from us, and many of our Free States were in trepidation from the near approach of haughty and victorious armies.

By these successes, the tyrants who are in rebellion to perpetuate their system of slavery have been greatly strengthened.

Their desperate resort to offensive measures has proved an unwonted march of triumphs. Their destitute army has been fed and clothed. Their scant military stores have been supplied with immense munitions. The prestige of victory has been gained for their disheartened soldiery, and a new lease of power to their tottering confederacy. And opportunity alone is wanting for the recognition of their nationality by foreign allies. They are now emboldened to reject all the overtures and compromises of Northern traitors, and hardened to go on in their mad rebellion till they fall, and slavery with them. Thus has God made strong his avenging rod for other and sorer plagues to be inflicted upon us in "darkness that may be felt," and in "our first born slain," if we will not destroy from among us the "accursed thing."

III. *It brought our Government to repentance and humiliation.* This is most manifestly true. Not indeed in the form nor to the extent we could have desired it, nor even with the frank outspoken confession of Pharaoh, "I have sinned against the Lord your God, and against you." But yet as we shall see there was a repentance in *act* which is mightier than *words*, and which was not even *promised* by Pharaoh.

After those terrible reverses, the President, on whom in the interim of Congress the whole responsibility rested, and especially in view of their action which he had practically nullified, was

brought to "the sober second thought." Realizing, as he acknowledged he did, that God in these providences was demanding it of him he *virtually* confessed his neglect and error in the proclamation of 25th July, and issued another on the 22d of September, in which he does what before he had refused to do, OFFERS FREEDOM AND MANHOOD TO THE SLAVES. At the same time he approved of the negro regiments raised in the South, and ordered them to be equipped and paid as soldiers of the United States, and their numbers to be augmented by all available means.

Upon the people its effects were no less visible. A loud wail rang out from every corner of the land. Financial instability and depression added its humiliating power to the anguish of bereavement and military disaster. Recruits for the army came in slowly, and traitors came out of their "hiding places," carrying the elections in the Northern States for a party in the interest of slavery and the South, thus filling up the humiliating cup. But in all this humiliation repentance was not wanting. The denunciations of the pro-slavery policy and the rose-water war of strategy and delay grew louder and deeper. Tired of half-way men and measures, the most *radical* antislavery and war men were put in nomination for office, and in New York and Pennsylvania failed of election only by a few thousand votes. Massachusetts, Michigan and Iowa elected such men by good majorities, and the Slave States Delaware and Missouri were carried for emancipation. And there is every evidence that if the soldiers had been allowed to vote, every Northern State would have sustained the proclamation of freedom and the war against slavery. So rapidly has public sentiment grown for liberty, under God's lessons of adversity.

IV. *Its removal is complete and cheering.* Although our dead heroes are not raised to life, nor the maimed restored to soundness, nor wasted treasures brought back, yet threatened invasion of our Northern homes is averted, the Border States are rescued from rebel armies, and our boastful enemy is driven back to his former haunts. Quickly following the proclamation of September 22d, the victories of Iuka and Corinth, the battles of Perrysville and Harrodsburg, and the advance of the army of the Potomac, have brought us from God's storehouse in the West that "mighty wind" which has swept away those ravaging armies. Buell and M'Clellan are superseded by Rosecrans and Burnside, and the command has been given to well appointed armies, "Go forward." Banks, the probable successor of the lamented Mitchell, is now fitting out an immense expedition aiming, it may be, at Charleston and Savannah. Everywhere vigor and efficiency are manifested. And it now only remains that God be propitiated still to go forth with our armies, by our people and Congress and President firmly adhering to and advancing upon the policy of Freedom; and we shall soon see the last of these swarming locusts swallowed up in a Red Sea of blood which their own madness is preparing for them. Then from its midst shall come up an emancipated people to possess their promised land.

V. *It may be followed by hardness of heart.* Pharaoh did not let Israel go. God forbid that such sin be committed by our rulers. God grant to our President grace and wisdom, that he may not harden his heart, nor yield to those who demand this injustice and wrong.

There are many fears that this guilt will be incurred, and that while no direct nullification of the proclamation will be made, that it will be rendered practically void. Against such a course there are grounds of hopefulness. The necessity for it and its confessed constitutionality—the rapid drifting forward of events—the moral odium it would bring upon Mr. Lincoln and the “*honesty*” he is believed to possess—and the constant assertion of Washington correspondents to the contrary. The prompt removals of Buell and McClellan are “favorable straws.” And better than all, the recent recognition of Christianity and Divine authority in the Sabbath Order, which is destitute of constitutional provision. But confessedly there is too much reason for fear. The fact that the reiterated assertions of correspondents are necessary, and the suggestions and arguments of a semi-official paper in Washington, excite suspicions that all is not right. The proclamation itself was made of *necessity*, not *willingly*. It does not recognize the command of God, nor the claims of justice; but limits its application to the slaves of rebels and those loyal masters who may wish and seek for it; and is not immediate, but put off, in hope, it seems, that victory and submission might entirely obviate its enforcement or at least limit its extent. Add to this that the President is but a man, and though moral and upright, is not sustained even by a profession of Christianity and religious principles; and then consider the immense influence of Border States men, the opposition to this measure in the North as shown in the elections, and the consequent withdrawal in some of the States of much of the moral and material aid on which he depends, and we will see that no ordinary nerve and purpose is requisite to withstand the pressure. Congress in its coming session may give to the President and Liberty a mighty impulse and strength, or it may be to him “a snare on Mizpah, and a net spread upon Tabor,” interposing for slavery. We shall hope for the former. Our greatest danger, perhaps, is from neither of these, but from the traitor Democracy now in the ascendant, backed by a no less treacherous and tyranny-loving Papacy.

It is but too evident, that with a favorable opportunity these may demand and compel a compromise, or striking hands with our enemies excite revolution in the North. Already men of prudence and sagacity have sounded the alarm. Yet if we are faithful to God and the right, such a diversion would only make more swift the destruction of “helpers and holpen together.” Still our President, and the Nation with him, are at the crisis of destiny. That Providence by whom he professed to be guided in issuing his proclamation, is putting him to the test, whether he will be true to God and himself, or, in unbelief and impenitence, yield to men and resist God. Now, if ever, earnest prayer should be offered on his

behalf, that he may be strengthened against and guided through this trial in the spirit of justice and obedience to God; and may sound the jubilee trumpet until its echoing blast shall have broken every chain and freed every slave throughout the entire land.

Whatever may be true or false, one thing is sure, God still governs the world. Trust in the flesh as we may, forgetting or denying God, he still reigneth, and all the events as they occur shall give him glory. Facts now before us point to this "as clearly as heaven's golden alphabet, which he who runs may read." He has guided the din and confusion of battle and ordered the calm and delay which succeeded. Victory follows his hand, and disaster comes at his pleasure.

What his purpose is in this prolonged judgment of civil war, no believer in the Bible can doubt, nor fear for the result. God is true to himself and to the "sure word of prophecy whereunto we do well to take heed." He will free the slave, he will do it by this war, and that speedily. The end is near. He will do it by us, to our Nation's honor, if we obey him. He will do it in defiance of us, to our national overthrow, if we delay or refuse to obey him. Blink it as we may, the negro is the bone of contention, and neither compromise nor the triumph of the South and Democracy over the North and Freedom, can secure a permanent peace. Peace cannot come till liberty and righteousness triumph, and every yoke of slavery and instrument of oppression is broken in pieces. God is hastening that happy day. He hastened it by our *slow and white-gloved generals* and do-nothing policy. He will hasten it the faster by fighting generals and the din of arms on bloody fields. He will finish the work by terrible things in righteousness upon every wicked oppressor. And even now the cry is going forth, *Slavery is fallen, is fallen, and shall rise no more!*

Our duty, then, is plain. Be true to the slave: finish the testimony we have given in his behalf for more than *sixty years*: plead for him before the President, and by every moral influence direct the prosecution of the war that it may mean, death to slavery, and deliverance to the nation from its curse. Sustain the Government, so far as we can do so untrammelled by sinful oaths, "by our influence, our money and our lives," in the righteous prosecution of the war to the complete overthrow of the rebellion and slavery. And above all, pray God to teach our President the fear of God, to incline our rulers to "do justly, to love mercy and to walk humbly before God," and to give our inhabitants that righteousness which shall bring us out of the fiery furnace, and exalt this to be the first of the nations, a kingdom of our Lord and of his Christ.

November 19, 1862.

FREEDOM is one of the natural and noblest gifts of God to men; but if his grace, if his spirit, if his law is not in their hearts, the gift will be turned to abuse and ruin.

STREAKS OF LIGHT.

WE call the times dark. So they are. The land and the churches are covered with "a cloud in the day of the Lord's anger." We feel God's hand lying heavily upon us; and to no small extent "joy has ceased from among" the more religious and thoughtful of "the sons of men," while hearts not a few are filled with that sadness and sorrow which the bereaved only know, or are failing for fear while they look for "the things that are to come after." But it is not all dark. The time of the deepest darkness is in some measure already past. Never is it so dark, socially, as when a people, prospering in their iniquity, grow in wealth, in luxury, in pride, in forgetfulness of God Almighty, in heartlessness and obduracy. The blind only regard such times as "good." This was our state as a nation but yesterday. None—few at least—thought of the coming day of vengeance. But it came, like a judgment-day, indeed. The nation reeled. The blow was a mighty one. And amid all the vast efforts to restore the country's integrity, the thought, *Why is this?* has pressed upon many a heart, and has compelled a reply, not so full or so general or so practical as the crisis calls for, but a reply, in degree, truthful and sincere. To many the phrases "national duty" and "national sin" have acquired a deeper significance; and not a few are saying, "Verily, we have been guilty concerning our brother."

We have marked, and now present to our readers, some intimations from influential sources, of a more just appreciation of national duty or national sin, growing out of the present crisis, as deepened or elicited by it. And, first, we find the following acknowledgments in gubernatorial "Thanksgiving" proclamations.

Gov. Morgan, of New York, calls upon the people of that State to

"acknowledge fully their dependence upon the Supreme Being, and to hear anew from his specially chosen servants, that judgments follow those nations wherein his prerogatives are usurped, and who give not to God the glory in all things."

True, he has nothing to say regarding Christ, and much to say in praise of the "institutions" of the country, but there is in what we have quoted a feeble "streak of light."

Gov. Andrews, of Massachusetts, speaks like a Christian:

"The Lord hath established his throne in the heavens: and his kingdom ruleth over all.' He is the 'Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand;' and to him only belong ascriptions of glory, who is 'the only giver of victory.' Let our hearts, therefore, ascend—higher than all the interests that entangle, all the doubts that bewilder, the passions that ensnare, and the prejudices that obscure—consenting to be led, illumined and governed by his infinite intelligence and love.

"In the meditations of the house of praise let us take comfort, and be thankful for the numberless manifestations of heroic and manly virtue which, amid the distractions of war, in the duties of the camp and in the perils of battle, have

illustrated the character of the sons of Massachusetts—and for the serene and beautiful devotion with which her daughters have given the dearest offerings of their hearts to the support of their country and for the defense of humanity.

“Let us not forget the bountiful bestowments of the year, filling the granaries of the husbandman, and rewarding the toil of the laborer, the enterprise, thrift and industry of all our people. No pestilence hath lurked in the darkness of night, nor assailed us in the light of day. Calamity hath not overwhelmed us, nor hath any enemy destroyed.

“Rising to the height of our great occasion, reinforced by courage, conviction and faith, it has been the privilege of our country to perceive, in the workings of Providence, the opening ways of the sublime duty. And to Him who hath never deserted the faithful, unto him ‘who gathereth together the outcast of Israel, who healeth the broken in heart,’ we owe a new song of thanksgiving. ‘He showed his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation.’ Putting aside all fear of man which bringeth a snare, may this people put on the strength which is the divine promise and gift to the faithful and obedient; ‘let the high praises of God be in their mouth, and a two-edged sword in their hand.’ Not with malice and wickedness, but with sincerity and truth, let us keep this feast; and while we ‘eat the fat and drink the sweet, forget not to send a portion to him for whom nothing is prepared.’ Let us remember on that day the claims of all who are poor, or desolate, or oppressed, and pledge the devotion of our lives to the rescue of our country from the evils of rebellion, oppression and wrong—and may we all so order our conduct hereafter, that we may neither be ashamed to live nor afraid to die.”

Gov. Buckingham, of Connecticut, writes as a friend of humanity, and not unlike a Christian:

“It is wise and proper for us, as a people, to allow our minds to dwell upon the blessings by which we are still surrounded, and rest upon well-grounded hopes of future good; in view of which, we should lift up our hearts and voices in thanksgiving and praise unto Him who healeth all our diseases, who redeemeth our lives from destruction, who crowneth us with loving kindness and tender mercies, and ‘executeth righteousness and judgment for all that are oppressed.”

Gov. Morton, of Indiana, acknowledges a divine control and providence:

“It is their duty (the people’s) humbly to acknowledge the many favors bestowed by His hand, and their entire dependence upon his providence for deliverance from the evils by which they are suffering.”

Gov. Olden, of New Jersey, utters the name of Christ:

“It being eminently right and proper that we, as a people, should at stated periods offer united thanks to Almighty God, for his goodness to us, as manifested by suffering us to lie down and rise up again in safety, even in these ‘troublesome times,’ by the bestowal of health and plenty, and innumerable temporal blessings; but above all, by the inestimable gift of his dear Son Jesus Christ, for all the blessings of salvation through him, ‘for the means of grace and the hope of glory.”

Gov. Yates, of Illinois, says well as far as he goes:

“It is the sacred duty of nations, as well as individuals, to acknowledge the manifestations of God’s enduring mercy and loving kindness. The perils which surround us, the trials under which the nation is laboring, forcibly impress upon us the necessity and propriety of calling upon Him who is able to save, for deliverance.”

Gov. Holbrook, of Vermont, owns Christ's reign :

"Though the Almighty, in his providential dealings, both with nations and individuals, mingles adversity with prosperity, discipline and sorrow with love and mercy, and his ultimate designs are often kept in a sacred reserve which we cannot penetrate, still enough is revealed to inspire a humble trust in his providence, and we are glad to feel that even in times of trouble and calamity, 'it is a good thing to give thanks unto the Lord.' Let it be our special prayer to Almighty God, that he will, in his good time, restore our beloved republic, in peace and prosperity, in unity and power, and that herein the blessings of civil and religious liberty may be dispensed to mankind, to the end of time—that he will dispose all men, everywhere, to accept the mild reign of the Redeemer, and will hasten the promised time, when, universally, there shall be 'PEACE ON EARTH, GOOD WILL TOWARD MEN.'"

Gov. Robinson, of Kentucky, makes some good general acknowledgments :

"The acknowledgment of national as well as individual dependence upon the Supreme Ruler of the universe, is the highest evidence of refined civilization; and no people ever prospered for any great length of time, who did not admit and invoke his power and mercy, nor will any such ever rise to true greatness as a nation."

These are "streaks of light," and the more worthy of a grateful record inasmuch as none of them, even the most Christian, have been subjected to any adverse criticism. We have seen no hints, as we have formerly, that the rights of Jews and infidels have been infringed by the use of Christian expressions in a gubernatorial paper.

We turn to some of the discourses preached on the late day of "Thanksgiving," as we find them reported; and we wish we could quote from a wider range. As it is, we are restricted to a few preached in the city of New York.

Dr. Hatfield (Pres. N. S.): "Slavery should have ceased for ever on the day of our Declaration of Independence. The Constitution should never have recognized it. Not an inch of slave territory should ever have been added to the national domain. We should never have surrendered our cherished principles of freedom and equality, to placate the slaveocracy. We have closed our ears against the cry of the oppressed. And for this we are brought under the rod, and compelled to drink of the cup that our own hands have mixed. We refused to break the oppressive yoke, and now the burdensome yoke of war is put upon our own necks. We refused to give the African his freedom at small cost, and now we are paying for our folly by thousands of millions. Therefore the wrath is upon us."

Very well; but we would add: "The land rejected the Lord, and" therefore, &c.

Rev. Mr. Mattison (Meth. Epis.): "Thus hath God dealt with us in the past. And how have we requited his goodness and forbearance toward us? Alas! our land is filled with sin against the Holy One of Israel. We are a profane nation. Because of swearing, the land mourneth. We are the most intemperate nation under the whole heavens, wasting annually millions of bushels of the precious fruits of the earth, given us for food for man and beast, to produce the means of intoxication. Gambling, fraud, lewdness, theft and murder cry for vengeance from heaven. Every year we live seven hundred immortal beings

are launched into eternity in this fair land by the hand of the assassin alone. Our treatment of the Indian tribes has been an unbroken series of wrongs and frauds and cruelties for the last sixty years. In all our history we have been a nation of oppressors. Glorifying in freedom, we have riveted the chains of life-long bondage upon the necks and limbs of our fellow men. Professing to be Christians, we have bought and sold our brethren in Christ—temples of the Holy Ghost—like beasts for the shambles. Parents and children, wives and husbands, brothers and sisters, have thus been separated by tens of thousands, to meet no more on earth. The single State of Virginia has for years sent an annual procession of her own children twenty thousand strong, weeping and wailing, to the sugar and rice and cotton fields of the South, to return no more. And instead of lamenting and seeking to put away the accursed thing, the chief effort of the Nation, as such, has been to strengthen and extend and perpetuate slavery. If the Bible has been made to utter its voice against oppression, we have been told, either that it justifies the owning and buying and selling of men, or that there is no higher law than an act of Congress! If a few of God's watchmen, seeing the sword coming, have warned and protested in God's name, they have been abused and villified by senators and statesmen, and a secular and religious press, so called, if not ostracized and put down by the very churches to which they belong! Many have been driven from their pulpits for opening their mouths for the dumb; and all have been told that it is no part of their calling to denounce sin, especially if it is popular and strong and profitable, and has taken refuge under the shield of 'politics.' Thus have we killed the prophets, and stoned those that were sent unto us. For such reasons only, and by such terrible means, many noble men have perished, ecclesiastically, if not literally, in the struggle against American slavery, a record of whose martyrdom still lives with God, and will fill their persecutors with dismay in the coming Day of Judgment."

Dr. Vinton (Prot. Epis.): "Ungrateful men were exerting the utmost of their endeavors to establish an empire of slavery, hence fields white for the harvest wore the sanguinary stain of blood. Just rulers are the vice-generals of the Lord Jesus Christ, and should be obeyed. The seed of liberty sown here has come up bearing abundant fruits, and liberty will prevail throughout the land. Obedience to the laws of God will save us a nation."

Rev. Mr. Clark (Pres. N. S.): "We would have conquered a hundred times, but God is not ready. His retributions are incomplete. He is holding everything in suspense until the world shall pause to give attention. He has a sublime work to do. The retributions now falling due are rising like a tide, and running into all the coves and fissures of society. Our land is more and more finding out what God means. *God is just.* Nations must remember their sins."

We might quote many other passages particularly denouncing slavery, and advocating the duty of emancipation. Indeed, this thought is expressed in some form in nearly every discourse before us, while many refer to the moral and providential government of God in terms that are not a little encouraging.

We close with a quotation or two from the proceedings of some U. P. Synods. The Synod of New York:

"Most deeply should we humble ourselves under his mighty hand. Great and grievous has been our sins against him. We have failed to honor him as we should have done. In vain we look for *his name*, or the formal recognition of his supremacy as the God of nations, in the very Constitution that gives form

and character to our national existence. How sadly deficient in point of morality and religion has been, in general, the character of those whom the people have delighted to honor! How often have they been elevated to positions of honor and trust under the promptings of mere party spirit, utterly ignoring those higher qualifications without which good laws and a faithful administration of the government could not be expected!"

Instead of "formal recognition" we would say "any recognition," for it needs but good eyesight and the document before us to see this. But this is "a streak of light"—a good acknowledgment. When the whole land comes to feel as does this Synod, reformation will soon come.

The First Synod of the West: "We have *not*, as a nation, *practically* recognized with sufficient distinctness the authority of God in the administration of human affairs, and as the consequence, the nation has become demoralized—a part of it is in open rebellion against the lawfully constituted authorities of the land—others sympathize with this wickedness, and the Ruler of Nations is calling our sins to remembrance by his terrible judgments."

We would be pleased to see this Synod giving its testimony for Christ's claims, and also making a frank acknowledgment of the defects of the Constitution—its irreligious, and we must say, its atheistic character.

Now, while we are compelled to believe that a large proportion of the people of the North are yet far from perceiving clearly the causes of God's wrath, and far from manifesting a spirit of repentance, we gladly recognize, in the utterances which we have recorded, some glimpses of light in these times of darkness—some evidences that God's rod is working, not without some promise of good to the land. We are encouraged. Witnesses are rising up—many for human rights, many for God's; some for the claims of the Messiah—many against the sins of the land, some against its constitutional sins.

INTERVIEW WITH THE PRESIDENT.

OUR readers are aware that the Presbyteries of Pittsburgh and New York appointed Rev. A. M. Milligan and Rev. J. R. W. Sloane, respectively, to visit the President of the United States, and lay before him the views of the Church in relation to what should be done to save the country in its emergencies and trials. The following is the address which, in the fulfillment of their task, they presented to the President. In the "special dispatches" to the *Pittsburgh Gazette* of December 12, is given the outside impression of the result of the conference. Some notes of the interview, prepared by the brethren themselves, may be expected in our next. Below we append the paragraph of the dispatch referred to above:

"Revs. J. R. W. Sloane and A. M. Milligan, of the Old School Covenant Church, called on the President to-day, as a delegation from their Presbyteries, to urge him to steadfastly adhere to his proclamation of freedom. They had an interview of over an

hour, and came away highly gratified with the results of their conversation. Mr. Lincoln assured them that he believed emancipation was the only salvation of the country, and that there could be no peace till slavery was abolished, and that he meant to stand by his proclamation. This assurance is the more gratifying, as, within a week or two, numerous circumstances have led to the fear that the President was becoming weak-kneed on the subject."

To his Excellency Abraham Lincoln, President of the United States :

We visit you, Mr. President, as the representatives of the Reformed Presbyterian, or as it is frequently termed, "Scotch Covenanter" Church—a church whose sacrifices and sufferings in the cause of civil and religious liberty are a part of the world's history, and to which we are indebted, no less than to the Puritans, for those inestimable privileges so largely enjoyed in the Free States of this Union, and which, true to its high lineage and ancient spirit, does not hold within its pale a single Secessionist, or sympathizer with rebellion in these United States.

Our church has unanimously declared, by the voice of her highest court, that the world has never seen a conflict in which right was more clearly wholly upon the one side and wrong upon the other, than the present struggle of this government with the slaveholders' rebellion. She has also unanimously declared her determination to assist the government by all lawful means in her power, in its conflict with this atrocious conspiracy, until it be utterly overthrown and annihilated.

Profoundly impressed with the immense importance of the issues involved in this contest, and with the solemn responsibilities which rest upon the Chief Magistrate in this time of the nation's peril, our brethren have commissioned us to come and address you words of sympathy and encouragement; also to express to you views which, in their judgment, have an important bearing upon the present condition of affairs in our beloved country, to congratulate you on what has already been accomplished in crushing rebellion, and to exhort you to persevere in the work until it has been finally completed.

Entertaining no shadow of doubt as to the entire justice of the cause in which the nation is embarked, we nevertheless consider the war a just judgment of Almighty God for the sin of rejecting his authority and enslaving our fellow men; and are firmly persuaded that his wrath will not be appeased, and that no permanent peace will be attained, until his authority be recognized and the abomination that maketh desolate utterly extirpated.

As an antislavery church of the most radical school, believing slavery to be a heinous and aggravated sin both against God and man, and to be placed in the same category with theft, piracy, murder and adultery, it is our solemn conviction that God, by his word and providence, is calling the nation to immediate, unconditional and universal emancipation. We hear his voice in the thunders of war, saying to us, "Let my people go." Nevertheless we have hailed with delighted satisfaction the several steps which you have taken in the direction of emancipation. Especially do we rejoice in your late proclamation, declaring your purpose to free the slaves in the rebel States, on the first of January, 1863; an act which, when carried out, will give the death-blow to rebellion, strike the fetters from millions of bondmen, and secure for its author a place among the wisest of rulers and the noblest benefactors of the race.

Permit us, then, Mr. President, most respectfully, yet most earnestly, to urge upon you the importance of enforcing that proclamation to the utmost extent of that power with which you are vested. Let it be placed on the highest grounds of Christian justice and philanthropy. Let it be declared to be an act of national

repentance for long complicity with the guilt of slavery. Permit nothing to tarnish the glory of the act, or rob it of its sublime moral significance and grandeur, and it cannot fail to meet a hearty response in the conscience of the nation, and to secure infinite blessings to our distracted country. Let not the declaration of the immortal Burke in this instance be verified: "Good works are commonly left in a rude and imperfect state through the tame circumspection with which a timid prudence so frequently enervates beneficence. In doing good we are cold, languid and sluggish, and of all things afraid of being too much in the right." We urge you, by every consideration drawn from the word of God and the present condition of our bleeding country, not to be moved from the path of duty on which you have so auspiciously entered, either by the threats or blandishments of the foes of human progress, nor to permit this great act to lose its power through the fears of its timid friends.

There is another point which we consider of paramount importance, and to which we wish briefly to call your attention. The Constitution of the United States contains no acknowledgment of the authority of God, of his Christ, or of his law as contained in the Holy Scriptures. This we deeply deplore as wholly inconsistent with all claim to be considered a Christian nation, or to enjoy the protection and favor of God. The Lord Jesus Christ is above all earthly rulers. He is King of kings and Lord of lords. He is the one Mediator between God and man, through whom alone either nations or individuals can secure the favor of the Most High. God is saying to us in these judgments: "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth; serve the Lord with fear. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that trust in him." Psalm 2:12. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isaiah 60:12. This time appears to us most opportune for calling the nation to a recognition of the name and authority of God, of the claims of Him who will overturn, overturn and overturn, until the kingdoms of this world become the kingdoms of our Lord and of his Christ.

We indulge the hope, Mr. President, that you have been called, with your ardent love of liberty, your profound moral convictions manifested in your Sabbath proclamation, and in your frequent declarations of dependence upon Divine Providence, to your present position of honor and influence, to free our beloved country from the curse of slavery, and secure for it the favor of the Great Ruler of the Universe. Shall we not now set the world an example of a Christian state governed, not by the principles of mere political expediency, but acting under a sense of accountability to God, and in obedience to those laws of immutable morality which are binding alike upon nations and individuals?

Praying that you may be directed in your responsible position by Divine Wisdom, that God may throw over you the shield of his protection, that we may soon see rebellion crushed, its cause removed, and our land become Immanuel's land, we subscribe ourselves, in behalf of the Reformed Presbyterian Church,

Yours, most respectfully,

J. R. W. SLOANE,
A. M. MILLIGAN.

"GENIUS, intellect, imagination, taste and sensibility, must all be baptized into religion, or they will never know, and never make known, their real glory and immortal power."

CAUSES OF FASTING.

PUBLISHED BY ORDER OF SYNOD.

1. **THERE** is great lack of love to God and devotion to his cause, as is manifested in the sordid selfishness, lack of public spirit and liberality, and absence of spiritual mindedness and heavenly conversation, even in the church.

2. Too little brotherly love, which is displayed in our indifference to each others' welfare, readiness to engage in contentions, prevalence of slander and bitterness of feeling. To no portion of our race is this lack more strikingly shown than to the enslaved. In a civilized and Christian land one seventh of the inhabitants are robbed of every right and overwhelmed with every wrong, and yet, Gallio like, the masses care for none of these things.

3. Want of fidelity to the cause of Christ. While we manifest a rigid adherence to the forms of our profession, too little heed is given to their spirit. How little do we contend for the faith once delivered to the saints. How little is done to bring our principles before the world, or to give efficiency to our testimony.

4. Want of co-operation. Important projects started in the church are often thwarted by individuals or parties who have not been consulted, or whose interests have not been properly secured. Our literary institutions have been failures, and our Theological Seminary is crippled for want of cordial co-operation. When we contemplate the church at large we may say truly, Satan has prevailed to scatter the power of the holy people. Some professing Christians refuse Christ's claims; some, while they recognize his claims, still give allegiance to institutions that entirely ignore them; and thus divided counsel and diversity of action in great measure neutralize the church's power.

5. National sins, in which we are necessarily to some degree involved. This nation of Christian people refuses to acknowledge the Christian's God. A nation that has derived more advantages from the open Bible than any people in the world, declares its Constitution the supreme law, and derives from it its highest ideas of morality. A nation most richly endowed with the blessings of liberty, stands self-stultified before the world as guilty of deliberate oppression, and thus faithless to the hopes of humanity. This is the more criminal, done as it is under the glare of judgments manifestly inflicted upon the land for these crimes, and adhered to in defiance of God's call, both by his word and providence, to repent and reform.

6. We lament the prevalence of vice in most offensive forms, in the armies of the country. Blasphemy, intemperance, Sabbath-breaking, are flagrantly and unblushingly committed, not only by the soldiers in the ranks, but by officers of all grades; and in this they do but copy the example set them in high stations in the civil government of the nation.

7. While we acknowledge with gratitude to God that some advance has been made toward the more general recognition of God's name, supremacy and providence, and also of the rights of man, yet are this nation and its rulers far from manifesting a disposition to place themselves humbly and reverently at the feet of Christ, or to do full justice to the slave. What the nation does in behalf of the oppressed is for its own preservation, not as a duty to God or an act of justice to men long outraged and condemned.

8. There is not among Christ's professed disciples that zeal for his "public glory," that profound sorrow for sins, national, ecclesiastical and personal, and that faithful bearing of testimony against them which the dark aspects of divine providence, as well as the call and command of God in his word, so imperatively and urgently demand. Few sit "in sackcloth;" few "sigh and

cry." All "seek their gain from their quarter," and say "Soul, take thine ease," while the clouds of God's wrath are getting thicker and darker in the heavens above us. For these and other reasons, Synod appointed the first Thursday of February, 1863, to be observed as a day of fasting, humiliation and prayer by all congregations, societies and members under its jurisdiction.

LETTER FROM REV. J. KENNEDY.

THE following letter, received by Mr. Wm. Brown, Philadelphia, a member of the Board of Missions, will be read with interest. While we admire the self-denying spirit of brother Kennedy, we do say the church should not allow the necessity of sending out another missionary at the expense of those already in the field. Let funds for a missionary to St. Augustine be sent at once to the Treasurer. We have taken the liberty to leave out some unimportant parts of the letter.

FERNANDINA, November 17, 1862.

MR. WM. BROWN—*My very dear Friend*: As a member of the Board of Domestic Missions, I address you. On Saturday I had a long conversation with Rev. C. Emerson, from St. Augustine, who informed me of the destitute condition of the colored people there, being without any to preach to them. This is the nearest port to the rebels where the slave finds protection under our gun boats. This is, in my opinion, the most important point along all the Southern coast. If we had a suitable minister there much good could be accomplished. Now, do you think the Board could send out another young man of energy? I think the man can be obtained, but the question is, will the church support him? If the church will do as much as we expect her to do, with economy on our part the thing can be done. We can keep our families on four hundred dollars a year, and show the church that we have a higher motive than dollars and cents when we go to preach Christ to the down-trodden and destitute.

My plan is, that three missionaries receive the salary allowed to the two, and I think the man who will not labor on such terms has not his heart in the work. At present our expenses are very light. We travel free, except boarding on the steamers. We have free houses, free living, supported by the Government, without any concession of principle. The way is open, the field is ripe; why not go up and possess the land? This call of Providence we ought to hear and regard.

If I thought the church would pay the three salaries of \$600 each, of course I would prefer it. But I am willing to show the church the importance of the mission by making a sacrifice.

Please mention the matter to brother Wylie and the other members of the Board, and send us another missionary, and with the blessing of God we may expect fruit. Remember us in your prayers.

Yours in covenant bonds, JOSHUA KENNEDY.

LETTER FROM ROBERT SHIELDS.

FERNANDINA, FLA., December 1, 1862.

MR. WYLIE: It is now nearly a month since we arrived here, and as we were directed to be frequent in communicating the details and results of our labors, I suppose it will not be right for me longer to delay writing to you. Mr. Kennedy has already informed you of his labors at Beaufort, and his rea-

sons for coming to Fernandina. He had determined on this step before I arrived, and was on his journey to Fernandina when I met him. I could only rely on his judgment in the matter, as I had no personal knowledge of the circumstances. I was satisfied then that the decision was a wise one, and all that I have since learned about it has only served to deepen the conviction. I think we come here with much better prospects of success than we could have had there. Here we have the field to ourselves, there it is occupied. Here are no prejudices against us or our mode of conducting the worship, while there we would have been continually coming in contact with the opinions and teaching of some one else.

The people here are divided into three classes—soldiers, colored people and “white folks.” The latter, with a few exceptions, are quite degraded. Too shiftless to obtain a comfortable livelihood, and too ignorant to know the value of education, they are nevertheless too proud to associate with “Yankees,” unless it be some wretch as base as themselves. They are entirely above going to church with soldiers or “niggers.” One Sabbath Mr. K. preached for the citizens. Two or three men and about half a dozen Sabbath-school children were all that attended of that class that calls itself, *par excellence*, “white.” The rest of his hearers were soldiers. (Prov. 30:12.) An intelligent negro remarked to us afterward, that “preaching to them white folks that didn’t want it, was like casting pearls before swine,” and I think he was just about right. In contrast with this, I may mention another circumstance. Shortly after we came here, it was suggested to us by some of the colored people that they would like to give us some public expression of their willingness to receive our instructions. Mr. K., one evening after preaching, explained to them the object of our mission, and requested those to rise who desired us to remain among them, teaching and preaching. Instantly the whole congregation were on their feet. That this was their sincere desire, is manifested by the readiness with which they give up long cherished habits at our suggestion. Their practice, when we came, was to stand in singing and to sit or kneel in prayer. Mr. K. told them he thought the scriptural mode was to stand in public prayer and to sit while singing. They cheerfully made the change. When we came here they made a practice of cutting wood on Sabbath. The first Sabbath we spent on the island we heard the axe going at every hour around us. Mr. K. announced that he would preach on the proper mode of observing the Sabbath. He did so; and since that we have heard no wood-chopping on Sabbath by negroes. They also had a habit of remaining at the church after the benediction was pronounced, to sing, shake hands, &c. On being told that the proper way was, in a quiet, orderly way to go home after the congregation was dismissed, they promptly acted on the suggestion, and went away in as orderly a manner as could be desired. So also with their responses in time of prayer and preaching, of “Amen,” “God forbid,” “Bless the Lord,” &c. &c.; as soon as they learned that we did not desire interruptions of this kind, they troubled us no more with them. They now worship quietly and orderly, like any of our old congregations at the North. I have as yet seen no sleeping in church here. We have preaching for the colored people twice every Sabbath in the Baptist church, a comfortable edifice which holds about four hundred people. It is always well filled. Frequently there is a number of soldiers present. The colored people sing the psalms *well*, better than half of our congregations at home do. They sing the old tunes that are familiar to all of us; such as Arlington, Ortonville, Peterboro’, Old Hundred, &c. “For the present, where many in the congregation cannot read,” we “read the psalm line by line.” I do not think, however, that we shall *always* have to read the line for this cause.

Mr. Kennedy has been teaching a night school for the grown people who cannot attend in the day. He met with this class on Monday, Wednesday and Friday nights. He has upward of one hundred and sixty names on his list of scholars, though I think they were never all present at one time. He taught the alphabet, spelling and reading, besides giving considerable oral instruction. I teach a day school, spending about six hours daily. I have upward of one hundred and thirty in attendance; about half of them are in the alphabet. I have two colored girls to assist me, but their help does not amount to much. Among the more advanced of my scholars I have some that are quite intelligent. I have one large class learning Brown's Short Catechism. The main hope of usefulness to the colored people is in teaching the children and youth. I do not think the present generation can ever be educated to the position which, in the natural course of events, their children will take. It required forty years to bring Israel from Egypt to Canaan, and it may be God's design that the present generation of colored people shall perish in the wilderness.

Permit me to say, through you, a few words to those benevolent persons who may wish to send clothing or books. There are some here who are quite needy, having but lately escaped from slavery. Remember that in giving to the poor, you are giving to God; and God requires the best. If, then, you have any old clothes that are no further use to you—cut them up into carpet rags, or sell them to the first rag-buyer that comes along, but do not send them here. Colored people know the value of such gifts, and form a correct estimate of the liberality of those who give them. Whatever you send should be *good*, not necessarily costly, but *always serviceable*. It would be very well, also, to have the name of the donor affixed to the gift, as these people like to know that there are those at a distance who think of them. So also of books. The old school books that your children have thrown away would make a better bonfire at home than here, and the time of teachers is too precious to be wasted in hearing every child in a different book; we must have all of the same class in the same book. The books which we most need are large print Bibles and Testaments, with the Psalms in meter, and large print Psalm books. Do not send any book printed on type finer than that on which the *Covenanter* is printed, for those who will use them here are just learning to read, and have enough difficulty to distinguish the letters when they are large. Boxes of books or clothing should be forwarded to No. 400 Broadway, N. Y., addressed to us at Fernandina, Fla., care of Brigadier General R. Saxton, Hilton Head, S. C.

Finally, let me ask all the friends of the oppressed—all who love the Lord Jesus, to pray earnestly and in faith for the success of this Mission.

Respectfully yours,

ROBERT SHIELDS.

OHIO PRESBYTERY.

PURSUANT to direction of Synod, the ministers within the boundaries defined for the Ohio Presbytery, with an elder from each congregation, met at New Concord, Ohio, and was constituted with prayer by Rev. J. Love, after a sermon from Ex. 32: 26.

The meeting was most agreeable and harmonious, the business that came before us being all settled up, with perfect unanimity, the same day we met. Our next meeting is in the same place, the last Wednesday of April, at 10 o'clock. There was considerable interest manifested by the members in the

Domestic Mission field within our bounds, and the following resolutions passed relative thereto:

Resolved, 1st. That this court recommend and urge all the congregations under its care to contribute liberally to encourage the missionary enterprise within our bounds, remembering "that they are blessed who sow beside all waters."

2d. That those ministering in our bounds, be required to preach on this subject in their congregations.

The following scale of appointments was made out:—1. A. M'FARLAND to supply the *Robison* Society of *Tomika*, as many Sabbaths as he can afford them. 2. J. A. THOMPSON, to supply at *Gallipolis* and *Burlington* at his own discretion; and six days *Middle Wheeling*, or more if desired. 3. A. M'FARLAND to preach one Sabbath at *St. Clairsville*, or more if desired. 4. Mr. BAYLIS to supply *Muskingum* four Sabbaths, and *Tomika* three Sabbaths in March and April, and the fourth Sabbath in April at *Savannah*.

A. M'FARLAND.

AFFAIRS ABROAD.

THE SOCIETY ISLANDS.—Since these islands were seized by the French, we have seen but few and scanty notices of their religious condition. It is very gratifying, however, to know that, notwithstanding all the efforts of the Jesuits, aided by the constant and unscrupulous co-operation of government officials, Popery has made but little progress. Protestants are still permitted to labor, and God has blessed them. The *Christian World* says:

"The news from these Islands is very interesting. Although under the Protectorate of France, and exposed to the unceasing efforts of Popish Missionaries, the native Christians are more numerous now than they were at the time of the seizure of the Islands by the French Government almost twenty years ago. In the Island of Tahiti there are thirty native pastors, sustained by the French Government—for there is in these Islands, as in France, a union of Church and State. A former Missionary of the London Missionary Society has an important supervision of the whole. Upon the Island of Tahaa, one of the leeward group of Islands, is a school for the training of native preachers, to which ten candidates were lately sent from Tahiti. The 'week of Prayer' last January was well observed. Wonderful has been the progress of Christianity on Savage Island within the last fifteen years. The Rev. Mr. Pratt, of the London Missionary Society, has under his supervision five chapels, one of which will hold 1000 people, and a class of fifteen young men, who, he hopes, will one day be capable assistant teachers."

MADAGASCAR.—The satisfaction with which the news of the accession of Radama II. as king of this great island, as successor to his mother, a bitter pagan and persecutor, was hailed, was considerably dampened by the fear lest he would use his power in favor of the Jesuits and against the Protestants. He tolerates, and to some extent even, favors Popery; but his countenance is not withdrawn from his former Protestant friends. The *Christian World* gives us the following, upon the whole, encouraging account of the present posture of affairs:

"The account which the Rev. Mr. Ellis, now venerable in years, gives of his reception by Radama II. at his capital Antananarivo, and of the number of good men who are about the new king, is most interesting. The king himself seems desirous of knowing more fully the gospel, and has Mr. Ellis with him an hour or two almost daily. Mr. Ellis has a Bible class of some dozen or more of young princes, who meet him in a room in the palace. On the whole, we think that Radama II. is one of the best of the absolute monarchs of the age, considering the few advantages he has had; he certainly is one of the most remarkable. Roman Catholic missionaries are endeavoring to gain a foothold. The love which the people have for the Bible will prove, under God's blessing, their greatest obstacle."

INDIA.—A remarkable event has lately occurred in the south of India. Almost the entire portion of the Syrian church in Travancore (in the southern portion of the Malabar coast), which had for three centuries acknowledged the supremacy of the Bishop of Rome, has severed that relation, and connected itself with the Syrian church in Mesopotamia, from which they have received a new bishop. These people number some eighty thousand; only a few comparatively adhere to the Romish bishop. This movement is a fruit of the Bible distribution, to promote which, Dr. Buchanan, in his day, did so much and excited so much interest.

SWEDEN AND FINLAND.—Until of late, a kind of Rationalism has been the prevalent—almost the sole—religion of this country. About twenty years ago a change took place—a "revival" which reached all classes—nobles, clergy, students, people. It extended to Finland; but was every where accompanied by not a few extravagances. It has, however, been characterized by some good feature; and, particularly, it has been permanent. Mr. Rosenius, speaking of Finland, says:

"The heaven of the kingdom of God is now working more quietly and unnoticed, but with more true blessing among the Finnish population. The increased spread of Bibles, tracts and religious treatises, in a pure evangelical spirit, during these last years, has not a little contributed to these happy results. In consequence of more liberal laws, seeking and believing souls now more frequently assemble for devotion in churches and private houses, with enlightened clergymen or laymen as leaders. One of the most distinguished ministers, to whom I owe part of these details, ends his letter in these terms: 'In spite of the numerous errors with which the revivals in our country have been tainted, they have had an immense influence on the whole. The spiritual authorities, and even the theologians at the University, have now a more awakened interest than before for Christendom and their high calling. The efforts made for the instruction and learning of clergymen, during these last twenty years, have been increased. Youths do not now enter into the ministry as inconsiderately as before, and the public have now much higher claims upon a minister of the gospel than before. Bibles, New Testaments and religious treatises are spread in enormous quantities. Most of the peasantry are now able to read, and the zeal for the instruction of children has been increased.'"

GERMANY.—The friends of evangelical religion in Germany are very active. They are as an army in the field. They are making some progress. The Rationalists are bitterly hostile, but are less active. Among the evangelical associations is the "Gustavus Society." It held its annual meeting lately, of which the *Christian World* says:

"The most interesting event in Germany which we have to note is the Nineteenth Annual Meeting of the *Gustavus Society*, which was held in the old historic city of Nuremburg, where the Swedish champion of Protestantism, whose name the Society bears, spent some months with his army in the Thirty Years' War, and whence he marched to meet the celebrated Wallenstein at Lutzen, in the autumn of 1632. The city council had invited the Society to hold its meeting within their walls, and verily they gave the more than 500 members that attended a reception worthy of the city's renown. The chief burgomaster, Herr Von Waechter, wearing his official gold collar, gave them a hearty welcome to the city and its hospitalities. The meeting lasted two or three days. The receipts of the Society last year were 165,000 Prussian thalers (more than \$122,000), which served to relieve 579 feeble Protestant churches and communities in Germany, Austria, the Danubian Provinces of Turkey, and other places."

ENGLAND.—The manufacturing districts of England are suffering deeply, owing to the want of employment. Thousands are thrown out of work by the stoppage of cotton mills, and great exertions are making to raise contributions to supply their most pressing wants. It is said that, notwithstanding their sufferings, the operatives are almost without exception favorable to the North in this war against the Slave States. A ship is about to sail from New York carrying contributions for the sufferers. Religious controversy has been awakened in Britain. German Rationalism has come in, no longer in streams, but "as a flood." There were first, one speck of Rationalism in the churches, Dr. Davidson's Notes to a new edition of Horne's Introduction. Then came the "Essays and Reviews," a volume composed of essays written by a number of learned members of the British Establishment. Then a lecture of the same sort by Godwin, an Independent Professor. Then Dr. Davidson appears, as the author of an "Introduction to the Study of the Bible." And, lastly, ex-bishop Colenso, located heretofore in South Africa, appears with Part I. of a work in which he impugns the authenticity and verity of the Pentateuch. These all follow, in the main, the same course. While differing from each other, they yet attack inspiration, miracle and prophecy. The earlier writers have been well answered; but the work is not finished. Every new infidel issue requires a fresh reply. A great contest regarding the very "foundations" is just upon the friends of evangelical truth in England, and will soon be here also. Verily, the "last" and "perilous" times have come.

FRANCE.—1. The Imperial policy and Rome. It is now certain that the emperor has made up his mind to maintain the Pope's temporal power; and, also, that the government at Turin will make no further advances while he is opposed. As Garibaldi is out of the way, affairs will probably remain in *statu quo* a while longer. 2. Evangelical efforts and progress. We find that the French Protestants are working their way among their Popish countrymen in many rural districts quite successfully. In Paris itself they are laboring diligently. The report of the Evangelical Society states that

"In Paris and its suburbs, fifteen schools, founded by us, show an average of at least eleven hundred children. If, according to the report which Baron de Triqueti presented to the Congress of Benevolence recently assembled at London, there are altogether four thousand children in the Protestant schools of Paris, we may state with joy, that more than one-fourth of them are intrusted to us."

In the same report we have an account of another legal victory :

"We have the pleasure of commencing this report with good news ; we speak of an important victory of religious liberty in our land, of the re-opening of the church at Fouquere. You know that for nine years this church has been closed. Our brethren in 1852 were the victims of the same accusations which closed the churches and the schools in the department of Haute Vienne ; it was said that their proselyting spirit troubled men's consciences, and that their religious zeal was a cover to political intrigues. In vain they protested, with all the courage of justice, against these accusations ; the church remained closed. Then it was that our brethren united in offering to God their common worship ; denounced to the authorities for this action in 1858, they were obliged to atone, by imprisonment and fines, for their obedience to their convictions. However, nothing discouraged them. Their proceedings, apparently useless, were still continued ; petition after petition was sent to the prefect, and, since the decree of March 18, 1859, to the Council of State. Until this year, all this appeared fruitless, and our brethren have often received advice sufficient to discourage them for ever ; even fellow disciples, inspired by that human wisdom which sees in what has taken place the indication of the path to pursue, instead of seeking it in the will of God, counseled them to resign themselves to whatever happened. But happily their faith was stronger than all these obstacles, and it has at last been rewarded. Encouraged by this result, we immediately resumed with fresh ardor our steps toward the opening of the church at Mamers, and that at St. Maurice."

AFFAIRS AT HOME.

THE WAR.—The country has been again disappointed. It was supposed that the last great levies, comprising more than half a million of men, could sweep off the Southern armies like chaff. Not so. They still exist ; and at Fredericksburg, Dec. 12, made dreadful havoc with our troops, while themselves experiencing trifling loss. The truth is, the nation is not yet sensible of its sins against God. It is obstinate. It "will not hear." As to emancipation, we shall know something more ere this number sees the light ; but of this we are sure, nothing but severe visitations of God will make the idea of setting the captives free even tolerable to the hard-hearted inhabitants of this land. What the Most High intends to do with this nation we cannot say ; but we still hold our confidence that, by one means or other, He will demolish the accursed slave system.

THE ARMY—ITS PROFANITY.—We have received the following letter on this painful subject :

"Because of swearing the land mourns." This language was not "*of private interpretation*"—to Israel's land alone. It applies to the lovely and, in many respects, beloved land of America.

Five years ago, horrible, organized swearing reigned predominant throughout this nation—*horrible*, because son was induced to swear against sire, and silly mothers often applauded the act of their sons, because it was fashionable. *Organized*, also; but it is needless to state how.

General swearing was seed sown, but political magnates soon seemed disappointed with its productiveness. Then man-sworn perjury became venial, allowable, common. The midnight lantern, used as *pawns* on the *political chess-board*, gave way to perjury as a *more titular dignitary*. So much for swearing in man's esteem. But the *fiat* of a higher than man decrees far different results from venial and allowable.

Mourning for the land is that *fiat*; and the mourning wail already ascends from the now forlorn and broken-hearted, who of late ranked among the joyous and the gay. Yet the same decree that here appoints rain to the evil and the good, also assigns suffering to the just and the unjust.

Yet amid this national depth of flagrancy, there is still *a greater deep*. Tens of thousands have been and are now arrayed against tens of thousands in hostile array, inflicting that vengeance which the Christian's Bible and the Christian's God has appointed for swearing and other national crimes. Yet, awful to relate, there is a depth of profanity heard in these ranks—a profundity of blasphemous swearing, so to speak, that casts the other entirely in the shade. There is (if the simile be pardonable) a commingling of the empyrean bliss of Elysium with the tortures of Tartarean woe, at the hearing of which the infatuated devotees of Venus and Apollo would stand aghast.

Is it supposable that the cup of mourning is for the South alone, while the floodgates of blasphemy and the sluices of infidelity are kept open by the North, pouring torrents of life-destroying lava into the masses assumed to effect the nation's deliverance? Doubtful, very. It is true, a *Manasseh* may *postpone* suspending judgments on a nation. A *Cyrus* may *renovate* it; but it takes a *Joash* or a *Josiah* to *avert* its calamities. But these sketchings only open a path for future exploration.

OBITUARIES.

DIED, in Topsham, Vt., November 1st, 1862, aged 61 years, Mrs. LYDIA M'NIECE, relict of John M'Niece. The deceased was a remarkably amiable woman, a faithful and exemplary mother, and a highly esteemed member of the church. Born in New England, and educated under influences that would have led into the Baptist denomination, she early embraced Reformation principles; and subsequently, when others abandoned, she continued firmly attached to those principles to the end. Her quiet deportment, her irreproachable life, and above all, her remarkably exemplary conduct in the use of the tongue, the writer takes pleasure in mentioning as worthy of imitation. Not boasting of piety, she was undoubtedly its possessor. And though expressing fears lest she had been self deceived, she evidently died in faith. Though taken from a family needing her regard and influence, and though called away from the church militant at a time when the congregation of which she was a worthy member is sorely afflicted, we have the consolation arising from the hope that she is now a member of the church triumphant.

COM.

MRS. E. M. WILLIAMS, whose sudden death occurred at the Whitelake Parsonage, on the 4th of September 1862, was a distinguished member of the church, whose departure is much lamented not only by her family connexions, but also by a large circle of devoted friends. She was the daughter of Mr. Jno. Beattie, of Coldenham, Orange Co. N. Y., and was descended by maternal ancestry from Rev. James M'Kinney, "whose praise is in all the churches." Being endowed naturally with a superior mind, which was improved by extensive reading, and being thoroughly imbued with the principles of "the church of her fathers," she shared a deep interest in all the cares of that position which, in divine providence, her husband was called to fill as a minister of the Word. Always self-forgetful and unselfish, she entertained a concern in matters of public utility. The church ever occupied a high place in her affections, and she was always at the post of duty. In private life she was religious noble-minded and affectionate. She was a fond mother, a prudent and tender-hearted wife. She was, moreover, a pattern of the purest love and the firmest domestic faithfulness. Her sympathy for others never failed. To a commanding presence she added the noble and generous impulses of a friend, coupled with a simplicity and modesty of deportment which made her beloved of all who knew her.

No virtues, however, can control the firm mandates of death. He invades the houses of the most eminent saints and the palaces of the greatest princes. Even the amiable son of Jacob is introduced as a speaker using the brief and emphatic language, "Joseph said unto his brethren, *I die.*" Yet death, rapacious monster as he is, cannot violate his commission. It is his work only to sign the record of dismission for the believer from the present stage, and open a passage to the land of Beulah. The arrow which pierces the heart is dipped in Immanuel's blood, and whilst the decaying body is laid with kindred dust, the soul has plumed its wings for flight to realms of immortality, where no sorrow enters, and the sky is ever cloudless and serene. Still there a debt which we owe to the departed. For her who is gone we mourn. The honest tears which copiously flow are the "jeweled tributes" to departed worth and loveliness. The whole surrounding community were moved as a people are rarely moved. A large concourse accompanied the remains to the grave, and testified in a measure how highly she was prized among the living.

The church on earth is thus often called to bewail the loss of members; but the church above is receiving daily accessions, and the long list of "the redeemed from among men" shall be filled by that conspicuous number. The early death of an interesting believer is touching to the affections of those who remain; but, O Christian, if your lights are burning brightly, you cannot, for yourself, leave too soon. O how enviable the lot of those who are freed from sin and sorrow—who come up from the washing of Jordan white and clean, and are permitted henceforth to drink from the fountain of unmingled blessedness, unspeakably happy and joyful forever. Death to such a one may be like the peaceful slumbers of a child, as he shuts his eyes, opens them again, but is safe.

"Hark! they whisper, angels say,
Sister spirit, come away!
What is this absorbs me quite—
Steals my senses—shuts my sight—
Drowns my spirit—draws my breath;
Tell me, my soul, can this be death?"

Com.

DIED, in faith, of consumption, on Wednesday, December 3d, Mrs. CAROLINE E., wife of C. B. French, of New York, in the 40th year of her age.

DIED, at Ryegate, Vt. July 1st, 1862, ROBERT DICKSON, in the 73d year of his age. Mr. D. was a native of Paisley, Scotland. In connection with his father's family he emigrated to America in 1803, and settled in Vermont. Of Covenanted ancestry, he early made profession of his faith in Christ, uniting with the Ryegate congregation of the Ref. Pres. Church, in which he served during a long life, first as a deacon, and afterward and till his death as an elder.

Of strict integrity in all his dealings—enjoying almost uninterrupted health till within a year or two of his decease, and even in his last sickness suffering but little pain—living and dying on the estate purchased by his father on his arrival in America, and on which he lived and died—with a large family of children, six sons and four daughters, all with two exceptions, and they among the younger members of the family, professors of religion—the wife of his youth and mother of his children gone before him to glory (her obituary in the June and July No. of the *Covenanter*, 1851), and the present Mrs. D. with whom he happily spent the last years of his life, well provided for, and favored in his last hours with a peace and tranquillity of mind such as only the Christian can know, few men subject to the common infirmities and sorrows of life enjoy more real comfort here in life and death, or give to surviving friends better grounds of hope for their future. He is fondly remembered as a kind and indulgent husband and father, a consistent member and efficient officer in the church, and an honest and honorable man. He “died in a good old age, an old man, and full of years; and was gathered to his people.” “Behold the upright, for the end of that man is peace.”

COM.

MRS. MARY DERMOND departed this life, at her home in Elkhorn, Ill., on the 16th of August, 1862, in the 87th year of her age. She was born in the county of Donegal, Ireland, in the year 1775. She joined the Presbyterian Church under the pastoral care of the Rev. Burke. Becoming dissatisfied with that church, because the minister took the bounty, and prayed for that Throne of Iniquity which favors “mischief by law,” she left it, and joined the Reformed Presbyterian Church, in which she continued a faithful testimony-bearer to the day of her death. She sighed and cried for the abominations done in the land. She was a kind, tender-hearted mother, beloved by all her acquaintances. God's law was her delight and daily study.

G. C. D.

DIED, in her 18th year, October 4th, AGNES ALLEN, daughter of Penelope C. and William Allen. Her disease was diphtheria. She fell asleep in the hand of her Father without an apparent struggle. “Them that sleep in Jesus will God bring with him.”

BOOK NOTICES.

From ROBERT CARTER & BROTHERS, New York, 530 Broadway. For sale by W. S. & Alfred Martien, Philadelphia, 606 Chestnut street.

PRAYING AND WORKING; being some account of what Men can do when in earnest. By Rev. William Fleming Stevenson, Dublin. 1863. 12mo. 411.

The present age is one of the greatest activity and effort. Men realize that there is a stupendous work to be accomplished for the welfare of humanity, and gigantic efforts are working with a view

of securing it. Success in these efforts depends, under God's blessing, upon the heartiness and earnestness with which they are undertaken. To teach this lesson by example is the grand object of this book, and the author has performed his task neatly and well. The names selected for illustration are mainly new, but they are names whose acquaintance all Christians will love to cultivate. We think this a highly useful book.

LITTLE CROWNS AND HOW TO WIN THEM. By Rev. Joseph A. Collier, Kingston, N. Y. 1863. 18mo. pp. 221.

This is a story book in a far higher and better sense than most of the juvenile works of the present time. It relates the story of the Cross. "Mamma," said a little girl to her mother one Sabbath, when she had come home from church, "why don't the minister sometimes preach so that little children like me can understand him?" The preacher improved the hint, and in this little volume he preaches in short sermons to little children. It is an excellent child's book.

PARISH PAPERS. By Norman Macleod, D. D., one of Her Majesty's Chaplains for Scotland, author of "Wee Davie," "The Gold Thread," &c. 1863. 12mo. pp. 328.

These "papers" we take to be sermons recast and brought out in the form of essays. They are the production of one of the most popular preachers of the day. Their teachings are solid and instructive, and in style they are clear, graceful and elegant. Like "Praying and Working," it is a good book to put into the hands of the young.

MARGARET WARNER; or, The Young Wife at the Farm. 1863. 18mo. pp. 300.

This is a well told story, just and truthful in its delineations of character, and of wholesome moral tendency.

LYRA CÆLESTIS. Hymns on Heaven. Selected by A. C. Thompson, D. D., author of "The Better Land," &c. Boston: Gould & Lincoln, 59 Washington st. N. York: Sheldon and Company. Cincinnati: George S. Blanchard. 1863. 12mo. pp. 382. For sale by Smith & English, 26 North Sixth st., Philadelphia.

This is a well selected compilation of religious poems on a truly noble theme. Where is heaven? What is heaven? Who are in heaven? indicate the character of the subjects illustrated in the language of song. Many of the pieces in the volume are rare, and not accessible to the majority of readers. The compiler says: "Besides the hymns originally English, there will be found translations from the Syriac, Latin, Russian, German, French, Italian, Spanish and Portuguese." It is an appropriate and substantial gift book for the holidays. The catalogue of Gould & Lincoln presents a fine array of valuable books.

SHELDON & COMPANY, New York.

SERMONS, preached and revised by the Rev. C. H. Spurgeon. Seventh series.

Mr. Spurgeon has acquired a very extensive reputation. Perhaps no public man—certainly no minister of the gospel now alive—is more generally known than he. Sabbath after Sabbath his church is filled to overflowing with people desirous to hear him preach. While no doubt his popularity is to a degree owing to his

manner in the pulpit, as was the case with Whitfield, and indeed more or less with all great pulpit orators; still this is not exclusively the cause, as the successive editions of his sermons show. There is something about them that makes them very pleasing reading. In the volume before us, which we have examined, we find a sprightliness, a simplicity and an earnestness very attractive indeed. And we may add, there is the true orthodox ring. Mr. S. is a thorough Calvinist, unconditionally opposed to that modern charity which would do away with all creeds, either to please the more fastidious or to bring about a merely external union of churches. There is very little in these discourses to which we can not give our full assent. While all can be read with profit, the first, "A New Year Benediction," is peculiarly appropriate now, at the beginning of another new year.

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The design of the author is to give a condensed history of our country from the earliest periods, down as nearly as practicable to the present time, this one volume of the series respecting particularly the settlement of New England by the Puritans. The work is very tastefully printed and beautifully illustrated.

A CARD EDITORIAL.

THE undersigned have combined the Magazines which they have heretofore respectively published—THE REFORMED PRESBYTERIAN and THE COVENANTER. They believe that the interests of the Church, of her Testimony, and of our subscribers, will be promoted by the change. The times demand a careful and thorough examination of important principles—of the duties of nations, especially of our own—and also of the calls made in our day upon the churches, and upon the disciples of Christ. It is also most desirable to concentrate the ability and energy of the church; and that this object may be secured, to furnish all her members, or a majority of them at least, with an opportunity to peruse the same articles, that their minds may be, at short periodical intervals, directed to the same topics, presented in their relations to passing and pregnant events.

We exhibit so much of our plan as is of public interest.

1. Notwithstanding the increased price which we have to pay for printing, &c., the cost of the combined Magazine will be the same as heretofore—One Dollar per annum.

2. Each of the Editors will receive and attend to communications as heretofore; that is, those persons who have corresponded for any purpose connected with THE REFORMED PRESBYTERIAN,

with its Editor, will do so still; and so of *THE COVENANTER*; and this for the reason that each retains, for the present, his books, and attends to them. Communications designed for publication may be sent to either of the Editors.

3. Those who have paid in advance on both Magazines, will receive two copies till the time paid for expires, unless they notify us that they want one discontinued. In that case, the money advanced will be set to their credit on the one copy which they receive.

4. The lists of agents will be subject to some partial modifications. The old agents of each will, we hope, continue to act.

May we not look for fresh efforts on the part of our friends to extend our circulation? Something, we are confident, can yet be done for the increase of our subscribers. It is most desirable on public grounds, that every family should, if possible, be supplied in these days with reading that to a good extent presents the features of the age, and contains such suggestions, counsels and warnings as may give some help in ascertaining "what Israel ought to do."

Will not the brethren do a part in supplying our pages with well studied and well written articles? We think we have claims upon their pens and their best thoughts. If questions arise regarding which there may not be all that unity of judgment that is desirable, we will afford every opportunity that can justly be claimed for their discussion in our pages; retaining at the same time the inalienable privilege of every editor—the right to judge of the tone, style and reasonableness of every article offered us; and of declining to publish should the judgment be adverse. None should—no one experienced in dealing with the press will—object to this rule.

We will give considerable space to a resume of public affairs, at home and abroad, as these have a bearing on Christ's kingdom and the duties of his witnesses.

Finally, we sincerely ask an interest in the prayers of our friends. Our task is both onerous and responsible. The peculiar characteristics of our age impose on those who occupy the editorial chair a charge far weightier than in ordinary times; and let it be remembered that in all that relates to the character and influence of our Magazine the whole church has a concern nearly, if not quite, so great as our own.

THOS. SPROULL,
JAS. M. WILLSON.

T H E

Reformed Presbyterian and Covenanter.

VOL. I.

FEBRUARY, 1863.

No. 2.

HISTORY OF SCHISM IN THE PRESBYTERIAN CHURCH.

Concluded from page 6.

WITHOUT entering into a detailed comparison of the position of the various Presbyterian churches at the present time, with that held by the church before she was rent by division, we propose briefly to show that, with the exception already made, these positions are not coincident. The simple and comprehensive proposition contained in the answer to the second question of the Shorter Catechism asserts the principle, that men in all their relations are bound to obey the revealed will of God. "The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him." The only rule is a perfect rule; it admits of neither substitution nor supplement. From the application of this rule no condition nor relation of life is excepted. In the state as well as in the church—in public as well as in private affairs—with regard to the duties of rulers as well as of subjects—there is no rule but the word of God. To this point our fathers labored to bring the Reformation; and to this point it attained when the Westminster Standards were adopted, and by Solemn Covenant the nation and the church pledged themselves to perform their whole duty to God and to one another.

But do the churches hold to this great principle? We know that the second question in the Shorter Catechism retains its place in that manual in all Presbyterian churches, and as an abstract principle, they profess to believe it. We know, also, that injustice would be done them were it maintained that they wholly disregard it in practice. At the same time it must be said that in one important part of morals this rule is excluded from its place as supreme and directive. By what church are civil constitutions and enactments that are not in accordance with the revealed will of God, declared to be void and without binding force on the conscience? Where do we find, in ecclesiastical deeds, a warning

against incorporating with any government that places the will of the people above, or on a level with the revealed will of God? It would be easy to show that an enlightened and consistent application of the principles held forth in the Standards and the federal deeds of the Church of Scotland would require this to be done. And the conclusion is irresistible, that a failure to do this is fatal to any claim of identity with the church in her constitution as exhibited in those Standards and deeds. It is no forced inference from the fact of an approval by any church of her members incorporating with a nation that owns neither God nor his law, that she does not believe that a nation is under indispensable obligation to do so; it is a logical necessity. And as all the churches in the land do approve of such incorporation, the Reformed Presbyterian Church alone excepted, they are in the position of sectaries, and not that of the original Presbyterian Church of Scotland.

It was a principle of the second Reformation that entered into the constitution of the Church and was essential to her unity, "that Christ is the alone Head of the church, and that he has made her independent of the civil power." On this principle there is among all Presbyterians professed agreement. But we have already seen that this principle was practically ignored in the church established after the Revolution of 1688. And the vicious effects of that establishment have reached to all the churches that have been formed out of the church then established. Erastianism is the direct opposite of the principle stated above; and the Erastianism of the Establishment has transmitted its taint to these several bodies, whether on this or on the other side of the Atlantic. The correctness of this affirmation will appear from the following incontrovertible facts. First. These churches have not disclaimed and condemned that Establishment. Second. In Britain and Ireland their members have political fellowship with the nation that infringed on the prerogatives of Christ, and that continues its usurpation of a power that belongs to him alone. Third. In this country, in most cases, they refuse to take cognizance of such official acts of their members who hold offices in the government as are in violation of the law of God. This Erastian invasion of the liberties of the church in claiming for civil functionaries exemption from ecclesiastical accountability so far as their official acts are concerned, is traceable to the same source with an actual assumption of authority over the church. Fourth. Some of these churches hold ecclesiastical fellowship, and all of them are in civil connection with those who, under severe penalties, forbid the ministers of Christ to execute the commission that he has given them. "Preach the gospel to every creature," is his command, which his ministers are not suffered to obey in so far as those who are held as slaves under the constituted authority of the nation are concerned.

In all these ways there is a practical rejection of the great truth that the church is free and independent of the civil power, and subject only to Christ her Head.

To any one acquainted with the history of the Reformation in Scotland, it is not necessary to prove that covenanting entered largely, as an element, into the means by which the church reached the high position to which she attained. The duty of the church and of the nation to bind themselves by federal obligations to God, was clearly maintained and often exemplified. The church when united and standing erect in her purity and fidelity to Christ, was a covenanted church. Nor did she fail to teach the scriptural truth, that moral persons, whether civil or ecclesiastical, are bound by their federal engagements, after the individual persons who entered into them have ceased to exist on earth. The moral person lives in the successive generations of those who once covenanted, and are held as really bound to all that is moral in the bond as those who first entered into it.

Where did the church of the Revolution take her stand with regard to the Covenants, National and Solemn League? Unquestionably not on a covenanted platform, but on the rejection of the Covenants and their binding obligation on the church and on the nation. The Scottish Parliament had passed, under Charles II., an act rescinding the Covenants, and that act was not repealed by the nation when the church affiliated with it in accepting the Establishment. The Covenants carefully guarded the church against the encroachments of the civil power, but this hedge, already broken down by a faithless parliament, presented no hindrance to the aspirant to the throne of Scotland. And the church seemed too glad to receive the favor of the crown to press as the condition of accepting the professed friendship of the nation, the restoration of her ancient liberties. The Revolution Church of 1690 is not and from the first was not identical with the Reformed Covenanted Church of 1649.

Did the churches that separated from the Established Church of Scotland return to original covenanted ground? Did they place themselves squarely on the platform which the whole church occupied before her unity was disturbed, and when the Reformation was at its height? It is only by the affirmation of these inquiries that a claim of identity can be made good, and the charge of continuing the division produced by the Establishment accepted in 1690, be shown to be groundless. And in order to this it must be made appear that these bodies repudiated and condemned all the concessions made to the civil power as the conditions of that Establishment. It must be made manifest that the whole covenanted uniformity, as defined in the Confession of Faith, Catechisms, Form of Government and Covenants, was embraced by the Revolution church, in order to identify her with the original covenanted Presbyterian Church. That this has been done will not be affirmed by any of those churches that take exceptions to parts of the Confession of Faith, or that object to the obligation of the Covenants, whether in things civil or ecclesiastical.

It was also a principle that entered into the creed and practice of the church, and was essential to her unity, that between a re-

formed nation and the church there should be an agreement to secure their mutual rights, and to promote their mutual interests. To co-operate with the nation in advancing in every proper way the physical, moral and religious welfare of men, was a work in which the church employed her most earnest efforts: She desired to go hand in hand with the nation, in benefiting men and glorifying God, each in its own sphere, and each refraining from intruding on the domain of the other. The dogma that religion has nothing to do with politics was then unknown, or if known it was condemned. The Church of Scotland knew where lay the golden mean between Erastianism and Romanism—between encroachments by the nation on the liberties of the church, and the assumption by the church of authority over the nation; and that mean was far enough from being coincident with an unlimited toleration. The church never claimed to herself the power to tolerate error or sin, and as little did she concede it to the nation. She claimed the right to determine from the infallible Standard what were the ordinances of government and worship that Christ had appointed, and to dispense these not only unmolested, but sustained and supported by the civil power. To the nation she conceded the right, under God and according to his law, to manage and regulate all civil affairs. It was thus by a definite agreement that the church and the nation bound themselves to God and to one another, to carry out to their accomplishment the ends respectively of their organizations.

Is this the position now occupied by any of the churches which have sprung from the Church of Scotland, as established in 1690? On no other point has there been a wider departure than on that which defines the mutual relations of church and state, as settled by the church in her standards and covenants. This departure is admitted and justified. By the churches generally, this is claimed as an advance in reformation. The question as to the truth of this claim, lies now out of my way. The claim itself is all that is needed to prove that a change has been made from the original position of the church. Nor is this merely in word, it is in deed. In this land, all these churches are satisfied with the utter ignoring of the church by the nation. In the practical rejection of the claims of the church for which she earnestly, and for a short time successfully contended, to be protected and sustained, in doing the work of her Head and King, they acquiesce. What is this but to depart from original ground, and assume a new position?

The conclusion to which we are brought by this induction is, that schism began, increased and is perpetuated in the Presbyterian Church by departures from the fundamental principles held and maintained by the church when she was one and united. And it seems too evident to require argument, that it is only by those who have made the separation, returning to their former position, that the breaches can be healed and visible unity restored.

It cannot have escaped the notice of those who have pondered the facts brought out in this lecture, that the question that has

been especially the disturbing element in the church, and tended to her disunity, is that connected with her relation to the civil power. It was in this quarter that the first schismatic movement originated. The Scottish Parliament, in violation of constitutional principles, had admitted irreligious men to power, and part of the church acquiesced. Hence arose the sectarian party called the Resolutioners. The interference with the church's independence in 1690, and her submission to this interference, changed her position and placed her on a new basis. The Associate Church was the result of earnest and honest men escaping from civil encroachments which they were powerless to resist. The Burgher oath, a civil matter, subsequently divided this body. The Free Church of Scotland was the result of the aggressions of the civil power, on what remained of the liberty of the church after the establishment. This question of the relation of the church to the civil power, settled more than two hundred years ago, but unfortunately soon after disturbed, has frequently reappeared to the great damage of ecclesiastical peace and unity. All attempts to keep clear of it by refusing to the church the right to treat of civil questions, has been unavailing. Like some evil genius, it has haunted the courts of the church, a potent agency of strife and division. Its latest exploit was to break into two parts the largest Presbyterian body in the country—the Old School Presbyterian Church. At the touch of its wand, the adhesive properties of the church lose their power, and that which seemed to be a compact body becomes a friable and disintegrated mass.

It is worth while to inquire how it is that this question, more than any other on which men take different sides, has been so fruitful of schism and division? To answer it, prophecy affords some assistance. We are told, Rev. 12:9, that the issue of the conflict between Michael and the devil was, that "the devil was cast out of heaven into the earth." This took place at the time of the Reformation from popery. "On the earth," that is by means of earthly power, the devil has ever since that time carried on a warfare with the church. Treachery and cruelty are his chosen weapons, and he uses them as seems best suited to accomplish his purpose. Exciting suspicion against the church as a dangerous element in a nation, he has often succeeded in stirring up the ungodly to exterminate her from the earth. Failing in this, he employs his utmost skill to render fruitless any attempt of the church to reform the nations. Disguised as an angel of light, he tries, and often with success, to persuade good men that it is beneath the church, and unworthy of her, to interfere at all in political matters. And though he has not fully succeeded in imposing on the church this shameless lie, yet he has generally found some in the church to take his side, and to maintain his slavish dogmas, to the disturbance of ecclesiastical peace. And then with an effrontery unequaled in the record of impudence, they lay the blame on those who are aiming to accomplish the end for which the church exists—the glory of God and the good of men. Let it

be known—let it be remembered, and let it be proclaimed on the house-tops, that not those who make religion to bear on men's political duties, are accountable for ecclesiastical strife and disunion, but those who withstand and oppose them.

It is high time that the churches should deal with this question of schism in the church, in all its breadth and magnitude. What has the religious community gained by abandoning first principles and loosening the church from her moorings, to be driven by every wind and tossed by every wave? What if after all our forefathers were right, in contending that the church should be in league with the state, and both in covenant with God? If they were, then just in so far as these principles have been given up, there has been a loss of an element of unity and strength, and what might have been a useful ally, has become a rival or an enemy. It was no friend that produced schisms in the church, and the civil power, in so far as it has done this, has acted a hostile part. In the hands of bad men this has been its constant tendency. The church would consult her best interests, were she to make a determined and united effort to rescue this potent agency from the hands of wicked men, imbue it with the spirit of the Bible, subject it to Christ, and then co-operate with it in promoting the welfare of men, both civil and religious.

And there are encouraging indications that this will be done: God is speaking to the churches in this land in his providence, as well as in his word, and he is making his voice to be heard. The silence with regard to national sins and national duties that so long prevailed, is at length broken. The Presbyterian Churches have ceased to be the apologists of the nation for its constitutional neglect of God, his authority and law. The judgments sent on the land, point with unerring distinctness to these fundamental evils, as the cause of the Lord's controversy. His voice is to the city, and the men of wisdom begin to see his name. They know the rod, and him who hath appointed it. From thousands of pulpits the call is made to the nation to honor God and obey his law. The religious press reiterates the call. In the supreme judicatories of the churches, with an earnestness and a unanimity most cheering, the sin of the nation is pointed out and rebuked. These are hopeful indications for those who love both the truth and peace. They are tokens that the time is not far distant when the nation shall be brought to see its duty to God, to men and to the church. They almost realize to the hearing of faith, the joyful fact long since announced by the evangelical prophet: "The watchman shall lift up the voice, with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion."

This most auspicious change, as its consummation draws nigh, meets a determined resistance. By avowed enemies without, and disguised enemies within, the church is opposed in all her efforts to bring men in their civil relations to the scriptural standard. Power usurped and abused is ever yielded with reluctance. "The devil has great wrath, because he knows that he has but a short

time." The nations, too, are angry. Ungodly men are enraged that their claim to rule the world by prescriptive right, should be denied. They know, too, the power of a united testimony for the truth, and it is their policy to keep the church divided against herself. Through the agency of those who have a name in the church, but who love politics better than religion, that testimony has been greatly weakened. But it shall nevertheless prevail. The church must and she shall, with a voice that the clamor of venal politicians will fail to silence, demand that this hostility to her Head and to herself shall end. The true friends of the Redeemer shall not be always subjected to the tyranny and cruelty of those who live on the spoils of humanity. The church shall be visibly one, standing on the platform of the whole truth, as long ago sworn to and maintained. And the church and the nation shall co-operate, each seeking the welfare of the other. "The mouth of the Lord hath spoken it." "The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim," Is. 11 : 13. "They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten," Jer. 50 : 5. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezreel," Hos. 1 : 11.

"O house of Jacob, come ye and let us walk in the light of the Lord."

NATIONAL SINS THE SOURCE OF NATIONAL CALAMITIES.

"Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed." Isaiah 10 : 1.

THE interjection translated "woe" in this verse, is used almost exclusively by the prophets. It has three meanings: one of sorrow, occurring only twice; another of exhortation or attention, occurring three times; and a third of threatening, in which sense it is used in every other instance. The whole context plainly shows that this last is the meaning of the word in the verse before us—that it here expresses God's threatened judgments. This threat is made against those "who decree unrighteous decrees"—literally, decrees of iniquity. The word rendered "unrighteous" means primarily, nothingness or vanity, and thus comes to designate what is utterly worthless and vile. The persons threatened are, in the first instance, the unjust legislators of the ten tribes, who had enacted wicked laws—laws that defied the authority of God, and trampled on the rights of men. The same threatening denunciation is hurled against those that write "grievousness which they have prescribed;" that is, those judges of the kingdom of Israel who judicially delivered and recorded sentences unjust and oppressive, though

in accordance with the laws of the land. By a figure of speech, the term translated "grievousness," which literally signifies grief or vexation, is there employed to indicate the cause of grief, in other words, cruelty or oppression. The intensive voice of the verb used in this clause of the verse, and the use of the present participle, denote the frequency and persistency with which those judges carried on their unholy proceedings. It should be observed that, while these threatenings are uttered in the first place against the wicked and oppressive legislators and judges of Israel, they have a wider application, and extend to all such persons who, in any nation, pursue a similar course. And as the legislative and judicial functions of government were not so nicely distinguished in ancient times as at present, the two clauses of the verse may be viewed together, as a denunciatory declaration of the divine displeasure against abuse of power on the part of the rulers generally of any nation or people. The truth inculcated in the text, then, is this: NATIONAL INJUSTICE AND OPPRESSION ARE THE OCCASION OF NATIONAL CALAMITIES.

I. The truth of this proposition appears *from the natural workings of an unjust and oppressive system of government*. By the natural workings of anything are meant those operations which are constantly going on according to fixed laws, and accomplishing certain results, yet apart from the immediate personal control of the Almighty Sovereign. True, God established these laws, and therefore anything brought about by their operation is, in fact, brought about by God himself. But we will now regard them in their natural working, without taking into view the direct and immediate action or interposition of the Supreme ruler. All these fixed laws might be summed up in one law, and this be named the law of Providence. And this *law* of Providence, it should be remembered, is distinct from Providence. In the language of the philosophical and devout Upham, "Providence is God's arrangement of things and events in the world, including his constant supervision. The *law* of Providence, in distinction from Providence in itself considered, is the RULE OF ACTION which is contained in, and which is developed from this providential arrangement." It is in accordance with the workings of this law, that, in the physical world, the process of decay in a tree or an animal body progresses from the first touch of corruption to the complete wreck and destruction of the material organism. Unless the affected part is removed at an early stage of the process of decay, that process will go forward constantly and with ever-accelerating rapidity. This law extends with the same omniscient vigilance and stern inflexibility over things animate as well as inanimate, moral and spiritual as well as material and physical. A man once stricken with the leprosy of a sinful habit, though it may not be an outwardly gross one, soon finds the loathsome disease, if not speedily and thoroughly eradicated, spreading through all the faculties of his soul, inducing other and grosser evil habits as it works continually onward, at times hidden, it may be, but ever gathering new strength and malignity, and

from time to time breaking forth in more hideous vileness, till at length the whole man becomes a revolting mass of moral putrefaction. And so with nations. They cannot escape the inevitable consequences of moral corruption. There is no more exemption to them than to any individual man from these inexorable laws which every where bring the retribution due to turpitude and crime. Let a single unjust law be enacted and stand unrepealed, and the process of decay and ruin is begun. This enactment leads at once to unjust and oppressive decisions. These, again, lead to wickedness and cruelty in the executive arm of the government. If opposition is made to the carrying out of these decisions, new laws of deeper and fouler wrong are made to enforce the first. Thus the cancer roots itself in the very vitals of the government. Nor does it delay to spread. The higher dignitaries, in order to attain their ambitious ends, corrupt the lower. Honor and virtue are sacrificed to official preferment. Bribery, ruffianly force, and the demon of the intoxicating cup, are universally and unhesitatingly employed to secure official eminence. Thus every virtue that cangive stability to a government is undermined, and the process of mouldering and decomposition hastens on, till at length the baleful fumes of national injustice and oppression rise and gather above the nation in a thunder-cloud, surcharged with the destructive fluid engendered from the seething masses, agitated by lust, pride, ambition, unscrupulous power, and contempt of all moral obligation; and sooner or later this cloud bursts in fury, and hurls upon the nation's head its fiery bolts of civil discord, rebellion, and war, and the unhappy country, torn, distracted, and drenched in blood, falls a prey to its own persistent folly and sin—a striking illustration of the truth uttered by Isaiah, when, speaking of wicked rulers, he says: "They have recompensed evil to themselves."

II. The truth of the proposition appears still more clearly *from the inflexible justice of Him who is the direct Ruler over nations*. It is here taken for granted that Christ, as Mediator, administers the divine government over the universe, and that he is sovereign God. It is sufficient for our present purpose that the subjection of individuals to God—whether God the Father or God in Christ, it matters not in this discussion—is generally conceded, while it is not so generally conceded that nations, as such, come under his immediate supervision. Now a nation is but a large assemblage of men, in fact, a great moral being; inasmuch as it acts from certain motives and for certain ends, just as an individual acts; and hence the idea that the Supreme Ruler governs the individual but not the nation—that he controls the less but not the greater, implies either that he is regardless of the actions of men when united in a commonwealth, or that he is incapable of controlling so vast a moral being. But these conclusions are most unreasonable and unscriptural, for reason teaches us that the Sovereign Ruler, if he is God at all, must be capable of governing the whole world in every aspect of its affairs; and that if he watches and rules over each member of any body, much more will he watch

and rule over the entire body which those members together compose; while the Scriptures emphatically give utterance to the same truth, declaring, as they do, that God in Christ is "King of kings and Lord of lords;" that "his kingdom is over all;" and that "he is the Governor among the nations." And this King, to whose government all nations are immediately subject, we are assured is "holy and just in all his ways." Justice is one of his essential attributes. He cannot pass by the sins of any of his subjects unnoticed. Sin is intrinsically ill-deserving, and God's very nature demands its punishment. When, therefore, we remember, in connection with this truth of God's inflexible justice, that nations are not, like the souls of men, immortal; that they have no existence beyond the dispensation of time, we are forced to the conclusion that they must here receive the due reward of their deeds under God's present administration. If, then, a nation violates the eternal laws of truth and right; if it disregards the holy and binding precepts of the divine Word, and thus rebels against the authority of the Prince of the kings of the earth; if it decrees iniquity, and carries out in action its unjust and oppressive sentences, God's infinite justice demands that it shall be united with dire calamities as the due punishment of its sins. This punishment is usually inflicted through the ordinary workings of the law of Providence, in the manner already noticed. If, however, any nation sins so flagrantly and with such open and persistent defiance of God and his law that his justice demands in its overthrow a startling example of Heaven's retributive judgments, then Jehovah steps beyond the ordinary workings of the law of Providence. And how truly fearful is the fate of nations that thus provoke God's hot displeasure! The Egyptians did so, and what was the result? God spoke the omnipotent word, and the hardened tyrant Pharaoh and his hosts were overwhelmed in the Red Sea's avenging watery abyss. Sennacherib and his myriads did so, and mark the consequence. Again God spoke, and in the darkness and stillness of night the destroying angel went forth on his mission of wrath into the camp of the blaspheming Assyrians, and the morning's sun rose on those assembled thousands of once proud and victorious warriors now laid low in the coldness and ghastliness of death's unbroken sleep. Thus, whatever may be the character of a nation's sins, whether more or less flagrant and defiant, God's justice demands and secures, either in an ordinary or extraordinary way, their deserved punishment.

Remainder in next No.

FREEDOM PROCLAIMED.

It has been clear to us from the outset of this war, that its issue would be, in some way, the emancipation of the poor bondmen of the South. The hand of God was evident in this great conflict from the very beginning. Man sought to evade it. Efforts to

effect a compromise were earnest and protracted. The President, early and eagerly, pledged himself to regard "Southern rights." A Republican Congress proposed to amend the Constitution so that every Slave State might feel secure in possessing entire control over the whole subject of slavery within its limits. Every guarantee was offered that fugitive slaves would be returned under even Republican rule. Some were returned in hot haste. A minister of the gospel was found guilty, in Northern Ohio, of aiding the escape of a fugitive, and imprisoned. Some Northern States were evidently ready to repeal their "Liberty Bills;" and Wisconsin has, with an infamously craven spirit, done so. What more could slavery ask? It had had no more since the birth of the nation. But it refused to listen to any terms. It would have "independence." It would cut loose from the intelligence, and industry, and enterprise, and freedom of the North. The South flattered itself, first, that there would be no war—that the North was too cowardly to fight, or that it had friends enough among the Northern leaders and masses to counterbalance or even overpower any who would fight to prevent secession, and even should war come, that it would be a short conflict. That Southern prowess would soon overmatch Northern numbers; or, at the worst, that "Cotton was King," and that Europe—England and France particularly—would be compelled to interfere by force in behalf of the great cotton producers of the world.

These were all delusions, many of them manifestly so to all intelligent men from the first. The South was "given up" of God to believe them. They rushed to arms. They made merry over the coming contest. They mustered armies as if victory were in their grasp. So did the North. God disappointed both. The reverses were balanced. Both suffered defeat—incurred losses—became more deeply embittered. Larger levies followed—vaster expenditures of treasure. Instead of weeks, as hoped, months, and now years, have gone by. The hostile array enlarges its dimensions. The field of combat covers miles by the thousands. All the while every effort has been made by men in high places in the North, to save both the Union and the slave system. God has made it evident that this cannot be done. The Union cannot be saved by arms, without the slave—without emancipation. Many now acknowledge this, who were in the early stages of the conflict slavery conservators. Among others—and from his official position, chief—is the President of the United States. In the exercise of his power as commander-in-chief of the armed forces of the nation, he has declared the slaves within the limits of certain States *forever* free from the first day of January, 1863; thus, for the first time, identifying the war against the Southern Confederacy with the cause of the slave.

But what of this proclamation? 1st. It is a *war* measure. It falls under the same head—belongs to the same category, as the rule—the law of war, which allows the appropriation of an enemy's resources, *so far* as they are *necessary* for military operations. Its

scope is wider, but it is the same in principle. True, the President styles it an act of "justice," but he does not base the emancipation itself upon any demand of justice. For this he has been severely blamed; as we think, harshly and unjustly judged. That he should be condemned, on this ground, as falling short of the high behests of the occasion and opportunity, by Dr. Cheever and others of the same school, holding as they do, that the Constitution is itself an emancipating instrument, we do not wonder; nor have we now anything to say to them. To all others, the reply of the President is conclusive, when he said that he must place the proclamation upon a ground which the slave could hereafter plead in the courts of the land; that were it based upon the eternal right, it would be unavailable for the very end for which it is issued. We hope, for the President's sake, that he believes it to be no more than a just recognition and authoritative announcement of the slave's right to freedom, irrespective of human constitutions and laws. But we are sure that by founding his act upon the war power, the President has put it, as he has said, on the very ground pleadable in case of an attempt to re-enslave.

But if the President be legally right, what shall we say of the constitution of the nation? what of those civil institutions which refuse to admit a plea of essential justice and equity, according to the law of God, to a hearing in the courts of laws? Was ever an imputation so adverse cast upon any system of national organization, as that which is cast upon the system existing in this land, by its highest executive authority. In a matter so fundamental as the rights of its inhabitants, no stress can be laid upon inherent and God-given immunities from robbery and wrong! The only plea that can be entered in a contest regarding liberty, is that a measure of emancipation was necessary to the success of military efforts to subdue rebellion. We have often denounced the atheism of the institutions of the United States; but it was reserved for the President himself to affix to them—we believe, justly—this blackest stigma, that the law of right—intrinsic, eternal right can find no place in judicial inquiries of the very highest moment! Then,

2. This proclamation is a decree of the utmost importance. That it is legal, according to the laws of man, we do not question. If so, it legally frees more than *three millions* of slaves. It gives the war waged against the rebels, a new and far holier character. True, it is still a war, primarily, for the putting down of an armed rebellion; but it is, also, from this time forth, a war in which the liberties of millions are directly involved. Every blow struck at the rebellion is now a blow aimed at the fetters of the slave. Every success of the Northern armies is a step toward the "liberties of the captive." Again, this proclamation contains a pledge on the part of the nation, that its forces will not be employed against them, should the victims of *rebel* oppression essay to secure by force their own liberties. It in fact pledges the nation to aid them in their efforts. It gives them a place in her armies; and, as enrolled soldiers, will furnish them with the instruments of effec-

tive warfare. In a word, the nation now occupies, in so far as this decree extends, the position of a great liberating power.

There are some who profess to regard this deed as a mere "*brutum fulmen*." And true enough, it will prove so, unless God give the victory to the armies of emancipation. Whether he will do so, it is not for us to say. But whether or not, it is a matter of inconceivable importance that the nation has taken its place in this fearful war on the side of great hosts of "oppressed ones." Our satisfaction, our sense of safety, and our hopes of success, are, indeed, largely diminished, when we remember that there are few signs of repenting of other and even greater sins, on the part of either government or people, and also when we reflect that even this change of position regarding a portion of the slaves, has been prompted by motives so imperfect; but notwithstanding all this, we rejoice, and will rejoice, in this great act—this great change.

Again, it is most important, because if it become effective, this decree will inevitably eventuate in the entire abolition of slavery in the whole Union. It is possible, the President might, in strict conformity to military law, have declared free the slaves held in Tennessee, in New Orleans, in Norfolk, Va. We think he might, and consequently ought. We *know* that his scheme of gradual emancipation and "deportation" is iniquitous and most impracticable. But we feel confident that events beyond his or any other control, will supersede the whole project. The South retained and free, what becomes of slavery in Maryland, Kentucky and Tennessee? Who believes that it could prevail until 1890? If the South conquer us, and secure their independence also, Tennessee and Kentucky, at all events, will not listen to the President. Those States will look to their interests, real or supposed, and will act accordingly. But to return. Let the North now be triumphant, and slaveholding on this continent is doomed, and at a very early day.

3. This proclamation will bring to light the real feelings of the North regarding the slave and the colored race. It has done so already quite largely. The purpose of the President to emancipate, disclosed Sept. 22d last year, gave fresh life to the base pro-slavery spirit of a party in the North. It rallied, and as the result has shown, mustered a large proportion of that old party on which the slaveocracy of the South long relied as its "natural ally." Even then, it could not have prevailed by its own strength. It needed and it received accessions from the "*elite*," so called, of the old Whigs—the fashionable, the exclusives, the labor-despising—and also from some "political" Republicans; and gained important victories at the polls. Yet, whatever incidental causes besides, may have operated in bringing about certain political changes, the main one undoubtedly was love of slavery—negro hate—hostility to emancipation, to liberty for man as *man*. We would not press too far the conclusion from these facts. We think, are quite sure, that a majority of the inhabitants of the North are at heart willing that slavery should perish rather than the nation; but we fear that those who really

sigh and cry for this abomination are far in the minority; we fear the heart of the North even, is either indifferent to the cries of the oppressed, or actually on the side of his oppressor—we mean in what respects the principle of slavery. We shall soon know how these things are. Should the North succeed, there will be many ready to give hearty thanks to Almighty God for the freedom of the slave, many to give thanks for a restored Union—perhaps throwing in some regrets that it cost so much as the liberty of the slave to restore it. Should the North fail—the Union be restored with slavery; the Proclamation becomes of course mainly a dead letter. We shall soon find every man whose soul is blackened by love, liking or tolerance for this diabolical iniquity, casting his vote along with that party which is now exulting in its partial triumph; and thus we shall find ourselves at the beginning of another brief but sharp anti-slavery contest—perhaps attended by greater perils to the advocates of freedom and to the witnesses against constitutional guilt and sin, than were ever experienced during the past.

4. Let us not imagine that even the entire removal of slavery from our national soil is enough to secure the abiding favor of God. We hope good things for the future, notwithstanding what we have said above. We will believe that God will show favor to the power which has arrayed itself, so far, on the side of the oppressed; that He will at length “go forth with our armies.” We have all along prayed that he would do so, and we know not how any friend of the slave can hereafter withhold his prayers, whatever he may have done heretofore. Still, slaveholding is not the only national sin. Far from it. The corruption of the masses, and especially of the leaders, is enormous. Sins—gross sins—abominable sins, send up from every part of the land their loathsome exhalations. Permanent prosperity cannot be expected without reform. The unbelief of the land daily provokes the living God and Redeemer. And then, there are constitutional sins—atheism—arrogant assumption of wisdom and power in the people, irreligion, anti-christianity, repudiation of the nation’s duty to honor the church, and an infidel disregard for the holy and revealed law of God. Of these, the nation must repent or perish.

WE KNOW IN PART.

WE are perhaps never sufficiently conscious of the magnitude of our real ignorance, and the insurmountable hindrances it interposes to our investigation especially of divine things. It is of such immense proportions, that with all the effort our utmost diligence can employ for a life time in the most careful examination, we have reached only the borders of the field of exploration, when we become truly aware of a vast *terra incognita* beyond, at whose immensity the most profound inquirer may stand astonished, reverently exclaiming, “O the depth both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out.” With all the variety of talents and promptings to explore which distinguish the children of wisdom, divine

revelation is at once as unfathomable as the abyss and calculated to engage capacity and stimulate research. Most interesting facts all through it invite the employment of every mental power, feeding curiosity and alluring investigation, till, lost in their immeasurable proportions, the greatest minds must stop, and in the profoundest reverence and admiration, worship the infinitely wise Author. Even the more easily comprehended part, the revelation of grace in Christ, contains much far transcending our utmost grasp. This, however, is only what might be reasonably expected in a revelation from God. Were there no mysteries, the evidence would be at least so far wanting of its being purely divine. Even were it fuller of the inscrutable than it is, the fact instead of being a reason to cavil at, and reject, would be additional evidence that it was of God, and a potent prompter to more diligent study; because it must be evident that loving kindness alone could have moved the infinitely just God to have made any revelation whatever. Therefore, to refuse investigation and faith because of acknowledged incomprehensibility, would, for similar reasons, lead to the rejection of the whole.

We all need, in applying to the oracles of God, the lesson Pythagoras first required of his pupils—silence. And God would stay our hasty conclusions and clamorous and petulant repinings, by a lesson kindred to that of the philosopher, when he says: “Be still, and know that I am God.” Would we but reflect, when overwhelmed with the mysteries of the divine word and works, that they are God’s, it would likely occur to us that they are like him, and what we might reasonably expect, doing and revealing as he pleases, accounting to none for his acts, yet in all, and to all, showing that he is light, love and truth, infinitely good and most merciful and gracious. It is most reasonable that we confide in him and be fully persuaded that he has revealed just what was necessary, and all that was necessary, for faith and practice. He has not given it that we may sit down by it in self-complacent satisfaction, but that we may search it as containing the stimuli of everlasting life. It is that we may draw from it as wells of salvation, and practice its precepts as if life depended on the obedience.

If at times, and this does some times occur, its illuminations flash upon the investigator in more startling brightness than that of the meridian sun leaping from behind the dark storm clouds of the morning, and so fill his mental vision that he is blind to all besides it, it will be to the joyful illuminating of his path adown the dusk intricacies of life, and prepare him for comprehending and appreciating the more plain and practicable. One principal truth every where unmistakably prominent, is that man since the fall is treated as reason dictates one should, who is being disciplined, corrected, instructed, and induced to seek and embrace an offered yet sovereign salvation. Along side of this it is equally evident that there was a natural and economical connection between the human race and Adam in his fall. The revelation of divine grace and deeds of inscrutable providence are based on this, while they are inseparable from the eternal plan of saving the lost. Occasionally there may be to us what seems incongruous, but it is owing to our exceedingly limited comprehension, for it cannot be in this otherwise than in all His works, that there is the most admirable beauty, order and completeness. Our efforts to peer into the clouds which surround Him are not prompted by confidence or in keeping with our proper place and conduct, which is to believe whatever he does is both wise and just, and will, in the end, prove for us the safest and best. And nobly will such confidence in overcoming difficulties otherwise insurmountable be rewarded.

“When reason fails with all her powers,
Then faith prevails and love adores.”

We are persuaded that all human wisdom, in its utmost limits, can comprehend, are those only which lie at the entrance of the abode of infinite goodness and truth. A discovery made, or secret disclosed, merely introduces to numberless others; but the deepest secrets that lie hid in the immeasurable depths of the divine mind and procedure are far from useless. They are doubtless answering wiser ends than if revealed, at least they are not necessary for us to know at present. We have, as it is, light enough to make faith reasonable and unbelief inexcusable. There is enough revealed in which to exercise the varied powers of the most gifted mind, and richly will it be rewarded in its investigations. "The entrance of thy word giveth light, it giveth understanding to the simple." It is both sail and ballast to the soul tossed on the billows of perplexity. "Give me the Bible," said one, "and then may the Lord give me faith to fix on it, or my head will grow dizzy with amazement, confusion and dread."

"Wait the result, nor ask with frantic rage,
Why God permits such things; His ways though now
Involved in clouds and darkness, will appear
All right, when from thine eyes the mist is cleared;
Till then, to learn submission to his will,
More wisdom shows, than vainly thus to attempt
Exploring what thou canst not comprehend,
And God for wisest ends thinks fit to hide."

When instructed by the Holy Spirit, we will progress in what we know, whether little or much, with unspeakable satisfaction. Our understanding may not be either so full or so clear as we would wish, but enough for present duty and more fully and clearly as we advance. In the darkest times we will have *some* light, and when midday beams are withheld there is reason for it, which leaving with God we can walk cheerfully in the twilight. Were it, at any time while we are here, perfect day with us, the entire plan of God would be changed, and our present state no longer one of discipline and faith. But discipline is needed, and faith when tried will grow and conquer; and when all that binds to earth is ready to be loosed, the moorings of the soul will be cast off, and it will soar away to regions of eternal light and perfect knowledge. There we shall no longer know in part, but see as we are seen, and know as we are known.

J. W. S.

INTERVIEW WITH THE PRESIDENT.

NEW ALEXANDRIA, December 15, 1862.

MESSRS. EDITORS—Supposing that the members of the church will be anxious to hear how our mission to the President succeeded, I send you a sketch of our proceedings.

I repaired to New York to meet Mr. Sloane, and together prepare our address to the President. I reached New York on the evening of Tuesday, and we spent our time till the short hours of morning in earnest conference on the various matters connected with our embassy. The next day—after earnest and united prayer for the Divine direction and assistance in performing our work, that God would "give us favor in the sight of this man," and that our effort might be made successful as a means of bringing the nation to repentance and reformation, and thereby of averting the impending danger—we prepared our address, and started for Washington at six o'clock in the evening. We reached Washington at seven next morning. The city, from centre to circumference, seemed literally full of soldiers—blue coats and stacks of muskets everywhere.

Every place of accommodations was literally packed; the boarders consisted largely of men wearing the habiliments of war, and very many of them having upon their shoulders the white and yellow insignia, with its various devices, indicative of their different grades of office in Uncle Sam's grand armies.

We at length succeeded in obtaining a room at "Willard's," and at once addressed ourselves to the task of preparing duplicates of our address; which done, and once more commending our work to God, we set forth to find out some of the leading spirits, and made our first call upon Massachusetts' great Senator, Chas. Sumner. With him we had two most agreeable interviews. He at once impresses you with the massiveness of his intellect and the profundity of his erudition—his conversation reminded me of the movement of some great engine, which, tremendous in its power, and yet so smooth and easy in its working, accomplishes with the utmost ease what to others were utterly impossible. He at once entered with animation and earnestness into our mission—gave us all the advantage of his intimate acquaintance with men and things about Washington—assured us over and over again of his high esteem for the church which we represented, and of his gratitude to her for sending her mission to his aid in this emergency. He told us that it had been his task to endeavor to raise the Executive up to a sense of the high importance of the work upon which he had entered, and of the moral grandeur of the forthcoming proclamation, if placed upon the basis of justice and morality. He told us that his visits to the Executive chamber were counted by scores and fifties, and that he regarded our presence there as help from the right quarter. Still he expressed his fears that all might not avail, and proceeded to set before us the difficulties in the way, in a manner which showed his profound knowledge of men and things, and in words which it would be a breach of confidence to repeat. He expressed his willingness to conduct us to the President—but intimated that it would have a better effect to come from some other quarter. We presented to him our views of the Godless character of the Constitution, and our wish that it should be so amended as to place the nation squarely upon a Christian basis. He manifested at once a thorough knowledge of the whole subject—indorsed our views cordially, and expressed his earnest desire that they should speedily be carried out, but informed us that all interference with the constitution was regarded by Congress as at present premature and indiscreet, and that no action would at present be taken—but that the time must soon come when all these matters would demand the serious attention of Congress; and that he would be glad that we would send up a suitable memorial on that subject, and he would take pleasure in presenting and supporting it.

Our next interview was with Honorable John A. Bingham, the representative from Ohio, and the leader of the House. His early acquaintance with Rev. W. Sloane, and his more recent acquaintance with my father during his visit to Washington, when they mutually formed high opinions of each other, had prepared the way for our very cordial reception. Mr. Bingham is evidently a man of eminent practical ability, clear in his perceptions, close in investigation, and logical in argument. With him we had a most interesting discussion in regard to the relation which slavery bore to the Constitution, in which he brought forward views in regard to the slave compromises of the Constitution which were to us both new and interesting, and which he established incontrovertibly both from the letter of the instrument and the history of its formation; views which, while they tend to modify the complicity of that document with that institution, do not in the least affect our position of dissent from it as involved in its criminality. Mr. Bingham at once entered with spirit into our enterprise, and volunteered to conduct us the next morning to the President, and a better cicerone could not have been desired. Having spent an

hour in the gallery of the Senate—listening to Fessenden, of Maine, defending the President's imprisonment of men on suspicion of treason against the attacks of Bayard, of Delaware, and other Border State sympathizers with rebellion—we retired for the night, feeling that the prosperity of the day was an earnest of success in our great work. "Hitherto the Lord had helped us."

The next morning, at 9 o'clock, Mr. Bingham called for us at our hotel, and conducted us to the White House. We were detained a few minutes in the antechamber, till the President should finish his buckwheat cakes and coffee. Mr. Bingham told the doorkeeper to send him right up as soon as he was through, as he wanted to see him. Very soon we were ushered into the President's private room, and introduced by our names as a delegation from the Church of the Covenanters. The President shook us cordially by the hand, welcomed us, and invited us to be seated. After a few commonplace words, I informed him of our errand, and proceeded to read our address.

The President settled his long frame down into his chair, fixed his deep-set eyes steadfastly upon me, while his care-worn face assumed at once the expression of deepest attention. Thus reassured, all feelings of trepidation passed away, and full sympathy with the sentiments of the address took its place. The address received undivided attention to the end, and more than once when allusion was made to the responsibility of his position, God's controversy with our nation, and the church's hope that he had been raised up to be our country's deliverer, he gave signs of evident emotion. When the address was ended he arose and received it, carried it to his desk and deposited it there, with the remark, that he would give it the attention due to the importance of the document and the high character of the body from which it came, and that, if his other duties would permit, he would prepare an answer; but added, that such was the pressure of business upon him that frequently the day passed without being able to *begin* some particular work to which it had been specially devoted. Mr. Sloane remarked, that there were other delegations of ministers coming to him from New York and Boston, but that as our appointment had preceded theirs, and our mission differed somewhat from theirs, we had thought best to come alone. Mr. Bingham at once added in this language: "It was fit, at any rate, that the old church of freedom should be heard by herself in this crisis of our nation." The President again requested us to be seated, and seating himself, at once proceeded to express his views of the subject introduced. And first he spoke of the emancipation proclamation; he said that from the first he had not been so sanguine of its efficiency as an instrument in putting down the rebellion as some of his friends were, still, if he had not had faith that it would do some good, he would not have emitted it, and he still had hope that it would be effective to some degree, though not to the extent that others supposed; and that he still intended to give it a fair trial. He then proceeded to point out the difficulties that he foresaw when such multitudes should be freed, *who*, in fear of their masters, would fly to us for protection, and be a burden upon us for support; that already they were so numerous about Washington that much destitution and suffering were necessarily experienced by them. We argued that they were flocking to the North, because here only could they be free, but were they made legally free at their homes, and the strong arm of government stretched forth for their protection, then, they would prefer to remain—and their labor being necessary for the support of the master as well as their own, the master would gladly afford them the means of support as a compensation for their labor. After considerable conversation on the political aspects of the subject, in which Mr. Bingham took a prominent part, we introduced the moral bearing of the case. Here was a manifest judgment of God visited upon this whole nation for the sin of en-

slaving our fellow men, and the voice of Providence was loudly calling upon us to break off our sins by righteousness and our iniquities by showing mercy to the poor.

The President answered; that there were two sides to that question; one class of men considered these judgments as the penalty for slavery, another class considered slavery a Divine institution, and these judgments as our penalty for interfering with it; that men were preaching and praying on both sides of the controversy. We replied, that men no sooner began to vindicate that institution than they began to plot treason against the government. Was it possible that any Christian man could doubt on which side of such a contest the righteous God was to be found; was there any attribute of his character which could take the side of such an iniquity as slavery. Two classes of men had reproached the living God—the one had said, can there be a God that judgeth righteously when such a crime as slavery passes so long unpunished; the other argue that slavery must be agreeable to God since he has so highly favored this slaveholding nation. God is now vindicating his being and character against both by these judgments, and they will not cease till men understand his character and work.

The President answered, that he never could see slavery in any other light than as an evil—an only evil, and that continually; that he viewed providence generally, and these providences particularly, as both an end and a means; that there was no doubt but God was visiting this nation, both North and South, with judgment for our sins, and that in the end He would bring about some result from these operations that would show he had a purpose, and that the result might be very different from what we expected or desired. We answered, that this depended entirely upon ourselves; that if we repented under his judgments, and executed judgment in the morning, and delivered the spoiled out of the hand of the oppressor—if we would submit to God, do homage to his Son, and give obedience to his law, we would be established as a nation; but if we refuse and rebel, we will be destroyed, for the mouth of the Lord hath spoken it.

At this point Mr. Bingham remarked, that perhaps we had occupied as much of the President's time as was consistent with the numerous demands made upon it. After expressing mutual pleasure at the interview, we parted, with a warm pressure of the hand and cordial good wishes for each other's welfare, and the closing remark: "Let justice be done, though the heavens should fall"—they have never yet fallen, nor are they likely soon to fall, through the execution of justice; to which sentiment all gave a cheerful assent. As we returned through the antechamber we found it thronged with applicants for admission into the Executive presence, apparently in all stages of impatience, anxiety and despair.

Having thus spent an hour at the White House, we returned to our hotel to thank God for the past and take courage for the future, feeling that whether our mission should change the mind of the Executive or not, an important work had been accomplished. The church had uttered her testimony in the ears of the nation's chief magistrate; the trumpet had been sounded, and warning given, and if the nation persisted in its iniquity, we had at least delivered our soul and cleared our skirts of its blood; and yet not without some hope that direct good had been done and impressions made upon leading and influential minds—seed sown that will yet flourish like Lebanon, bread cast upon the waters which shall be found after many days. One thing yet remains; let that seed be watered by the prayers and warmed by the faith of the church, that God may give the increase. We felt that in sowing we were greatly aided

by the prayers of God's people, and trust that the same influence will yet secure a harvest of joy and bosoms full of sheaves.

Did time permit, we might allude to our interview with Senator Wilmot, whose heart is with us in the work; and John Covode, and other prominent men with whom we had conference, but our narrative is already too long.

Yours, truly. A. M. MILLIGAN.

LETTER FROM REV. J. KENNEDY.

FERNANDINA, FLORIDA, Jan. 8, 1863.

DEAR BROTHER—I send you some items which you may use at pleasure. The number of colored people in this place, as near as can be ascertained, is 950. There are 26 who from age and infirmity are wholly dependent on the government for subsistence. There are 195 women and 320 children rationed. These are considered destitute. The rest are able to provide for themselves. Many of the old men were left by the rebels for the Yankees to feed and clothe, taking the able-bodied into main land.

I have two pupils, each over one hundred years old, one learning the alphabet, the other can read easy words in the Testament. A large majority of my reading class use glasses, and the books required are those of large type—Testaments and Psalm books. As to other books, we are well supplied. I have still a few dollars unappropriated, but the books cannot be got here.

Fernandina is an important base of operation. When I am here I can control the schools and worship, in the town, but so soon as I leave, matters change, so that, I fear, were I to go home and remain long enough to settle my affairs and remove my family, our post of duty would be occupied.

I spent, at the request of General Saxton, three Sabbaths in St. Augustine, reorganizing the school and preaching to the people. Next Sabbath after my return, I found the Episcopal service conducted in the Presbyterian church where I met with the white children, and thus I was prevented giving religious institution. Since my return I have obtained the key of the church. The Episcopalians will yield to my claim.

It was providential that I came down here before any other minister. If my family could come to this place without my going for them, it would be to the advantage of the mission. If another missionary can come soon, I will keep St. Augustine, if possible, which is the most important position in the South. The field of labor will soon be most extensive. You know more than I do about the Hon. Eli Thayer, who is appointed Military Governor of Florida.

At present the commissioners employed by the government to appraise the real estate confiscated, are here and engaged in their duty. The property will in due time be sold by public outcry. The commissioners are to levy for the government to the amount of tax, and beyond that the highest bidder will be the buyer. If the property is not redeemed by the original owner, it will, after sixty days, be secured to the purchaser by a warrantee deed. This sale of property will change the whole face of General Saxton's department. The purchasers will then lease or use the property as they see proper. This is the most delightful country I ever saw or read about. East Florida, from St. Augustine to Indian Inlet, is the garden of the world—no winter and little very

warm weather—flowers and vegetables all season—fish and fowl abundant. Now is the time to occupy the field. Every day is a day too late. More of the ex-slaves are coming into our lines daily, prepared to receive instruction from all who are friendly to them.

Since I wrote the above, half an hour ago, a boat has arrived from Hilton Head, with the Colonel of the First Carolina Colored Volunteers. He informs me that General Saxton wishes me to go with him to St. Augustine, to persuade the negroes there to leave that place and come to Beaufort. The officers of the Seventh New Hampshire Volunteers wrote General Saxton that I could induce them to go, as they would do whatever I would tell them. Now it is to be tried, I trust the Lord will not deliver me into the hands of the rebels, nor leave me in the power of unreasonable and wicked men. I will go again to St. Augustine and endeavor to do my duty. I court not the favor of man, and I do not much fear his threats. If I return in peace, it is my intention to give you all the items of news in relation to the contrabands in that old and wicked city.

A Mr. Helper, brother of the author of the "Impending Crisis," and his family, are now with me. He is appointed General Superintendent of the colored people for this district, and, at the request of the Governor, I introduced him to the people, and co-operate with him in seeing that justice is done to them. He is a noble man, and quite an addition to our little society of the friends of the negroes.

I have not seen a copy of the *Reformed Presbyterian or Covenanter* since I left home. Have a copy of the united Magazine sent me.

Yours in Christ,

JOSHUA KENNEDY.

The Magazine has been regularly sent to each of the missionaries.—T. S.

The following was inclosed in Mr. Kennedy's letter. It is a noble utterance, worthy to be put on record :

A Happy New Years' Greeting to the Colored People in the Department of the South.

In accordance, as I believe, with the will of our Heavenly Father, and by direction of your great and good friend, whose name you are all familiar with, ABRAHAM LINCOLN, President of the United States, and Commander-in-chief of the Army and Navy, on the first day of January, 1863, you will be declared "for ever free."

When in the course of human events there comes a day which is destined to be an everlasting beacon-light, marking a joyful era in the progress of a nation and the hopes of a people, it seems to be fitting the occasion that it should not pass unnoticed by those whose hopes it comes to brighten and to bless. Such a day to you is January 1, 1863. I therefore call upon all the colored people in this Department, to assemble on that day at the head quarters of the First Regiment of South Carolina Volunteers, there to hear the President's Proclamation read, and to indulge in such other manifestations of joy as may be called forth by the occasion. It is your duty to carry this good news to your brethren who are still in slavery. Let all your voices, like merry bells, join loud and clear in the grand chorus of liberty: "We are free—we are free," until, listening, you shall hear its echoes coming back from every cabin in the land, "We are free—we are free."

R. SAXTON,

Brig. Gen. and Military Governor.

ILLINOIS PRESBYTERY.

ILLINOIS Presbytery met in St. Louis, October 1st, 1862. It was largely attended, and its meetings unusually interesting and harmonious, being occupied chiefly with matters of public interest. The cases of discipline were few, and were permitted to claim very little of the Presbytery's time. Rev. R. B. Cannon was chosen Moderator.

A call from Lynn Grove, Iowa, on Mr. R. D. Sproull, was received, sustained and ordered to be transmitted to the Presbytery in whose bounds Mr. Sproull may be found.

The moderation of a call was granted to Grove Hill congregation, and Dr. Roberts appointed to carry it into effect at the convenience of the people.

Mr. Daniel Coulter was received as a student of divinity under Presbytery's care.

In answer to the question from Princeton Session: "Is it right for aliens who have conscientious objections to the soldiers' oath, to avail themselves of exemption from the law of military draft?" Presbytery decided unanimously, with one exception (Rev. R. Johnston), "that this Court regards the conduct of members of our church in claiming exemption from military draft on the ground that they are aliens, as highly improper, and injurious to the principles of our church." The yeas and nays were called for and recorded.

Another question in regard to the soldiers' oath was discussed in committee of the whole, but no decision given.

The following resolutions on the State of the Country were adopted:

Resolved, 1st. That this presbytery does most cordially indorse the Proclamation of Emancipation recently issued by the President of the United States, and declare that it would have given us unfeigned satisfaction had it been made immediate, unconditional and universal in its effect.

2d. That we express our gratitude to the Most High God, Ruler of heaven and earth, that He is thus giving us intimation that He has arisen to set the oppressed in safety from their cruel and heartless oppressors.

3d. That it is the duty of Reformed Presbyterians, as Christians and patriots, to aid in the suppression of this rebellion in every way consistent with our principles, and so effect the emancipation of the slaves.

4th. Believing that God is chastening this country for its sins so long persevered in, we call the nation to repentance and humiliation under the mighty hand of God; and we regard with great and painful apprehension the pride and impenitence of the nation, in respect to its rejection of the authority of God and its enslavement of men.

Rev. Mr. M'Cracken was appointed Treasurer, Presbytery deeming it better that this officer be a constituent member of the court, whose presence may be expected at every meeting.

Presbytery adjourned to meet again in Sharon, Iowa, on the Wednesday immediately preceding the next meeting of the Synod, at 10 o'clock, A. M.

A. C. TODD, Clerk.

LAKES PRESBYTERY.

THE Lakes Presbytery met in the Second Miami Church, Northwood, Tuesday, October 14th, 1862, at 7 P. M., and after a sermon by the retiring Moderator, Rev. J. S. T. Milligan, from Ps. 11:3, was constituted with prayer.

B. M'Cullough was chosen Moderator, and J. L. M'Cartney, Clerk.

The ministerial members were all present, and a goodly number of the eldership.

The sittings of the court were continued for two days. Much harmony characterized its proceedings.

C. D. Turnbull, student of theology, delivered two pieces of trial for licensure: a lecture from Isaiah 53:6, 7; and a Latin exegesis on "Quænam in Scriptura significatio sit verborum 'justitia Dei,' presertim in epistola ad Romanos 1:17."

Rev. J. S. T. Milligan was directed to explore a mission field in Michigan, with the view of opening a preaching station in some destitute portion of that country.

Rev. H. H. George was requested to explore Camp Dennison, and preach four days there at his own convenience.

Messrs. J. S. T. Milligan, J. L. M'Cartney, H. H. George and J. Quay, were requested to prepare some tracts on our "*Distinctive Principles*," and report at next meeting of Presbytery.

Congregations under our charge are requested to take up a collection for the Home Mission Fund.

Messrs. J. S. T. Milligan, W. Milroy, H. H. George and J. Quay, committee on the State of the Country, reported the following preamble and resolutions, which, after some discussion, were adopted:

WHEREAS, The church's duty is to occupy the highest position of observation, and to reflect her light most clearly and fully for the safety of all; and, whereas, the church and the ministry should be very jealous for the Lord God of Hosts, her divine Head—and when he goes forth to avenge her quarrel and conquer his foes, should mark and proclaim his progress, earnestly call upon Him to still show his favor to and manifest his power for the sake of meekness, righteousness and truth, and ask the attention of all to his claims, law and crown; and, whereas, the evidence is unmistakable, that it is the breath of his mouth that consumes, the brightness of his coming that bedazzles the blinded advocates of human sovereignty and unchristian organization of society; therefore,

Resolved, 1. That we re-affirm the right and duty of the church to point out to the nations their sins and demand their reformation, and do hereby again call upon this nation to acknowledge God—profess submission to Christ—take the Bible as supreme law—give exclusive sanction to the Christian religion—insert the name of God in the oath of office—require religious qualifications in rulers—sanctify the Sabbath—and emancipate all its enslaved.

2. That this nation may not expect the favor of the God of heaven, who is the God of battles, until it confess and forsake its sins against God, his Anointed, the church, and his poor.

3. That while the emancipation of the slaves in the District of Columbia—

congressional law prohibiting the employment of the military in returning slaves—the emancipation of slaves employed in aiding the rebellion by arms—the confiscation and emancipation act—and the proposed emancipation proclamation, are steps in the right direction; yet the declared motive not being the glory of God, but only the preservation of the Union—not obedience to God's law, nor even the acknowledgment of human rights, nor the amendment of the constitution, but mainly expediency and military necessity, we cannot encourage ourselves nor the nation, to believe that for all this his anger will be turned away, but that his hand will be stretched out still.

4. That the Confederate States have assigned no just cause for the rebellion in which they are engaged, and the unholy war they are waging; but are perfidiously endeavoring to subvert and trample upon the rights of both God and man.

5. That we mark with deep concern the insensibility of the nation under the existing manifestations of the divine displeasure, in failing to see in its own sins the real procuring cause of its calamities; and will still labor and pray that God would bring the nation to himself, and lead it to break off its sins by righteousness, and its iniquities by showing mercy to the poor, if it may be a lengthening of its tranquility.

6. That we cannot conscientiously identify with the Government of the United States, either in the civil or military department, either with or without an oath, either in peace or war, either at the ballot-box or on the battlefield, until this government is constituted upon Bible principles, and professes, in its administration, to seek the glory of God and the good of all the people, especially "them who are of the household of faith."

7. That we appoint a committee to confer with government for the exemption of our membership from draft.

Messrs. P. H. Wylie, J. L. M'Cartney and J. M. Milligan, committee of supplies, were made an interim committee.

Presbytery adjourned with prayer and singing the 133d Psalm, to meet in the Second Miami Church, Northwood, on the 3d Tuesday of April, 1863, at 7 P. M.

ANNUAL REPORT OF THE SUPERINTENDENT OF THE R. P. SABBATH SCHOOL IN ALLEGHENY.

ALLEGHENY, January 15th, 1863.

THE record of the year just closed varies but little from that of preceding ones. There has been no great increase of members, yet sufficient to show that all that is needed to enlarge the school is effort on the part of all connected therewith. It should, however, be borne in mind, that the main idea of a teacher should be, not how shall I get a large class, but how can I impart to those under my charge the greatest amount of religious instruction. There are now on the rolls, 281 names; of these 164 are mission children, 113 white and 51 colored. The average attendance for the year is 180. The discrepancy between the number on the rolls and the average attendance is easily accounted for by those who understand the working of Sabbath schools. Many of those who were in attendance prior to our last report, ceased to come in the spring, but their places were filled by the female teachers, who, besides visiting the children at their homes, have promised clothing for

all that required it; thus, as it were, "compelling them to come in." The number of classes is the same as at last report, 27—but several of them should be divided, if suitable teachers could be obtained. This want of teachers is one of the greatest difficulties we have to contend with. The members of the Bible Class (which, by the way, is in a very flourishing condition, under the care of Mr. J. R. Newell,) are those on whom we have heretofore relied to supply vacancies that occasionally occur in the school, but they manifest a great deal of reluctance at engaging in the work, not because they dislike it, but they prefer remaining as pupils. Many of them are now so far advanced that they ought to assume the duties of teacher with alacrity. We are assured that "it is more blessed to give than to receive."

The attendance of both teachers and pupils has been very good, and the progress of the latter, in many instances, all that could be desired. There are some, and of these the larger number are children of the church, who rarely come prepared to recite either from the Catechism or the Bible. They have, of course, lessons allotted to them, but manifest no disposition to learn. This is the fault of parents, whose duty it is to see that their children prepare their recitations during the week. The amount of money collected is as follows, viz.

For Current Expenses by collections from congregation,	-	\$12.20	
" " " " " teachers,	- - -	18.00	
			\$30 29
" Library, collected from congregation by committee,		23.24	
" " donated by teachers,	- - - - -	41.10	
			\$64 34
There has been expended of the Expense Fund, for Catechisms,			
Psalm Books &c.,	- - - - -	13.76	
Ditto for additions to the Library,	- - - - -	65.56	
Leaving a balance in Treasurer's hands of	- - - - -		\$12 54

The amount collected for Foreign Mission is small, only \$30.48. There should be efforts made to increase the collection for this fund, by the teachers urging upon the pupils, at every favorable opportunity, the benefits resulting from liberality. In a school as large as ours, where the scholars contribute nothing for its support, and only for one object, \$50.00 is the very least amount that should be collected in a year.

The monthly prayer meetings have been generally very fully attended. This, we trust, will continue to be the case, for earnest fervent prayer is of vital importance to the prosperity of the school. In the last report the teachers were urged to be earnest in their secret devotions for each child in his or her class. The value of this, to both, cannot be over estimated. "Without me ye can do nothing," are the words of our Saviour, confirmed amply by Christian experience in all ages.

The Library, notwithstanding the additions made to it during the year, is not very good; and measures should be adopted at an early day to increase it. A good paper might obviate the necessity of giving out books every Sabbath, but this would involve considerably more expense than could be safely incurred in the present state of the treasury. More money ought to be contributed by the members of the church. As has been shown in Treasurer's report, the teachers have contributed \$59.00 of the \$94.00 collected during the year. That is to say, in a congregation of near four hundred members, the greater part of the expenses incurred in supporting the Sabbath school connected with it is borne by 27 teachers.

Thus as briefly as possible you have a statement of the affairs of our school for the past year. Let us, each one, carefully examine ourselves, and note our er-

rors, omissions and failures in the performance of duty, and resolve, trusting in the grace promised, to be more earnest and faithful in the future than we have been in the past. A moment's reflection, and a glance at the condition of our torn and bleeding country, will convince any one that we have much, very much, for which to be thankful. At the same time we must remember, that if our privileges are great, so also are our responsibilities. Then "let us not be weary in well doing, for in due season we shall reap, if we faint not."

Respectfully submitted,

WILLIAM WILLS, *Superintendent.*

FEMALE MISSIONARY SOCIETY OF MONONGAHELA CONGREGATION.

THIS Society was organized in August last, for the purpose of aiding the mission to the freedmen of the South. We *had* thought that only in city congregations could such associations be efficient, but thus far we have been encouraged. The number of those who are sufficiently near to attend our regular meetings is small; but by managers residing in each branch of the congregation, who report at stated times to the society, we accomplish the desired object. Our Treasurer's report for January shows forty-three dollars and forty-five cents (\$43.45) collected for the Mission Fund; and also a number of books and some material for clothing, to be sent to our missionaries for distribution. May the good work go on and prosper.

BY SEC. OF SOCIETY.

We are glad to see these efforts in our country congregations to meet the demands of the church, in these times of ripening fields, inviting laborers. We trust this example of our female friends in Monongahela congregation will be followed in other parts of the church.—T. S.

AFFAIRS ABROAD.

ANEITEUM.—Our readers are familiar with the name of this island of the Pacific, as the scene of most successful missionary labor. A work has just been published by Mr. Murray, the missionary, by whom teachers, themselves converts from other islands of the group, were first located in Aneiteum, in which he gives account of its previous condition, setting it in contrast with its present state. His first visit was in 1841, and was made in circumstances by no means favorable to a friendly reception, inasmuch as but a short time previously its savage and cannibal inhabitants had come into bloody conflict with a portion of a ship's crew who had visited the island on a commercial adventure. Mr. Murray thus narrates his first visit:

"All our efforts to induce the natives to come on board being unsuccessful, a boat was lowered, and Captain Morgan and myself went in close to shore. After a while, one character of note ventured near enough to our boat to receive from my hands a string of beads. Snatching the treasure, at the risk of his life, as he seemed to think, he immediately backed astern; but the scale was turned. His venture had succeeded; and having succeeded once, he might a

second time,—hence distrust soon gave place to confidence, and we were in a fair way to gain our object. The bold fellow who received the beads was Yata, the chief of the district off which we were. I have seen many a heathen of a deeply degraded and savage character, but a more finished savage, to all appearance, and, as we afterward found, in reality, I never saw. He realized most fully the idea one forms of the ferocious and bloodthirsty savage. And yet this man received and protected the messengers of peace. We shall meet with him again in the course of our narrative. In the meanwhile, we proceed with our account. We made known our object as well as we could, through Kotiama. The teachers intended for the island went on shore, and on their return they expressed themselves satisfied with the prospects, and were willing to remain. The reception they met with was interesting and encouraging. Large numbers of people were congregated on the beach. They expressed their pacific and friendly disposition by waving green boughs. Thus they welcomed to their shores the messengers of salvation, and the initiatory step was taken toward the wonderful revolution which has since been effected."

These native laborers wrought alone until 1848, when Mr. and Mrs. Eddie arrived from Nova Scotia; Mr. and Mrs. Inglis, sent out by the Reformed Presbyterian Synod of Scotland, joined them in 1852. Now, as our readers are aware, the entire island is, at least nominally, Christian. Surely this is labor and means well expended; and how abundant the encouragement to send the healing word to such as yet know it not.

ALGIERS.—The Evangelical Churches of France have a mission in Algiers, which seems to be prosecuted with no little zeal and success. The correspondent of the *News of the Church* says:

"We have had cheering accounts from Algeria, where the railway and other means of conveyance begin to render possible pastoral visitation. New pastors have been nominated for Tlemcen and Cherchell; a Protestant school-house has been built at Douera; a Sunday school is re-opened at Algiers; places of worship are opened in the faubourgs, and an infant-school in view. Small places of worship are now occupied at Figelli, and in the villages of Nechmaya and Penthièvre. The three departments have been traveled over by a colporteur in less than a year. Every where meetings multiply; free-schools tend to become communal; little libraries are being formed in most Protestant families. The Algerian journals state the fact of the immense superiority—material, moral and intellectual—of the Protestant colonies over the Latin ones. The natives are aware that their rights to instruction have been proclaimed and defended by the Beni Ketap (sons of The Book). A missionary has spread in a single province thirteen hundred and thirty Hebrew Bibles among the Israelite Arabs or Mozabites, and translated the gospel of Matthew into vulgar Arabic."

ITALY.—The deepest interest attaches just now to all Italian movements. We see in Italy a state of things presaging some great event. On the one hand, the French, or rather Louis Napoleon, endeavoring to uphold the Pope's power, while the Italian authorities dare not directly oppose him; and on the other hand, the great mass of the people, encouraged by the open declarations of ten thousand priests, and by the secret good wishes of their government, are bent upon its destruction. The issue is not doubt-

ful. Either by diplomacy or by force, Rome will become the capital of the kingdom of Italy. The work of evangelization goes on with unexpected facility, and some success even in Naples and the south. A late writer says:

"In Naples, under the Bourbon rule, no Protestant worship was tolerated, save in the private chapels of the Protestant legations, which the Neapolitans dared not attend. A Protestant Bible was a passport to the galleys for life. Now, the gospel leaven is working most vigorously, and the zeal of the converts in Naples against idolatry and every approach to it is extraordinary. Three hundred children attend Protestant schools. Meetings for adults take place three times a week during the evening. More than two hundred men attend, who are nearly all of the popular class. The discussion is absolutely free, and every one says in his turn what he thinks fit. Every day the attendance is more numerous. The populace show great spirit and mental activity in the discussions. The provinces are calling loudly for Protestant missionaries; the Calabrians, in particular, display a surprising ardor. Two priests that have been converted to the gospel, the Signori Vincenzo Calfa, and Gian Cathista Gioja, have set out for Florence with the design of studying a year there in the theological faculty which has just been founded by the Vaudois. It appears that the excited priests have labored, thus far, in vain, to enlist the authorities against the movement. The Protestants propose to meet the priests in public or private debate, but the priests decline. And the *Revue des Deux Mondes*, from which these facts are taken, says of these Neapolitan priests: 'Far from being able to sustain a dogmatic discussion, they at the present day know not even that which is properly indispensable for the performance of their functions.'"

FRANCE.—As to the French Protestant Church, it presents a very singular and painful intermixture of Rationalists and Orthodox. A few years ago the former were largely in the majority, and in some places, if not in the entire body, they still outnumber the evangelicals. For this reason, and also owing to some objections to receiving state support, the elder Monod, with a few other earnest and active ministers, seceded and formed a "Free Protestant Church." The two parties still come into collision. In Paris, at a late election for members of the Paris Consistory, the Orthodox prevailed. In other places the Rationalists are the stronger party, and are becoming very bold. From the following, which is from a French source, it will be seen that they are, in fact, infidels:

"In France the Rationalistic and the Orthodox parties, which until recently have been more or less accordant, have begun to separate openly, in consequence of the increasing boldness of the Rationalists in expressing their opinions. The separation appears now a matter of fidelity and duty for the Orthodox. This necessary antagonism broke out lately in the last Pastoral Conference of the department of the Gard, held at St. Hyppolite. This meeting of thirty or forty ministers, numbered but three or four evangelical pastors. The reading of the opening paper, drawn up by a young pastor and analyzing the book of a Professor Larroque against the Christian religion, was followed by a discussion, in the course of which the most extreme negative opinions were expressed. One of the pastors said that Mr. Larroque was entirely right in some of his attacks and particularly in those upon original sin, and the expiatory death of Christ; and another affirmed that Mr. Larroque was destroying the Official, the traditional Christianity, but was in no way attacking his own Christi-

anity, which was anterior to doctrines and to the Church; another would absolutely have it, that Mr. Larroque was a Christian, notwithstanding his own denial. Already, at the two or three preceding Conferences, the chief speakers had denied the inspiration and authority of the Scriptures, the divinity of Christ, &c., and at this year's Conference some Rationalistic pastors of the young school declared that there is an abyss between Orthodoxy and their opinions. The Orthodox were therefore compelled to make an emphatic protest. They forthwith resolved upon a separation, and notified the meeting that henceforth they would no more form a part of the Pastoral Conferences of the Gard. They will at once organize a new conference. There has been for some time a general impression in France, that a division of the Church into an Orthodox and a Rationalistic denomination draws near. A separation like that which has just taken place in the Department de Gard may greatly hasten the time of the general split."

GERMANY.—We hear very little of late from the German States; and what we do hear is not so encouraging as we would wish. It is true, the friends of true religion are active and perhaps increasing; they are also making some progress in the doctrine and practice of Sabbath observance; but we regret to learn that in Prussia particularly, they are putting themselves on the side of regal prerogative, and, of course, in opposition to the popular efforts on behalf of greater liberty. The cause of this we do not know, but are not surprised to learn that it stands greatly in the way of the spirit of evangelical principles.

GREAT BRITAIN.—No marked events have occurred in this country since our last. A good deal of excitement exists there, however: 1st. In reference to the infidel work of Bishop Colenso, not "ex-bishop," as we styled him in our last number. The question now is, what will be done with him? Will he be tried for heresy? and if so, will he be ejected? Perhaps. Two of the infidel authors of the "Essays and Reviews" have been suspended for a year by the civil judge before whom they were tried; and it is possible that a prosecution against Colenso might result in at least as severe (!) a sentence as theirs. In the meantime, his book is extensively read, and is even indorsed by some influential secular papers. 2. In reference to the suffering condition of thousands of operatives, numbering, with their families, about 1,500,000, who have been thrown out of employment by the want of American cotton. Great efforts are making to provide them some means of support for the time, and probably enough will be contributed to keep them from starvation. We repeat, for it is greatly to their credit, that while the capitalists and the aristocracy are chiefly against this country, in its efforts to subdue the confederates, their poor people are, almost without exception, in favor of the Free North. 3. In reference to this American war. The higher classes just referred to are for the South, and are leaving nothing untried to move the government to intervene in the affairs of this country. The *Times* comes out boldly in favor of slavery. So far it has little countenance from other parties; but that it represents a very large and highly influential portion of the nation, is beyond

question. And here we notice that we find in the pages of the *Reformed Presbyterian Magazine* the only fair and elaborate article on the war here, that we have seen in any religious paper from abroad. 4. In reference to the rising animosity between Papists and Protestants; or rather in regard to some attempts on the part of the Papists to put down free speech in behalf of the patriots of Italy. Great mobs have endeavored to prevent, and in fact have prevented, the holding of meetings in London, Belfast and elsewhere, in favor of the anti-papal movements in Italy. But how is this? How can it be, that mobs can take and hold possession for a time of the public places and parks of great cities or large towns in Britain? Is not the government there a strong one? If such things had occurred in this country, our friends across the water would at once infer that we had no government, that republicanism was a failure. What inference are *we* to draw from the successes of violent Popish gatherings? especially when we learn that they were overcome only by the effective interposition of the Papal dignitaries.

OBITUARIES.

DIED, at his father's house, near Waverley, O., Sept. 28, 1862, JAMES GLADSTONES, son of Wm. Gladstones, aged 25 years. The deceased was born in the parish of Eskdale and Ettrick, Scotland, where his father was a ruling elder. In his infancy his father removed to this country, and settled where he has resided ever since. While in the providence of God he was located out of the bounds of any settled congregation, Mr. Gladston felt the increased responsibilities upon him, in raising his family. True to these, he spared no pains in teaching them the doctrines of grace and salvation, and withal strictly indoctrinating them in the principles of the Reformed Presbyterian Testimony. James, in his early youth being of a wild and roving disposition, took up a trade and left home; creating not a little sorrow and apprehension in his father's mind as to his future career. But that God who blesses parental instruction, that hears a father's and a mother's prayers, intended good for the boy; his mind and heart were turned in another channel. God called him to serve Him. And I could wish I were able to lay before your young men readers some true idea of the last years of that brother's life. He was not the ordinary young man professor of religion. His Bible, or rather New Testament, he carried as regularly in his pocket as he did his portemonnaie, unless perchance at times at his work, when he could not have a moment to consult it. Often have I been in company with him, and when conversation had slackened for a little, seen him engaged with his pocket companion. He read it when alone—he was not ashamed to read it when others saw him. It occurred to me often, that he had learned David's method for a young man to purify his ways, "By being attentive to God's word." All who knew him observed it. A few days ago a little boy of seven years, in speaking of Mr. Gladston, whom he loved, said, "You could never see him, that he was not reading the Testament. And he was always talking about Christ."

A voice from his life, and from his grave, speaks to all young men, such is

the life of a Christian. At the throne of grace he was remarked by every one as being most able, earnest and importunate; he used for the most part Scripture language in prayer; he seemed to plead with God. He joined the church at Cedarville, O., some two years before he died, and had endeared himself to all the members of the congregation. They mourn his loss very much. Toward the close of his life (God only knew it, for he was in good health) he seemed to lose taste for the world and his business, and became more absorbed in heavenly things, until, after some serious thought and consultation with his friends, he had determined to devote himself to the work of the ministry—hoped to arrange to begin his studies this winter. I used my effort to bring him to this conclusion, and rejoiced when he came to it. I have often felt that we needed more M'Cheyne spirits among the ministry, more of the deep-toned, living, every-day breathing spirituality; and though his talents might not have been specially brilliant (yet certainly good) his spirit would have been salutary in all its influences. But God had designed otherwise, and it is ours humbly to submit. Truly "His name is wonderful."

But a sadder thought yet remains. It was on his way home from Cedarville he took the disease that ended his days—putrid sore throat. With difficulty he reached his father's house, and lingering about a week, he slept to awake not "till the heavens be no more." But ah! not he alone was thus to sleep. In the providence of a sovereign God, he was made the agent to carry death to his father's family. In a single month and a few days, five of the family lay side by side in a lonely graveyard. Himself, a brother, and three sisters; all grown to maturity save one sister of about fourteen summers—all of the same disease; three evidently triumphing in death, two highly esteeming their loving Saviour, with many hopes, yet some fears. The only two children remaining at home were low with the same disease, but God has spared their lives. A sore bereavement, a sad desolation to those aged parents; but they sorrow in hope. May God grant them grace to bear it.

Let the young read this and ponder well. Last year, that has just finished its records upon the judgment book of God, has left this solemn trace behind; five of one family lie sleeping with the dead, to awake only when the last trumpet shall sound.

"Remember, Lord, how short a time
We shall on earth remain;
O wherefore is it so that thou
Hast made all men in vain?"

H. H.

DIED, in Allegheny, December 18th, 1862, Mrs. NANCY BURNSIDES, in the 83d year of her age. The deceased was long a member of the Reformed Presbyterian Church, well known and respected.

DIED, in Allegheny, December 19th, 1862, ELIZABETH SLATER. The many friends that her amiability of disposition and Christian excellency secured to her, feel that by her removal a void is left in their hearts. She died as she lived, evincing the reality of her faith by a humble but firm reliance on the divine Saviour. She was a member of the Reformed Presbyterian Church of Pittsburgh and Allegheny.

DEPARTED this life, October 13th, 1862, Mrs. MARGARET CRAIG, relict of Charles Craig, in the 82d year of her age. She was the oldest member at the time of her death, of the 2d R. P. congregation, Philadelphia.

DIED, at Garrison, Indiana, of diphtheria, November 22d, 1862, JOSEPH TORRENCE, son of Rev. Josiah and Isabella Dodds, 4 years and 6 months.

BOOK NOTICES.

LETTERS OF THE REV. JOHN SMITH, a Presbyterian minister, to the Rev. Peter Smith, a Methodist preacher. Philadelphia; J. P. Lippincott & Co.

These letters are thirty-four in number, comprised in a small volume of 188 pages. As a vindication of the Calvinistic view on the points in which it is opposed by Methodism, it is, we are almost ready to say, matchless. The epistolary style is well suited for this object. The letters are characterized by kindness, piquancy, earnestness and conclusive argument. For sale at the U. P. Depository, Third street, Pittsburgh.

THE VOICE OF RENWICK, the last of the Scottish Martyrs. A Sermon preached on the bicentenary of his birth. By Rev. Wm. Anderson, A. M., Loanhead, Scotland.

We cordially recommend this sermon to our readers. Its value consists, not so much in the deserved tribute it pays to the memory of the last martyr, who sealed by his death his fidelity to the Covenanted Testimony, as in the view it gives of the state of the testimony and the importance of the truths for which the Christian hero gave his life. It comes seasonably to renew in the minds of Covenanters, both here and in the British Isles, attachment to the truths then assailed by violence, now by craft and flattery. Let this voice of one "who being dead yet speaketh," have a wide and attentive hearing. For sale by Mr. John Caldwell, Philadelphia; Mr. D. Gregg, Pittsburgh; and Rev. A. Stevenson, New York. Price 12 cents.

THE REFORMED PRESBYTERIAN MAGAZINE, Scotland, comes to us in a new dress, and we believe increased in size. We hail this evidence of prosperity in our cotemporary and almost namesake. And we take pleasure in saying that it is a publication well worthy of patronage. Its articles are generally excellent in matter and scholarly in style. The paper on "American Affairs," is in contrast with a good deal on the subject of our national troubles that comes from the other side of the Atlantic. It is a pretty fair statement of the cause, condition and probable results of the great struggle.

BLACKWOOD'S EDINBURGH MAGAZINE, for December, has but just been received, delayed by the burning of the establishment of the enterprising publishers. It is now a good time, at the beginning of the year, to subscribe for the foreign periodicals issued from this office. Their advertisement frequently appears on the second page of our cover. While in dealing with our American affairs most of these Reviews manifest a large amount of ignorance and prejudice, still it is worth while to hear what they have to say. The series of articles in Blackwood, under the heading of "Caxtonia," furnish excellent reading matter. Persons of a literary taste will find in these publications a source of gratification.

T H E

Reformed Presbyterian and Covenanters.

VOL. I.

MARCH, 1863.

No. 3.

AMENDMENTS TO THE CONSTITUTION.

MESSRS. EDITORS—It is often asked, What do Covenanters propose as an amendment to the Constitution of the United States? Allow me, through your journal, to publish what I propose; and what the churches should, in consistency with their standards, urge with me as amendments to that instrument.

The preamble is, "We, the people of the United States, in order to form a more perfect union, establish justice, insure tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

It should be—We, the people of the United States, acknowledging the being and authority of God, and our obligation to submit to his Son Jesus Christ as King of nations, for the glory of God, to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do adopt, sanction and establish this Constitution for the United States of America.

I quote for the acknowledgment of God, as authority:

Prov. 3:6, "In all thy ways acknowledge him, and he shall direct thy paths." 1 Chron. 28:9, "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." Ps. 9:17, "The wicked shall be turned into hell, and all the nations that forget God." Job 8:13, "So are the paths of all that forget God."

Larger Cat. by Westminster Assembly—standard authority in the Ref. Presbyterian, United Pres., Gen. Ass. Pres., Ass. Pres., Pres. Church of Scotland, Free Church of Scotland and United Pres. Church of Scotland and Ireland—Ques. 101, "What are the duties required in the first commandment?" Ans. "The knowing and acknowledging of God to be the only true God and our God." Shor. Cat., Ques. 46, "The first commandment requireth us to know and acknowledge God to be the only true God and our God."

In this obligation every Christian church, Catholic and Protes-

tant, concurs. The constitution of the State of New York acknowledges in its preamble, "the grace and beneficence of G^od;" the constitution of the Confederate States invokes "the aid of Almighty God;" the Declaration of Independence admits, nay asserts, that the Creator endows men with inalienable rights; and pagans admitted "the fear of the gods to be the foundation of the commonwealth."

That Christ should also be acknowledged is proved :

Jno. 5 : 23, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." 1 Jno. 2 : 22, "He is Antichrist that denieth the Father and the Son." 1 Jno. 4 : 3, "And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Rev. 19 : 16, "And He hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Col. 3 : 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Ps. 2 : 10, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth;" 12, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little."

Shorter Cat., Ques. 23, "Christ as our Redeemer, executeth the office of a Prophet, of a Priest and of a King, both in his estate of humiliation and exaltation." Testimony of the United Presbyterian Church, Art. 12, "Our Lord Jesus Christ has, as God-man Mediator, a dominion over all created persons and things." And page 45, "Such being the universal dominion of our Lord as Mediator, it follows that all intelligent beings to whom he has been revealed in this character, are bound to acknowledge his mediatorial supremacy in all their respective stations and relations."

It is also proposed to acknowledge God's glory as a main motive in the establishment of the government :

Rom. 11 : 36, "For of him, and through him, and to him, are all things; to whom be glory forever. Amen." 1 Cor. 10 : 31, "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." Rev. 14 : 7, "Fear God and give glory to him, for the hour of his judgment is come; and worship him that made heaven, and earth, and sea, and the fountains of waters." Rev. 15 : 4, "Who shall not fear thee, Oh Lord, and glorify thy name, for thou only art holy; for all nations shall come, and worship before thee; for thy judgments are made manifest."

Larger Cat., Ques. 1, "Man's chief and highest end is to glorify God." Shor. Cat., Ques. 1, "Man's chief end is to glorify God."

Art. II. Sec. 1, clause 8, is as follows: "Before he (the President) enters on the execution of his office, he shall take the following oath or affirmation: I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect and defend the Constitution of the United States."

I propose the following: Before he enter on the execution of his office, he shall, with uplifted hand, take the following oath: I do solemnly swear, by the only living and true God, and as I shall answer at the bar of Jesus Christ the Judge, that I will faithfully execute the office of President of the United States, and until constitutionally amended, preserve, protect and defend the Constitution of the United States.

The manner of taking the oath is made definite and scriptural:

Gen. 14 : 22, "And Abraham said to the King of Sodom, I have lifted up my hand unto the Lord, the most high God." Deut. 32 : 40, "For I (the Lord) lift up my hand to heaven and say, I live forever." Ps. 63 : 4, "I will lift up my hands in thy name." Dan. 12 : 7, "When he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever." Rev. 10 : 5, 6, "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever."

It is pagan to kiss the calves, papal to kiss the calf skin on the Bible.

Hosea 13 : 2, "They sin more and more—They say of them, Let the men that sacrifice kiss the calves."

The candidate is required to take the oath and not allowed to affirm.

Heb. 6 : 16, "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife." Matt. 5 : 36, "Neither shalt thou swear by thy head."

It is imperative that the name of God be used in the oath.

Deut. 10 : 20, "Thou shalt fear the Lord thy God, * * * and swear by his name." Deut. 6 : 13, "Thou shalt fear the Lord thy God, and serve him, and swear by his name." Ps. 63 : 11, "But the king shall rejoice in God; every one that sweareth by him shall glory." Isa. 45 : 23, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Also 65 : 16, "He that sweareth in the earth shall swear by the God of truth." Confession of Faith, chap, 22, sec. 2, "The name of God only is that by which men ought to swear." Larger Cat., Ques. 113, "The sins forbidden in the third commandment are the not using God's name as is required." Shor. Cat., Ques. 51, "The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word."

"An oath is a solemn act wherein we swear by God, or call him to witness the truth of what we assert or promise."—*Brown's Dictionary*. "Oath : a solemn affirmation, wherein we appeal to God as a witness of the truth of what we say."—*Buck's Theological Dictionary*. "Oath : a solemn affirmation accompanied by an appeal to the Supreme Being."—*Robinson's Calmut*. "Oath : a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed."—*Webster*. Plutarch says that belief in the gods is the bond of all society, and the pillar of all legislation. Locke declares, "The being of a God ought to be required as a condition of citizenship." Burke—"All persons possessing any portion of power ought to be strongly and awfully impressed with the idea that they act in trust; and that they are to account for their conduct in that trust to the one great Master, Author and Founder of society." Heidelberg Cat., Ques. 102, "A lawful oath is calling upon God, as the only one who knows the heart, that he will bear witness to the truth, and punish me if I swear falsely; which honor is due to no creature." Princeton Review, Vol. 31, 675, "In our constitution the officer elect is left free to swear by nothing at all, and thus leave out all recognition of God, the very essence of an oath."

Art. VI. Sec. 2, is as follows : "This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made under the authority of the

United States, shall be the supreme law of the land, and the judges in every State shall be bound thereby, anything in the constitution or laws of any State to the contrary notwithstanding."

I propose the following: This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made or which shall be made, under the authority of the United States, in subordination to the law of God revealed in the Scriptures of the Old and New Testaments, shall be the supreme law of the land, &c.

The amendment gives supremacy to Bible law.

Isa. 8 : 20, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." 2 Tim. 3 : 16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 17, "That the man of God may be perfect, thoroughly furnished unto all good works." Pet. 19 : 7, "The law of the Lord is perfect." James 1 : 25, "But whoso looketh into the perfect law of liberty, * * * this man shall be blessed in his deed," Deut. 11 : 18, "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hands, that they may be as frontlets between your eyes." Jer. 7 : 28, "This is a nation that obeyeth not the voice of the Lord their God." Deut. 17 : 18, "And it shall be when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book, out of that which is before the Priests the Levites." Micah 4 : 2, "And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion and the word of the Lord from Jerusalem." Neh. 10 : 29, "They gave to their brethren their nobles, and entered into a curse, and into an oath, to walk in God's law." Isa. 33 : 22, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us."

Conf. of Faith, Cap. 1-2, "All Scripture is given by inspiration of God, to be the rule of faith and life."

Larger Cat., Ques. 3, "The holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience."

Shorter Cat., Ques. 2, "The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him."

Tes. United Pres. Ch., Art. 13, "We declare that the law of God, as written upon the heart of man, and as set forth in the Scriptures of the Old and New Testament, is supreme in its authority and obligations; and that when the commands of the church or state are in conflict with the commands of this law, we are to obey God rather than man."

Argument and illustration. Authority exercised in opposition to the law of God, is so far null and void, and cannot bind the conscience.

Terms of Com. United Pres. Ch.: "Do you believe the Scriptures to be the word of God and the only rule of faith and practice." Rev. T. H. Stockton, chaplain of House of Representatives, said in sermon in H. R.: "The sovereignty of the people is above the constitution, and the sovereignty of the Bible is above the people. It (the constitution) has no value except as the Bible sanctions it; and if in any respect it is in conflict with the Bible, it should be made to conform to it." He asks, "Is the Bible supreme this day in

both church and state? If not, then I insist on it, that the people have been and yet are unfaithful to their trusts." Dr. Thompson says, "The iniquity of the nation is godlessness, that practical atheism which leaves out of view the law of God as a rule of civil and social life."

Art. VI. Sec. 3, reads: "The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation to support this constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States"

I propose to alter so that it shall read—The Senators and Representatives before mentioned, and the members of the several State Legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be just men, fearers of God and haters of covetousness, and shall be bound by oath to support this constitution; but no denominational test shall be required further than that they shall be professors of religion in some Protestant Christian church.

This amendment requires religious qualification.

2 Sam. 23: 3, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." Ex. 18: 21, "Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness." Prov. 28: 15, "As a roaring lion, and a ranging bear; so is a wicked ruler over the poor people." Prov. 29: 2, "When the righteous are in authority, the people rejoice; but when the wicked beareth rule the people mourn." Dan. 7: 18, "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even forever and ever." 27, "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." Ps. 138: 4, "All the kings of the earth shall praise thee, Oh Lord, when they hear the words of thy mouth." Ps. 102: 15, "So the nations shall fear the name of the Lord; and all the kings of the earth thy glory." Ps. 2: 10, "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth." 11, "Serve the Lord with fear, and rejoice with trembling." Ps. 12: 8, "The wicked walk on every side when the vilest men are exalted." 2 Sam. 17: 13, "Whom the Lord and his people and all the men of Israel choose, his will I be, and with him will abide." Rom. 13: 4, "For he is the minister of God to them for good."

Art. I. Amendments, is as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

The following is proposed: The free exercise of the Bible-revealed Christian religion, the observance of the Christian Sabbath, and every thing requisite to the promotion of gospel Christianity, without denominational preference, shall be congressionally sustained and supported; and the freedom of the press and of speech, unless in the matters of obscenity and profanity, shall not be

abridged, or the rights of the people peaceably to assemble and to petition the government for a redress of grievances.

This secures recognition, protection and aid to Christianity and religion.

Ps. 9:17, "The wicked shall be turned into hell, and all the nations that forget God." Ps. 79:6, "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name." Isa. 2:2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow into it." See Micah 4:1. Isa. 49:23, "And kings shall be thy nursing fathers, and queens thy nursing mothers." Isa. 60:12, "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Zech. 14:16, "And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts." Rev. 10:15, "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." Ps. 33:12, "Blessed is the nation whose God is the Lord, and the people whom he has chosen for his own inheritance." Ps. 144:15, "Happy is that people whose God is the Lord." 1st Commandment, "Thou shalt have no other gods before me." Ps. 22:27, "All ends of the earth shall remember and turn unto the Lord, and all kindreds of the nations shall worship before thee."

Plutarch, "Religion is the bond of all society and the pillar of all legislation." Montesquie, "Religion is the support of society." Washington, "Religion and morality are indispensable supports to political prosperity." Burke, "Religion is the basis of civil society." Dr. Bushnell, "From the atheistic error in our prime conceptions of government, has arisen the atheistic habit of separating politics from religion." Dr. Tyng, "The production of God's revealed will as the rule to be adopted for the government of man; the reverent assertion that his law should be the only line of human dominion; the position assumed that human society should be organized and governed for the purpose of spreading his truth and giving knowledge of his salvation, was far less scorned in Nineveh or Babylon, than it would be now in the Parliament of Britain or the Congress of the United States. The apostasy of man then ruled upon the plea of open idolatry, here on the more offensive and scornful ground of absolute infidelity."

Lar. Cat., Ques. 104, "The duties required in the first commandment are the knowing and acknowledging of God to be the only true God and *our God*, and to worship and glorify him accordingly." Ques. 105, "The sins forbidden are atheism; idolatry in having or worshipping more Gods than one, or any with or instead of God; the omission or neglect of any thing due to him required in this commandment." Ques. 108, "The duties required in the second commandment are the receiving, observing and keeping pure and entire all such religious worship and ordinances as God hath instituted in his word, * * * swearing by the name of God and vowing to him, as also the disapproving, detesting, opposing all false worship, and according to each one's place and calling removing it and all monuments of idolatry."

For the observance of the Sabbath, I quote:

Ex. 22:8-11, "Remember the Sabbath day, to keep it holy." Gen. 2:3, "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made." Neh. 13:19,

"I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath." Jer. 17: 21, "Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem." 27th verse, "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." 2 Chron. 36: 19, "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 21st verse, "To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate, she kept Sabbath, to fulfill threescore and ten years." Lev. 26: 35, "As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths when ye dwelt upon it." Ex. 31: 13, "Verily my Sabbaths ye shall keep, for it is a *sign* between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

"The President's recent general order for the protection of the Sabbath in the army and navy, besides its intrinsic importance, is significant of the tone of national feeling as to the Sabbath." "One of the motives suggested is 'a becoming deference to the best sentiment of a Christian people.' There is such a 'sentiment,' and it is 'the best sentiment.'" "This new and brightening aspect of the Sabbath question will give joy to every friend of good morals in military and civil life. All the analogies of history encourage the hope that this national homage to the Lord's day and its Author will prove the forerunner of national blessings." Extracts from the *Christian Intelligencer*.

"The President has issued a bulletin ordering a proper observance of the Sabbath in the army. This we conspicuously insert and warmly commend." *Independent*.

I also propose the following amendments to the slavery-recognizing clause of the constitution: Art. I. Sec. 2, clause 3, which is, "Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, three-fifths of all other persons."

I propose—Representatives and direct taxes shall be apportioned among the several States which may be included within this Union, according to their respective numbers, including those bound to service for a term of years, and excluding Indians and aliens not taxed.

Matt. 22: 39, "Thou shalt love thy neighbor as thyself." Rom. 13: 10, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Ex. 12: 49, "One law shall be to him that is home born, and unto the stranger that sojourneth among you."

Art. I. Sec. 9, is: "The migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808, but a tax or duty may be imposed on such importation, not exceeding ten dollars for each person."

It should be—The traffic and importation of men, women and children, made as they are in the image of God, and possessed of immortal souls, is the most heinous crime, and is hereby, under the most severe penalties, forthwith and forever prohibited; and all who have been so imported, or made a matter of merchandise, are hereby emancipated, and the cost of emancipation and the means for liquidating the same shall be by Congress provided for.

Ex. 21 : 16, "And he that stealeth a man and selleth him, or if he be found in his hands, shall surely be put to death." 1 Tim. 1 : 10, "The law is made for men-stealers." The merchandise of souls and bodies of men was found in Babylon, for which in one hour her judgment came. Rev. 18 : 10, 12, 13.

Art. IV. Sec. 2, § 3, is: "No person held to service or labor in one State under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due."

It should be—No person owing service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any law or regulation therein, be discharged from such obligation, but the value of labor may be collected in money or secured by sale of the contract for labor in the State and locality to which the party escaping has fled or in which he may be found; but the person shall not be delivered up, nor this clause construed into a warrant of involuntary or unrequited labor, except for debt or crime.

Ex. 22 : 2, 3, "If a thief be found breaking up, he should make full restitution; if he have nothing, then he shall be sold for his theft." Lev. 25 : 39, "And if thy brother that dwelleth by thee wax poor and be sold unto thee, &c." 47 : 48, "If thy brother that dwelleth by a stranger wax poor and sell himself unto the stranger or sojourner, one of his brethren may redeem him." Deut. 23 : 15, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee."

Art. IV. Sec. 4, "The United States shall guarantee to every State in this Union a republican form of government, and shall protect each of them against invasion, and on application of the Legislature or of the executive (where the Legislature cannot be convened), against domestic violence."

Leave out all relating to domestic violence.

Prov. 11 : 21, "Though hand join in hand, the wicked shall not go unpunished; but the seed of the righteous shall be delivered."

Art. V. contains the following: "*Provided*, that no amendment which may be made prior to the year 1808 shall in any manner affect the first and fourth clauses in the ninth section of the first Article."

This should all be left out.

Isa. 1 : 16, "Cease to do evil;" 17, "Learn to do well."

J. S. T. MILLIGAN.

NATIONAL SINS THE SOURCE OF NATIONAL CALAMITIES.

Concluded from page 42.

III. *The history of the past proves the truth of the text.* History records facts—incontestible facts; and the rational mind does and must connect these facts as inseparable links of one continuous chain. On consulting history, then, what is her testimony found to be? Everywhere she shows us national justice and virtue linked with national prosperity; and, on the other hand, national injustice and oppression linked with national calamity. Sacred history shows us the Egyptians prosperous and happy as long as they were industrious, just, and merciful to the poor and needy; but when they became proud, arrogant and tyrannical, they were punished, as we have already seen, and at length utterly destroyed. So with God's chosen people. Placed by an almighty hand in a fair and fruitful land, their days were days of peace, prosperity and gladness of heart as long as they remembered the divine commandment to do justly, love mercy, and walk humbly with God; but when they forgot their Sovereign Ruler, and disregarded the cry of the poor and oppressed, then Heaven's sword of judgment fell in fearful strokes upon them, according to the very predictions of this prophecy, till, after wanderings and repentings, and sinnings and wanderings again, as homeless and weary-footed they sat, and sighed, and wept by strange rivers in sorrowful captivity, they were scattered in an exile from which they have not up to this very day returned. Do we turn to secular history? She joins her voice with sacred history and prophecy, and depicts to us, with sickening vividness of coloring, the wickedness of Persia, of Assyria, of Phenicia, of Greece, of Carthage, of Rome; wickedness that like a flooding sea swelled and rose in surging billows of avarice, lustful ambition and tyranny, till it culminated in such despitel and defiant opposition to the law of God, and regardlessness of the rights of humanity, that God could no longer justly permit them to remain among the governments of the earth. In the graphic language of Isaiah, the day of the Lord came to each of these high and lofty ones, and they were brought low. Jehovah arose in the glory of his majesty to shake terribly the earth; and history marks his footsteps, as with gaunt famine, pestilence and "grim-visaged war" in his train, he trampled these rebellious nations into their gory graves. And now, from the desolations of Persia; from the wilderness in which Babylon, once so towering in her pride and grandeur, is forever lost; from Nineveh's buried splendors; from the waves that chant their requiem over sumptuous Tyre; from the still crumbling ruins of the Parthenon; from the fragments of the Pantheon and the formless dust of Rome's once magnificent temples and palaces, comes history's sad and solemn voice, declaring in tones which should make the existing governments of the earth tremble, that no nation can forget God, and give itself up to injustice and oppression, and yet escape the retributions of almighty power.

IV. *The truth of the proposition is attested by the experience of the present.* Here we might look at the alarms and distresses—the punishments of other nations on this continent and in the Old World, on account of their sins. But let it suffice simply to view our own country, which now in her day of trial and anguish is a most conspicuous—a blazing illustration of the truth of the text. Has not this nation sinned? Has she not, in the face of the clearest light of truth, decreed unrighteous decrees and written oppression? The shameful answer is found in the willful rejection of the name and claims of God from that document which is received as the supreme law of the land. The response is given in the profanity, Sabbath-breaking and licentiousness which everywhere abound, but nowhere more than among the representatives of the people. The humiliating acknowledgment is found in laws which admit the vilest of men to the highest seats of official dignity; in enactments which not only tolerate but lend a supporting arm to that most infamous and heaven-cursed system of despotism which has for long years ground the image of God himself and all the dearest rights of man under the remorseless heel of fiendish and lustful cruelty; in battles which have been fought for the express purpose of tearing fair regions of country from their rightful owners to cast them into the foul embrace of the Moloch of slavery; in decisions which made it the unquestioned duty of every American citizen to hunt and seize the trembling fugitive, that he might be flung back into the furnace of oppression heated seven times hotter than before. Christian friends, however incredible these scenes may appear to succeeding generations, you know they are not imaginary. You have seen the nation clutch with iron grasp the escaping slave, and drag him back to his master's whipping-post, to all the trials and miseries of plantation life. To your ears have come the cries of mothers robbed of their offspring; the wail of helpless infants torn from their parents' arms; the sobs of maidens sacrificed to a brutal planter's lust; and you have seen that brave old man, who dared to reach forth a helping hand to his fellow beings in their wretchedness, legally murdered on the felon's gibbet. Ah yes! if our eyes and ears have not been willfully and wickedly shut, we have all seen this nation's manifold and shocking crimes, and heard the groans of an oppressed people's agony ascending to the throne of eternal Justice, where He sits who spurns not the prayer of the needy. And now, what wonder is it that the wailing of the wronged and down-trodden African is drowned in the roar and din of hostile strife; in the clangor of the war-trumpet's summoning notes; in the tramp of armed men and the clatter of the hoofs of wild steeds rushing forward in the impetuous charge; in the clash of sword and bayonet, and the echoing boom and thunder of desolating cannon? What wonder is it that the ground which has been for generations bedewed with the tears of the oppressed is now drenched with the blood of the oppressing nation's strongest and bravest sons? that the heaps of gold coined out of human flesh and bones are now being poured so lavishly

out that over eight hundred millions of dollars have already been swept away by the crimsoned sea of rebellion? Why should we be surprised that this nation, which has so long heard with un pitying ear the bitter cry, and seen with unmoved eye the anguish of enslaved parents and children, husbands and wives, weeping over relatives torn from them, and henceforth the same as dead to them forever, should now itself have its almost every household filled with mourning, lamentation and woe? Why should we be surprised that the administration has been so blinded as to give the command of our armies to the most incompetent and treacherous officers? that our troops have suffered reverses by which fields once dearly won have been lost, to be as dearly won again? Why wonder at the terrible fact that out of the 230,000 men who one year ago composed the army of the Potomac, about 150,000 are now shattered in health, maimed, in some instances limbless, or slumbering in soldiers' graves? We have no reason to be astonished at all this. God is a God of justice. He must punish sin. And when the sins of any people are so heinous and aggravated as the injustice and oppression of this nation have been, the punishment must be fearful indeed. And alas! awful as this nation's punishment has already been, when we see its impenitence, and when we behold thousands of those who by their wealth and influence have done most to uphold slavery, still untouched by the horrors of war, unpinched by penury, and reveling in luxurious ease and prosperity, we have reason to fear that our country has yet deeper depths to drain from the cup of God's vindictive wrath. "For all this his anger is not turned away, and his hand is stretched out still." Ah yes! In this nation's sufferings we can most plainly see the hand of him "who justly judges the people, and governs the nations upon the earth;" who has declared, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord." And perverse and stupid indeed must that person be, who is blind to the lesson of the hour, and who does not see in the light of the sorrow and desolations of this land, that national sins are the source of national calamities.

V. *All this is confirmed and certified by positive scriptural assertions.* In addition to the passages already cited from the Bible, numerous and almost numberless others might be adduced. The Scriptures abound with declarations that God is the God of the oppressed, and that he will plead their cause; and frequent and awful are the denunciations they utter against oppressive rulers. Only a few of these passages can here be noticed. The first is Isa. 60: 12, where it is said: "The nation and kingdom that will not serve thee," (the church)—that is, such as refuse adhesion to the religion and people of Christ, reject God's authority, and disobey his law by unjust and oppressive enactments—"shall perish; yea, those nations shall be utterly wasted." A denunciation similar to that of the text is found in Zeph. 3: 1, "Wo to her that is filthy and polluted, to the oppressing city." The Psalms, especially, are replete with passages forcibly presenting this truth; a fact which goes far to

account for their rejection as the subject-matter of praise by those churches which receive the oppressor into their embrace. One example must now suffice. This is contained in Ps. 72: 4—"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." The last passage here referred to, is one which most strikingly presents the connection between national sins and national sufferings, and which, though primarily uttered against Israel, is applicable to all nations of a similar character. This occurs in Ez. 22: 29, 31—"The people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully." "Therefore"—mark the connection—on that very account, "have I poured out my indignation upon them; I have consumed them with the fire of my wrath; their own way have I recompensed upon their heads, saith the Lord God."

Thus the truth that national injustice and oppression are the occasion of national calamities, which so clearly appears from the workings of the law of Providence, from the justice of God as the Governor of nations, from the history of the past, and from the present lamentable condition of our own land, is also fully confirmed and attested by the declarations of God's unerring Word.

In conclusion, let us from this subject learn, in the first place, *the dreadful effects of sin*. All iniquity is and must be abominable in the sight of God, and will surely be visited, sooner or later, with the bitter woes and horrors of his righteous judgments. Shall we, then, persist in ways of wickedness and rebellion against the Almighty? Let us not be so madly blind to our own welfare; but as we value our peace and happiness on earth, and as we hope for immortal joy and blessedness beyond the grave, let us, in divine strength, resolve daily to seek cleansing through the blood of Christ and the sanctifying influences of the Spirit of all grace, that we may have the cause of God's anger removed from our souls, and that we may give ourselves wholly to him in the way of new obedience.

2. More particularly from this subject, let us learn *the danger of being incorporated with any godless and oppressive association of men*. Whoever sins must suffer. If a nation sins, as a nation it must pay the penalty. If we are part of a nation, and are thus necessarily partakers of its sins, we must as necessarily share in its punishment. Let us beware, then, lest we ever identify ourselves with any community that rejects the authority of Christ, and tramples on the rights of men. And while we thank God for preserving us thus far from complicity in this country's wrongs and guilt, and while we strive with heart and hand to aid our land in this hour of her direful calamity in every way consistent with true allegiance to the King of kings, let us never forget our position as witnesses for the grand truth of Christ's headship over all the nations of the earth; and let us never prove recreant to that standard sheet under which, in other lands, the martyrs rallied, and fought, and died, and which we are now, if ever, called upon to hold manfully aloft

to the breeze, that upon its streaming ground of blue may be seen the worthy and glorious motto, written in letters of living light, "Christ's Crown and Covenant."

3. And finally, *let us rejoice that amid all the judgments abroad in the earth, Christ himself rules for the advancement of his truth and kingdom.* It is sadly true that there have been, are now, and yet will be times of distress and desolation; national convulsions, vast moral and political earthquakes, resounding with the crash of falling empires, and lurid and ghastly with the smoke and carnage of ensanguined battle. Emphatically such are the times in which we live. But let us not fear for the cause of freedom, truth and righteousness. These very judgments sent upon our land, while they are the punishment for the nation's sins, are also the means in our Redeemer's hand of overthrowing systems of iniquity and oppression, and of introducing the reign of true liberty and abiding peace. His overruling hand of wisdom is unmistakably manifest. Already on every southern breeze that blows, along with the clash of arms and the groans of the wounded and dying, come mingled the glad notes of the ransomed slave. The cry of a sinful and suffering nation's misery is being swallowed up in the joyful shouts of emancipated thousands. The darkness of slavery's gloomy and protracted night is being dispelled before the dawning brightness of freedom's new-born day. The President's order for the observance of the Sabbath, to say nothing of his Proclamation; the rapid progress of public sentiment in the right direction; the recognition, on the part of many of our State governors and many others high in place, of such truths as that nations are bound to obey God's law and give to him the glory, afford the witnesses for the truth much encouragement. Let us, then, never lose trust in God, or doubt the ever onward progress of truth and our Redeemer's kingdom; but let us rest assured that the glorious anthem of liberty, whose first thrilling strains have already struck our ears, shall swell and rise till in mighty choral strains it shall roll over all our land from sea to sea; and that from those crimsoned fields where lie the lifeless dust and bleaching bones of the brave sons of the North—yes, dust and bones of loved ones from many of our own forever broken fireside groups, over whose memory a mother's and sister's tears so freely flow—from those very fields where our country to-day lies torn and bleeding, she shall yet rise purified and ennobled, the first fruits of that coming golden age, when there shall be "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 ever."

THE PROCLAMATION OF BANNS.

PERHAPS some will think, after what has been said in the *Covenanter* on the "proclamation of banns," it superfluous to add any thing on that subject. But as we are commanded to "make high heaps," Jer. 31: 21, permit me to cast a stone to the cairn.

No doubt in times of reformation it is the duty of the church to bring out all uncleanness they find in the temple of the Lord. 2 Chron. 29:16; 2 Kings 23:4-8. If the law that requires the banns to be proclaimed three Sabbaths before marriage tends to pollute the sanctuary, let it be cast out. A person who had never studied the subject, but who knew the character of our Reformers, would think it strange if they polluted the church with immoral laws. I think they did not. An alteration in the church's organic law should be made only in times of Reformation, when there is a great outpouring of the Spirit. Luke 24:49. If the members of our Synod think they are better qualified to make laws for the church than Knox, Melville, Henderson, Rutherford, Gillespie, &c., I can only say I pity them.

But it is said, our ancestors were not infallible; they thought for themselves, and we must think for ourselves. True, and I think for myself, that they were men of great minds, extensive learning, profound knowledge of divine things, well acquainted with human nature in all its phases, from the peasant to the prince. By these endowments they were qualified beyond any of their successors to make laws for the church respecting decency and order. They were not recluses, spinning speculative systems amid the cobwebs of their own cells. No! They had access to the huts of the poor, the halls of nobles and the palace of the king. The law in question was intended to prevent breaches of the seventh commandment; it was made for human nature; it is not affected by time or place. If it was a good law in the sixteenth and seventeenth centuries, it is good still. If it be a bad law now, it was always bad.

That the rule is a good one appears from the following considerations: 1. We should follow them who through faith and patience inherit the promises. Song 1:8; Heb. 6:12 and 13:7. We profess to be the Church of Scotland—the followers of the martyrs. Now they found nothing wrong in this rule. Surely the suffrage of such men as Cameron, Cargil and Renwick, should have some weight in this case. 2. We are commanded to do all for the glory of God. Now, the proclamation of banns is eminently calculated for that end: First, By it the parties about to be married show that they wish to do all things decently and in order. Second, They declare that they consider “marriage honorable in all.” Third, They testify to the church and to the world, that there is no previous engagement to prevent their union. Fourth, They testify that there has been no illicit connexion between them, or if there has, they are willing to submit to the discipline of the church. Fifth, The proclamation of banns gives time for deliberation before the union is formed; and this is of the last importance, for we have ground to believe that one reason why divorces are so common, is that the parties marry without deliberation. Sixth, It is an intimation that the church and the parties have a right to marry. 3. Proclamation tends to prevent clandestine marriages, a fruitful source of domestic misery. 4. If there be any practice which loose living people universally hate, we may be sure it is good. “If

ye were of the world, the world would love its own," John 15: 19. "The wicked abhorreth not evil." Ps. 36: 4.

Having given some of the reasons for the proclamation of banns, let us attend to some of the objections against it. 1. It is alleged that it is a popish institution. Ans. It may have been introduced in the time of popery, but it formed no part of the system. 2. It is alleged that it sets the congregation a-laughing. Ans. If the minister tells the people that it is a relic of popery, that should be driven out of the church, no doubt they will laugh at it. But if he will teach them (which is the truth) that it glorifies God, by maintaining decency and good order, there will be no laughing, at least among pious people; on the contrary, they will lift up their souls in prayer to God for a blessing on the couple that is to be married. That person must be profane indeed who finds occasion for laughter on hearing a purpose of marriage proclaimed. 3. It is objected that it is a profanation of the Sabbath. Ans. We learn now that the Reformers of both the first and second Reformations made laws the observance of which profane the Sabbath. What sad Sabbath breakers must Boston, the Erskines, Willison and others have been. 4. It is alleged that it does not prevent unlawful marriages. Ans. We know that it has often prevented unlawful marriages. 5. It is alleged that the proclamation of banns obliterates the impression made by the sermon. Ans. If any person can say so from experience, then the sermon must have been a very pithless one, or the person must have been a wayside hearer. The nail must have been feebly driven, that is so easily drawn. 6. It is objected that proclamation has never borne any fruit. Ans. Our fathers planted it as a part of the hedge of discipline, and I never look for fruit on a hedge. 7. It is objected that the law cannot be enforced, and therefore it should be repealed. Ans. Here we perceive the march of mind, and the improvements of the nineteenth century. Tell the people that the law is a bad one and encourage them to break it, and then make their breaking it a reason for setting it aside. The members of our Synod seem to have been taking lessons from the normal Covenanters of Scotland. Formerly it was the custom in the church to make the practice to conform to the law, but now it seems we are to make the law conform to the practice. This is a plain, broad, easy way, all down hill. I cannot walk in it, however; for I find in it none of the footsteps of the flock.

In the Westminster Assembly there were ministers of various denominations. Several, both of the lords and commons, had a seat in it. They had long and sharp debates on many important points, but the rule for the proclamation of banns had been found so conducive to good order that they appear to have adopted it without debate. The Long Parliament was not inferior to any legislative body that ever met, and they gave it a legal sanction.

Marriage is a divine institution, both church and state have an interest in it. It was instituted by God our Creator, Matt. 21: 15, and it is continued by him as the God of grace, John 2: 1; Matt.

19: 4, 5; Eph: 5: 22; Heb. 13: 4. From this it follows that it is the duty of the church to see that the ordinance be kept pure. 1 Cor. 11: 2. And surely it is better to prevent unlawful marriages than to dissolve them afterward. Ez. 9; Neh. 12: 23-28; 1 Cor. 5: 1. But how shall the church prevent that of which she has no intimation? The rule, then, having been for centuries a blessed means of preserving good order in the church, and never having been productive of evil, should be held inviolable. "Break not this hedge, lest a serpent bite you." Eccl. 10: 8.

WM. SLOANE.

LIMITING APPEALS.

HAVING read with interest some arguments in the November number of the *Covenanter*, favoring the adoption of the overture now before the church in relation to limiting appeals to Synod in cases of discipline, to the "relevancy of the libel and the determination of points of law," we propose to present a few thoughts on the other side; not with any intention of entering into a protracted controversy, but from a conviction that the adoption of said overture would not be for the best interests of the church. Because,

1st. Were the principle which is recognized in the overture correct, we do not see why appeals should be allowed at all. Every reason urged for the case resting with presbytery may, with equal propriety, be urged for its resting with session.

2d. We do not see any redeeming trait in the exceptions made in the overture. The first is in relation to the "relevancy of the libel." This appears to take for granted that a presbytery may not know what is relevant to censure. But suppose the matter of a libel to be of such a nature that a whole presbytery could not decide whether it was relative to censure or not, we believe that so obscure a case ought not to be prosecuted at all as a case of discipline. The second exception is in relation to the "points of law." This exception in the overture is liable to a similar objection to that which we bring against the first, namely, that it takes for granted that a presbytery may not know what the law of the church is in the case. Now, if the points of law cannot be determined on by the church officers, we would consider it unreasonable to hold the members bound by such law points.

We do not propose to advocate the principle of appeal as the *rule*, but only as the exception; because we do not believe that prejudice or partiality, as a rule, can justly be laid to the charge of inferior courts. But, as all admit that they may sometimes act partially, just in such cases we advocate the right of a full appeal to Synod. And the fact that this right may be abused is no more objection to its legitimate exercise, than the abuse of any other right would be to its proper exercise.

3d. The right of appeal to Synod has long been recognized in our church, and we have never witnessed any bad results flowing from its legitimate exercise; but we do believe that it has served as a wholesome restraint to wrong-doing. We believe that the very existence of the rule has sometimes prevented the necessity of appeal.

4th. We find that appeals have sometimes been sustained by the decision of Synod, and we look upon every such decision, justly rendered, as being the voice of God sanctioning the right and showing that appeals are sometimes necessary. Had the rule not been in existence, according to Synod's own decision in such cases, the right must have fallen and the wrong triumphed.

We will now notice some of the reasons urged in favor of the overture. And,

1st. We are told that "the inferior courts are capable of ascertaining the facts and applying them to the case in hand" The truth of this we admit, but we ask, How many appeals are taken founded on the *incapability of the lower courts to ascertain the facts*? In our limited knowledge of appeals we have never known any. Frequently appeals charge lower courts with prejudice or partiality, but not with incapability of ascertaining the facts.

2d. We notice the argument that "the analogy of similar proceeding at civil law, in the most enlightened and free lands," favors the overture; and that "the finding of a jury is final," &c. We reply, that were our lower courts laid under the same restrictions that are imposed on juries, there would be less ground for appeal than there now is. Because, 1st. The juror, before he takes his seat, has to satisfy the court that he has not previously formed an opinion on the case about to be tried. And, 2d. During the time of trial he is not allowed to speak on the case, nor to hear others talk on it out of court. Under these circumstances, the evidence is all he can have to base his judgment on. But with the members of our church courts it is quite different. They often hear what is to be heard on one or both sides before the trial commences, and while it is in progress they may talk freely with one or both parties, or the friends of either party, and thus be biassed without knowing it themselves, and without having violated any law of the church. And we do claim, that the right of appeal from an unjust decision, founded on partiality, ought to be freely granted to every church member. But if the analogy holds, why not allow the finding of the session to be final, and not trouble presbytery with it?

3d. The third argument that we notice is, that the rule in overture will "cut off occasion" of "cutting up the members of inferior courts in high places." If appeals should be limited on that account, why should not all complaints be prohibited for the same reason? And why should appeals even to presbytery be allowed, when they furnish occasion of cutting up members of session? But in a regular appeal there can be no unreasonable abuse of the members of inferior courts, provided said members have acted up-

rightly in the case; but if they have been implicated in wrongdoing, while acting in Christ's name, we should not wish to see any law in the church that would tend to screen such officers or prevent their being brought to justice. Nor do we think it would be to the honor of church courts, to have it known that there was a law in the church preventing their members from being "cut up" by an injured church member, even when the members of said courts may have been guilty of maladministration.

4th. The fourth argument we note is, that "we can find no rule requiring this (appeal) in Scripture." We reply, that neither do we find any scripture requiring "the relevancy of the libel" to be allowed to come before Synod, yet the overture admits that it may. Nor do we find any scripture requiring Synod to attend to complaints of any kind against inferior courts; yet our Confession of Faith, chap. 31, sec. 3, teaches that "it belongs to Synods" "to receive complaints in cases of maladministration, and authoritatively to determine the same."

In common with other office-bearers in the church, we most earnestly desire to see our church courts freed from unnecessary trouble; but we would be sorry to see any of Christ's people, who may have been maltreated, deprived of their privileges in the church, because it may require Synod to sit one or two days longer to investigate their case, that justice may be done, and that what is bound on earth may be bound in heaven, and what is loosed on earth may be loosed in heaven. We hope that church officers who may be disposed to act partially (if there be such), may still know that they cannot do so with impunity, but that their action is subject to review by a higher court. THE OLD IS BETTER.

LETTER FROM REV. R. J. DODDS.

THE following letter from our Foreign Missionaries will be read with interest and concern. It presents no little food for reflection, and while we are grateful to God for preserving the lives of our missionaries, and the lives—with one exception—of their families, we cannot but remark that this season of trial has befallen them just at the time when the Church has been disappointed in its solemnly recorded purpose to augment and strengthen our Syrian Mission by sending out a qualified Physician. Surely, the facts contained in this letter are sufficient to demonstrate the pressing need of such a reinforcement. It appears that the recovery of one of our missionaries was due, under God, to the unexpected, but timely, presence of a skillful physician. The Board did its duty. Synod had rendered it imperative on them to select a suitable physician, with the express provision that the requisite funds would be forthcoming. Some very generous contributions were forwarded seasonably; but the total fell far short of the amount required. We cannot say positively, but the probabilities are that had our missionary physician been in Latakiah, his efforts would have saved our beloved brethren no little suffering, at least they would have

been spared much anxiety. They do not accuse us of neglecting them, but we know that they have been extremely anxious to see, as they had been led to expect, a medical brother added to their number. Will not the Church still make an effort to send one out as soon as it can be done? The work of the Mission still goes on—the door is still open—the labors of those in the field have not been without fruit—God has not left them without witness. Shall we not encourage their hearts and respond to the call of Providence, by yet sending out some competent physician, to administer to their health and co-operate with them in their “work of faith and labor of love?”

EDS.

LATAKIYEH, December 11th, 1862.

DEAR BRETHREN—It is a long time since we have written to you; we have been hindered by sickness. Our last four months have been a season of peculiar trial. We wrote to you before, of Mrs. Beattie's sickness, my repeated attacks of bilious fever, and the children's ophthalmia. You know it was about the beginning of August that I was first attacked with fever. I have had a slight return of it, enough to disable me from work from three to five or six days each time, at intervals of two or three weeks ever since. The children were all attacked with ophthalmia about the middle of August, and it did not completely disappear from our families for more than six weeks. Mrs. Beattie was taken down about the last of August, and is still quite feeble. She was almost all the time confined to her bed till the last week in October, and Mr. Beattie's whole time and strength were, in the mean time, necessarily occupied with the care of her and the children; for it is impossible here to hire any help that will be available or useful in such an emergency. On the 27th October, Mr. Beattie was visited with an attack of dysentery, so violent that it resisted all the usual remedies, and had not God, in his good providence, most unexpectedly placed within his reach the services of a skillful physician after he had been ill for a week, we might well have despaired of his life. Mrs. Beattie got up per force, and waited on him as well as her feeble health would allow. The state of my family, forbidding my absence from home many hours at a time, and always from spending the night abroad, hindered me from affording him such help in his sickness, or her such relief in the labor of nursing him, as would have been desirable. He commenced to convalesce about the eighth day, but so slowly that it was five weeks after the commencement of the attack before he passed the doors of his house. When he was at the worst he received intelligence of the death of his sister, Mrs. Williams. When he had, as yet, advanced but little in his convalescence, their little babe, a sweet child of about eleven months old, took the dysentery too, and after an illness of six days, died on the 22d of November. This, you know, is their third bereavement. Only one child survives to them, and they are quite bowed down with sorrow. Mr. Beattie was not able to attend the funeral of his beloved child; Mrs. Beattie was barely able. God has been pleased to hold to their lips the cup of consolation, and to give them a greater degree of resignation than one would expect; still, the bereaved mother, feeble in health as she is, has not been able to rally her spirits since this crushing calamity fell upon her. What made the stroke the heavier was, that it had in it the bitterness of a disappointment. The little one, unlike the others which had been called away from them, had up to the time when it was attacked with dysentery, enjoyed perfectly good health. The clouds of affliction and trouble which had for months hung over the family were apparently breaking away; she was herself gaining some strength, Mr. Beattie was recovering from a disease which had threatened his life, and the little one seemed to have passed a favorable crisis in its disease, so that but a few hours before its death we all had good hopes

of its recovery. May Jesus breathe his holy Spirit on our bereaved brother and sister, and assuage their sorrows.

Our trials—I mean those of my family—have been lighter. I have suffered little from my oft-repeated attacks of fever, except from my own impatience at being so much of the time disabled from work, and study, and correspondence. Our children have been, for the most part, quite well since the ophthalmia left them; and it has pleased God to add one to their number, a little daughter, born on the 9th of November. Mrs. Dodds has had perfectly good health all the time, still we have both suffered much in sympathy with our dear friends in their sore afflictions, and were deeply mortified that our own circumstances permitted us to do so little for them at the time of their greatest need. During the last four months we have seemed to be an exception to the saying of the wise man, that “two are better than one, for if they fall, the one will lift up his fellow,” for sometimes all were fallen at once; at other times the unfallen stood with tied hands, and at other times the distance between Latakiyeh and B’hamra separated between the fallen and the unfallen, and placed them beyond each other’s reach; and it is little of the time that we have not been in one of the three predicaments. I mention one instance as a fair sample of our daily experience for months in this respect: neither was Mrs. Beattie able to come and help us dress our babe when it was born, nor Mrs. Dodds to go to dress their child for its grave. We have indeed had a long season of darkness and gloom; but, the Lord be praised, light has begun to arise on our darkness, and we once more breathe freely under the influence of a hope that our night of weeping has begun to give place to a morning of joy; still, there are those of our number, who, while sincerely thanking the Lord for so great a deliverance, will be long before they recover their former buoyancy of spirits.

It would be idle to say that we *could* not have written to you any time during the last two months, but I think you will not wonder that we did not do it. The time that was left to us from sickness and from waiting on the sick, did not half suffice to gather up the loose ends of our work, which was always falling behind. Before Mr. Beattie took sick, we put off writing from post to post, in hopes all the time that a few more days would bring such an alteration in our circumstances, as would give us more leisure and freedom from care. For three weeks after he took sick, it is hardly an exaggeration to say that it was impossible for us to write; our vicissitudes were too great, and came in such rapid succession; and when, after laying little Joseph Beattie in his grave, we at length emerged from the deep waters, we had been in them so long that our weak faith would hardly admit the belief for days and weeks, that we stood once more on the solid ground; so that it is only now that we have recovered energy to resume our long interrupted correspondence.

It is ground of thankfulness to the Head of the Church that the interests of the mission have not suffered during all this time. On every Sabbath—except one, which was the day of the funeral of Mr. Beattie’s child—one or other of us has always been able to conduct public worship in Arabic, at least in a perfunctory manner; which is the more noteworthy, as during a great part of the time we have been unable to meet together at our own regular times of English prayer meeting. We have eight Nusairiyeh boarders, some of whom seem to hear preaching much more attentively than formerly; and our schools are more numerously attended than ever before.

I should not wonder if the declining state of Mr. Beattie’s health should make it necessary for them to visit the United States in the spring.

We all join together in love to you all, and to your respective families.

By order of the Mission,

R. J. DODDS.

P. S. We have this hour received yours of Oct. 27th, which we hope to answer soon.

LETTER FROM MR. J. KENNEDY.

HILTON HEAD, February 3, 1863.

REV. AND DEAR BROTHER—Permit me through you to express my grateful acknowledgment to the editors of the *Reformed Presbyterian and Covenanter*, for the receipt of the 1st No. of the 1st Vol. of the “new series.” The union of the two periodicals is a matter of importance in the present crisis of national disunion and conflict. That a united testimony, faith and practice, can only tell with power on the governments of the earth, and on our own government in particular, is the conviction of every intelligent Covenanter. As an outward and practical exemplification of this principle, we hailed with joy the blending into one the written thoughts of the Reformed Presbyterian Church in this country. It is a present evidence in every household of the peaceful and harmonious co-operation of our later meetings of Synod in the interest of the church, and in the perpetuation of our Theological Seminary by a fixed endowment.

If it were not for encumbering the pages of the Magazine, we would present through it frequent brief communications on the subject of missions in this Department. But as my friend and co-laborer, Mr. Shields, has given a somewhat lengthy and minute detail of our labors in Fernandina, we will only mention events that have occurred lately. But before entering on late news, we cannot forbear mentioning our extreme pleasure upon receiving from you the intelligence of the Board’s action in the choice of Mr. Elder as an additional laborer in the South. Providence guided the matter in a way more direct and more satisfactory to myself than was anticipated. The letter written to our mutual friend was intended to be *private*, and the *suggestion* in it to be presented by Mr. Brown to the “Board,” and if, in the judgment of the Board, it be brought before the Church in the Magazine, it would meet my hearty approval. My only wish now is that Mr. Elder be inclined to look upon the call in this direction as coming from the Head of the church; and we mention our *intention* in the matter to strengthen this conviction in the mind of our worthy brother.

We live in a day of rapid events; changes sudden and unexpected constantly occur, for since we received your last letter Mr. French has taken to St. Augustine two ladies as teachers, and Rev. Brinkerhoof and son to supply the destitute of that place. But on the other hand, Gen. Hunter is here, and active operations are commencing. Gen. Foster is here also, and his forces, with what is already in the Department, are about — thousand men, effective for the field and new territory from the *main land*, and additional labor for the missionary may be unquestionably expected. Mr. Elder may have some difficulty in obtaining a pass to come in Government transports, as every thing is filled with soldiers for the Southern expedition. Mr. Sloane could ascertain this from Dr. Tyng, New York.

It may be proper to state that my visit to Hilton Head at the present time is to obtain from “headquarters” supplies for a colored hospital about to be established in Fernandina. Dr. Brain, Surgeon of the Medical Department, has filled a requisition of hospital supplies in clothing, bedding, medicines, &c. Dr. Richardson is appointed to take charge of it. We have obtained Gen. Finigan’s large and commodious edifice in the edge of town, for the buildings, and it will accommodate from 50 to 80 invalids. The situation is elevated, and the scenery around is imposing. Since the rebel general has been in the service, the house has been filled with contrabands. As soon as we return home the sick will all be removed into the hospital, and cared for. During the last

week the list of sick is greatly increased. Four deaths—two adults and two children; twenty-eight required medical attendance, all of whom we visited daily (if possible), administering to their temporal comfort and spiritual consolation. Attending to their wants was a large portion of our daily labor.

Here we could relate scenes of suffering and poverty and distress that would fill the soul with pity, and awaken the sympathy of our natures. The two last who died before we left Fernandina, were of that character. The former was a man about forty years old, married, and left a family; brought from Fort Clinch, where he had been laboring. When we first saw him, three days before he died, he lay on the floor, no bed or bedclothes, legs swollen and cold, no fire to warm them, bound round with old rags, with nothing that he could eat. But it was too late. Directly we obtained clothing for his person and for his bed from the "Soldiers' Hospital," and our teachers took him food. He was washed, clothed, fed and placed in bed, but only to die. The following day after prayer, in a few moments his soul departed to rest, without a struggle. The latter case cannot be placed on paper as it actually existed—it is too degrading to humanity, and the fault was not in the person who suffered. She was a young mother, and left an infant child; her husband was a soldier in the Regiment of 1st S. C. Vol. at Beaufort, and her brother was shot in the fight at St. Mary's, the time of her funeral, and buried in his blanket on the sandy bank of the St. Mary's river, a few hours after. But we hope to have the sick and dying better attended to in the future.

The quartermaster of the Department has kindly furnished horses, oxen, forage, farming utensils, &c. for Mr. H. H. Helper, the general superintendent of contrabands, and seed and ground for cultivation, so that Government will be soon relieved of the expense of providing subsistence for so many ex-slaves; and also it will prepare them for providing for themselves. The colored people are eager to work, and all of them can provide for themselves if they have the means of cultivation and land to till. Those men who are not able to bear arms in defense of the country, till the soil. Many of them are wholly dependent on the Government for subsistence and clothing. The Freedmen's Association of New York has done good in mitigating the sufferings of these poor and downtrodden people. At Beaufort, Mr. James M'Crea has supplied over sixteen hundred men, women and children, and many more remain to be yet supplied. There are more than four thousand, many of whom can work, but there is no employment for them. The majority of the women are field hands, and know little about domestic duties.

The children are provided with good teachers and school privileges in Beaufort. There are four schools. The first is under the direction of Miss Mary A. Kennedy and Miss Lucy A. Conant. There are 110 scholars on the school list; 95 in average attendance, 25 reading, 20 in the *a b c* class. This school is in a good condition. The second is taught by Miss Lizzie H. Peck and Miss Sarah A. Peck. The number on the school list 90, the average attendance 50, reading class 28, *a b c* 30. The third school is superintended by Mrs. M. L. Hayward, assisted by Miss L. C. Inds; list 87, average attendance 65, reading 20. The fourth was not in session—Mrs. E. C. Conant is the only teacher; the school numbers 50, and the average attendance 25. The school is now suspended, and though the first and largest when Mr. N. R. Johnston taught it, of late the smallest, owing to the change of teachers. There are more children out of school than in school, the teachers are so often removed and new ones substituted in their place, that the children are not allowed the privilege of making their acquaintance until a new mistress is placed over them. These schools require a general superintendent.

In Fernandina there are two schools—one taught by Miss Smith and Miss

Merick; numbering 80, in attendance 30, reading 12. The school was lately divided and is now in a promising condition. The other is taught by Miss Foot and Miss Harris—school numbers 40, average attendance 30, reading 14; the latter in a "Shorter Catechism" class, and a very promising class. The Sabbath school numbers about 200, and is taught by the teachers under our direction. Oral instruction is the method adopted for the old persons. Reading the Scriptures and Psalms, and repeating questions, is the employment of the young pupils and those who read. In a few days we hope to open school in Old Town under the direction of Mr. Shields. When this school is established all the children in *new* and *old* Fernandina will be accommodated.

At St. Augustine there is a very large school under the instruction of Miss Conant and Miss Bartlet, young ladies of capacity to teach. The youth in this place are more interesting and forward in learning than the children of South Carolina. The Florida negroes are more intelligent than colored folk usually are. We were exceedingly anxious to have a minister of our church in that old city of rebels. Mr. French has sent Mr. Brinkerhoof, a Baptist minister, to fill that station.

We close this communication by expressing our high appreciation of Gen. Hunter. The interview was pleasant. By personal invitation we dined with him in company with others, and had an opportunity of knowing something of the proposed movements in the South. Commodore Dupont, Foster, Seymour, Terry and Saxton, talked freely on important movements about to be made in this Department, and we feel disposed to believe that active movements are about to be made. Gen. Foster's forces, in conjunction with the force already here, are moving South. We trust a great work will soon be accomplished. May the Lord hasten the overthrow of this rebellion, and the emancipation of all the enslaved.

Present our kind regards to your lady and family, and to brethren who inquire after the interest of our mission.

Yours, very truly,

JOSHUA KENNEDY.

Rev. S. O. WYLLIE.

LETTER TO THE EDITORS.

STERLING, New York, January 14th, 1863.

MESSRS. EDITORS—I am gratified in seeing *The Reformed Presbyterian and Covenanter*. To the newly married couple I wish not only "a happy New Year," but "long life and prosperity," and "good speed" in winning many souls for Christ our Master. As our people are not wealthy, and as there were frequently the same articles published in both magazines, before their union, those who received both could not well afford to pay for reading the same things twice, or rather, for *reading* them in one periodical and *seeing* them in the other. There was, then, no real demand for two monthly magazines in the present hard times, which require as much economizing as is possible and consistent with duty. But the times, now so eventful, do demand all possible unity among the witnesses, in displaying and maintaining untarnished the banner for the truth, and in carrying forward and finishing their testimony.

The suggestion in regard to "initiating an effort to establish . . . a weekly newspaper," is a good one. I hope the effort may not only be initiated, but earnestly advocated, vigorously carried forward, and completely crowned with success. The times demand it; justice and truth demand it; consistency demands it; and shall I not say, God demands it? "Declare ye among the nations, and publish and set up a standard; publish and conceal not." "Declare

ye in Egypt, and publish in Migdol, and published in Noph, and in Tahpanhes ; say ye, Stand fast, and prepare thee ; for the sword shall devour around about thee." " Publish in the palaces of Ashdod, and in the palaces of the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the oppressed in the midst thereof." And now let the people demand it, and it can be done. We have long needed a weekly paper in our Church ; and we now need it more than ever. When God has so blessed our Testimony when we made as a church, so little effort in letting our light shine before men, that many without the pale of our church have come to the light, and are now diffusing it, in advocating the same principles, in regard to national affairs, that we so long contended for alone, shall we now put our lighted candle in a secret place, or under a bushel ? Shall we not, rather, instead of being content with what has been accomplished, by the blessing of the Author of light on our feeble efforts, and instead of standing in the back ground, and giving place to others to fill the place where we have heretofore stood—shall we not, I say, rather renew our efforts to place the light where all may see ? Shall we not cause that light to appear in a weekly paper, where thousands may see it who never see our magazines, or who would not think of reading them if they should chance to see them ? And shall we not encourage those who are coming up toward the stand we occupy, and welcome these new allies, and second their efforts in diffusing the light ? Who says that such efforts cannot succeed, that a weekly paper cannot be sustained ? We know it can, and it will, if Covenanters, in good faith, resolve to do their duty in the matter. In these times which have come upon us, and in the crisis through which the nation is now passing, and in anticipation of that period for which we have long prayed, and which we trust is approaching, and near at hand, sacrifices should be made to accomplish such an undertaking. Luxuries, comforts, yea, even necessities, to the amount of a dollar or two annually, ought to be dispensed with in order to accomplish it. The paper should have as large a circulation as possible outside of our own church. This is the great necessity of a weekly paper, that the people—the masses, may see and read. But how is this to be accomplished ? Very easily, comparatively, if Covenanters will do their duty. Thus : Besides appointed agents, let every Covenanter who loves our principles (and what one will say he does not), consider himself an agent, when the enterprise is set on foot, to obtain one or more—as many as he can, advance-paying subscribers out of the church, and send the money with his own to the publisher, and the work is accomplished at once. I hope the subject may be well ventilated, and that we may have a paper. And besides, I hope that since the two magazines are united, every person who took either of them will take and pay for the united one, and that enough subscribers may be obtained to make up for the falling off of those who took both, but now take but one.

M. W.

AFFAIRS ABROAD.

GREAT BRITAIN.—The most remarkable event from this quarter, is the awakening of the old antislavery feeling of the masses of the people. This is seen in all classes except the aristocracy—who, in fact, were never opposed, as a class, to slavery. This revival is due, 1st. To the proclamation of President Lincoln. In spite of all opposing influences, the people of England evince a determination

to rally around this document, and put an effectual stopper upon the higher powers, who would gladly, if they dare, take sides, open and active, with the Southern Confederacy. 2. To the bold and wicked attempt of the *London Times* to defend slavery as a scriptural institution. This was more than a nation which had emancipated in its West Indian colonies could bear. The Antislavery Society resumed its former activity, and is now rousing the empire against slavery and the South.

The infidelity of Bishop Colenso is still calling out many a remonstrance. A meeting of the clergy of his diocese was called for Feb. 4th by the Archbishop of Canterbury, to take the subject into consideration. It is still, however, regarded as doubtful whether any means exist by which even so gross a heretic can be excluded by the Establishment. If not, it will be a staggering blow to the whole system.

MEXICO.—Our readers are aware that Louis Napoleon is endeavoring to conquer Mexico. It appears from the correspondence on this subject between the French government and its officials, lately published, that this attempt is making, directly and avowedly, in the interest of popery. The real design is to secure Mexico against the working of Protestantism in this country. Should he succeed in his military plans, he would find abundant help in his ulterior designs in that heretofore priest-ridden country. In this view, the following is full of interest. It is from the pen of an anonymous writer, who says:

"I have been much in Mexico during the last three years, and I am sorry to say that in all my travels there, have not been able to meet a minister of God's church, not even a New Testament in some of the States of that country. If one of our Americans happened to die in that unfortunate and idolatrous and benighted country, he had to die without the spiritual assistance of a minister of God. They even refuse to bury him, when they come to know that he belongs to the true Christian church. I have seen the body of an American taken out of the grave-yard and thrown into a ditch, because they buried him through mistake, thinking that he was a Roman Catholic. They even have gone so far as to burn the remains of our countrymen in the city of Acapulco, and the only reason was because they found a Bible in the trunk of the deceased. The Mexicans themselves are willing to hear the words of Christ; the majority of them are now liberal, and have given some freedom of conscience.

"The President of the Mexican Republic has promised me personally that he would protect and help any minister of the gospel who would come to his people to preach the doctrine of that peace which the world cannot give, and is disposed to give a church in the city of Mexico, to an evangelical, or any other Christian denomination, the Roman Catholic excepted. He has a hard feeling against any body connected with the Romish Church, because they have conspired against the nation and have overthrown, several times, the national government, and have brought upon him this French invasion, the expenses of which are paid by the Romish party."

SANDWICH ISLANDS.—Our readers are aware that these islands are not regarded any longer as "missionary" ground. The congregations gathered there by the missionaries of the American Board, have been for some years "self-supporting." They are,

moreover, prospering, and manifest no little zeal for the propagation of the gospel, as well as for its support at home. A late account says:

"In the five islands embraced in this group, there are 24 or 25 ordained American missionaries and their wives, with a large staff of native assistants, as preachers, teachers, &c. Amid many trials, resulting from the immigration of heathen Asiatics and worldly and indifferent Europeans and Americans, and the visits to the chief ports of ungodly seamen, the gospel still makes progress. An effective Public School system, with a native high-school at its head, with 105 pupils, sustained by the Government, and the Oahu College with its more than 50 pupils, furnish abundant means of education to the youth of those islands. The law requires the children between the ages of six and sixteen to attend the common schools. The number of the communicants in the churches, at the commencement of last year, was 20,000, and the amount raised by the native Christians for religious purposes, in addition to the personal labor bestowed on their meeting-houses, was about \$18,000. Ten young men have been licensed as preachers, and four others ordained as co-pastors with missionaries. One has been ordained a missionary to Micronesia within a year."

THE FIJI ISLANDS.—These islands, it will be remembered, are the abode of an energetic race, once distinguished, even among their cannibal neighbors, as the most savage and apparently irreclaimable. Now, how wondrously changed!

"In the Fiji Group, the gospel continues to prove itself to be the 'power of God unto salvation to all who believe.' We have read with great delight the accounts which the Rev. Mr. Calvert, an English Wesleyan missionary, gives from time to time in *The Wesleyan Missionary Notices*, of the progress of the truth in these islands. It has been most wonderful. Within twenty or twenty-five years Christianity has advanced so far that the two missionaries in charge last May had under their care twenty-eight islands, on which there were about 4,000 persons meeting in class, and upwards of 8,000 in the schools. In this great 'circuit,' or rather 'circuits,' there were 12,000 native agents employed as assistant missionaries, teachers, local preachers, exhorters, catechists, prayer and class-leaders. On many, if not all, of these islands, there are 'training schools,' in which teachers, married and single, receive some education for their work among the Fijians and Tongans, the two races that inhabit these islands. In a recent letter Mr. C. gives a most interesting account of his preaching and inspecting tour through the Island of Lakempa, where he had labored as a missionary from 1838 to '48, and of the great missionary meeting, at which the king, who lives on that island, gave eighty-five gallons, and his prime minister a hogshhead, of cocoa-nut oil in the collection which was made, and which in fact amounted to 1,810 gallons, worth from £150 to £200. This was not bad for one collection, and fairly entitles it to be called a 'big affair.' A nephew of the king is a pretty good preacher, and one of his daughters is a 'class-leader;' but his Majesty has not yet, we believe, been baptized, although he probably will be before long, for he greatly desires to receive that ordinance."

TURKEY.—We find in the pages of the *Covenanter* (Belfast) the following, which will be read with interest:

"From Aleppo, in Asiatic Turkey, it is reported that an interesting movement had lately taken place among the Jews resident there. Two hundred of the Israelitish race had been convinced that the Talmud is not of God, and

that its innumerable commandments and prohibitions form a burden too heavy to be borne. They are ready to form a separate community, so soon as they can be secured from persecution by the chief Rabbi—and this they hope to obtain through the British consul."

Politically, Turkey is in a critical state. The provinces north of the Balkan Mts. bordering on the Danube—Servia, and Moldo-wallachia, are becoming very restless. The inhabitants, who are principally Greeks, have been lately supplied liberally with arms by Russian emissaries, it is said, and are waiting for a call to rise and throw off the Turkish yoke. Countenance is given to this rumor by the fact that a change of ministry has taken place in Constantinople, the war party having come into power, evidently looking for war. As to the operation of the missionaries, we regret to learn that in some places obstructions are thrown in their way by the inferior magistrates. The central power, however, evinces a determination to adhere to the "Hatti Sheriff." Some of the murderers of the missionaries have been tried and executed.

GREECE.—Another Greek revolution, and the Bavarian dynasty is in exile! England favors the revolution. We augur well of this change. "Conservative" influence has long enough checked the growth of improvement among this interesting people. The old names of Mavricordato and Canaris, so celebrated in 1821-2, have reappeared. The emancipated nation is seeking a king, and looks to England for counsel. This event agitates all south-eastern Europe; and Russia takes a deep interest in it. It will, undoubtedly, hasten the "drying up of the Mohammedan power." Its influence is already seen in the awakening of the northern provinces of Turkey, which we have just noticed.

ITALY.—The Pope seems to have renewed his lease of temporal power for a short time. France forbids Victor Emanuel to expel him from Rome; and the kingdom of Italy stands still. It is not yet ready to try arms, with the prospect of meeting both Austria and France in the field. The matter is only delayed. The following extract of a letter from Mr. Hall to the *Christian World* shows how widely the feeling has spread among popish ecclesiastics that the temporal power of the Pope should cease.

"The political condition of Italy is one of great interest at this time, and is exciting much anxiety. Financial affairs awaken apprehension of trouble—the expenses in time of peace exceeding receipts from all sources by a very large amount. The Parliament, since the commencement of the session, has been occupied only in hearing charges against the ministry. Ratazzi is obliged to acknowledge, after all his cringing to the French, that the policy of the Emperor is hostile to Italian unity. The late circular of the French Minister of Foreign Affairs has been a sad blow to the hopes of Italy. *The Court of Rome feels stronger* after this renewed assurance of French protection, than it has for many years; and the Pope already threatens the most extraordinary measures against a vast body of the priesthood, in whom have appeared some sentiments of patriotism, and approbation of the government of Victor Emanuel.

"For many months a petition has been circulated for signatures among the

priests, in which are the most bigoted expressions for the Pope as Spiritual Head of the Church on earth, at the same time asking him to resign his temporal power. This petition has at length been sent to its destination with the names of more than *nine thousand* of the Pope's clergy attached to it; among the number are nearly 2,000 of the higher clergy and dignitaries of the church. One object of the petitioners was to show that their opposition to the temporal power was not opposition to the papacy. But the Pope regards the petition as a serious insult to 'his Holiness,' or rather to the 'Holy See,' and the act of the petitioners as one of the greatest presumption and wickedness. The petition has called forth an encyclical letter from the Pope, addressed to the different dioceses of Italy, directing them to suspend from their functions all priests who have signed the 'Passaglia address.' To execute this order would in a moment deprive nearly ten thousand priests of all masses and other religious privileges; and if it deprives them also of the small stipend granted to officiating priests, will place many of them in a condition of absolute want. Many of the bishops, it is said, hesitate to enforce this order of the Pontiff, as in the present state of the popular mind such an exercise of power might be dangerous for those who use it."

SWITZERLAND.—Our notices from this country are very scanty, we learn enough, however, to satisfy us that the conflict goes on there between the evangelical and its many-headed enemies—not to the disadvantage of the former. In Geneva, indeed, the Rationalists and the Papists are in power once more, but the friends of Christ and his gospel, under the lead of the eminent D'Aubigne, are active, laborious and fearless. We take an extract from an address of M. D'Aubigne, which shows how widely the theological school of that city, of which M. Vinet was long so distinguished an ornament, has exercised its influence through its pupils.

"The anticipations of M. Vinet have been realized. This school, feeble perhaps as to the instruments which God employs in it, but strong in the truth which it teaches, has existed, has grown, and has educated evangelical ministers, who, in many different places, are now working in the kingdom of God. If we look at our dear Switzerland, we find here twenty-five pastors, formerly scholars in our school, in cantons German, Roman, Protestant and Catholic, and we thank the Lord especially for the aid he has given us in Geneva by our three young brethren, MM. Pronier, Descomtaz and Ruffet, and we pray him to bless their ministry. If we go to France, we find forty-one dispersed in different provinces, three in particular at Paris, MM. Bersier, Duchemin and Jules Lenoir; the first having been called this winter to give lectures in Geneva, at the Casino, we have had the joy of seeing and hearing him among us. If we go to Belgium, we find seven of our brethren; and one of them, M. Anet, pastor of the missionary church, in a letter which I have just received, expresses in a touching manner the love which he and his colleagues bear toward our Society and our Church. We have scholars in Germany, Holland and Russia (at Moscow). Ten or twelve brethren, who pursued all or part of their studies with us, are at work in Scotland, Ireland, England, Jersey and Guernsey. In Canada we have four, among them our dear brother Wolff, charged with an important work in that country. If we cross the Alps, we find in the valleys of Piedmont ten ministers of the gospel, educated among us. If we advance into Italy proper, we shall meet M. Gay at Genoa, M. Ritet at Leghorn, M. Geymonat at Florence, M. Cresi at Naples. If we enter the missionary field we shall find in South Africa M. Gouin, in Mauritius M. Lebrun, in Rajpootana M. Glardon, and I may add, his colleague, M. Robson, who studied two years with

us. There are yet many other names, but we cannot exactly assign the field of labor to which they belong. What I love to add is, that these brethren in these different countries are preaching Jesus Christ our light, Jesus our righteousness, Jesus our life, Jesus our eternal hope."

AFFAIRS AT HOME.

THE STATE OF THE COUNTRY.—It is very different from what was fondly hoped for. Two years, nearly, have elapsed since the attack on Fort Sumter, many millions of treasure have been expended, a multitude of lives sacrificed, and yet the prospect of a speedy conclusion to the war is far from encouraging. Still more, the opponents of the war, or what is the same thing, the friends of slavery, the foes of equal liberty for all men, are concentrating their power in the North, with the fixed purpose to restore the former order of things, when the South ruled the land and employed the resources of the nation to extend the area of slave territory and crush out, so far as it could, all real freedom. This party has secured, for the time, control over some Northern States, east and west. It is bold, outspoken, reckless. It numbers in its ranks not a few of the most active and sagacious politicians of the country—unprincipled demagogues, whose sole wish is to regain their hold of the government by the aid of the restored rebels, and then retain it by shaping the measures of the central administration in such way as to arrest the spread of free principles and, perhaps, to re-introduce slavery into the now Free States. They hope to succeed, and not without some grounds. For,

1. It is evident that a large proportion of the people of the North are utterly regardless of the doctrines of civil liberty, so far as relates to any but themselves, and many hundreds of thousands of voters in all sections of the North are this moment prepared, at the call of their leaders, to put down by force, if necessary, all who still have faith in the Declaration of Independence, who believe that "all men are born free and equal." Had they the power, this party would destroy every press and close every pulpit that advocates the abolition of slavery as a matter of justice and right. Such papers as the *Antislavery Standard*, the *Independent*, the *Tribune*, the *Witness*, *Instructor*, and our own magazine, would not be allowed an instant's grace, nor would the lives of their editors be much regarded should God, in his wrath, put the power, legislative and executive, *completely* in the hands of these enemies of their race and traitors to their country. They would respect very little the conscientious convictions of Covenanters, and United Presbyterians, and others, who have embodied in their Christian profession the doctrine that slavery is not a mere political and social evil, but far more—a sin against God.

The leaders know well the feelings of their rank and file. They know that whatever there is of justice and law, and fear of God in

the land, has already ranged itself in opposition to the blasphemous claims of the man-thief; and hence that they can depend implicitly upon nearly every follower whom they can *now* enlist, to enter with his whole heart upon the work of "crushing out" every spark of feeling for the slave, at least, every fearless friend of the oppressed in our land.

2. Even the political opponents of slavery are not all thoroughly conscientious friends of equal liberty. We may begin with the administration. That it wishes emancipation we may admit; and also, that it is willing to be known as opposed to the doctrines now current in the South and in the Democratic party of the North, regarding the scriptural character of slavery. We may allow it a measure of humane feeling, far beyond any thing existing in the ranks of its political opponents. It sincerely desires to unite the country permanently, and it is perfectly satisfied that this can be accomplished only by the extermination of slaveholding. It has taken its stand, pretty distinctly, on this ground. But here we must stop. The administration does not believe it a *sin* to hold slaves. It has no conscience on the subject at all. Some members of it may have *as men*; but the aggregate has not. It gives conscience no clear place in its policy. It could look on while Stanley pursued an openly proslavery course in North Carolina, and only accept his resignation when tendered. It can hear unmoved that under the sway of General Banks in New Orleans, the old slave laws are regarded as in force—slaves thrust into the "calaboose" when found in the street at night after a certain hour, and some of them delicate females barely distinguishable from whites. It can endure the orders of this same renegade general, who employs Northern soldiers in maintaining plantation discipline. True, it has moved in the right direction very much farther than any preceding administration, and is not very loth to be *forced* on in the same direction, but it will not take the lead. It is also true, that very many of its supporters are thoroughly antislavery; but there is enough of conservatism of a very active kind, to deter officers from that energetic course which can alone save the country, which will save it, with God's blessing, unless it be tried *too late*. Still.

3. There is another element—the *army*—which, in the West at all events, is rapidly becoming abolition. This we regard as a settled fact. Portions of the army have spoken out, in tones unmistakable, against the secession legislatures of Indiana and Illinois, and not without effect. These traitors—the majority of these bodies—are somewhat apprehensive of a day of reckoning when the soldiers whom they seek to betray return to their homes and appear at the polls.

THE MILITARY MOVEMENTS.—These have not been of a marked character, and nothing, of course, remains for us but to wait the progress of events. We will not have to wait long. One way or other, the issues of the war for the next two or three months will tell powerfully upon the final result. Great hosts are gathering

on the Mississippi, and *there* the chief battles are to be fought. We hope soon to see many thousands of colored troops in the field. The government appears to have adopted fully the policy of making use of all kinds of men—no matter what the color of their hair or their skin—in putting down the rebellion.

CONGRESS.—The chief business at present before this body is the devising of plans to raise the necessary funds to carry on the war. It will pass the necessary laws; and, with the exception of a portion of the party to which we have already referred, the country will, if not cheerfully, dutifully contribute the means, only let it be well assured that they will be expended with an earnest will and purpose to conquer the rebels.

Upon the whole, we confess, however, that to us the prospect is sufficiently dark; chiefly because the land is not prepared to humble itself before God, and forsake its many iniquities.

OBITUARIES.

DIED, suddenly of heart disease, in New York, Oct. 30, 1862, Mrs. MARY MILFORD, in the 42d year of her age. She was born of Christian parents, in County Antrim, Ireland. At a tender age she entered the family of Rev. David Hamilton, a Presbyterian minister of Connor, in which she remained until her marriage. As the fruit of covenant relation and careful training, she early manifested a religious character, and joined herself to the Lord and his people. In 1849 with her husband she came to New York and joined the First Reformed Presbyterian congregation, and here maintained unblamably her Christian profession until she was dismissed to the sanctuary above. As a church member, a wife and a mother, she ever aimed to love a life and conversation worthy of the gospel. She did not adorn herself with outward show, "but (which becometh women professing godliness) with good works."

For some months prior to her death she had a strong presentiment of her approaching end, and was thus in the kind providence of the Bridegroom, made ready for his sudden call. Frequently she spoke of it to her husband, and gave him earnest charges concerning their children. For them she travailed in birth a second time that they might be born again. With faithfulness and more than ordinary efficiency, she had in her lifetime sought their temporal and spiritual well-being, and now that she was to die her chief solicitude was in their behalf. She has left two sons and four daughters. The Lord grant to them her heart's wish and fulfill her counsel and effort, making her sons as plants grown up in their youth; her daughters as corner stones, polished after the similitude of a palace. Her covenant God will not forget her work nor forsake them.

DIED, December 1st, 1862, near Belle Center, Logan Co. Ohio, Mrs. MARTHA GLASGOW, in the 40th year of her age. She was born and raised in Pittsburgh. At an early period she joined the Reformed Presbyterian Church, under the pastoral care of Rev. T. Sproull. After her marriage in 1848 to Mr. M. T. Glasgow she removed to Connerville; and subsequently to the locality where she finished her course. Her social and religious excellencies won her many friends. In the relation of a wife and a mother, she faithfully performed her duty. Supported by the Saviour in whom she trusted, after a short illness she gave up her spirit into his hands. The disease was erysipelas. Shortly before

her death, having called her husband to her bedside, she repeated part of the 38th Psalm, from the seventh to the tenth verse, and with her desires before God, she entered, we trust, into her everlasting rest.

DIED, on the night of the 27th of November, 1862, RICHARD M'GEE, an elder of Salt Creek congregation of the Reformed Presbyterian Church, in the 62d year of his age, and 23d year of his eldership.

Mr. M'Gee was remarkable for his cheerfulness, hospitality, liberality and punctuality in attending upon the duties of religion, social and public. He leaves to mourn his loss a widow and five children. May God be their stay and help. He declined gradually since the last meeting of Synod, which he attended. His latter end was peace. He manifested great concern for the low state of religion in the church now, and especially among Reformed Presbyterians, and also for the sins and distresses of the land. His death is a great loss to the session and congregation. We feel Psalm 12: 1, and Isaiah 57: 1, 2, to be very appropriate under the present dispensation.

DIED, November 19, 1862, Mr. JOSEPH SPENCE, ruling elder of Kortright congregation, Delaware county, N. Y.

NOTICES OF BOOKS.

FROM Robert Carter and Brothers, 530 Broadway, New York.
For sale by William S. and Alfred Martien, 606 Chestnut street, Philadelphia.

THE RISEN REDEEMER; the Gospel History from the Resurrection to the Day of Pentecost. By F. W. Krummacher, D. D., author of *Elijah the Tishbite*. Translated from the German by John T. Betts, with the sanction of the author. 1863. 12mo. pp. 298.

The announcement of a new work, by the author of "*Elijah the Tishbite*," will give satisfaction to the readers of good books. Very few writers, at the present day, have more or warmer admirers, than Dr. Krummacher, and he will lose none of his well-earned reputation by his latest work. He is very much at home on subjects like that of which it treats. It is racy and picturesque in style, thoroughly evangelical in tone, and instructive in its teachings.

THE THOUGHTS OF GOD. By the Rev. J. R. Macduff, D. D., author of "*Morning and Night Watches*," &c. 1863. 18mo. pp. 144.

This is an excellent little book. It is redolent with a spirit of devotion. It contains a short paper for each day in the month, and is such reading as cannot but profit. It is food for the soul as well as for the mind. It is got up in fine style.

PATRIARCHAL SHADOWS OF CHRIST AND HIS CHURCH, as exhibited in passages drawn from the History of Joseph and his Brethren. By Octavius Winslow, D. D. 1863. 12mo. pp. 402.

The substance of this book formed a series of extempore expositions, delivered by the author in the course of his usual week-day ministrations. Joseph is viewed as a remarkable personal type of the Lord Jesus Christ, and his history is expounded in the light of this principle. The book is marked by the known excellencies of the author, and will be read with equal interest and profit.

T H E

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CONSEQUENCE OF NATIONAL NEGLECT OF THE CHURCH.

GOD has established two institutions for the welfare of man, the church and civil government. Both have existed since the days of our first parents, yet neither the experience of six thousand years, nor the explicit teachings of Scripture on the subject, have sufficed to teach men their exact relation to each other. Some, as the Papists, have maintained the absolute supremacy of the church over the civil power. Others have sought to subject the church to the authority of the state, as the Erastians. Others still, maintain that they are not only independent of each other but indifferent to each other, and that each should exist and operate without any reference to the existence or advantage of the other. This is the popular opinion in the United States. But the more reasonable, and we are persuaded the scriptural view, is that while each is independent of the authority of the other, yet they owe certain duties to each other. Both are established for the same ultimate ends—the glory of God, and the welfare of man; and in so far as either can promote the efficiency or success of the other, it is under obligations to do so. Thus, it is the duty of the church to vindicate the authority and assert the claims of civil government as a divine institution; to enforce obedience by her discipline to every righteous statute, and to subject to her penalties, the traitor and rebel, as well as the blasphemer and heretic. On the other hand, it is reasonable to suppose that civil government, in turn, owes duties to the church, and that this is the scriptural view is evident from Isaiah 60: 12—“*The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*” It is the church that is here addressed, as appears from the context. The words rendered “nation” and “kingdom” are exact translations of the original terms, and imply that society in its organized form is here spoken of. It is not said “the people,” but “the nation that will not serve thee.” The service is to be rendered through the govern-

ment, just as treaties are contracted, and war declared, and all other national acts performed.

The word rendered "serve" cannot denote subjection of nations to the authority of the church, but assistance and co-operation; such service as men may render to equals, and which is consistent with entire independence. This service may be rendered in various ways. If a government merely recognizes the church, acknowledges the importance of her mission, and protects her in accomplishing it, it so far "serves the church." When the principles and conduct of a government tend to cultivate a pure morality among the people, as for instance, when God is acknowledged and his law admitted as the supreme and infallible rule of action—when moral qualifications are required of civil officers, and crime is punished as an offense against God as well as against man; so far the nation co-operates with the church. Or it may, and we believe should, go farther, and indorse her creed, provide for her support and aid her in her labors.

But it does not come within the limits of the present article to determine the particular form which this service should assume. Our theme, at present, is the consequences of withholding it. Leaving out of view the question of national establishments of religion, we propose to take the case of a nation where the government does not in any way, by the tendency of its laws or the character of its officers, give countenance or support to religion and the church. What result may be expected from a policy which deliberately sets aside the interests of religion, as not a proper object of national action? The passage already quoted says, such a nation shall perish; that is, the nation that does not actively and intentionally, by its public acts, endeavor to promote religion and contribute to the success of the church of Christ, shall meet with national destruction. There is nothing strange in this. It can be accounted for on natural grounds, and on the simplest principles of the divine government. Such a nation will perish:

1. *Through unsound legislation.* Laws lie at the foundation of all society. The constitution which gives existence and character to a nation is nothing but a law, and the framing of a constitution is legislation. If the laws of a community are not just and equitable, the foundations of society are insecure. Laws that ignore right and legalize wrong, that favor one class at the expense of another, and enthrone one class on the liberties of another, will ultimately breed revolution. Unsound legislation sows the seeds of national disaster, and if persisted in, will sooner or later overthrow the strongest government. Now what kind of legislation can we expect where the nation does nothing to countenance or promote religion? We present the three-fold proposition: *Such a government will secure an irreligious people—an irreligious people will select ungodly legislators—and ungodly legislators can never make wholesome and judicious laws.*

It needs but small argument to prove that irreligious men are never fit to make a nation's laws. The history of the world proves

what no Christian can deny, that in national life there is an inseparable connection between right action and prosperity. It is not so with individuals. The virtuous may suffer, the wicked are often prosperous and happy. Eternity will correct the balance-sheet between our sins and their punishment. But nations have no organic existence beyond the grave, and consequently God deals with nations in this world on the scale of exact retributive justice. National sin secures national punishment. Now it is the Bible alone that can enable the law-givers of a nation infallibly to distinguish between right and wrong. There are always cases when, to an irreligious man, the worse appears the better policy. Every consideration of present or of future advantage may *seem* to point to a course of action, which the Christian knows to be impolitic, simply because it is morally wrong. The one Bible principle, that every wrong, even the least, is always a political mistake, is worth more to a legislator than any wealth of intellect or all the treasures of experience. The eminent statesmen who framed this government, combined the highest abilities with great foresight and moderation; they had the experience of the past to guide them, and their known integrity leaves no doubt that they sincerely desired the good of the country for which they legislated. And yet they, most zealous republicans, legalized a system of most arbitrary despotism; most earnest friends of liberty, they tightened the fetters of human bondage. From their stand-point, as mere politicians, it seemed prudent, nay, necessary to do so; but we to-day can see as one Christian statesman from Massachusetts saw then, that the compact was "morally and politically vicious." A mistake so disastrous in its consequences, made by such men, and under such circumstances, proves that neither intellect, nor learning, nor patriotism can, of themselves, confer the ability to make laws. Religion sheds a light on the science of legislation, which cannot be extinguished or excluded with safety. It *must* be admitted that irreligious men can never be safe legislators. Men who can say as Rutledge of South Carolina said in the debate on the slavery compromises of the constitution, "Religion and morals have nothing to do with this question; interest alone is the law of nations"—such men are incapable of judicious legislation.

It will also be admitted that the community at large must be religious, for an irreligious people will not choose religious men as law-givers. We speak, of course, of popular governments, where the people determine the character of their rulers. But, perhaps, the first part of our proposition will not be so readily admitted, that a government which neglects the church will secure an irreligious people. It will be said, "granting that none but religious men are fit to legislate, and that none but a religious community will always select such men, can we never expect general religion, and consequent sound legislation, unless the state actively promotes the interests of the church?" We answer, unhesitatingly, *never*. Be it remembered, there is no neutrality. A nation, like an individual, is either religious or irreligious, moral or immoral. The

man who does not acknowledge God, rejects him. The nation that does not expressly recognize him, rejects him likewise. Think for a little of the influence an irreligious government must have on the people. When the mightiest institution in the land does not acknowledge itself under obligation to the law of God, it weakens the sense of that obligation among all classes of society. When men in the highest offices do not even profess to act in accordance with this law, how can men be expected to act so in other and less important relations? When a scriptural argument on the morality or immorality of an act is of no force in courts of justice or legislative halls, how can men be expected to make it the rule of their daily life? Place a man in a situation where his conduct is compared not with the Scripture rule of morality, but with a human constitution and laws, and you do much to make him a practical atheist. If a government requires no moral qualifications of civil officers, bad men will be elevated, the offices in their gift will in turn be conferred on men of similar character, and their influence will corrupt the principles and neutralize the measures of other better men. Their very vices, associated with lofty intellect, exalted position, and dazzling reputation, lose their hatefulness, and find multitudes of admirers and imitators. What hope is there of the youth of a nation, when the eloquent senator, and accomplished jurist, and gallant general, alike disregard religion and indulge in vice. Under such a government the public conscience becomes depraved, vice becomes fashionable, virtue loses its hold on the affections of the people, and religion too often becomes a heartless profession and lifeless form. "The wicked walk on every side when the vilest men are exalted." We do not disparage the power of God's grace; we do not say that God is not able to make Christians unless he is assisted by civil government; but we do say that it is not his plan to bless with *general* and *genuine* religion the nation that sets its national influence in opposition to the interests of the church. The connection between the church and civil government is such that there never will be a vital and pervading religion while the government continues irreligious and withholds its support from the church of Christ.

We have seen now that religious principles are necessary to sound and wholesome legislation, and that we cannot expect such principles to be diffused in community—consequently cannot expect them in legislators—unless the government casts its influence in favor of religion. The government, therefore, that will not promote religion by a healthy moral influence shall perish through unsound legislation.

II. *It will perish through the corrupt administration of its laws.* This is just as dangerous to a nation as unsound legislation, for however excellent the laws may be, they are utterly valueless in the hands of a corrupt administration. Now what security can a people have that a man once elected to office will administer the laws so as to secure the ends of government. Americans say, "Trust to his ambition. Make him accountable to his constituents, and trust to

the pressure of public opinion, and his desire for re-election, to regulate his official conduct." But circumstances may arise when the subversion of a government will promise higher honors than he enjoys under its patronage. Why did not the fear of public censure and desire for the honors and spoils of office retain the leaders of the Southern Confederacy in their allegiance? Because they imagined ampler honors and fatter spoils arising from a dissolution of the Republic. Ambition, instead of being the friend and ally of popular governments, is their most deadly foe. The principle of ambition to which the American people trust so largely for the official integrity of their rulers, has arrayed eleven States in armed rebellion against the government; and the personal ambition of political leaders at the North, more than anything else to-day, cripples and embarrasses the administration.

"Trust, then," it is said, "to their patriotism and philanthropy." We cheerfully admit that the true patriot and genuine philanthropist may always be safely intrusted with the administration of a nation's laws. Point out to us, then, the marks by which a true philanthropist may be known. Show us from history what class of men have always been patriots and philanthropists. Name a single class, who never conspired against the interests and liberties of their fellow men. Remember, it has already gone into history, that a young, vigorous and liberal government has received a deadly wound from her most highly favored sons, and now lies stricken and bleeding at the feet of those who wantonly preferred the fancied interests of one section, to the unity, prosperity and honor of the whole. There is just one class of men who are *always* patriots and philanthropists—true Christians; the only class who are deaf to the calls of ambition when it strikes at the rights of men—the only class who never furnished the name of a willful, designing traitor to the annals of crime. Not that religious men have not righteously and nobly sought the overthrow of tyrannical and oppressive governments, but never for sectional interests or personal aggrandizement. Mistaken they may sometimes have been, but the purity of their motives, the sincerity of their patriotism can never be questioned. And why? Because love for man is part of the constitution of a Christian. Because the sanctions of the moral law are brought to bear on his official conduct. Because with him an oath of office has a deep solemnity. Because the authority of God, the discipline of the church, and the punishments of eternal justice, combine to secure the rectitude of his public life. Religious men alone can be safely intrusted with the reins of government; and the government that does not demand moral qualifications of civil rulers, and endeavor actively to promote morality among the people who choose these rulers, shall perish by unprincipled and corrupt administration of its laws.

III. *It shall perish by the vices of the people.* We have already seen how popular irreligion reacts on the government by sending into office men who are utterly incapable of legislating or administering laws. But it operates in another way. *No strong, efficient, dura*

ble government can ever be established over an irreligious people. Though the laws were perfect, and administered by officers of undoubted wisdom and integrity, an ungodly population would neutralize their influence and ultimately destroy the government. A religious people look on government as God's ordinance, and the magistrate as his minister. An irreligious people look on government as an arbitrary human arrangement. With the one, civil government is respected and revered; with the other, the magistrate is robbed of his authority—the law shorn of its majesty. A religious man will no more lift his hand against a properly constituted civil government than he would lift it against the church of God, or any other divine institution.

By a man who fears God, civil punishment is regarded as a dispensation from God—established by his authority and inflicted by his ministers. To an ungodly man, it is a mere arbitrary infliction at the caprice or by the arrangement of his fellow men. With such a people punishment is robbed of half its terrors and all its moral efficacy, and it matters little whether the sword of justice be bathed in blood or lie unheeded in the dust. Witness infidel France in the days of the Revolution, when though the Seine for days ran red with the blood of executed criminals, the blackest crimes were committed in the very shadow of the guillotine. The true strength of a government consists not in its power to punish, or the severity of its penalties, but in the reverence felt for it in the hearts and consciences of a religious people.

Courts of justice must depend on the veracity of men for the evidence on which they act; but in an immoral community the oath loses its solemnity—false witnesses may be secured at will—the innocent are in peril—the conviction of the guilty is impossible. And when courts cease to administer justice, the people will soon be ripe for revolt.

The ordinance of the oath, perverted as it is, is to-day one of the foundation stones of civil government throughout the civilized world. Hence from the King and President down to the humblest official, all are required to swear allegiance to the government and fidelity to the public trust. The framers of all governments have felt that this is the strongest bond that can be thrown around the official conduct of any man. But among an immoral people where is the virtue of an oath? It derives all its virtue from the religious convictions of the people. Teach men to disregard an oath, and you qualify them for "treason, stratagem and spoils." Just in proportion as a government does aught to impair the reverence felt for this ordinance among the people, or fails to cultivate those religious feelings to which it appeals, it is weakening its own powers and endangering its own existence.

And not only does popular wickedness disarm the law and thwart the ends of government, but it tends to dry up all the sources of national influence, prosperity and wealth. Commerce, productive industry, the national credit, education, the social relations, all depend on the morality of the people. Corrupt that,

and you bring down the whole fabric of national prosperity in terrible, irretrievable ruin.

It may be said, that our conclusions are extravagant, because we argue unfairly or from extreme cases; that the stronger and more enlightened governments of our time are not thus in danger. Think over, then, the empires that have risen and fallen in the history of the world; then inquire, keeping in view recent events in our own land, whether any existing government is stronger than those were which have strewn the old world with the wrecks of their grandeur and magnificence, and say,—what single fallen empire did not perish largely by the vices of its people? The nation that disregards religion—that is, neglects the church, shall perish by prevailing corruption and immorality among the people.

IV. *By the judgments of God.* The relation between church and state, which we have been discussing, is no arbitrary human arrangement. It is established by the Messiah. It must be remembered, he is universal King. All human institutions exist by his authority and subject to his law, and he prescribes to nations, as well as individuals, their powers and duties. This relation is but the harmonious co-operation of the two great institutions established for the welfare of man, and this co-operation is necessary to their vigor and success. The state has no more right to thwart the influence of the church than the church has to thwart the righteous operations of the state; and when these institutions cease to co-operate, or come in conflict, national destruction will surely follow. God will punish any such infraction of his law, or violation of his arrangements. “Christ never intended that his bride, during his absence, should be left to struggle unprotected and unaided with the lewd fellows of the street.” He never intended that civil government, one great ordinance for man’s welfare, should ignore and oppose the other. He never intended that the wicked should be exalted to places of honor and trust, while the saints, God’s own nobility, crowned heads of the kingdom of heaven, should sit in the dust, dishonored and forgotten. On the contrary, he has given his bride into the protection of the state. He has sent her into the wilderness, and commanded the powers of earth to sustain her there. He has appointed kings nursing fathers, and queens nursing mothers to the church. Not that the church of Christ is cast out as a charity on the earth—not that she stands a poor suppliant at the palace gates of princes, craving the reluctant morsel that falls from their table. She bears an order from the King of kings for all she claims. Nay more, she bears a price in her hands—she alone can impart the true elements of national grandeur and prosperity. By her aid alone the nations of the earth can stand, and those who repel her celestial mission, and reject her proffered gifts, sow the seeds of their own destruction. Wo to those who despise her credentials, and thrust her from their gates—who seek to thwart her in her operations, and disappoint her in her mission; nay more, who lay sacrilegious hands upon her heavenly form—who light around her the flames of persecution and seek

her life to take it away. Proud usurpers on God's footstool, how will ye stand before the King when he inquires of the injuries done to his bride? Ye who have found His beloved wandering in the wilderness, and have mocked and pursued and done her wrong, what will be your confusion when He comes with thousands of angels to take her to himself! Read your doom in the fate of nations before you. Where is Egypt, that once refused the church liberty to go three days' journey into the wilderness to worship God? Ask of the Red Sea waves that for thirty centuries have rolled over the dust of Pharaoh and his host. Where is Babylon, upon whose willows a captive church once hung her harps? Ask of the prostrate columns of that palace where the festivity of monarch and courtier was arrested by the mystic inscription on the wall. Where is Rome, that persecuted an infant Christianity, and sought in the plenitude of her power to extirpate the religion of Jesus from the earth? Ask of the days when Goth and Vandal and Hun planted their barbarian standards on the seven hills, and laid the last vestige of Roman greatness in the dust. Nay, the judgments of God have descended on those who have neglected as well as those who have done violence to the church; and the nation that persecuted and the nation that disregarded her, slumber alike in the tomb of the past.

These things being so, the church should be careful not to lower her claims or abate one iota of the demands which her Lord has authorized her to make. She has claims on the nations which at her peril she fails to urge. Their interests are parallel; the true prosperity and success of one are the strength and prosperity of the other. If the nation sets itself against religion, the church must suffer; and as the church and religion decline, the state is in peril. It is not surprising that Thomas Jefferson, as an open infidel, should have lent the aid of his mighty powers to secure the entire separation of church and state in America. It is not strange that the infidel should seek to withdraw the mantle of protection and cut off the supplies of the church of God. But it is strange that the church herself should lend her own hand to cast off that mantle and reject that support. Yet it is in the church herself that we find the most earnest advocates of the doctrine that the true relation of church and state is one of utter indifference and neglect. It is the church herself in this country that has bidden the state, "Hands off! Dare not to lift a finger to further the kingdom of Christ." The church in America has sealed her own lips on the conduct of nations, and bade the ministry be silent on national sins. In their spiritual pride, the churches of America have said, "Let the constitution of the nation, which moulds the ideas of the masses and furnishes to millions the only conscience they have, forget the God of heaven and know nothing of a higher law; let its highest honors be heaped upon the godless and skeptical as readily as on the upright and devout—it matters not to us. It does not affect the success of the church nor call for her protest." And the church to-day is reaping the fruit

of her silence. Abounding vice and popular godlessness show how the influence of national infidelity has told on the character of the masses. Oh! could the churches of America have read aright their commission—could the thousands of pulpits in our land have been faithful to proclaim it, America might to-day have been spared her baptism of fire and blood.

Στεφανος.

OCCASIONAL HEARING.

“Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them.”—Rom. 16 : 17.

DIFFERENT opinions are held by some members and officers of the church on what is usually termed “occasional hearing.” Some appear to think that there is no law in the church on the subject, and that there should be none—that all persons should be allowed to do in this matter what is right in their own eyes. Others admit that there is a law forbidding the practice, but assert that such a law should never have been passed, and that it has now become antiquated and is worthy of no respect whatever. They boldly maintain that there is nothing in the word of God opposed to this practice, and therefore any law enacted by the church condemning it is, *ipso facto*, null and void. If any persons holding these views should condescend to begin to read this paper, we advise them to stop just here; for they are not likely to be benefited by any thing the writer can say on this subject.

Others regard this law of the church as among the matters of Christian prudence on which the church has authority to legislate, and upon this ground they respect and obey the law themselves, and inflict censure upon those who transgress. And among those who approve of the law as scriptural and useful, there is some diversity of views as to the ground upon which the censure should be administered. Some put the evil of attending upon the ministry of other churches entirely upon the neglect of ordinances in the church to which the hearers belong; consequently, it is not wrong to attend upon the ministry of other churches, if ordinances have not been neglected at home. Others maintain that the sin of the practice in question consists wholly in hearing the teachers of fundamental errors and damnable heresies. They are quite ready to censure those who attend upon the ministry of Socinians, Papists and Mormons, *et id omne genus*, but plead that the law is not applicable to those who attend occasionally upon the ministry of those who teach evangelical doctrine. We only wait here to remark, that as there is so great a diversity of views even among evangelical professors, as to the point where evangelical doctrine ends and fundamental error begins—each shade of error softening into shade, that it would be difficult, nay impossible, to apply the law to many cases that may

arise. A law resting upon grounds so uncertain and conflicting would certainly be of little avail in maintaining the good order of the church.

Amidst this diversity of views on this subject it may be useful to inquire, what does the word of God teach? What saith the Scripture? "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." For if the word of God does not condemn the practice, church courts have no authority to enact a prohibitory law on the subject. Such a law would be an infringement upon the Christian liberty of the people, and having no authority in the law of God, could never reach the conscience of an intelligent and godly man, and consequently could not be either conscientiously obeyed or enforced.

Is, therefore, attending upon the ministry of another church a sin? and, if so, in what does the sin consist? Does it consist simply in the neglect of ordinances in our own church? or, does it depend upon the size and magnitude of the errors held by the church upon whose ministry attendance is given? We admit these considerations tend to aggravate the sin, but we affirm that they do not constitute it, nor are they the primary ground upon which censure should be administered.

The Apostle Paul, in the text standing at the head of this article, clearly defines the nature of this sin, and shows the primary ground upon which it should be condemned, apart from all the circumstances and aggravations that may attend particular cases. The apostle here gives two reasons why Christians should avoid the ministrations of other churches. First, they have made divisions in the church; secondly, they are chargeable with offenses contrary to the doctrine which ye have learned. Or, they teach principles and tolerate practices opposed to the recognized and established doctrine and order of the church. All persons and denominations who have either made divisions in the church, or who are guilty of offenses condemned by the discipline of the church, must be marked and avoided.

Christians are commanded by the apostle, in the plainest and strongest terms, not to hear those who have made a division in the church. "Mark them and avoid them." The making of a division in the church is so great a sin, that those guilty of it are to be carefully observed and shunned. And this division does not necessarily imply that those who have made it are opposed to the acknowledged principles of the church, or hold errors, or are chargeable with any offense contrary to her discipline. It is the simple fact of making a division that is here spoken of. *Ἀγχοσασιας* signifies simply having a separate standing, occupying a different place; hence a faction or division. Now suppose that some of the ministers and members of our church should secede from her communion, renounce the authority of the Synod, and set up a separate ecclesiastical organization, still holding the same testimony and maintaining entirely the same system of truth and order;

they are not chargeable with any departure from the principles which they heretofore professed, and they attend upon all personal and private duties of religion. They have only made a division. This is not merely an imaginary case. Such divisions have been made in the church. What is the duty of Christians in reference to those who have made such a division? The Spirit of God, speaking in this text, contemplates this case, and directs us how to deal with all factions and divisions that may arise. Mark them and avoid them. Christians should keep themselves at a distance from those who separate themselves from the church. The sin of making divisions in the church of God is so great, that it unfits and disqualifies those who are guilty of it for the exercise of all official duties and the enjoyment of all ecclesiastical privileges; and in order to maintain this truth and testify against their sin, Christians are under special obligations to mark and avoid them. Thus far the duty is plain.

But let us proceed a little further. Those who make divisions in the church, usually do so because they are opposed to some doctrine which the church has received and her members have learned; or, they are guilty of some offense which the discipline of the church condemns. Dissatisfaction with the doctrine and order of the church is generally the cause of divisions in the church. Some error has been embraced, or some sin has been committed, contrary to doctrine, which the faithful and orderly members of the church have learned. Those who make divisions are not only guilty of violating the unity of the church, and thus committing a great sin, but they are also chargeable with departing from the faith once delivered to the saints. In addition to the sin of making divisions in the church, they are guilty of backsliding from their profession and departing from the good way in which their fathers walked. They have violated their solemn vows by departing from the doctrine and order of the church which they had learned, and which they had solemnly sworn to maintain. In addition to the sin of dividing the body of Jesus Christ, they are guilty of backsliding from a scriptural profession and breach of solemn covenant with God and their brethren.

Now look into the history of the Church of Scotland for more than two hundred years, and it will be found that this is precisely true of all the branches of that church that have seceded from the ground which she occupied in her purest and brightest days of the Second Reformation. Even the Free Church of Scotland, and the Secession of 1732, much as we honor them for their great and self-denying sacrifices and faithfulness in leaving the corrupt Establishment, and in testifying against its manifold evils, are not exceptions to this remark. Because, when they left the Established Church, they did not unite with the Reformed Presbyterian Church, from which the Establishment had separated, but made more and unnecessary divisions in the household of faith; and because they did not adopt all the attainments of former and better times. Upon all the branches of that church which have departed

from the principles of the covenanted uniformity, which was ratified by the most solemn oaths, and sealed with the blood of the martyrs, rest the sins of dividing the church, backsliding from the truth as it is in Jesus, and breach of covenant. All these sects having caused divisions and being chargeable with offenses contrary to the doctrine which the church had learned, the command of the apostle to Christians is, mark them and avoid them.

Conclusion in next number.

LIMITING APPEALS.

A WRITER objects in an article published in our last No. to the views presented in the November No. of the *Covenanter* in support of the overture in regard to appeals now before the church. We do not propose to go over the whole ground covered by our article, and the strictures made upon it, but merely remark,

1. That while it is admitted that the right of appeal to Synod has long been recognized in our church, we do not admit that it has been *very* long recognized. Certainly, an appeal to the supreme court in ordinary cases of discipline had no place in the early church. We can find no evidence of its existence in the Reformed churches. The cases that went before the whole church, assembled in her supreme courts or councils, were of a very different order from those which find their way now, often, to our Synod. Nor do we admit that "no bad results" have flowed from it. In fact, so far as our experience has gone, little else has come from it except "bad results." Parties form in Synod on appeals as in other things; time is most grievously wasted with them; the influence of the lower courts has been impaired by the frequency of appeals; and in some cases—quite a large proportion—the ends of justice would have been better subserved by leaving the decision of the *fact* with the lower courts. This is a reply also to our correspondent's 4th argument.

2. The whole stress of the argument of the objection rests upon the liability of the lower courts to "prejudice and partiality." He gives them full credit for ability and knowledge. Now, 1. We admit that a session may be prejudiced; but this is not the case nearly so often as is supposed; and besides, provision is made in church law for removing a cause by an interlocutory appeal, in cases where this is evident. And as to Presbyteries, we will not allow that they are prejudiced or partial more frequently than Synod. If a man is of the right sort at all, he will be as likely to find justice in a Presbytery, or even in a session, as anywhere on earth. Did our correspondent never hear of prejudice in a Synod against some Presbytery? But, 2. We do not admit that there is always knowledge enough in lower courts to determine the law and mode of procedure. There is not always, in lower courts of civil law. Even Synods may err in regard to these; but we are compelled to

say that lower courts do err in these matters more frequently. But on these we do not dwell. We advocate appeals in reference to the law and order of the case, and also its relevancy, on far higher grounds—the necessity of maintaining the unity of the church, and uniformity in her faith and practice. We would leave an effectual barrier in the way of one Presbytery holding an offense censurable, while another may not. 3. We cannot admit the validity of the argument upon which so much stress is laid. It takes for granted that members and officers of the church are not *practically* as fit to decide cases in the church, as a jury drawn by lot from the whole community, are in the state. Sessions and Presbyteries, and Synod too, *may* be prejudiced, and so are juries often prejudiced and bribed, as well as ignorant. It all comes to this, that a perfect administration is not to be looked for in human hands. This we admit—will our correspondent admit it with us?—that this is not to be looked for even in Synods.

3. In reply to our argument that “we can find no rule enjoining such appeal—on facts—in Scripture,” it is said, “neither do we find any Scripture requiring the relevancy of the libel, to be allowed to come before Synod.” Now, this is just what we do find in Acts 15, and *nothing else*. The Synod met at Jerusalem for this very purpose, and no other—to fix the doctrine and the law in a certain controverted matter. What is said in the Confession of Faith, as quoted by our correspondent, has nothing to do with the subject. A general supervision is freely admitted.

The argument we have adduced in the *Covenanter* seems to us to stand good. For it still seems to us absurd to suppose *every* case, and every *kind* of case, is to go up to the ecumenical assemblies of the church, in the coming days of the church’s unity. If not, then it is no more than a question of wisdom and discretion, where the examination as to facts is to stop. We believe in cases of private members, with Presbytery; in cases of ministers, one court higher. In questions of doctrine, law and order, the whole church may well be consulted.

CONVENTION AT XENIA, O.

MESSRS. EDITORS.—Believing that your readers will be glad to hear of the progress of our Covenanted cause in any locality, permit me to lay before them a brief sketch of a convention held in Xenia, O., February 3d, 4th and 5th. The convention was composed of representatives from ten or eleven of the various denominations of evangelical Christians. The design of it was to have an interchange of views upon the subject of “Revival of Religion,” to consider the various phases of the subject, such as the necessity of it, the best means of promoting the good results, &c. Pursuant to the design, a programme had been published, setting forth the various subjects, or parts of same subjects, to occupy the attention of the convention: 1st, Personal religion; 2d, Religion in the family; 3d, in the church; 4th, in the nation, and 5th, in the world; each of these topics occupying a session of from two to three hours.

In the discussion of personal and family religion and religion in the church, there was the greatest cordiality; each one that spoke seemed to speak for all. The ten or eleven distinct bodies seemed to merge into one, upon the great matters of religion—to have a community of idea, of sentiment and of desire. All agreed that religion was at a low ebb, that a revival was much needed, and should be most earnestly sought after; and that the Holy Spirit was the only proper author of true revivals. All further agreed that a successful revival must begin with personal religion. Amid such harmony as was manifested in the discussion of these topics, there is an idea that must force itself upon every thoughtful Christian mind, viz. that it is a most happy and thankworthy fact, that so many earnest hearts are engaged in the great and good work of wresting souls from the darkness of death, and pointing them to Jesus; that so many hands and hearts are united in the glorious work of presenting and urging the religion of Jesus upon dying souls. Divided though we be upon principles great and true, yet as to the necessity of the soul's redemption from sin and death, thanks be to God, we all agree.

Upon the topics of family and church religion, many excellent and instructive remarks were made. I shall descend into particulars, only so far as to give the drift of one short speech, by a D. D. in the O. S. Pres. Church. When speaking upon the means promotive of family religion, he observed that praise was a very important means; and he viewed it as an evidence of declension, that many families had left off this part of their devotions. He dwelt with pathos upon the manner that praise animates our affections and stirs our emotions; but best of all, says he, God has given us in his Word a complete manual, every line of which speaks praise to some attribute of his being. His speech was not only a testimony to the importance of the divine ordinance of praise, but to me it was a splendid testimony for the use, aye, the exclusive use of the songs of inspiration.

But however pleasant it is to dwell upon the cordiality and harmony during these sittings of the convention, facts will not allow me to say, such harmony continued unto the end. The smooth current was to show a ripple—the calm sea to feel a little breeze. As ever since the birth-day of this nation, when it ignored all religion, it has been dangerous to talk about “national religion”—as statesmen have ever advised against it—as the pulpit and press, synods and conventions, have almost all been persuaded it was precarious ground to tread upon, and have carefully guarded all utterances upon it—as “now is not the time,” “this is not the place,” “at a more convenient season” (similar to some of old), and such like excuses, have obtained a world-wide prevalence—so the subject when broached to this convention was met by many forms of the same conservatism. But as Providence is thrusting the mighty subject upon this nation, and demanding its consideration, it seemed to be forced upon the convention.

A paper had been previously prepared upon the subject, and was laid upon the table, the mere drift of which I can only tell you. (Did your pages allow, I could wish that at some fit time you would present the whole paper.) It spoke of the signal favor of Almighty God in delivering this nation in its colonial state from the yoke of foreign domination; that the Declaration of Independence was a noble instrument, acknowledging the help of God, and proclaiming justice to all; but when God had brought the nation through its wars, and it met to organize, by reason of its pride and ingratitude, it framed a constitution utterly ignoring God, repudiating his authority, and tolerating human slavery. It referred to the Emancipation Proclamation, as an evidence that God was coming to sever the pro-slavery leagues. Then further it adds, “The important step remains yet to be taken to amend the constitution, so as to

acknowledge God and his authority." Still further, "In order to bring the subject more definitely before the convention, we suggest the following amendments to the constitution: We, the people of the United States (recognizing the being and attributes of Almighty God, the Divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Saviour and the Lord of all), in order to form a more perfect union, &c." The paper was a clear and explicit setting forth of those principles, for which we have been contending for two hundred years. It having been referred to a committee, they reported that it recommended to the convention to adopt the spirit and tone of the paper. This laid the basis for discussion.

It was argued with great skill, that the constitution was anti-slavery. It was argued that such amendments would infringe upon the consciences of Jew and infidel, and hinder their citizenship. Some said they reflected upon the past history of the Government, that it had not been Christian, and many similar objections. But while the negative was variously argued, there was found an unyielding affirmative, who must have the paper adopted, and just now—who argued that it was the question of the hour; God was forcing it upon us, there was danger in delay—we must settle it, and settle it now—begin the work, and begin it here—it was of weightiest importance. After some hours of discussion, a vote was taken, when a very respectable majority stood up and before that large assembly, testified for God and the royal and crown rights of the Messiah. It was truly cheering to hear men from almost all the denominations, express their astonishment that any Christians should be able to frame any objections to such a paper, and to see the enthusiasm of so many for the adoption of such a paper, evidently believing that only when the nation would adopt such measures, only when it would turn unto and acknowledge God, his law and his Son, was there any hope for its present salvation or future prosperity. The vote adopted the spirit and tone of the paper, and ordered it to be published to the inhabitants of the land. I will do the justice to many of the opposition, to say that they did not oppose so much the merits of the paper, as the introduction of it into that convention. But to me how strangely inconsistent, when the widest range had been given in the discussion of all the other subjects, this should be ignored, at least any action upon it. I could account for it only on the ground that it was the "peculiar subject," so sacred it must only be discussed at certain times, in certain places, in certain ways, when all the signs are right—a little species of conservatism that I apprehend Providence will soon do away with.

The *Presbyterian Witness* of Cincinnati, speaking of the paper, says that it should have interrupted the harmony of the body, seems passingly strange; and further says, the amendments the paper proposes are such as every Christian should rejoice to see incorporated into the constitution.

Have we not great reason to thank God and take courage, that those principles—the sovereignty of God, supremacy of his law, and rights of the Mediator—so long ignored, so long buried beneath the pride and glittering pomp of an unsubstantial and short-lived prosperity, are now beginning to stand out upon the canvas, to commend themselves (or rather, God is commending them) favorably to all Christian minds. May we not with David in spirit sing?

"Because thy judgments are made known,
Let Zion mount rejoice."

And are we not about ready for a convention of delegates from all the Christian bodies of this great land, a "National Christian Convention," which will adopt such a paper as the above, carry it to the proper authorities, and de-

mand that they acknowledge Him who controls the destinies of nations. Such a demand of Christians this nation dare not pass unheeded. I believe a very large proportion of Christians at this day are prepared at the proper time and place to adopt such measures. Nine-tenths, if not more, of the Xenia convention are prepared to do it.

H. H. G.

LETTER FROM REV. J. BEATTIE.

LATAKIEH, January 8, 1863.

DEAR BRETHREN—After all that was mentioned in our last, it is needless to add excuses for the silence of the past few months. You are already sufficiently familiar with our troubles—that after a protracted period—including months of severe sickness, anxiety and care, in which both our families variously and peculiarly shared—our afflictions finally culminated in the sudden removal of another darling child. This rapid succession of trying events, though past and gone, have left impressions sad and deep; and have not only given a mournful termination to the *old* year, but flung their dark shadows across, also, and begloomed the beginning of the *new*, by the bitter memories still left, which will make the year sixty-two ever *memorable* in the history of our missionary experience. But while we have had that which was painful and distressing in our experience, we have also seen much to encourage and cheer. Our sky has not been all dark. Interspersed among the clouds some light has always shone; and in taking a retrospect of the events of the past year, it is gratifying to know this—to know that amid the drawbacks and hindrances of afflictions, unusually protracted and severe, the operations of the mission have met with no interruption. With a single exception, I believe, the services in Arabic have been conducted on every Sabbath either in the town or mountains, throughout the entire year. The number of hearers has not increased, but there seems to be an increased earnestness of late, among the few who *do* attend, to hear and heed the word.

The schools, too, have continued to prosper, and are at present, I am grateful to say, in a more flourishing condition than they have ever been at any previous period, since our coming to Latakiah; there being now, including town and boarding scholars, between fifty and sixty in attendance, and all apparently diligent in their studies. The number of Fellaheen this winter has been less than formerly—only seven. This, however, did not occur from *necessity*—we might have had a number more, but we did not choose to receive them. These were some who had previously been in the school, but in whom we had lost confidence, and therefore thought prudent to reject, and the result shows that we acted wisely. The boarding school has never been so orderly and manageable as this winter. We have learned, what others knew long before us, that success in missionary operations does not depend on *numbers*. B'shara left us in the beginning of November, about two months after the commencement of the present term, to return to his home in Sidon. His friends urged, and the feeble condition of his father seemed to require it; so we were obliged to give him up, though not without some regret. He was a pleasant associate and teacher, and by his good principles and prudent behavior was much respected, and had greatly won our attachment. We have as yet made no attempts to supply his place, but have partially made up the loss by the employment of a brother of Hanna Deeb, to assist with the smaller children—as well nigh two-thirds of the scholars in attendance are confined to his department. Andrans is not

much of a scholar, but amply qualified to teach all that is required of him. He is not a stranger to us—for two years or so, he has regularly attended preaching on the Sabbath, and on all occasions during that period he has shown himself to be a nice, modest young man. There is an evident ordering of Providence in this changing of our teachers—for what has been lost in one way, in superior scholarship and qualifications, by B'shara's leaving, has in a measure been gained pecuniarily by the employment of Andrans. We paid the former four hundred piasters a month—including his board, which we valued at a hundred—while the latter teaches cheerfully for a hundred, making a saving to the Mission of three hundred piasters per month, if after all it may truly be termed a saving—for while B'shara is away, we remain without a teacher. We hope for his return in the spring.

The rooms for which we advanced the money in the early part of last year, have been completed, or nearly so—furnishing spacious accommodations for schools and boarding houses in the same building. One of the rooms is large, and makes a fine place for meeting and holding our services in Arabic; but alas! there are few disposed to enter, as yet, and participate in our services, or to share with us in our privileges. All are equally deluded and blinded by ignorance and superstition—joined, like Ephraim, to their idols, and only desire to be left alone.

The political changes of the past year have effected but little for *us* or *any one else*. The policy of the Turkish Government seems to be, to do as little as it possibly can for the welfare of its subjects. We had hoped that an arrangement such as now regulates the affairs of Mt. Lebanon, would be put in operation for the good of the Fellaheen, but we have only hoped to be disappointed. May God hasten the coming of his kingdom in this portion of his vineyard—making the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.

Our families are in their usual health. All unite in love to your respective families. On behalf of the Mission. As ever, yours, in the gospel.

J. BEATTIE.

LETTER FROM REV. J. KENNEDY.

FERNANDINA, FLORIDA, March 17, 1863.

Committee of "Ladies' Mission Society of the Monongahela Congregation:—"

IT is with feelings of the deepest gratitude that I acknowledge the receipt of your valuable donation for the needy and destitute "contrabands" of Fernandina. We hail it as a token of Heaven's approval when our Mission is not overlooked in the acts of Christian benevolence. A favor, however *small*, will be regarded even as the greatest, looking upon the donor as under the circumstances giving all that could with propriety be bestowed on the Mission. The gift, thus coming cheerfully and heartily, will be taken as an honest expression of Christian philanthropy. God bless the opened hand. Your munificent offering is the first that has reached our Mission in the Department of the South. You should not express regret that the Bibles and Testaments are not new. Though they bear marks of use, they cannot be old. The one hundred and forty-six Bibles, Testaments and Psalms, are *as fresh as the dew of the morning*. The school books are of the most approved kind. The calico and thin dress goods are just what we need. "He that hath pity on the poor lendeth unto the Lord."

That the purest love from our Heavenly Father may fill your hearts with joy ineffable, as a reward for your labor of disinterested service in the cause of your Redeemer, is the earnest desire and prayer of him who labors in the same interests of suffering and down-trodden humanity.

Yours, very respectfully,

JOSHUA KENNEDY.

List of Books, &c. referred to above.—34 Bibles; 70 Testaments; 42 Psalms; 17 Spelling Books—M'Guffy's, 16 do. Town's, 34 do. Cobb's, 11 do. Osgood's, 6 do. Union, 3 do. Webster's, 12 do. Sanders'; 10 Reading Books, M'Guffy's; 48 do. juvenile, Cobb's; 17 yards of calico; 64 yards of thin dress goods.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

ALLEGHENY CITY, March 17, 1863, 2 P. M.

THE Board of Superintendents of the Theological Seminary met according to the call of the chairman, and was opened with prayer by the chairman. Revs. S. O. Wylie, S. Bowden and A. M. Milligan were present; Dr. Roberts, J. C. Boyd and J. R. Thompson were absent. S. Bowden was appointed Secretary.

Professors Sproull and Willson were invited to sit as advisory members of the Board.

The Report of Prof. Sproull, and the Report of Prof. Willson, as also the joint Report of both Professors, were read and laid upon the table for the present.

The board proceeded to hear discourses from the students. James A. Black delivered a discourse on Rom. 7 : 24, and J. S. Buck a discourse on Rom. 3 : 31.

After these discourses were criticised, the Board had a recess, to meet in the church at 7 P. M.

SAME PLACE, 7 P. M.

Board met after recess. Members present as before.

Discourses were delivered by J. C. Nightingale, on Prov. 3 : 5, 1st clause; by R. J. Sharp, on 1 Pet. 1 : 18, 19; by J. H. Boggs, on Ps. 147 : 3; by N. M. Johnston, on Col. 1 : 14, 1st clause; and by D. M'Alister on Ezek. 48 : 35, last clause.

Criticisms were deferred until to-morrow morning. Adjourned with prayer by Rev. A. M. Milligan.

SAME PLACE, Wednesday, March 18, 9 A. M.

Board met according to adjournment, and was opened with prayer by Rev. S. Bowden. Members present as before.

The discourses delivered last evening were criticised.

The students were examined by Prof. Willson in the Greek, Hebrew and Chaldee languages, and by Prof. Sproull in Systematic Theology.

Board had a recess to 2½ P. M.

SAME PLACE, 2½ P. M.

Board met after recess.

The Reports of the Professors were taken up and approved.

The Secretary was instructed to draw on the Treasurer for the traveling expenses of the members of the Board in attending this meeting.

The bill of Samuel Henderson, janitor, was presented and audited. Being found correct, it was ordered to be paid by the Treasurer.

The students were examined by Prof. Sproull in Polemic Theology, and by Prof. Willson in Hermeneutics, Homiletics and Church History.

The Librarian reported on the condition of the Library as satisfactory. The Board express their sense of the diligence and care of the Librarian in attending to his trust. He is instructed to secure the cases by sufficient locks, as also to have books re-bound that require it, and draw on the Treasurer of the Library Fund for the necessary expenses.

The Board desires to acknowledge the liberality displayed by Mr. J. Caldwell, of Philadelphia, in the valuable donation of books he has made to the Seminary Library during the present and past years.

The following was assigned as the matter of intersessional studies: *Hebrew*—Ps. 1-6. *Greek*—Galatians. *History*—Read D'Aubigne's Reformation in Germany, France, Switzerland and England, and write essay on Decline of Papal Power from 1303 to the eve of the Reformation. *Pastoral Theology*—Read Baxter's Reformed Pastor. *Chaldee*—Students of third and fourth year the 4th chapter of Daniel; also, read Gaussen on Inspiration.

Board had a recess, to meet in the church at 7 P. M.,

SAME PLACE, 7 P. M.

Board met after recess.

Discourses were delivered by J. Gray, on Rev. 11 : 15, middle clause; by J. W. Sproull, on Rom. 11 : 20, last clause; by S. M. Stevenson, on 1 Pet. 1 : 15; and by C. D. Trumbull, on Rom. 8 : 17, last clause. The discourses were criticised.

The Clerk was instructed to furnish certificates to the fourth year students.

The Board, in closing their proceedings, have much pleasure in committing the ability and devotedness manifested by the Professors in their several departments, as also the diligence and success with which the young men appear to have prosecuted their studies.

The proceedings of the Board were ordered to be published in the Magazine.

Adjourned with prayer by Prof. Sproull.

SAMUEL BOWDEN, *Secretary.*

The following are the Reports referred to in the above proceedings:

To the Board of Superintendents of the Reformed Presbyterian Theological Seminary, Allegheny, Pa.

The Professors present this their fourth joint annual report to the Board, with great satisfaction. We can say, with gratitude to God, that the session

which is now about to close has been, in every respect, most encouraging. Notwithstanding the times, the number of students in attendance has been *twelve*, within one of the class of the sessions of 1861-2. Their names and classification are as follows:

1st year.—James A. Black.

2d year.—Jas. S. Buck, D. H. Coulter, J. Gray, J. C. Nightingale, R. J. Sharp.

3d year.—J. H. Boggs.

4th year.—N. M. Johnson, D. M'Alister, J. W. Sproull, S. M. Stevenson, C. D. Trumbull.

In punctuality, in diligence, in zeal, in fraternal feeling, the closing sessions of our Seminary have been, as nearly as possible, all that we could wish. Everything has moved on most harmoniously and regularly. The class were, with few exceptions, present at or about the opening; and all remain to take part in the closing exercises. An examination of the roll, which is carefully kept, will show how rare have been the instances of absence, and even tardiness in attendance. We bear our joint testimony to the increased attention given to the various branches of study; and we trust that the examination upon which you are about to enter will assure you that very satisfactory advances have been made in securing the attainments for which we have met.

Discourses have been delivered at regular intervals, as heretofore, in presence of the professors and students. These have been delivered this season in the church, and have been generally attended by encouraging audiences. Each student has delivered two pieces. Thursday evening was appropriated to this part of our work, and on the next afternoon the discourses—which have been of unusual excellence—have been subjected to the criticism of both students and professors. This we esteem one of our most important exercises.

The students, besides attending the societies of the congregation, have held a prayer meeting among themselves once a week, which has been, we hear, well attended and edifying; and also have met weekly as a literary society, in which they have exercised themselves in debate, and in preaching brief extemporaneous sermons. From this, also, we hear an excellent report. It is the testimony of the students themselves that these, as well as their other exercises, have been observed with unusual spirit and interest. A kind Providence has preserved the health of the students, with very few, and generally very transient exceptions. T. P. Stevenson (licentiate) has, since the opening of the year, given pretty regular attendance upon many of the exercises of the Seminary.

The report of the Librarian will state the condition of the Library, which has received some additions, and now furnishes many helps in our course of study, to the advantage of both professors and students. We need hardly add that its increase should not be lost sight of.

In conclusion, we are warranted, we think, in stating that at no previous time has there been manifested in the Seminary more of true devotion and of zeal for the cause of Christ. We feel well satisfied, and cherish the hope that the church will reap some fruit, even many days hence, from our—we acknowledge—imperfect labors.

JAS. M. WILLSON,
THOS. SPROULL.

ALLEGHENY, March 17th, 1863.

To the Board of Superintendents of the Seminary of the Reformed Presbyterian Church, Allegheny, Pa.

The class has attended to the following studies in my department the last session:

I. HEBREW LANGUAGE AND EXEGESIS. In this branch the class has read Isaiah, 1st and 2d chapters, and some of the 3d, the 42d, 43d, 45th and 60th; Jer. 1st and 2d; Ez. 1st and 2d. As we have happily had but one class, we have been able to give more attention than formerly to exegesis; and I have made the selections of chapters to be read with this view. We have recited twice a week.

II. THE CHALDEE LANGUAGE. The class has studied the grammar in part, the noun, pronoun and verb partially; and have read with careful analysis, the 3d chapter of Daniel. This has engaged us one day in the week since about the 1st of February.

III. GREEK LANGUAGE AND EXEGESIS. The class has read during the sessions the epistles to the Ephesians. The examinations have been, throughout, as thorough as our time allowed. We have attended to grammatical construction and exegesis, with some disquisitions on the great doctrines of this epistle. The design has been, as heretofore, not so much to read a large amount, as to examine every word and clause, with critical care, that the students might learn to engage in exegetical researches intelligently for themselves.

IV. ECCLESIASTICAL HISTORY. I have delivered *fifteen* lectures in history, taking it up where we left it at the close of the last sessions—the year 1073, the accession of Gregory the VII., bringing down our studies to the eve of the great Reformation of the 16th century. Waddington has been employed as our principal text book, with reference to Mosheim and Neander. Each lecture has been prefaced by a careful and tolerably minute examination upon the preceding one.

V. SACRED HERMENEUTICS; or, the science of Scripture Interpretation. I have delivered *fourteen* lectures upon this branch, in which, after some preliminaries, I have presented and elucidated certain principles to be observed in exegetical inquiries, and have given some rules based upon these principles, for the examination of words and classes, and the construction of sentences. A large part of the subject yet remains for subsequent inquiry.

VI. HOMILETICS, the art of Lecturing and Sermonizing. In the early part of the session, we used Vinet as a text book. The plan adopted was to give out a series of questions, followed by an examination upon the points of inquiry—intermingling such remarks as seemed necessary to elucidate, or expound, or correct the views of the author. I have, besides, delivered *nine* lectures upon this important branch—three on lecturing, the rest on sermonizing; stating principles and rules, and then exemplifying.

With the exception of the lectures on Hermeneutics, our exercises have averaged rather more than an hour and a half each. There has been no review preparatory to the examination by the Board. I have been well satisfied with the attention and deportment of the class. The only drawback to my enjoyment in attending to these duties has been the state of my health, which has not been all that I could have wished. I am thankful, however, to have it to say, that I have been hindered, notwithstanding, but a few times from meeting with the class. I was also unable, for the same reason, to attend upon the public exercises of the students until after the first of the year.

I have mentioned that we have had no class of beginners in Hebrew. Would it not be well—in view of the relief furnished by getting clear of this class—for Synod to make a rule imperative in future, that students, before entering the Seminary, should have made such progress in the study of Hebrew etymology, as will enable them with profit to enter the class in Hebrew exegesis?

JAS. M. WILLSON.

ALLEGHENY, March 17th, 1863.

To the Board of Superintendents of the Theological Seminary:

The undersigned presents the following report of studies in the departments assigned to him by Synod:

In Systematic Theology, with "Reformation Principles" for the text book, there were twenty lectures read to the class, embracing the chapters, fourteen in number, from the nineteenth to the end of the book. The titles of these chapters are, "The State of Man after Death;" "Christ's Headship;" "The Christian Church;" "Church Fellowship;" "The Government of the Church;" "Christian Worship;" "The Sacraments;" "Religious Fasting and Thanksgiving;" "Oaths and Covenants;" "Marriage;" "Civil Government;" "The right of Dissent from a Constitution of Civil Government;" "Church Discipline;" "Ministerial Visiting and Catechising;" "Testimony Bearing." These lectures fill a little more than three hundred pages of post paper. During the first part of the session, two lectures were read each week, on Tuesdays and Fridays. About the middle of January, finding that at this rate the course would be finished before the end of the session, I changed to one lecture each week. Generally the students were examined at each recitation on the preceding lecture.

In Polemic Theology, we began in Turretine with "Locus Tertius—De Deo Uno et Trino," and ended with "Locus Sextus—De providentia Dei." These recitations were in the first part of the session, twice a week, on Mondays and Thursdays. Near the close we had three recitations each week. The students were examined on the lesson of the day, and answered from memory, or from notes. The number of pages of the text book passed over is about three hundred and fifty.

As the subject of Church Government is included in the part of Systematic Theology in which the class recited this session, it was presented in that connection.

Respectfully submitted,

THOS. SPROULL,

Professor of Systematic and Polemic Theology.

ALLEGHENY, March 17th, 1863.

THE "PRINCIPIA" AND THE CONSTITUTION,

THE *Principia* will insist that the Constitution of the United States is not only free from any pro-slavery clauses, but, if rightly interpreted, would secure the freedom of every slave. So long as the friends of this *novel* view of this instrument confine themselves to a critical examination of the language of the Constitution, they are on ground on which they may ask us to follow them and confute—which can readily be done—their arguments and conclusions. But when they tell us that the Constitution has been "*perverted*" in the interest of slavery, by the toleration of the slave trade until 1808, by the rendition of fugitive slaves, and by the manner in which the "three-fifths" principle has been managed, they put our faith in their integrity or ability as reasoners to rather a severe test.

If the Constitution was originally altogether on the side of freedom, and has been all along "*perverted*" from its original intent and purpose, by whom has this been done? With whom did this

misinterpretation begin? Was it a later and degenerated generation; newly risen friends of slavery? Certainly not. The Constitution received this construction from the hands of its framers themselves; from Washington and Madison and their coadjutors. Did they not understand the work of their own hands? or were they such unprincipled villains, as to mould designedly a free system of law into a system of human bondage? None will affirm the last. It only remains that they *knew* the Constitution to contain the slaveholding guaranties, which the country has ever since 1789 held to be in that instrument.

If it be said that the framers of the Constitution were mainly opposed to slavery, and anticipated its speedy disappearance, and hence refused to insert the term "slave," we will not dispute any of all this. We believe that the judgment and heart of the country *then* were very different as it respects slavery from what they are *now*, in the South, and largely in the North. But this only strengthens our argument against this doctrine of the "perversion" of the Constitution in the interest of slavery. You are not only to believe that the framers either did not know the meaning of their own carefully prepared work, or that they intentionally put upon it a false and wicked interpretation, while at the same time they were in heart opposed to the very thing which, by that interpretation, they favored; they had prepared a document which was intended to destroy slavery, and yet, *on the instant*, gave it an interpretation contrary to their own views.

And then more; not only was this groundless, but very cruel, interpretation put upon the Constitution by its framers, but this was done without any remonstrance from any quarter. Not a man was found in that body of eminent men to enter his protest; and there was not a man in the country! Could this have been possible, on the theory of the *Principia*? And we would say very kindly to the conductors of that paper, that when they talk so much of the "perversion" of the Constitution in regard to the matters above referred to, they indirectly injure their own cause; they cast some shade of doubt over their qualifications to conduct an argument on high themes like these.

SECOND CHURCH SABBATH SCHOOL, NEW YORK.

On the third Tuesday of February last, the anniversary of the Sabbath School was held in the Second Church, New York. It was indeed a pleasant meeting. Several appropriate addresses were delivered, and Bibles were presented to those who, during the year, had committed the Shorter Catechism perfectly.

An interesting and very full report was read by Mr. James Wiggins, the Superintendent. He reported that during the year, sixty-eight children, mostly of those who have no religious training at home, had been brought into the school. That fifty boys and seventy-five girls, whose parents have no church

connection, are receiving religious instruction from us. That the school now numbers 258 scholars and 35 teachers, and the average attendance during the year had been 190 scholars and 32 teachers every Sabbath. That the school has 35 classes, viz.: 5 Bible classes taught by the elders, 13 boys' and 17 female classes taught by members in full communion in the congregation; all these actively employed on the Sabbath in teaching, and occasionally during the week in visiting the families of their scholars, and all working together and in perfect harmony with the Superintendent to promote the prosperity of the school. That during the year there had been committed to memory and recited to the teachers (independent of the Bible classes), 8,009 verses of the Psalms, 3,193 verses of the Bible, making 11,202 verses of the Holy Scriptures laid up in the memory of the children. They had also committed, of the Larger Catechism, 3,219 questions; of the Shorter, 4,966; of Brown's, 5,468; 13,653 questions in the Catechisms. Of these the mission children committed 4,650 verses of the Bible, 769 questions in the Larger Catechism, 2,532 in the Shorter, and 3,800 in Brown's, making 7,101 questions laid in their memory. Imparting this truth from Sabbath to Sabbath, with 681 visits made by the teachers, making and supplying with clothing, in whole or in part, 18 boys and 15 girls, and distributing 35 pairs of shoes to those who needed them, form a part of the real mission work performed by the school during the year 1862.

For current expenses there had been received from all sources \$201.69, besides 35 pairs of shoes not charged to the treasury; expenditure \$145.64, leaving a balance in the treasury of \$62.05. During the year the session made a generous donation of \$253.17 to enlarge the library; of this sum \$120.90 have been expended in procuring choice books, leaving \$130.27 in favor of the library. This sum will be expended as quickly as suitable books can be selected and procured, making altogether a valuable library. Sixteen scholars had committed the Shorter Catechism, and recited it perfectly to the pastor. These received Bibles from Mr. M'Rea, making, with 53 already received, 69 scholars in connection with this school who, within two years, have received Bibles for reciting perfectly the Shorter Catechism, many of these mission children.

The report concluded with an earnest appeal to all the members of the congregation to be more earnest in prayer, and more diligent in labor to promote the spiritual welfare both of our own children and of those placed under our care; and to the teachers not to be weary in well doing, for by perseverance they would in due time reap abundant and blessed fruits.

COM.

EDITORIAL.

WE would call attention to the subject of Statistical Tables. Can we not have complete tables for once? This may be accomplished by a little attention on the part of sessions and presbyteries.

THE TRAVELING FUND.—This fund, always, in our judgment, of great importance, is now particularly so. The Synod meets in the western border of the church. *All* will draw from it. We hope it will be amply replenished. It should be remembered, 1st. That it is most desirable to have a full representation. 2d. That those who attend, do so, not on their own private business,

but on the business of the church. Surely it is not just that a minister, for example, who receives some three or four hundred dollars a year, should expend out of his own pocket fifty or sixty to aid in doing the church's business. If those who are not called to undergo this expense, but who have means, should cast in their dollars, or their fives, or their tens, or their twenties in some cases, they would do no more than justice and right demand. That every congregation should bear the expense of its own delegates, will do for those that are large and able; but what of the small and feeble? "Ye that are strong ought to bear the infirmities of the weak," is a passage that fits here as well as in other matters.

REV. R. Z. WILLSON proposes to publish a Report of the Business and Debates of Synod. This report will be the *only* medium by which the members of the church will have it in their power to learn the full proceedings of Synod. Mr. W. is, as yet, uncertain whether he will be able to accomplish his design. Will not those who wish his report, transmit, *at once*, to his address, 87 Perry street, New York, or to Jas. Wiggins, Box 4,670, New York, or to Jas. M. Willson, Box 233, Allegheny, Pa., the 25 cents which will secure a copy? It will require some six hundred subscribers to warrant the issuing of the Report. We know that the intrinsic value of such a report, to one who desires to know what the church does, and why she does it, is far above its trifling cost.

AFFAIRS ABROAD.

RUSSIA.—This month (March) is an eventful month for Russia; it ends the two years service serfage of twenty millions of people. From this time these are possessed of entire personal freedom. The despotic act of the Czar, Boris Gudonof, in the year 1697, is now reversed, and the laboring population of this great empire are, henceforth, free men. A considerable proportion of the whole had already obtained their freedom, by a process of redemption for which the act of emancipation made provision. Arrangements are in progress respecting the possession of lands by the freedmen. This has been the great difficulty from the beginning of this work. No inconsiderable success has, however, attended the effort toward an adjustment. As early as September last it was said, "out of ten million serfs emancipated there are nearly four million who have terminated their arrangements with the proprietors. The greater part have done so by private agreement. Out of five hundred and twenty-five thousand servants attached to the habitations of the nobles, more than fifty thousand have become farmers. The operation of redemption is carried on very actively. The bank which is charged with it has already delivered to the proprietors ten million silver rubles, which amounts to eight millions of dollars!"

Russia thus returns toward her condition seven centuries ago; for, strange to say, as far back as the 14th and 15th centuries, Russia was in advance, as it respects representative institutions, of all other European nations, England, perhaps, excepted. And even to this day there are some remains of the old system—some municipal rights particularly. Intelligent Russians know this, and while urging on progression, it is in the direction of their own earlier modes of organization. That emancipation will be a complete success, is not doubted.

GREECE.—This kingdom is, as yet, unsupplied with a new king. The old dynasty has few friends. The people have shown their leanings, both religiously and politically, by offering the crown, first to Prince Alfred of England, and then to his uncle, the Duke of Saxe-Coburg, also a Protestant. The Greeks aim high. It is their avowed wish to revive the old Macedonian empire, extending over all Turkey in Europe, and also Asia Minor. In this scheme they will find no allies in any of the European powers, and of course they cannot do anything toward it themselves. It will fail. No attempt even will be made to put it in execution; but it is an event sufficiently remarkable that this kingdom should look for sympathy and assistance to no other powers but Protestant.

ITALY.—The present pause in the efforts to unite the city of Rome to the kingdom of Italy, seems to be necessary to prepare the Italian mind for a revolution of far higher significance than merely putting an end to the Pope's temporal power. The writer of a late very able work, entitled "*The Pope, the Empire, and the kingdom of Italy*," says: "The faithful in Italy themselves declare, 'if the Pope stands in the way of our being united and free, we cease to be *Romanist* Christians; we will be *Catholics* without the Pope.' A little more hesitation, a little more obstinacy, and we shall see a *National Italian Church*." He also tells us that he has heard from Italians the declaration, "If the French army were withdrawn, and no force supplied in its place to protect the lives of the Roman clergy, in the course of one week every priest and every monk would be assassinated."

AFFAIRS AT HOME.

THE WAR.—But little progress has been made during the last month by the Northern armies. There have been skirmishes and combats, but no strongholds of the rebels have been captured. Vicksburg and Port Hudson, on the Mississippi, are still in their possession, and Charleston and Savannah on the Atlantic coast.

CONGRESS has adjourned, having provided for the raising of a thousand million of dollars, and for levying soldiers, by draft, to an unlimited extent. By these measures, the wealth and popula-

tion of the North have been put into the hands of the President, to be employed at his will in subduing the rebellion. In the law enacting a fresh draft, there are very few exemptions. Nearly the entire population, from twenty years old to forty-five, are liable to be taken for the war. It remains to be seen whether the nation will respond heartily to the call of the President for a last effort against the rebels. That there will be opposition is not improbable. The "copperheads" of the North would much prefer to join the Southern armies to make war upon the Government, and bring about a compromise by which the slaveocracy would gain greater advantages than they had even in the past. It is a dark hour.

THE POLICY OF THE ADMINISTRATION.—Notwithstanding the proclamation of January 1, the Government appears to be, as it has been heretofore, far from pursuing a thorough anti slavery policy. While the army is rapidly becoming abolitionized, many of the generals are evidently reluctant to fight for emancipation. Gen. Halleck, the commander-in-chief, is strongly pro slavery. He is retained, while Fremont is refused a command. These things are unaccountable. "The wise men are fools." The land has not yet been sufficiently scourged. Until the authorities and the people see that the nation has *sinned* in forgetting God, and in despoiling the oppressed, the hand of the Most High will lie heavily upon us.

THE SOUTHERN SLAVES.—While the North is not yet true to liberty, the South is not ashamed to go all lengths in behalf of slavery. Its clergy, many of them, are foremost in advocating its claims as a divine institution.

"Bishop Elliott, of the Episcopal Church in Georgia, preached on the rebel Thanksgiving Day, September 31st, 1862, a sermon which was subsequently printed, and has lately come within our lines. The grand position taken is, that the purposes of God are such toward this nation, especially as 'the home and nursing mother of African slavery,' that the slave States will be protected from successful invasion though the entire world should combine to overthrow them; in short, the discourse assumes that 'all who strive against this divine arrangement will find themselves rushing against the thick bosses of Jehovah's buckler.' It affirms that 'the great revolution through which we are passing turns most certainly upon this point, slavery, and our future destiny is bound up with it; that God has protected slavery at every point. He has made all assaults upon it to turn to its more permanent establishment.'"

THE MOST DEGRADED.—If you wish to know who is the most degraded and the most wretched of human beings, look for a person who has practiced a vice so long that he curses it and yet clings to it; that he pursues it because he feels a great law of his nature driving him on toward it, but reaching it, knows that it will gnaw his heart, and make him roll himself in the dust at his feet. Beware of vicious and impure habits in youth, or you will be in great danger of coming to this.

SELF-EXAMINATION.

BY MRS. T. J. C.

My darling, prattling baby boy,
 Not four years old till May,
 Was teasing and bewitching me,
 As he does every day,
 When suddenly a thoughtful look
 Stole o'er his baby face,
 A look, that on his infant brow
 Seemed strangely out of place.

"Mamma," he said, "do please take off
 This jacket that I wear,
 And try on me the tiny frock
 That I see hanging there.
 You say I were it long ago,
 And I would like to see
 If I have grown, since last you tried
 That little dress on me."

I took the little jacket off,
 But tried the dress in vain;
 It would not go upon the boy,
 And never will again.
 I never heard a little child
 Shout as he did for joy,
 To find that he had really grown
 To be a bigger boy.

I watched him as with merry laugh,
 And face as bright as day,
 He looked delighted with himself
 In a sweet childlike way;
 And then I wondered if I'd grown
 In Christian zeal and love,
 Since first the Spirit breathed on me
 A blessing from above.

O, am I still a babe in Christ?
 I said with mournful tone;
 Or have I to a larger growth
 And greater stature grown?
 Do I love pleasure and applause,
 As I did long ago;
 Or do I know a holy joy,
 And pure ambition know?

Do I still worship at the feet
 Of idols made of clay;
 Or does my God reign o'er my heart,
 With undisputed sway?

When anger moves me, do I say
 To its wild waves, Be still!
 Or do I suffer them to toss
 And wreck me at their will?

Does scandal ever soil my lips
 With its polluting stain;
 And when I err, do I repent,
 And then offend again?
 Or do I, truly penitent,
 Ask pardon for each sin,
 And shut out evil from my heart,
 To let my Saviour in?

When sickness prostrates those I love,
 Does faith uphold my soul,
 And lead me to the Lamb of God,
 Who makes the wounded whole?
 Am I submissive to His will,
 Or do I faint and pine,
 Saying, O Lord, spare those I love;
 My will be done, not thine?

I questioned thus my sinful heart,
 And probed myself, to see
 If I had used the talent well
 That God had lent to me.
 Alas! I had not grown in grace
 As I had grown in years;
 I wept as though I fain would blot
 My sins out with my tears.

I wept, but tears could never wash
 My load of guilt away;
 I knelt, and felt the calm that steals
 O'er penitents who pray.
 My boy drew near, I saw him not,
 My thoughts were all above,
 With God, who was assuring me
 He was a God of love.

And ever since that hallowed hour
 I love to set apart
 A time to commune with my God,
 And deeply probe my heart;
 For well I know if I would see
 My Master face to face,
 I must, like Enoch, walk with God,
 And daily grow in grace.

LIFE ILLUSTRATING THE GRACES.—Men talk of their faith, repentance and love to God: these are precious graces; but why do not such persons let us see those graces walking abroad in their daily conversation? Surely if such guests were in thy soul they would look out sometimes at the windows, and be seen abroad in this duty, or in that holy action.

POPULAR CHRISTIANITY.

THE most humiliating, the most alarming symptom in the popular Christianity of the day, is, that baptized Christians claim the privilege of friendship with the world in everything short of actual vice. Let a stranger go into the families of these Christians, and sit at their tables, and be with them morning and evening, and see their way of bringing up children, and follow them into places of business, and go with them to all their recreations, and see them everywhere except in the house of God; and what would he find that proves them Christians? In what do they differ from the world? What have they renounced? What do they forego? In what respect does their baptism separate them from the world? Where are the holy fruits of a living faith displayed in their lives, so as to bear them witness that they are the sons and daughters of the Lord Almighty?

INFLUENCES.—It is true in the long run that those things are most influential upon us which act imperceptibly, but act all the time. In judging of the things which produce the disposition, or rather that train it, we are not to judge of those things alone which are apparent. Influences that working in us, littles and littles, are the formative influences of life, whether they be good or whether they be evil.

OBITUARIES.

MRS. MARY DOUGHERTY, died in Louisa Co. Iowa, November 24, 1862, in the 59th year of her age.

Early in life she became a member of the Associate Reformed Church, in which she was brought up, under the pastoral care of Rev. Mungo Dick. On the 15th of March, 1827, she was married to James Dougherty, then a member, since, for many years, a well known elder of the Reformed Presbyterian Church. She immediately acceded to the communion of this church. Her consistent life, her steadfast adherence to the principles of the church, and the deep interest she manifested in all its affairs, both local and public, gave living proof that her religion was not a mere form, but was a matter of the heart and conscience.

She had many friends, and absolutely no enemies. In local strifes she took no part. She possessed that unusual grace of keeping the tongue entirely from scandal. The law of kindness was always in her lips. In patience under tribulation, in faith and piety, she adorned her profession. These graces were particularly manifested during her last sickness, which was a lingering consumption. From her first indisposition she was convinced that it would terminate in death, and wisely set her house in order for that event. Her faith never faltered, but she constantly lamented the imperfection of her love to Christ, who had shown such infinite love for her.

The only ties which seemed to bind her at all to earth, were her husband and her only daughter remaining unmarried—a lovely girl, fourteen years old,

Leaving her daughter so young, with the heavy cares of the house committed to her hands, and exposed to many temptations, without a mother's watchful eye to guard her, was the only reason she ever gave for desiring to remain a little longer. But God, in his providence, mercifully released her from this anxiety. Three weeks before her death, Sarah died of diphtheria; and she whom she feared to leave behind, went before to heaven. In regard to this dispensation, a murmur never passed her lips. When it became evident that her end was approaching, she talked calmly with her family, frequently committing herself to the care of the good Shepherd, saying often, "Though I walk through the valley of the shadow of death, I will fear no evil," and repeating from Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy *this* body, yet in my *flesh* shall I see God." And thus, in the triumph of faith, on the Sabbath morning, she left the church on earth to meet the general assembly and join in the worship of the church of the first-born, in realms of everlasting life, and light, and joy. May God comfort the mourners. *

DIED, in the 22d year of her age, December 3, 1862, MARY J., daughter of John and Isabel Young. Her disease was diphtheria. The deceased had made a public profession of her faith by connecting herself with the Reformed Presbyterian congregation of Slippery Rock, in the 19th year of her age, in which she continued a member until she left to join the church triumphant. "Blessed are the dead that die in the Lord."

Also, of diphtheria, December 18, 1862, WILLIAM J., son of John and Isabel Young, at the close of the 19th year of his age. The deceased was a steady young man, and very punctual in attendance upon the ordinances of God. His only regret in leaving this world was that he had not made a public profession of his faith; yet he died not as those who have no hope, and his bereaved parents have reason to believe that their loss is his gain.

DIED, at the residence of her father, at Rose Point, Pa., November 9, 1862, MARY A., daughter of Charles and Nancy Love, in the 31st year of her age. The deceased was a member of the Reformed Presbyterian congregation of Slippery Rock, with which she connected herself in the 18th year of her age, and continued a firm and consistent member until she left the church militant to join the church triumphant. Her disease was convulsive spasms, from which she had suffered for fifteen years. Although her suffering was great, she was never known to utter a complaint; she bore it all with Christian patience, as coming from the hand of a merciful Father, who does not afflict willingly. She longed to depart and be with Christ, but she awaited her appointed time without murmuring. She has left a large circle of friends to mourn their loss, but they have good cause to believe their loss is her great gain.

Also, January 9, 1863, JOSEPH P., youngest son of Charles and Nancy Love, in the 13th year of his age. His disease was diphtheria. His sufferings were short, but severe. One week from the day he died he was in his usual health. He knew his end was approaching, and he said he was ready to go. He urged his friends, particularly his mother, not to mourn for him, for he knew he would be happy. Though young in years he was strong in faith, and died in full assurance that he would see Jesus, who hath said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

L.

DIED, of diphtheria, November 28, 1862, SARAH ANN, in the 6th year of her age; also, December 14, JOHN LOVE, in the 8th year of his age, children of James R. and Sarah Jane Rodgers. Thus in so brief a space of time were these parents bereaved of two amiable and beloved children, one of them an only son.

Thus, within two months, death has entered three families in the society, taking from each two fondly cherished members. Thus their treasures have been taken from earth to heaven, that their hearts may be there also.

J. C.

DIED, at the Marine Hospital, Cincinnati, O., January 31st, 1863, HUGH GRAY, son of James and Elenor Gray, of New Richland, O., of wounds received in the battle of Murfreesboro, Tenn., December 31st, 1862.

We copy the following notice, by the chaplain, from the *Christian Advocate*: "Hugh Gray, of Co. D, 1st Ohio Regiment, died January 31st, at this place, of wounds received at the battle of Murfreesboro, resulting in lockjaw, aged nineteen years. He informed the chaplain that his parents were pious, and he believed they prayed for him, and that he prayed for himself. He was encouraged to hope in divine mercy, and give his heart to Jesus and believe in his name. He appeared as a genuine penitent and earnest seeker of salvation. His aged mother watched by his bed-side for several days, and was with him when he died. The last day he lived, he asked the Lord to grant him ease and quiet half an hour from his extreme agony before he died. He became comparatively easy and seemed to rest quiet. His mother reminded him that the Lord had granted his prayer. At the end of about half an hour he asked to be turned on his side; this being done, in a short time he asked to be turned on the other side, and then on his back, and very soon ceased to live and suffer here, and sweetly passed away, we trust to the heavenly state."

DIED, in New York, January 21st, 1863, of scarlet fever, ISABELLA, only child of David and Isabella Torrens, aged 8 years and 15 days.

BOOK NOTICES.

FROM CARTER & BROTHERS, No. 530 Broadway, New York:

SPEAKING TO THE HEART; or Sermons for the People. By Thomas Guthrie, D. D., author of the Gospel in Ezekiel, &c. 1863. 12mo. 216.

Dr. Guthrie is one of the few authors whose books are sure to be read. The miserable attempt made, a short time since, by some pro-slavery prints to injure the sale of his books in this country, we are glad to know has been a signal failure. The people, for whose benefit they are intended, will find these sermons well worthy of their patronage.

WAR AND PEACE. A Tale of the Retreat from Cabul. By A. L. O. E., authoress of "The Young Pilgrim," &c. 18mo. pp. 268.

The tale narrated in this book is historical, and contains much valuable information respecting the manners, dress, &c. of the Afghans, drawn from reliable sources. The lesson which the writer

aims to teach her young readers is the power of faith to give *peace* even in the midst of tumult and war.

The Carters will issue about the 1st of March, "The History of the Reformation in the time of Calvin, by J. H. Merle D'Aubigne, D. D.," from advance sheets receive from the author. It will form two volumes, 12mo.

THE IRON FURNACE; or Slavery and Secession. By Rev. John H. Aughey, a Refugee from Mississippi. Philadelphia: William S. and Alfred Martien, 606 Chestnut street. 1863. 12mo. pp. 296.

The hero of this story was born in the State of New York. Several years ago he removed South and settled in central Mississippi, where he conducted successfully a seminary, and afterward became pastor of an Old School congregation. At the outbreak of the rebellion he took decided ground against the whole movement, and gave utterance to his convictions with a boldness and courage well suited to alarm the guilty conspirators against the nation's peace and life. The story of his apprehension, incarceration in a loathsome prison, escape, re-arrest, chains, indictment, second escape, pursuit by cavalry and bloodhounds, &c., is of the most absorbing and thrilling interest. Much valuable information respecting the state of affairs in the South is incidentally furnished. We hope the book may be widely circulated and read, not only for the author's sake, who has suffered the loss of all his goods, but for the information of Northern residents respecting the unutterable atrocities of slaveholders. Mr. Aughey is an impartial and in every way most competent witness as to the workings of the slave system, and his witness is, that it is an "Iron Furnace" for white men as well as black. Christendom has made up its verdict in accordance with this testimony.

THE PRINCETON REVIEW.—The contents of the January No. of this Quarterly, are. 1. "Hopkins' Moral Science." 2. "The Liberties of the Gallican Church;" 3. "The Skepticism of Science." 4. "Training of Children." 5. "Dr. Nicholas Murray." 6. "The True Place of Man in Zoology." 7. "The War." All these articles are ably written. The fourth should be read by parents, and improved. The Review is published by Peter Walker, 821 Chestnut street, Philadelphia. Price, three dollars per annum. Five dollars, paid in advance, will procure a copy for two years. It is furnished to theological students and missionaries at two dollars per year.

CORRECTION.—In the obituary of Mrs. Glasgow, in last No., *Connersville* should be *Cincinnati*. By some oversight the title *Mr.* in place of *Rev.* was prefixed to the name of our Missionary, Rev. J. Kennedy.

T H E

Reformed Presbyterian and Covenanter.

VOL. I.

MAY, 1863.

No. 5.

OUR POSITION.

THE position of Reformed Presbyterians in relation to the civil institutions of the land, and especially the present national conflict, demands a rigid and exhaustive investigation. This statement does not imply that her symbols of belief and authorized standards are vague, indeterminate and variable; for these have been clearly expressed, accurately defined, and are as immovable as the everlasting hills. But as it has been authoritatively declared that "the testimony of the church is progressive, in order to oppose and condemn the novel errors which each period may produce," and as the present is emphatically a time when her distinctive principles are taking hold upon society and giving direction to public opinion, it is peculiarly necessary that she should present her testimony with such directness and precision, and give it such a full and practical exemplification, that its influence may be widely felt and its teachings embraced by those who in past days were either ignorant of its scriptural principles or considered them entirely impracticable. Besides, the church is not free from many honest and pious persons who, owing to traditional usages and a zeal without knowledge, have gravitated into a position that extends beyond the clearly defined limits of the standards, and thus prevent her testimony from having its designed practical effect. Some of this class, through their honest but mistaken zeal, go so far as to refuse to petition the civil authorities to reform their organic laws, and withhold from the government their aid in any of the great social reforms, as well as earnestly denounce all who assist in crushing one of the most atrocious rebellions that have raised their hideous heads in modern times. To remove these prejudices and clearly present our present position as a church, should be the aim of all, but especially the periodicals, which speak with a kind of recognized authority in the church. As the latter, though marked by a praiseworthy fidelity, have not

given to this subject, since the present war began, so much prominence as the present circumstances of the church demand, permit me to offer a feeble contribution that may prepare the way for abler efforts.

The declared and authorized position of Reformed Presbyterians is well known to be an open refusal "to profess allegiance to a constitution of government which is in hostility to the kingdom of Christ, the Head of the church and the Prince of the kings of the earth." That the constitution of the United States possesses this character is evident from the fact that it does not recognize the existence of God, the supremacy of Christ the King of nations, and the paramount claims of the Bible. With these glaring defects and to a certain extent intended omissions, Reformed Presbyterians cannot recognize it as a scripturally constituted civil government, however they may admire its many excellencies. Thus far all is plain and entirely consistent. The question, however, arises, does this position prevent us from doing *any thing* to aid the government in a *lawful* and *righteous* work, when no oath to an immorality is required? Here is a point whence there is a divergence of sentiment; some maintaining that we should have nothing to do with the government, however subordinate the position, "either in peace or in war, either with the oath or without it." Such a position must appear to every reflecting mind as entirely untenable, and unwarranted by the standards of the church, as well as in direct opposition to her well known practice.

That there is no sin or even inconsistency in aiding the government in a lawful and righteous work, where no immorality is involved, is evident from the fact that the thing itself is right. Temperance is a good cause, and if the state engages in carrying forward that reform we should aid it by our prayers, speech, example and labors, in so far as we can do so without taking an oath to an immoral law or constitution. Hence Reformed Presbyterians have been always foremost in bringing the different States to the adoption of the prohibitory temperance law. Education is a good work, and it is our duty to aid the government in a school system which instructs and elevates the masses; hence Covenanters act as school trustees—an office of the government—when there is no immoral oath connected with it. Doing justice to your fellow men by settling financial disputes between them is a praiseworthy act; hence Covenanters sit on an arbitration—a recognized civil court—and thus aid the government in rendering justice to man. Should the city in which they reside be attacked by a foreign foe, as New York was at the time of the revolutionary war, or be threatened by the minions of slavery, as Cincinnati was last summer, no Covenanter would be so insane as to refuse to aid the Federal army in driving back the invaders. At such a crisis they would not manifest the folly, as well as the sinfulness, of proclaiming to the world that they could not aid the Federal army, and thus identify themselves with the government, "either in peace or war, without an oath!" And now when slavery, like a huge and

infuriated monster, has risen in its might and holds the nation in its deadly grasp, and anarchy with its untold horrors stares it in the face, can it be possible that it is sinful to aid in crushing that monster and preventing such dire calamities? Are we not "to seek the peace of the city?" Are we not to defend our homes, our churches and our country, by suppressing their enemies, even though wicked men may be taking the lead in doing the very same work? Now in all these various ways, as well as in others which might be mentioned, we identify ourselves in a certain sense with the government, and yet are not responsible for its immoralities.

That this is our position, and is the correct one, is corroborated by the explicit testimony which the practice of the church affords. Few will dare to question the position taken by the "Sons of Oil" and "M'Leod's War Sermons," both of which have long possessed the character of almost undisputed authority in the church. The former explicitly declares that "any office may be held or service engaged in, upon the three following conditions: 1. That the duties belonging to it be right in themselves. 2. That they be regulated by a just law. 3. That there be no other oath of office required, but faithfully to execute official duties. Let these be the stipulations and an office may be held under any power, however immorally constituted, without a homologation of its immorality." And again, bearing in mind these restrictions, "that offices may be held under illegitimate governments." Now if, in the opinion of the "Sons of Oil," offices may be held and services rendered under an immorally constituted government, when no immoral oath is required, certainly there can be no inconsistency in Covenanters aiding the government in a good work and in putting down the present rebellion. But the testimony of Dr. M'Leod is still more pertinent. In arguing that when a nation is engaged in a lawful war it is the duty of *all* to afford it their support, he shows that a refusal to do so, 1. "Promotes the injustice of the enemy. 2. Prolongs the war with all its concomitant evils. And, 3. Is prohibited by the Lord." Applying these principles to the late war with Great Britain, he asserts that it was a justifiable war, and hence it was the duty of all to aid the United States in that contest. In accordance with this principle, Covenanters, and some of them now living and elders in the church, took part in it. Certainly the present war on the part of the government is based upon better reasons than the late war with Great Britain, and upon the principle already laid down, if they refuse to take part in it they are virtually acknowledging the justice of the rebels and prolonging the evils of the war. Moreover, if they are right in their refusal, then *all other* citizens would be equally justifiable in the same course, and not only so, but it would be their solemn duty to do so, and thus surrender the whole nation into the hands of the most nefarious despotism on earth. For what we would not do ourselves we should not encourage others to do. If it is a sin for one man it is a sin for another. Besides, if we pray for the suppres-

sion of this rebellion—as certainly all Covenanters do—there can be no sin in using the means to obtain an answer to our prayers.

Equally explicit on the subject before us is the historical part of our Testimony. Treating of the position of Reformed Presbyterians during the late war with Great Britain, it declares that “while they refused to bind themselves in sinful oaths, they were willing to expend their property, employ their influence and risk their lives in defense of their country.” This was the language of those fathers in the church whose fidelity none can question; and shall we not indorse their testimony by manifesting a willingness to use our property and influence, and risk our lives in the defense of our imperiled country, or shall we fold our arms and say that we will have no part in this conflict in the nation’s hour of trial, and thus not only put a stigma upon the character of our fathers, but practically nullify the influence of the history of the church? But there is later testimony on this same point. The church in her highest judicatory, which met in New York in 1861, declares, after careful deliberation, “That we disown all sympathy, even the least, with the traitors styling themselves the ‘Confederate States,’ now in arms against these United States. That we will, as true patriots, *defend* this our common country against these and all like enemies.” And then again in 1862 the same Synod declares, “we will cheerfully, by our prayers, and all other proper means within our power, promote the welfare of the nation and *sustain it in the conflict* against the Southern Confederacy.” In glaring inconsistency with these utterances of the church must we view the language of those that declare that they will not identify themselves with the nation, either in peace or war; that is, that they will not aid the nation in the present struggle, even were no oath required.

Besides the history of the church, her declared standards throw additional light on this question. These assert that “it is the duty of Christians, for the sake of peace and order, and in humble resignation to God’s good providence, to conform to the common regulations of society in things lawful.” Joseph did so in Egypt and Daniel did so in Babylon, without being chargeable with the organic evils of those governments. Upon the same principle, Reformed Presbyterians can conform to the regulations of society in things lawful by aiding in the suppression of the disturbers of its peace, and by using their power for preventing not only a state of anarchy, but a most intolerant despotism, which would be the result did the present rebellion succeed; for it cannot be questioned that if such be the issue, our testimony would not be for one moment tolerated within the limits of such an unrighteous government. As the friends of order and peace, “we must seek the peace of the city and pray unto the Lord for it,” and not expose ourselves to the awful judgment of heaven: “Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.” With the dis-

tinct and accumulated testimony in relation to the present position of Reformed Presbyterians, it must appear evident that it is not inconsistent with their principles to aid the nation in its present fearful struggle, but, on the other hand, that it is their manifest duty to do so with all the lawful means in their power.

There is, however, another side to this picture, which we propose briefly to consider. The position is boldly taken that it is our mission to seek the destruction of the present government, in order that it may be organized in accordance with the word of God—that upon its ruins there may be reared a building according to the pattern shown in the mount. This we fearlessly assert is not the position of Reformed Presbyterians. She seeks to *reform*, not to destroy the present national organization. This nation exemplifies the republican form of government, which we believe to be the scriptural form—its code of laws, as Synod has declared, are “in general wholesome and just”—in no nation on earth are the rights of man (with the exception of the slaves, whose oppression will soon terminate,) so sacredly protected, and no where have its citizens so many and precious privileges. We do not wish to change the present republican form of government, or to touch nine tenths of its laws; we *do* wish, however, to bring the government to an acknowledgment of Christ and his law, and to an emancipation of all the enslaved; and our testimony has done much to turn the face of the nation in this direction. We feel confident that the nation will ultimately be reformed without being destroyed. A seeking the success of the present rebellion, and the consequent destruction of the nation, does much to retard the progress of our testimony, for there are more favorable openings for us to labor now in the nation than there would be should the slave power succeed. Besides, we have congregations and members in States claimed by the South, and are bound by the law of God as well as the bonds of a Christian brotherhood, to defend them against their enemies, even though it should be by aiding the Federal army.

The objection, moreover, is presented that the present war, on the part of the government, is for the preservation of “the Union as it was.” Even admitting that to be the case, was not the war in 1812 to preserve “the Union as it was,” and prevent its destruction by Great Britain, that then sought the dismemberment of this Republic, and the destruction, as it is now indirectly seeking, of a powerful rival? And did not Reformed Presbyterians then contend for the preservation of the Union? And what was not a sin in 1812 could not now be a sin, especially when there are more important interests involved in the present conflict. On the other hand, however, it is well known and has been admitted by the highest authorities, that the Union cannot be restored to its condition before the rebellion. Slavery has been abolished in the District of Columbia and in all the Territories, and by proclamation throughout all the rebel States, and you might as well roll back a Niagara flood as restore the Union by a repudiation of these acts, and a de-

livery again into slavery of those liberated States and Territories. The government does not seek the Union as it was—this is the watchword of traitors—but is laboring with all its power to remove, consistently with its own safety, “the sum of all villainies.” The soldiers are not now fighting for the preservation of slavery, but for its extinction; and it has gone so far already as to put arms in the hands of the enslaved. Should an insurrection arise in one of our cities, and Covenanters aid in suppressing it, they would no more be fighting for an immoral municipal law, than they are who are employed in crushing an insurrection on a larger scale in the nation. We can fight for the peace and welfare of a city or nation without fighting for all its laws.

Further, it is maintained that the war is a judgment of God upon the nation for its sins, and if we aid it in this conflict we are attempting to prevent the just execution of the penalty. So is the pestilence a judgment from heaven upon a guilty nation, and must we therefore use no influence to arrest its desolating progress? Fire is a judgment upon our wicked cities, and must we refuse to extinguish the devouring flame? When the host of the enemy invaded the land of Judea and destroyed the sacred places, and carried Israel into captivity, it was a judgment of heaven, and yet was it a sin for God’s people to resist the invaders and prevent the sad calamities that followed? But the inconsistency of such a position bears its own refutation.

There is, finally, another objection arising from the oath which soldiers are generally required to take, which demands some consideration. We feel assured, however, that were the proper means adopted, Reformed Presbyterians would be received without the oath in the usual form—and we know of such instances. But let us examine the usual soldier’s oath,* and see whether it binds us to an immoral law, and is inconsistent with our position. The only language in the oath, as found in “the articles of war,” to which there can possibly be any fair objection, is a declaration that the soldier “will bear true allegiance to the United States of America.” In commenting upon this expression we observe, 1. That it is *not* to the *constitution* of the United States or any immoral law therein, but to the nation that is called the United States, to which he swears to bear true allegiance. The soldier can be loyal to his country and nation without indorsing the constitution; for *we* claim to be the most loyal friends of the nation, and yet disapprove of *many* things in the constitution. 2. The taking of this oath does not constitute the relation of citizenship; for many have taken it who are not citizens, and who are not eligible to office under the government. Such was the case of those foreign princes and others who have engaged in the war. True, the government has offered, as a reward for their services, to make them citizens after a certain time, but it is not the taking of the soldier’s oath that constitutes that relation. A person may profess a certain allegiance to a government without

* The late “test oath” is not required of the common soldiers.

becoming a citizen ; hence Blackstone says, "local or temporary allegiance is due from an alien," who is not a citizen. 3. The word "allegiance" in this oath denotes nothing more than *fidelity* and *loyalty* to the nation in putting down the present rebellion. This must be its only meaning, from the fact that those that are not citizens take it, and after taking it continue to be aliens. And such is the written opinion of an eminent judge of the highest court in one of the Northern States. 4. The phrase, "will bear true allegiance" means fidelity to the United States "according to the rules and articles for the government of the armies of the United States." This last phrase just quoted is the concluding part of the oath and qualifies the preceding phrases in it, and thus limits the duty of the soldier. He enlists *as a soldier* and *not* as a citizen, and therefore his obligation is limited and regulated by the articles of war. He pledges himself to obey no law or orders but what are in accordance with military law. If the general gives an order which is in violation of this law, the soldier meets it at the time with his objection, and is not bound by his oath to obey, as some of the soldiers have already refused to obey the order of an officer for the delivery up of fugitives, and have been sustained by the government in their course.

Now while the form of the oath may be considered ambiguous, yet according to a fair construction and its manifest design, it involves nothing more than a pledge to aid in crushing a most infernal rebellion—the powers of hell—which deserves the execration of every honest and righteous man. And as it is right for us to pray, preach and labor for the suppression of "that southern den of thieves," certainly it cannot be wrong to pledge ourselves to do so under the solemnity of an oath. If it is right to do a certain thing, it is right to swear to do it in so far as the oath does not involve an immorality.

From the foregoing considerations it must be manifest that the long established position of the church, and which has been lately indorsed by the Synod, is the correct one. Unlike other churches in the land, she has ever manifested a loyalty to her country, and the hearts of her members have burned with a patriotic ardor for her welfare, and in their lives they have shown a readiness "to expend their property, employ their influence and risk their lives" in its defense. And now when it has fallen a prey to a most atrocious conspiracy, they cannot surely be idle spectators of such a melancholy scene. When her members once filled the ranks that were drawn up to defend the nation against a government with the many excellencies of Great Britain, will they not rally to the standard which now carries liberty to the millions of the sons of Africa, and opens up a field to our missionaries, who are casting their bread upon the waters of Egypt with the hope of gathering it many days hence? Certainly as they are foremost in advocating the rights of men, their conduct should be a practical exemplification of their noble profession. If the nation fails in her effort, and slavery lifts its hydra head and fastens its fangs more deeply in the

heart of the nation, and through its influence Northern pulpits and presses be silenced, as has already been threatened, let not the charge be brought upon Covenanters that they did not come up to the help of the Lord.

After all that has been said, bear in mind that we are still the witnesses of the Lord, and are to charge home upon the nation the sin of dishonoring Prince Emanuel and rejecting his law; and that our earnest efforts should be directed toward a speedy elevation of the nation to the high standard laid down in God's word. And that the honesty of our profession and purpose may be manifest to all, we should be ever ready to aid in public reforms and suppressing the encroachments of all systems and powers that are hostile to the claims of God and man. When our homes, churches and liberties are assailed by a most perfidious and relentless foe, shall not all rise up and with a giant arm strike a blow that will prostrate the enemy, and give evidence that we are the *soldiers* as well as the witnesses of Christ? And in doing so, we will prepare the way for our testimony being heard and respected in high places, as well as escape with impunity the consequences of the declaration, "Cursed be he that keepeth back his sword from blood." X.

OCCASIONAL HEARING.

Concluded from page 108.

THE different branches of the Presbyterian Church in this country are descended from similar bodies in Scotland, and they sustain the same character, profess substantially the same principles, and approve of the organic deeds of the parent churches. The same divisions that exist in Scotland are here maintained and perpetuated. The children approving of their parents' deeds, and walking in their footsteps, are justly charged with their sins. As is the mother so is the daughter. These denominations are chargeable with causing divisions and offenses contrary to the doctrine which our reforming and martyred fathers had learned and solemnly swore to maintain. Upon them also rests the sin of dividing the body of Christ, backsliding from the principles and attainments of their honored ancestors, and breaking their covenant with God and his people.

The Reformed Presbyterian Church alone stands acquitted of the charge of causing divisions and offenses contrary to the doctrine which the most enlightened and godly men in past ages have learned. She has, indeed, her faults, and the imperfections and short-comings of her officers and members greatly impair the beauty and the symmetry of her profession; but making divisions in the church of God, and departing from the covenanted uniformity which constituted the strength and glory of reforming and better times, are not among her sins. Many of her children have, from

time to time, turned aside with the flocks of the companions, but she has constantly gone forth by the footsteps of the flock, and fed her kids beside the shepherds' tents. Causing divisions and offenses contrary to the doctrine which the people of God have learned, she has always regarded as a sin of deep and dreadful criminality; and her consistent and faithful members feel themselves constrained to mark and avoid those who are guilty of them. "They cheerfully appreciate the talents and piety of their acquaintances, and as opportunity may offer, commune with them as friends and as Christians, but they cannot extend to any one the right hand of fellowship in the visible church, upon any other principles than those contained in their Declaration and Testimony; nor can they consistently join, either statedly or occasionally, in the communion of any other church, by waiting upon its ministry, either in word or sacraments, while they continue opposed to these declared sentiments."

And there is nothing tends to promote and perpetuate divisions in the church more than the practice of attending upon the ministry of those who have caused divisions. When a minister, or a number of ministers, become disaffected with the principles and duties of their profession, and combine and form a faction and leave the church, they expect that a goodly number of the brethren from whom they separate themselves, will attend, at least occasionally, upon their ministrations, and that from these occasional hearers, they will draw away as many as will form and maintain the new sect. Occasional hearers are the materials out of which it is expected to erect and maintain the new church. And the leaders of the party finding that many of those from whom they have separated themselves follow them, and attend occasionally upon their ministry, feel encouraged and strengthened in their divisive course; and the sin of causing divisions, by which their consciences may have been disturbed, is in a good measure, if not entirely, removed from their minds. They are inclined to thank God and take courage.

But if all the members of the church would obey the command of the apostle in this text, and mark and avoid those who cause divisions and offenses contrary to the doctrine which they have learned, there would be at once an end of division. Disappointed men, knowing that if they followed a divisive course, or committed an offense contrary to the doctrine and order of the church, they would be marked and avoided by their brethren, would become quiet and peaceable members of the church. Thus obedience to this divine command would have prevented many divisions in the church, and preserved her unity and peace.

Attending upon the ministry of those who have caused divisions and offenses contrary to the doctrine which we have learned, tends also to encourage and perpetuate divisions that have been made. For if we can consistently attend upon the ministry of those who have made divisions, and maintain errors and sins which our Testimony condemns, then it follows that dividing the church of

Christ is quite a minor offense, and those principles of our Testimony which are opposed by those with whom we occasionally worship are of inferior importance. Whatever we may think about the matter, this is the interpretation put upon our conduct by those with whom we worship, when we attend occasionally upon their public ministrations. They regard the distinctive principles of our church as of little value, and they look upon the difference between us and them as small, and they are pleased that we give so much evidence of agreement with them in their opinion. Our *written testimony* against their errors and sins is little regarded, when they have our presence as a *practical testimony* in their favor. They are pleased with those who attend occasionally upon their ministrations. They regard them as charitable and liberal in their views, because they give so much evidence that they think division in the church a small matter, and because they seem to attach so little importance to the distinctive principles of their profession; and the hope is entertained that, after some time, the ground of difference between the two churches will appear less and less, until the occasional hearer will cease to contend for it and become a permanent member with them.

And there is a corresponding influence operates upon the minds of those who attend upon the public ministrations of those whom we have testified against. Association produces assimilation. They will seldom, if ever, hear their own peculiar principles spoken against, and they will see much that is comely and excellent in their religious services. They will see much to approve and little to condemn. And hearing the great doctrines of grace preached, and witnessing the Christian conversation and piety of the people attending upon these ordinances, and being edified and comforted themselves, the question, after some time, will arise, why not attend regularly upon these ministrations? If it is right to attend occasionally, why not attend regularly? If it is proper to attend two Sabbaths in the year, why not fifty-two? What is the difference in principle? If it be said, we neglect ordinances in our own church, the question then arises, why have other ordinances besides those that we attend upon occasionally? Why have another church? For if the evil of occasional hearing consists merely in the neglect of ordinances, then Christians should attend upon those ordinances that are most convenient, irrespective of the ecclesiastical position and principles of those who administer them. Those ordinances should be attended upon which can be enjoyed most regularly and are less liable to be neglected.

To say that occasional hearing is censurable only when ordinances in our church are neglected, is to ignore the sin of division in the church, and also teaching erroneous doctrines. It puts the practice upon entirely different ground from that on which the apostle condemns it. It places denominations which have made divisions in the church, and held doctrines contrary to our standards, upon the same ground of different congregations in our church. For a person who neglects ordinances in the congrega-

tion to which he belongs, and attends upon the ordinances of a neighboring congregation, may, in some circumstances, be chargeable with disorder and censured; and the censure, in this case, would be administered simply upon the ground of the neglect of ordinances, and not for hearing another minister preaching. Now there is a very marked difference between the conduct of this individual and of another person, who neglects the same ordinances and attends occasionally upon ordinances in a neighboring congregation, which belongs to another denomination. To censure both these persons for the same thing, would be to place that denomination in the same relation to our church, that different congregations in our church stand in to one another. The act of the one is disorderly; but that of the other is also in direct opposition to the plain and positive command of Jesus Christ, to mark and avoid those who have caused divisions and offenses contrary to the doctrine which the church has received. To regard and treat these two acts alike, would be to confound all difference between our church and other denominations, to overlook the sin of dividing the church of which they are chargeable, and all the errors which they maintain.

Thus, occasional hearing and the arguments usually employed to sustain it, or apologize for it, tend to subvert the testimony of the church, to impair respect for her distinctive character and principles, and weaken love and esteem for all scriptural truths. The great prevailing evil of these times, which is immensely hurtful to the church and ruinous to the souls of men, is indifference to Bible truth. Hence the common remark that "one creed is as good as another; one church is as good as another. No matter what church a man belongs to, or what he believes, if his heart is good," &c. Attending upon the ministry of divisive and erroneous denominations is one of the effects of this prevalent and fundamental evil, and it tends greatly to strengthen and extend it.

When the church lifts up her testimony in behalf of great scriptural truths, and testifies against the contrary "errors and all who maintain them," she declares, in the most solemn and authoritative manner, that these errors shall not be preached. And the great object of the church in preparing such a testimony, as it regards her own members, is to enable them to mark and avoid those who maintain these errors. When a member of that church attends upon the ministrations of a denomination whose only distinctive principles are some of those errors testified against, he says virtually that these errors may be preached, and he defeats the primary end of that testimony which he professes to hold. The more pious and consistent members of our church will not do this.

It has been said by some worthy and well-meaning members of the church, that the law forbidding occasional hearing prevents her growth, and exposes her to reproach and opposition by other denominations. Admitting that there is some truth in this allegation, let us ask, what is the ground upon which it rests? Is it

not chiefly this, that by not attending occasionally upon the ministry of sectarian and erroneous churches, our people give the most pointed and effectual testimony in favor of the high moral position which our church occupies, and the importance of the peculiar principles which she holds. Our church is one, the only one of her mother, and she regards her principles above all price; those who have separated from her are many, and their errors are legion. Not attending even occasionally upon their ministrations, our people give a standing and powerful testimony against their divisions and errors. They are thus continually reminded of the integral character of our church, and of the great importance of our peculiar principles from which they have departed. Our practice is thus a constant remembrancer of their sins, and a standing practical testimony against their errors. Of course they don't like it, and they would be pleased if this point of our testimony were withdrawn. If we would not mark those who have caused divisions and offenses contrary to the doctrines which we have learned, and not avoid them, they would probably think better of us. If we would say to them, practically that we regard causing division in the church a minor offense, and our principles of little value, they might regard us with more favor, or if they respected our position they might despise our persons. Even then it is not certain that great numbers would be added to the church. Those who have tried to enlarge the church in this way have not been successful. And those additions that have been made by the sacrifice of consistency and faithfulness are no acquisition to the church.

Let it always be remembered, that the whole power of the church to bring others within their pale consists in the full and faithful exhibition of divine truth, and in the godly and consistent conduct of her members. To shave off any of her locks is to weaken her strength.

RENWICK.

SACRED MUSIC.

THE use of vocal musical sounds in the worship of God is not designed to affect the divine Mind by their melody and harmony. The purpose of music is analogous to that of the voice and intonation of the orator. It touches, moves, sways the mind and heart of the worshiper. It exalts or it depresses, it enlivens or it saddens the emotions of the auditor or of the actor in this part of instituted worship; for it works different, even opposite effects, according to the nature of the strain, and is thus adapted both to express and to awaken feelings suited to the devotional thought or sentiment conveyed in the psalm. That these effects may be produced in any desirable measure, we might almost say in any measure, the *inherent* laws of musical intonation *must* be observed; and they can be, to a satis-

factory extent, by any one who is possessed of some ear for the various intervals and cadences of song, and will bestow even moderate attention in their study.

It is also manifest and requires no detailed proof, that the "service" of song in the house and worship of God should be observed in some degree, the best we can attain, of accordance with the ends of the ordinance and the laws of our constitution, as it regards the production and the effects of the melodies and harmonies of music. The gift of speech must be cultivated by the public speaker. The instances are very rare in which, through the force of natural genius, culture can be dispensed with; and that occupant of the pulpit, who disdains or neglects what he may regard as artificial aids in addressing his hearers, will find reason to lament his indifference or his folly. Still more, he is not guiltless even of sin. To take an example which brings us nearer to our subject, even the *gift* of prayer should be improved, particularly by those who are called to lead others in "prayer and supplication to God." This is not to disparage the Spirit and his promised help. To neglect it is to tempt instead of honoring him. As praise, uttered in song, is the one exclusive department of social and public worship in which *all* may and should engage alike, the obligation lies equally upon every worshiper to endeavor so to perform his part as that all may be aided by his contribution. If he who neglects the gift of prayer is liable to offend rather than edify, by his crude and unconnected and ill-expressed utterances, much more is one who opens his mouth ignorantly in the service of praise apt to injure the effect of the sacred song by his boisterous or his discordant tones.

It is in vain to say that we must lay no stress upon the rude tones or intonations of the orator, or upon the expressions of the unskillful in prayer, or upon the hard and grating notes of the devout but negligent singer. We admit and require, as does the word of God, that the heart be in the words of the sacred elocutionist, of the leader in devotion of the psalm of praise. But for *this very reason* we insist, that what each does he do *as well as he can*; and not merely as well as he can without care, but as well as he can with a *due* proportion of diligent and interested study.

And as to praise, why should it not be expressed in such a way as not only to avoid all that grates upon the delicate or well-taught ear, but so as to give a positive pleasure? at all events, so as not only not to interfere with the emotions of the most sensitive, but to intensify these emotions? Perhaps it may be said, that this is to degrade the worship of God by intermingling with it an element of the sensual—of the worldly. But why not? Is the preacher to discard all oratorical utterances, lest the ear of his hearer be pleased and attracted and so his heart be touched? Is not this the very end of speech? If nothing belonging to the senses is appropriate in worship, why did the wise Head of the church institute praise at all? Why did he so constitute us as to be pleased and moved with sounds, bold, strong, soft, tender or sad? Instead of trying

to be more spiritual than Christ, it were far better to endeavor to learn and do his will up to our best ability.

We propose, I. To turn the attention of our readers to a few points that may well elicit, in this connection, the interest of all who feel that the psalms of the Bible are worthy of being better rendered in music than, we are sorry to say, they now often are.

(1.) *The tune should be adapted to the sentiment of the psalm*—that is, as near as may be. We have already noticed the fact, that certain tunes are the natural expression of certain emotions, and so are calculated to excite or intensify them. Some tunes are adapted to stirring, animating, or animated, high, sublime, elevating thoughts; and this in various degrees, according to the key in which the tune is set, the time in which it is to be sung, and its general strain. When such a tune is sung, even without words, it awakens feelings lively, exalted, &c., and this because *God so made us*. Other tunes are soft, tender, sad, melancholy and complaining, &c., and so work upon the heart as to deepen its depression, or even to melt it to tears; and this for the same reason as before. These are styled: the first, major—the second, minor tunes.

Now is it not too evident to need more than the bare statement, that in singing sacred song the tune and the sentiment should correspond? If a bold, spirited tune is sung, when the psalm is penitential or complaining, a conflict arises, inevitably, between the impression which each naturally makes upon the heart of the singer or the auditor. The cultivated singer feels this most painfully, and even the untutored will not fail to feel it, provided he attempts to attend both to the words and the exercise of song. That it is often unfelt we well know. But this, we have no doubt, is to be ascribed, in most cases, either to want of ear for musical tunes, or of attention to what is going on. Hence we have heard a tune so low in strain as “Bangor”—portions of it sounding like a cry of distress—sung to one of the most inspiring psalms.* This matter lies mostly in practice with the precentor. It demands attention, at least as regards extreme tunes, and psalms extreme in character, whether lofty or sad.

(2.) *The time in which a tune is sung requires attention*. As we have already stated, different tunes express and, of course, excite different emotions. It is equally true that different emotions differ in the times of their successive pulses. The emotions of joy, hope, happiness, energy, vigor, and others of this class, move by rapid pulses; feelings of sorrow, gloom, humble entreaty, deprecation, penitence, complaint—and also of grandeur and sublimity—move slowly. All this should express itself in not only the tunes, but in the time of music; hence, in minor or sad tunes the time is *naturally* slow, the cadences prolonged. In others of an opposite character, the sounds are at least intermingled so largely with quicker utterances that this becomes their character. The sublime—like “Old Hundred”—may be lengthened, and should be well filled

* How did “Dublin,” one of the saddest of tunes, come to be used to the 24th Psalm on sacramental occasions?

out, that, especially when there are many voices, the sounds may swell and roll. In ordinary major tunes, however, quickness, properly combined with slower and fuller sounds, is indispensable to the rendering of the joyful, the happy, &c. Of course, the quickness we allude to is something far different from the rapid "lilt," which finds its appropriate place in merely secular melodies.

Now it is the fact—and remarkable enough—that even a major tune, like "Arlington," may, by singing every note in slow time and long too, as we have heard it sung, lose entirely its vigorous character and be transmuted—perhaps through the natural and unavoidable dropping of the voice in spinning out the sound—into a tune sad and dolorous enough for even a minor. And yet how often are all tunes so sung—every note the same length, and this as great as the volume of air in the chest will allow; that is, the chest is about emptied every note, and the unnatural result is called "grave, sweet melody." Let the time be consulted, according to the time of the tune, which it is already understood should correspond to the sentiment of the psalm.

(3.) *Regard should be had to the volume of sound.* All sentiments are not naturally expressed by the same effort of voice. A sorrowful wail is low as well as melancholy. Deep emotions of this kind tend to a suppressed utterance, only occasionally lengthening out into a shrill, wild cry. Any one may verify this by listening to, or imagining the mourning of a mother for her child, the widow for her husband. Or take the language of the prophet, "I did mourn as a dove" (Isa. 33: 38; see also Nahum 2: 7). On the other hand, joy and all inspiring emotions—the lofty, the grand—are expressed by more forcible sounds with greater volume of voice. These facts—for they are indisputable—bear directly upon the defects of sacred music. We should not need to dwell upon these, were we all as fully imbued as we should be with the sentiments of the various Psalms, and of the various characters in which we celebrate God's "service of song." Did we feel as we ought, we would not *roar* out psalms of complaint, or guilt, or penitence, or even instruction; and we would not *roar* out, indeed, any psalm as we are apt to do, but we would naturally throw more force into the voice as we utter words lofty, sublime, exulting, laudatory, &c.

(4.) *The various parts of music should receive more attention.* We "are fearfully and wonderfully made." From the constitution God has given us we are susceptible of being moved not only by the melody, but by the harmony of sounds; in other words, the ear is capable of appreciating at once, and of being impressed by a number of notes of different sound, and, when these combine in harmony, the result is a deeper impression, and a more complete accomplishment of the desired coincidence of impression and influence between sound and sense. The prejudice formerly existing against the singing of different parts in music, had its origin exclusively in ignorance of this fact in our constitution, or an indisposition to give it due weight. But,

II. What of all this? We answer, (1.) *Some more attention to sa-*

cred music would not harm in our religious assemblies. If it is worth while to engage in praise, it is, as we have said, worth while to do it as well as we can learn how.

(2.) *Let so much at least as we have stated be taught to all*—so much and more, if possible, to every member of the church, old and young. This could be done by some little talk and exemplification. Some pastors could do it themselves, gathering the people together for that purpose. Not a few of them could do it far better in words than we profess to be able to do it; and if not, get some one of common sense who would be willing to take older folks in hand and teach them such things as these, without troubling them much about staff and bar, and common and triple time, &c., and then let those that are gifted, study the principles of music more thoroughly, not for display, but as a matter of duty to God and his worship.

(3.) *Let Synod take this in hand.* It cannot do much, we think, but it can at least give its countenance to an effort to make genuine “grave, sweet melody” in the house of God, while we sing his “high praises” in his sanctuary.

We close these hints by affirming, that in no other way can we so effectually put to silence the advocates of choirs and instruments in the house of God. All know that there is no sort of music to be compared to that of the human voice, and especially of that which wells from the heart and the lips of a multitude employed in praising God. But they say the people cannot sing; they need help. It is not so. On the continent of Europe, even where there are no organs, the singing of the congregation resounds often like “the voice of many waters.” So it might be, if the heart of the church was in it, and she would learn how to give right and natural vent to her feelings of gladness and joy—of error and penitence.

J. M. W.

RULES FOR PREACHING.

From Schaff's *Evangelische Zeugnisse*.

1. THE preaching of the gospel is the continuation of the prophetic office of Christ in the church, or the medium through which he still teaches upon earth.* Therefore ministers of the gospel are called, according to the character of their office, “messengers in Christ’s stead,” 2 Cor. 5 : 20; “ministers of Christ and stewards of the mysteries of God,” 1 Cor. 4 : 1; “laborers together with God,” 1 Cor. 3 : 9; “the salt of the earth” and “the light of the world,” Matt. 5 : 13, 16.

2. Of all employments the preaching of the gospel is the highest and most honorable, for it was that of the Son of God upon earth, and of his apostles, those great teachers and benefactors of mankind. It is also the most responsible and difficult, because it has to do with the everlasting weal or woe of

* In part; He teaches also by his word and Spirit.—*Eds. Ref. Presb.*

undying souls; and it is, finally, the most criminal and detestable, if, without faith and love, it is followed out of avarice and ambition.

3. A preacher must have a double call—an inward one from the Holy Ghost, and an outward one from the lawful authorities of the church. Without such he has no right to preach, and is nothing but a sounding brass and a tinkling cymbal.

4. The leading motive of the true preacher is love to Christ and to immortal souls. "The love of Christ constrains me," says St. Paul.

5. The highest type of a preacher, in precept and practice, is Jesus Christ; next to him the best example is the Apostle Paul. Follow them and thou art always safe.

6. Both in the preparation and delivery of the sermon, the only aim should be to please God and save souls.

7. A preacher without faith and love is like a statue without heart and eyes, a sun without light and heat, a sword without an edge, a body without a soul. He is a living contradiction.

8. Preach first to thyself before thou preachest to others. Then thy admonitions will have double effect upon the hearers.

9. The evangelical sermon is a living and experimental witness of Christ, as the only and all-sufficient Saviour of sinners, and awakens and builds up its hearers. It not only instructs and admonishes, but communicates the Christian life. What comes from the heart goes to the heart, and life begets life.

10. The true sermon has the anointing of the Holy Ghost, which works more than all learning and eloquence.

11. Every sermon should be a joint act of the study and the pulpit. It is conceived at home amid silent prayer and faithful study, and born in the church under the inspiring glance of a devout congregation.

12. Never preach without earnest and thorough preparation, if thou hast the time. So only wilt thou grow daily rich in thoughts and in the power of expression. True diligence does not remain unrewarded, but to indolence there is no promise.

13. In the preparation, examine first the text with all the literary helps at thy command, of which the Bible itself is the best; then choose the leading thought as the theme and divide it into parts. A simple, clear and well-ordered disposition is already half the sermon. It is the skeleton of the body—the plan of the building. But sometimes the subject is first found, and then a text is chosen to suit it.

14. The Bible is wonderfully rich in texts for all possible themes—fitted for the pulpit and for edification.

15. The text should not be the motto only, but the life blood and soul of the entire sermon.

16. The parts durst not be fitted together in an outward and mechanical way, but should, if possible, from an inward necessity, grow out of each other, so that the sermon may form a living organism.

17. Forget not the old experience, that the word of God, like an odoriferous herb, exhales the greater fragrance the more it is bruised, and, like a tree laden with fruit, yields more the more it is shaken.

18. Before going into the pulpit, let nothing trivial disturb and unsettle thee, but enter thy closet and lock the door, in order that, through prayer and meditation, thy sermon may receive from above the baptism of the Spirit and of fire.

19. In the pulpit forget every thing but God and the salvation of sinners.

20. Think continually that it is perhaps the hearers' last opportunity to listen to the word of life and save their souls.

21. The preaching and the hearing of a sermon are not merely rhetorical exercises, but acts of worship. Preach the word of God and not the word of man, and the congregation will receive it as the word of God, with all the reverence, desire and obedience of faith.

22. Christ crucified and risen is the essence and glory of the evangelical sermon.

23. In style, strive above all things after clearness, simplicity and impressiveness. Think not of the few cultivated and learned, but of the poor and insignificant. "To the poor the gospel is preached." The rich must also become poor in spirit before the gospel can be of use to them.

24. True popularity is to be gained neither by bluntness nor rudeness, nor by superficial preaching. The Scriptures are the rule, and they, especially the sermons and parables of our Lord, are noble, chaste and full of dignity.

25. Study also brevity, and lay to heart the rough but good advice of Luther: "Step straight up, speak right out, and be done."

26. It is much more difficult to preach a short and good sermon than a long and ordinary one. The sermons of Christ and his apostles are short.

27. Under certain circumstances long sermons are often justifiable and necessary, but often they have their cause in the want of preparation or vanity of the speaker.

28. In general it is to be advised: Leave off when the enthusiasm of the hearers is at the highest; they will come the next time the more readily.

29. Close thy ear to adulation and flattery; open it willingly to honest criticism; and learn even from thine enemies.

30. After the sermon ask no one how he was pleased, but humble thyself before God and give him alone the honor.

THE TREE AND ITS BRANCHES.

IT is not alone in dreams that fancy holds her court, said I, aroused from a reverie into which I had fallen after a long continued and pleasant application to an interesting volume. I had, by some process, gone back to the desolations of the old world. The flood, which destroyed all living from the face of the earth and submerged the highest mountains, had subsided. The craggy hills stood bleak and bare, showing their rocky ribs. The vales were filled with debris, rocks, uprooted trees and foreign soil. The ark rested on Ararat, and Noah and his sons had left to explore and fix their future home. How desolate and dreary all appeared! No cattle browsed in the pastures, or sheep rested in the vales. No bird twittered in the grove, or insect chirped in the grass. There was little of either grove, or grass, or shade. On the great plains stood the skeletons of forests—great trees leafless and dry as if swept by a universal conflagration. How waste and lonely, I said. The sky is murky, the sun looks out but seldom from the heavy-laden clouds, and his eye is moist with waters! Will he ever shine as pleasantly as before? Will ever spring return to cheer these wintry wastes? Can these dry trees live?

I stood upon a slight elevation. Off to the right lay an extensive plain. While my eye ran over it an object entirely different from any elsewhere seen arrested my attention. *There* is life, said I, and stood a step higher to examine it. As my gaze became riveted, I perceived that it was a tree—a large, majestic, wide-spread tree, in the fullest leaf and of the deepest green. While I viewed it with the keenest interest, a wonder was in process. I beheld, and

lo! from the surrounding trees, all dead and dry, branches were being taken by invisible hands and planted, ingrafted or somehow set in this living tree; and as soon as set these began to live and leaf, and became at once as flourishing as if they had been of the tree itself. As the process of transplanting went on, I saw the trees spread wider and wider till it became a large and most beautiful grove.

This must be an emblem, thought I. I have heard of the Tree of Life. I have seen it written somewhere, that "the righteous shall grow as a branch;" and an eminent apostle teaches man's recovery by reference to branches being grafted in the good olive. This is it. Jesus is the Tree of Life. In our sin-cursed state we are as dead and dry as the bleached bones of the slain, or these trees whose looks tell of life and growth for ever gone. There is a gathering into Him—a planting of God—such a union of those joined to Christ as exists between the tree and its branches, so that they live, grow and bear fruit by his life transferred to them. This is the process and secret of man's renewal and fruitfulness. Application: In my natural state I am barren, dead, dry and ready to be cut down and cast into the fire. Earth and all in it is doomed to death and burning. This is the day of mercy—reviving, saving mercy. The Tree of Life is planted in our dying world—in the densest thickets of the dead—and diffuses his life-giving power around so efficiently that the driest branches of ruined humanity are inspirited so attractively that the most repelling and inherent enmity is overcome, and they run to his embrace as the steel-dust to the loadstone.

Have I been penetrated by his quickening power, drawn to his fellowship and made to partake of his root and fatness? Then I will grow as the vine and tower as the palm. My growth shall be that of a tree planted by the waters, my leaf shall not fade, and I will be productive of fruit in its season. By these I shall know, without the possibility of deception, that I am in Christ and he in me. "The branch cannot bear fruit of itself." "Every branch in him that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." How refreshing and apt his cheering words: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye ask of the Father in my name, he may give it you. I am the vine, ye are the branches." J. W. S.

LETTER FROM REV. R. J. DODDS.

LATAKIEH, February 10, 1863.

DEAR BRETHREN—We have received yours of December 8th. It does us good to know that we have a place in your sympathy and your prayers. This we count on beforehand, but we like also to hear about it afterward. What a precious privilege is our membership in that spiritual body which God has so tempered together that whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it. At the time you wrote you do not seem yet to have heard of our weightiest trials; but you have no doubt heard of all of them, and of God's goodness in their removal, long before now. I trust they have not been altogether barren of the peaceable fruits of righteousness.

We can readily understand how the straitness of the times may delay the sending out to us of a missionary physician, and I trust we have faith enough

to believe that while God in his providence withholds from us such a helper, he will not suffer us to be the worse off for the privation. Still we hope that the church will not cease to cherish the intention of granting us a reinforcement so much needed, with the view of carrying it into execution at the first practicable moment; and that in the mean time we shall not be obliged to curtail any part of our present operations. I think we have some signs of the Divine blessing and presence, in an increased attention to the word of life. I have observed that in your report to last Synod you estimated the expense of repairing the school house in B'hamra at \$1,000 to \$1,500. This is founded on some mistake. We have no means of knowing exactly how much it would cost, probably \$300, certainly not more than \$400; and two years ago, when the process of dilapidation had not advanced so far as now, it would not have cost more than \$150. In a letter which we received from you two or three months ago, you consulted about the advisableness of repairing the school house, and opening a school in the mountains. I would say in reply, that the sooner this is done the better. We ought to have a school in the mountains, and the longer the school house is neglected, the more it will cost to repair it. Were the funds available, we would have no hesitancy in saying that the house ought to be repaired next summer, and a school opened as soon as the house would be ready for its reception. I may add that we are in correspondence with Mr. Lyde, of London (brother of the late Rev. Samuel Lyde), with the hope of raising some funds in England for this purpose. If we should succeed in obtaining from there nearly enough to meet the expense of removing the Fellah boarding school to the mountains (including the reparation of the house), I see no good reason why we should not make the change as soon as possible; if otherwise, the state of the treasury may, for ought we know, interpose a serious obstacle in the way of such a movement. By the way, when I speak of transferring the boarding school to the mountains, I wish to be understood with such a limitation as to leave it an open question whether it might not in any case be advisable still to board in town such of the boys as might show a hopeful desire to acquire religious instruction—a question on which we may have something to say at another time.

I must not omit to inform you that Mr. Lyde this winter made a present to our mission of the following valuable works, out of the library of his late brother, viz: *The Penny Cyclopædia* (27 vols.), *Knox's Manual of Anatomy*, *Royle's Manual of Materia Medica*, *Pharmacopœia Londonensis* (English translation), *Druitt's Surgeon's Vade Mecum*.

The cost of the *Cyclopædia* when new was, as stated on its title page, £10 6s., and that of the other four works could not have been less than from 10s. to 15s. each, amounting in the aggregate to more than \$60; and hardly any of the books is appreciably the worse for wear. I hope that around these books as a nucleus, there will, in the course of time, accumulate a respectable Mission Library; but I am not so sanguine as to expect that much will be done in this way till God is pleased somewhat to ease the pressure of his hand on our afflicted country. I ought also to remark that Mr. Lyde's donation is made to our mission only as a mission to the *Nusairiyeh*.

Our teacher, B'shara, after being absent from us about two months, returned a few weeks ago. We could in some sort have dispensed with him in the school, but we cannot well do without his help in our own Arabic studies, and in our preparation for some parts of our weekly ministrations.

The protracted and calamitous struggle which still continues to convulse our beloved country, fills our minds with constant anxiety. We await with much solicitude the issue of the President's emancipation proclamation, praying that he may be able to execute it, and in doing so crush the rebellion, not without

some fear that God may not honor this act of justice elicited by the pressure of extreme distress, so far as to make it the means of the restoration of a Union so long sought to be upheld by compromise with the demon of slavery. May His mercy disappoint all such fears, and may our country soon be all free, and one forever, to the confusion of all who rejoice in her calamities and hope for her ruin. May the day soon break and the shadows flee away. "O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest and be still."

We rejoice that you have been enabled to commence a mission among the poor freedmen of the South, and that it is so heartily sustained. May the Lord's blessing rest upon it. Thus it is that God makes the wrath of man to praise him, and gives to his church the Valley of Achor for a door of hope.

We all unite in Christian salutations to yourselves and families. Grace be with you. By order of the Mission.

Yours in the Gospel,

R. J. DODDS.

EDITORIAL.

THE NATIONAL COVENANTER.—Our readers will find in our pages the Prospectus of a weekly paper with this title. The Church has long desired a newspaper, and the aspect of the times has increased this desire. In effecting a junction of the *Reformed Presbyterian* and *Covenanter*, this was one object in view of their editors; but if the work can be accomplished by others, they have certainly no objection. The editors are well known to us. Mr. M'Allister, who has just left the Seminary, wields a ready pen, and possesses, besides his other qualifications of soundness in the faith and zeal for the Covenanted cause, that general intelligence which is so essential a property in one who conducts a newspaper. Mr. Sloane is well known, within the church and without, as a vigorous writer.

It may be a question with some whether a weekly paper, in addition to the *Monthly Magazine*, can be sustained in the Church. There is no real ground for apprehension on this point. Both are needed, and both can be supported. We look on the proposed paper not as a competitor, but as an ally. By publishing the current news, besides a good deal of what might be called ephemeral matter, it will, to that extent, relieve the pages of the *Magazine*, and allow more space for solid and permanent articles. Facts belonging to the history of the Church, now often crowded out for want of room, in connection with the proceedings of Presbyteries and of Synod, can then be put in form that will make them available in future times. In short, the establishment of a weekly paper will afford an opportunity to give the *Monthly* more the character of a *Review* than heretofore. We wish much success to the enterprise.

It is not without some hesitation that we have published the article headed "Our Position." A controversy on the subject of which it treats is certainly now not desirable. To the spirit of the article we have no objection. We

may be allowed, however, to offer a few remarks on the article, and on the subject of which it treats.

The position controverted by the writer is, that "we should have nothing to do with the Government, however subordinate the position, 'either in peace or in war, either with an oath or without it.'" If this is the position of any well informed person in the Reformed Presbyterian Church, we do not know it. The words which are marked as quoted are found in the action of the Lakes Presbytery, published in the February No. of this Magazine. It is contained in the sixth resolution, which follows :

"That we cannot conscientiously identify with the Government of the United States, either with or without an oath, either in peace or war, either at the ballot-box or in the battle-field, until this Government is constituted on Bible principles, and professes in its administration to seek the glory of God, and the good of all the people, especially 'them who are of the household of faith.'"

That "we cannot conscientiously identify with the Government" as at present constituted, it is well known is our position. Whether the soldier's oath identifies with the Government, and whether Covenanters could consistently enter the army were no oath to be taken, are legitimate subjects of inquiry. On the latter of these, which we think is by implication denied in the action of the Presbytery quoted above, we take the affirmative. We hold that in that case there would not be identification with the Government, but merely aiding it in putting down a dangerous and wicked confederacy. In so far as the arguments of our correspondent bear on this point we indorse them. To assist in defeating an effort to establish a usurpation based on the withholding of their God-given liberties from any portion of the human family, is demanded alike by our duty to God and to men.

With regard to the first of the above inquiries, there may still be doubt, notwithstanding the reasoning of our correspondent. It may be argued, that while the soldier's oath is not, in terms, an oath of allegiance, it is so in fact—that it brings the soldier into sworn connection with the nation as constituted, and pledges him to be faithful to it—that it subjects him as a mere machine to the will of his officers, who may be, and many of whom are, men who do not fear God—that he is to obey their commands however they may violate the divine law and outrage his intelligent and conscientious convictions—that in such a position no Christian should place himself, especially under the obligation of an oath.

The subject is one of confessed difficulty. We trust that wisdom from on high will be given us, to preserve us alike from compromising our Testimony and from occupying a neutral position in any conflict between right and wrong.

AFFAIRS ABROAD.

MADAGASCAR.—There is much to encourage and yet not a little to awaken solicitude in the condition of this island. The gospel has already wrought powerfully among its people, but the Papists,

aided by French influence, are laboring hard, and not without success, to gain a foothold. Mr. Ellis says,

"That the wide diffusion of Christianity through the island, which has a population of four millions of souls, is wonderful. He is continually hearing of there being hundreds in distant localities, whither the truth had been carried by Christians, who had been exiled from the capital by the late persecuting Queen. But it is not likely the work of the Lord will go on long without encountering opposition. It is even already announced by the Jesuits that the wife of King Radama II. has adopted their religion, and is bent upon having her son, the heir to the throne, brought up in it. It is also said that the French government is making most important commercial treaties, in which great advantages in relation to the working of the rich mines of the island have been secured to French subjects."

An effort was also made by English High Church men to send out a bishop and helpers to draw away the converts from the missionaries who were the instruments of carrying the word of life to this land, by teaching them that Mr. Ellis and his coadjutors were not "apostolically ordained," and hence had no "authority" to preach the gospel! The scheme was too shameless to succeed even among English Episcopalians, and appears to be abandoned.

GERMANY.—Our notices of religious affairs in Germany have been of late necessarily scanty. We find in a late number of the *Christian World* a few details which furnish evidence of some activity and success in propagating evangelical truth, and thus confirm all that has been affirmed regarding the revival of true religion in Central Europe.

"The number of pious students who are preparing to preach Christ's gospel at home and abroad has greatly increased. Many good societies or other organizations have sprung up. There are now in Germany no less than six or seven 'missions-institutes,' or seminaries to educate young men for missionary labor in the unevangelized world. There are several missionary societies. One of the most important of these is the 'Gustavus Adolphus Society,' which is doing much for the Protestant Diaspora, or Protestants in Catholic States, whether in Germany or outside of it, not even excluding our own country. The Society for 'Inner Missions' is also doing much to revive religion in Germany."

There are twenty thousand Protestant churches and chapels in Germany, and twenty-two thousand Protestant pastors of churches and professors in gymnasias and universities. Among these pastors and professors the number of evangelical and true ministers of Christ has greatly increased within the last twenty-five years. The great 'Evangelical Alliance,' meeting at Berlin in September, 1857, brought together more than nine hundred of these excellent men, and a vast amount of most important information respecting the 'revival,' as some have called it, of religion in Germany."

SCOTLAND.—THE REFORMED PRESBYTERIAN CHURCH. We find in a copy of the *Glasgow Morning Journal*, kindly sent us by a friend, a full account of a public meeting held in that city, February 25, of the ministers and members of the Reformed Presbyterian Church, opposed to the overture to come for adoption before the next meeting of Synod, in reference to the use of the elective

franchise. It was attended by Rev. Messrs. Wm. Anderson of Loanhead, David Henderson of Airdrie, R. J. Martin of Wishaw, and Wm. Milroy of Penpont; and among other ruling elders and members we find the names of Wm. Houston, Sr., Leckie M'Donald, Manson Paterson of Glasgow, Wm. and John Martin of Penpont, Reddick of Hightae, and others from Edinburgh, Paisley and elsewhere. The speakers were Rev. Mr. Martin, acting chairman, Rev. Messrs. Henderson and Anderson, and Messrs. Paterson and M'Donald. We give a few extracts from some of the speeches. The Chair, along with other true and good things, said:

"The Headship of Christ over the church and nations is one of our distinctive principles. But how can this be, you will say, when the great bulk of Christians hold the same doctrine? In the abstract they do, but we hold that in order to maintain the crown rights of Prince Messiah entire and whole, in order to maintain the Headship in its practical application, we must maintain a separation from the present civil constitution, because it usurps the prerogative of the Redeemer, and is in other respects opposed to his holy authority, and that if we incorporated with it as the other denominations do, the faithful and thorough maintenance of the Headship is abandoned. In a word, our peculiarity turns on our position of separation from the existing institutions. While all other denominations ally themselves to it, we feel bound to stand aloof from and protest against it. And thus we carry out that great principle, which is in itself a principle, for the application of a principle is a principle. And this is an attitude we feel it to be our imperative duty to maintain on account of the immoral and antichristian complexion of the constitution. It has its many excellencies, and we feel thankful for the privileges we enjoy under its protection. But, then, is it not erected on the ruins of the Covenanted Reformation? Be not discouraged by the fewness of our number. Gideon's army could not conquer till its number was diminished. Hold fast once more, we urge you. I hear a voice from heaven, it is the voice of the faithful and true Witness, saying, 'Hold fast that which thou hast, that no man take thy crown.' And methinks I hear another voice, the voice of the martyrs—a concurrence of voices it is—Hold fast that truth, we suffered and died for it."

Our next extract is from the speech of Mr. Henderson:

"Let me ask, Is the *constitution* of church and state, against which we have all along protested, changed by one jot? Tell me where. Is the Act Recisory, sir, changed, which laid its unhallowed hand on the attainments of the Second Reformation, and branded these as treasonable and rebellious? Are our solemn covenants, so long ignored by a guilty nation, renewed and adopted? or, are these deeds still ingloriously trampled in the dust? But it will be said, Can we not go, or send another in our stead, to the Commons House of Parliament without involving ourselves in any moral guilt whatsoever? Is not this simply to join an intelligent assembly of men, where we have the utmost freedom of speech and liberty to propose any amendment that may seem to be required? Here again I would simply ask, by way of reply, Is the constitution based upon a proper moral foundation? Can a Covenanter comply with the writ sent down from the Crown on the occasion of an election, which, among other things, requires electors to send up a person to maintain all the dignity of the Crown—part of that dignity consisting of supremacy over the church? Mayhap here I may be met with a loud cry at this stage of our inquiry, which would not be the first time that it has been heard, 'You cry, the Testimony!—the Testimony! But I cry, the Bible!—the Bible!' Now,

I have simply to submit, Mr. Chairman, that if our Testimony is not 'founded on and agreeable to the word of God,' the more's the pity that it was ever framed, and that it has so long continued to be a term of communion. I go further still—the moment that it is proved to my satisfaction not to be in harmony with the word of God, that instant do I fling it from me as a worthless thing. Let any of our friends show us wherein these two disagree, then blame me if I choose the wrong and refuse the right. But, so far as I am aware, the Testimony has never yet been impugned; nay, we are directed to pass over certain resolutions of Synod, and 'fall back on the Testimony.' We are really very much obliged to our friends for these words, and we intend to take their advice. It is said, 'The Oath' does not pledge 'to any objectionable element in the constitution.' Perhaps swearing to maintain the entire dignity of the Crown, including supremacy over the church, is no objectionable element in the constitution. But to me it ever has been, and ever shall be, objectionable to the last degree."

Mr. Anderson concluded a two hours' speech by declaring that "Unless Britain repented of the sin of making a mortal being the head of the church—unless she repented of that particular sin of making truth and error, of putting the doctrines of the gospel and the errors of Socinianism on a level—unless she gave up the practice of paying thousands every year for educating popish priests to disseminate the errors of Popery throughout England, Ireland, Scotland and the colonies—unless Britain repented of these grievous and aggravating sins, as sure as the Lord lived, vengeance would come. True patriotism required that they should do what they could to enlighten the inhabitants of this nation on this question, and he hoped the present would be the beginning of a movement that would rouse Scotland, be the means of arousing England, and lead the Free Church particularly, and the godly men connected with that church, to see that they ought to come and join along with them in protesting against the enormity of making a mortal being the head of the church, and become separate not only from a corrupted church, but from a corrupting government."

This meeting will bring together the faithful in Scotland, and betokens, pretty distinctly, the purpose of the minority to hold fast on the old ground, whatever the majority may do.

BELGIUM.—We have some encouraging statements from this kingdom.

"The intelligent classes have been gradually opening their eyes to the ignorance, bigotry and domineering spirit of the hierarchy, and have begun to withdraw their necks from the yoke which they long felt to be too heavy to bear. It has contributed to this result, no doubt, that Protestantism has been gradually gaining ground the while, through the distribution of the Scriptures and the preaching of the evangelists and ministers of the gospel.

One of the most remarkable manifestations of this disposition on the part of certain classes in Belgium to cast off the spiritual despotism of Rome, is seen in the formation of associations or societies of men (*Solidaires*), who agree to call in no priests on their death-beds to administer the sacraments of the Roman Catholic Church. They even further oppose the calling in, on the part of their families, of priests to perform the funeral services at their burial. In many places these societies have burying grounds of their own, into which they will not allow a priest to set his foot for the purpose of performing a service for the dead. This is carrying their hatred of the vile practices of the priests at the death-beds of the people to a great length; and yet something of the

sort seemed necessary to disenthral the laity from the bondage of Rome, and sustain them in their efforts to be free against the power of the priesthood.

The late M. Verhægen, of Brussels, one of the richest men in Belgium, who had held the highest offices in the State, and was the founder of the University of Brussels, which is entirely free from priestly influence, was a member of one of these societies, and although 40,000 (for he was very popular among the poor, and indeed among all classes) attended his funeral, among whom were ministers of the king, senators, representatives, judges, and the most eminent of the citizens, there was no funeral service according to the Roman Catholic Church. And this was in accordance with the strict injunction of the deceased. It is easy to see how great must be the influence of such an example upon the people."

POLAND.—This unfortunate country is still in the throes of revolution. The defeat of the Dictator, Languewicz, has not, as was anticipated, quenched the fires of revolution. Later accounts state that they are spreading and rising higher, still it appears to be taken for granted that the Poles will again be conquered. The cabinets of Europe are, however, bringing a moral pressure to bear upon Russia, and hopes are cherished that Poland will be restored to self-government, but under some strictly defined subordination to Russia.

AFFAIRS AT HOME.

EXCEPT the repulse of the attack by the Federal iron-clads and Monitors upon the forts in Charleston harbor, and the consequent failure to take the city, nothing has occurred of a remarkable character in the progress of the war to this date (April 20th), since our last issue. The proclamation of the President recommending a national fast, which appeared just as our last No. left the press, is deserving of some special notice. While it does not expressly name Jesus Christ, the Redeemer and King, it bears more decided marks of a Christian character than any document which has ever issued from the Executive Chair of the United States. It recognizes the "sublime truth, announced in the Holy Scriptures, that those nations only are blessed whose God is the Lord." It acknowledges that "we have forgotten God." It confesses that "intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of *redeeming* and preserving grace; too proud to pray to the God that made us!" It owns the "gracious hand" of God as the source of our national prosperity.

We hope to see the day named by the President (April 30th) devoutly observed throughout the land. We fear, however, that the country has not yet felt its greatest sins, and hence is not prepared to own them—its infidelity, atheism, irreligion, and its *sinful* oppression.

YOUTHFUL PIETY.

THERE are difficulties ; but many a young man has overcome them. Moses was a young man of like passions with yourselves ; but see what is said of him in Scripture—"By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense." (Heb. 11 : 24-26.) Daniel was a young man when he began to serve God in Babylon. He was surrounded by temptations of every kind. He had few with him, and many against him. Yet Daniel's life was so blameless and consistent, that even his enemies could find no fault in him, except "concerning the law of his God." (Dan. 6 : 5.) And these are not solitary cases. There is a cloud of witnesses whom I could name. Time would fail me if I were to tell you of young Isaac, young Joseph, young Joshua, young Samuel, young David, young Solomon, young Abijah, young Obadiah, young Josiah, young Timothy. These were not angels, but men, with hearts naturally like your own. They too had obstacles to contend with, lusts to mortify, trials to endure, hard places to fill, like any of yourselves. But young as they were, they all found it possible to serve God.

READ YOUR BIBLE—Dear children, read your Bible, lay its truths up in your hearts, and practice them in your lives. Don't let it tell you that you hav'nt opened it for a month—aye, for a day ; but read it at least every morning and every evening. Meditate upon it during the hours of the day, and take my word for it, the present generation of men and women will be holier and purer than the one that preceded it.

PITTSBURGH PRESBYTERY.

THIS court met according to adjournment, at Little Beaver church, on the 14th ult. In the absence of a report of proceedings from the clerk, we state that N. M. Johnston, J. W. Sproull and S. M. Stevenson, who had completed their studies in the Seminary, were licensed. T. P. Stevenson returned the call that he had accepted from Little Beaver congregation, and accepted a call from the First congregation of Philadelphia. R. D. Sproull accepted the call from Rochester congregation, N. Y. On the 16th, Presbytery met by adjournment, at New Castle, and ordained J. C. Smith, and installed him pastor of the congregation of Slippery Rock, New Castle, &c.

Presbytery recommended the observance of the day of fasting appointed by the President—30th April.

OBITUARIES.

DIED, at her residence in Page county, Iowa, Mrs. SARAH HUTCHESON, wife of James Hutcheson, in the 34th year of his age. At an early age she connected herself with the church, under the pastoral care of Rev. T. Sproull, in which she remained an attached and consistent member till death. On the evening of the 19th of March she passed from the present to a heavenly state,

trusting in that Saviour whom she loved and delighted to honor and serve. In Christian resignation, she committed to her covenanted God her sorrowing husband and five children.

Com.

DIED, March 4th, 1863, at the Lawson Hospital, in the 22d year of his age, DAVID A. PORTER, son of William and Jane Porter, of Amboy, Washington county, Iowa. The deceased, though of a remarkably mild disposition, modest and unassuming in his habits, nevertheless felt it his duty to respond to the call of his country, in last summer, and so volunteered to fill up the 25th regiment of Iowa Volunteers; in which, especially at the battle of Arkansas Post, he had some hairbreadth escapes—the deadly missiles, in several instances, riddling his uniform, almost grazing his person. But the “insatiate archer” had set him for his mark, and being in his commission was inexorable, and not to be baffled. His fond father reached St. Louis when he had lain in the grave three days. He had him disinterred and brought home to sleep in the family burying-ground “till the heavens be no more.” He gave comfortable evidence to those who waited on him at the last, that he had “hope in his death.” May God comfort his afflicted parents, in their sore bereavement.

Com.

Belfast Covenanter please copy.

DIED, February 9th, 1863, of diptheria, at the residence of her parents in Brownsdale, Butler Co. Pa., REBECCA MARGARET, only child of J. H. and M. F. Douthett, aged 1 year, 11 months and 16 days.

The subject of this notice was one beloved by a large circle of acquaintances, possessing a naturally amiable and gentle disposition. She won the affections of all who knew her. Her friends cannot mourn as those who have no hope, she has only gone to take possession of those mansions which her Saviour has prepared for her.

J. H. D.

“Short was thy suffering time,
And wondrous thy reward;
Thy soul is gone unstained by crime,
To stand before the Lord.

Washed from thy native sin,
In Christ’s atoning blood,
Thine is that purity within
That brings thee near to God.”

DIED, in peace, March 2d, 1863, at Limetown, Washington Co. Pa., ELEAZER JENKINS, in his 42d year, of congestion of the lungs. He was a member of the Reformed Presbyterian congregation of Monongahela.

Com.

Mr. ISAAC FARIS died at his residence in Des Moines Co. Iowa, February 3d, 1863, in the 73d year of his age.

He was born in South Carolina. In early life he made a public profession of the Covenanted religion. He continued a consistent member of the Reformed Presbyterian Church until the time of his death. The principles which he professed he understood well, and always fairly maintained. He was of remarkably lively disposition, and his natural cheerfulness he retained until his death. His last illness was short, but severe. He was taken ill on Tuesday night, and before the dawn of Sabbath morning his spirit had taken its flight, we trust, for a fairer, holier and more glorious world. He was unable to converse much; but he had not delayed preparation for the journey until the hour of departure. His faith was lively, and his peace undisturbed. “Blessed are the dead who die in the Lord.”

He leaves a wife and a large family to mourn his departure. But they sorrow not as those who have no hope. Fourteen children, six of them married, survive him. To them we say, “Follow the footsteps of a kind and

faithful father. Forget not his instructions and admonitions." "My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck." To the mourning widow we say, "Thy Maker is thy husband. The Lord of hosts is his name."
J. M. M'D.

DIED, on the 8th of April, about noon, 1863, JOHN JAMISON, in the 85th year of his age.

Mr. Jamison was long known in the church, being one of the first elders in the congregation, which was organized more than forty years ago. He was a public spirited man, took the lead in educational, temperance and anti-slavery movements in his own neighborhood, and often attended meetings of Presbyteries and Synod, taking a very active part in all ecclesiastical proceedings. He died after five days' sickness. His mind was good so long as he was able to speak, a short time before he died. His charge to his children was to stand by the church at all hazards, to "fear God, and keep his commandments."

He leaves a very feeble widow, who was unable to give him any attention during his last sickness. It was very affecting to all in attendance to hear their conversation about their hopes. His last words to her were to look to the great Director, and it would be well with her. For five hours before he died, he only spoke five words. Being asked if he experienced Christ's presence with him, he said, "I do." Being asked again if he could use with personal application the language of Psalm 31:5, he said, "I can;" when asked again if he wished to be led once more by his pastor in prayer, his reply was "Yes." Thus we see God fulfilling his word, "And even to your old age I am he; and even to hoar hairs will I carry you." Isa. 46:4.
COM.

BOOK NOTICES.

FROM ROBERT CARTER & BROTHERS, No. 530 Broadway, New York. For sale by W. S. & A. Martien, 606 Chestnut street, Philadelphia.

HISTORY OF THE REFORMATION IN EUROPE IN THE TIME OF CALVIN. By J. H. Merle D'Aubigne, D. D., author of the "History of the Reformation of the Sixteenth Century," &c. 1863. 2 vols. 12mo. pp. 433, 475.

The character of D'Aubigne as a historian is so well established and so widely known by his previous volumes, that any commendation of the present issues is needless. They are sure to be read. They cover a period of profound interest in connection with the progress of the Reformation, and though not meant to be such, are, in reality, a biography of the great Calvin. These volumes are marked by all the historical excellencies of the previous works of the same author, and invest with new interest the great movements of the sixteenth century. Other volumes are in a state of advanced preparation. Two may be expected during the ensuing year. The author "puts it to the honor of the American nation, that those editions published by the Messrs. Carter, from which alone he derives some advantage, will be purchased by the citizens of the

United States, and that they will not countenance the pirated editions that other booksellers may issue without his consent."

A MORNING BESIDE THE LAKE OF GALILEE. By James Hamilton, D. D., F. L. S. 1863. 18mo. pp. 180.

The interview of Christ with the disciples beside the Sea of Tiberias, an account of which forms the supplemental chapter of John's gospel, supplies the subject of meditation in this little volume. Like all the works of the same author, it is full of fresh and vigorous thoughts. It has substantial merit.

THE SUNDAY EVENING BOOK. Short Papers for Family Reading. By James Hamilton, D. D., A. P. Stanley, D. D., John Eadie, D. D., Rev. W. M. Punshar, Rev. Thomas Binney, Rev. J. R. Macduff. 1863. 18mo. pp. 186.

This is a good book, both in matter and in style of execution. Christian families will find in it instructive and edifying reading. We could wish that "Sunday" was stricken out of the title and "Sabbath" put in its place.

GRANDMAMMA'S SUNSHINE, and other Stories. By the author of *Kitty's Victory*, &c. 18mo. pp. 365.

MY MOTHER'S CHAIR. 18mo. pp. 99.

FANNY AIKEN; or, the Village Home. 18mo. pp. 100.

THE FAITHFUL SISTER, a sequel to the Village Home. 18mo. pp. 138.

The above are new issues by the same publisher, for juvenile readers. They belong to the popular series known as the " Fireside Library."

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The name of John Willison is itself sufficient to recommend

any book on an evangelical subject; and especially to those who have read his Sacramental Catechism, a book with the title given above. But we cannot allow this to suffice. This is a book that should be diligently perused by all preparing to partake of the Lord's Supper. We earnestly urge our people to procure and read it. Let one copy, at least, be in every family, to be used as a means of preparing for sacramental duties.

THE CECIL FAMILY; or, Doing Good. By Theodelinda. Philadelphia: Presbyterian Board of Publication.

We recommend this volume to our young readers, as presenting profitable instruction in an attractive form.

THE APPROVED SERVANT OF GOD: His Public Work, Rest and Reward. A Discourse preached in the Reformed Presbyterian meeting-house, Baillies Mill, Ireland, on Sabbath, November 20th, 1862, on the occasion of the death of the Rev. JOHN WRIGHT GRAHAM, by Thomas Houston, D. D., Knockbracken. 8vo. pp. 32. Printed and published by James Johnston, 24 High Street, Belfast.

This discourse is marked by fullness of Scripture truth, clearly stated and well confirmed. It exhibits Mr. G. as an able and faithful minister of the word, an earnest witness for a covenanted testimony, and a faithful and devoted pastor. The conclusion is very apt and impressive.

PROSPECTUS OF THE NATIONAL COVENANTER.

A WEEKLY paper, devoted to the principles of the Reformed Presbyterian Church, having been long desired both by many of her ministers and members, as an efficient means for promoting her internal interests and bringing the light of her principles to bear upon society, and the present aspects of divine Providence, as well as the voice of the church, appearing to call loudly for an effort in this direction, it is proposed to attempt its establishment.

The name, THE NATIONAL COVENANTER, is designed to express the controlling idea of the paper, viz. that nations are bound to acknowledge God as their Sovereign, to recognize the supreme authority of the Lord Jesus Christ as "King of kings and Lord of lords," to accept his law as the fundamental rule of their legislation, and to enter into solemn covenant engagements with him.

Following out this leading idea, the paper will, of course, be the determined advocate of all sound moral and scriptural reform, both in church and state. It will aim to give the trumpet no uncertain sound on the subjects of slavery, intemperance and whatever else degrades man and opposes the extension and upbuilding of the Redeemer's kingdom. Besides editorial and contributed discussions of interesting and important civil and religious subjects, it will contain foreign and home correspondence, summaries of news,

ecclesiastical and political, domestic and foreign; reviews of markets, prices current, &c., and a considerable amount of family reading for both old and young.

It is proposed to publish the paper in New York, where the earliest intelligence of nearly all important movements and events is received, and where the greatest facilities and aids for conducting the paper are to be had; and to print it on a double medium sheet, the size of the *Antislavery Standard*. The price will be \$2.50, *invariably in advance*.

The editorial department will be under the joint control of Rev. J. R. W. SLOANE and D. M'ALLISTER, Jr. The business management of the paper will be exclusively under charge of the latter.

C I R C U L A R .

In order that a weekly paper for the Reformed Presbyterian Church, as above, may be established on a sure footing, we, whose names are herewith given, promise to pay the sums respectively affixed to our names, on the following conditions:

1. That Synod, at its next meeting, give such encouragement and approval to this project, as may assure the editors of a hearty co-operation by the church in the work.

2. That the whole amount subscribed reach at least \$3,000.

3. That the money be refunded without interest, when the paper is established on a paying basis.

4. That if the paper does not succeed, the publisher will not be held accountable for the money which shall have been expended in printing and publishing, including also a salary to himself of \$500 per annum, which shall then be considered as having been expended by the subscribers in a good though unsuccessful cause—the balance of the fund subscribed to be refunded to the subscribers, *pro rata*.

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One thousand dollars have already, April 10, been subscribed on the above conditions, in sums varying from \$20 to \$200. Five dollars, however, will be as much as many, who may desire to assist in this work, can give; and such sums will not, of course, be unacceptable. All persons desirous of aiding an enterprise so intimately connected with the best interests of the church, will find, in the hands of their pastor, a subscription sheet, on which they may at once enter their names.

All persons are not able to aid in this way; but nearly every family, if not every family, can at least take the paper. A list of annual subscribers for the paper can also be found in the hands of the pastors of the various congregations; and all heads of families, and all others who are able, are requested not only to affix their own names to this list, but also to make earnest and vigorous efforts to procure as many other subscribers as possible, outside as well as within our own denomination. It is important that every one energetically prosecute his part of the work before the meeting of Synod.

Lists of subscribers, inquiries for further information, &c., may be addressed to

D. M'ALLISTER,

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T H E

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SLAVERY—THE WHOLE NATION GUILTY.*

“Woe to the oppressing city.” Zeph 3:1.

THE exercises of a day of humiliation preparatory to the Supper of the Lord, need not overlook—nay, perhaps include—an examination of public sins and our share in them. Our own sins are indeed first in order. With these we must begin. These we must first search out honestly and thoroughly. Without this, it would be vain and presumptuous to institute any inquiries into the sins of others, in which we are only indirectly included. But inasmuch as we are not entirely free from the guilt even of social sins, our more personal examinations and confessions before God may very profitably, at any time, be accompanied with some reference to the sins of the land, its people and its rulers. Such inquiries are, however, eminently appropriate this day. The nation has been called by its Chief Magistrate to humble itself in the presence of God, and very many of the inhabitants of the land are at this moment engaged, we trust sincerely, in this work. It, then, becomes us, as sharing in the trials of the times, as well as on other grounds, to turn our attention to the source and origin of the public calamities which God has brought upon the United States. Judgment has fallen upon the nation, a woe has come upon us, the land is convulsed, its inhabitants are arrayed in hostile armies—in deadly conflict. Why is this? We find the answer in part in the threatening of the text. “Woe” has come upon an “oppressing” nation. “City” in the passage includes the nation. Primarily it denotes the city of Jerusalem, the seat of government, the head of the commonwealth, and including it. Its “woe” includes any and every positive infliction sent of God upon sinning nations; sometimes it imports utter ruin. And in its principles, the passage should

* Substance of a discourse preached by Jas. M. Willson, in 1st congregation. Philadelphia, on the Fast before the celebration of the Lord's Supper, and the day of national humiliation.

be regarded as an expression of the purpose of God to visit oppressing nations with just tokens of his indignation. We have here the immediate source of our present national sorrows in the hand of God, and the procuring cause, oppression. The nation has been, in nearly every element of life in it, chargeable with the sin denounced in the text, and thus has richly merited all that it has suffered, or may yet be made to suffer. This I shall now, waiving all that is merely abstract, endeavor to show. And—

1. *There have been and are in this land millions fearfully oppressed.* Nor do they suffer any mitigated form of oppression. Not political merely, such as a nation is called to bear when overcome by a conqueror, or the people of a nation ruled by despotic authority. Not social merely, as seen in the inferior condition to which large portions of the populations of many countries are reduced, as is the case, for example, in Great Britain, where the large majority of the laboring classes are not only deprived of political power, having no voice in choosing their rulers, but bear the burden of a pampered aristocracy, whose weight presses heavily, in many ways, upon the lower, especially upon the laboring classes. Nor is it mere religious oppression, as it exists in so many lands, where a state priesthood claims to guide and control, authoritatively, the opinions and acts of the multitudes. A nation or people oppressed in all or any of these forms may yet enjoy, and mainly do enjoy, the rights of the family, of choosing their employment, and may possess an interest in the administration of the laws, as they secure the common rights and liberties of the land. There is no interference with the discharge of their duties as parents, husbands and wives, and as worshipers of God. They labor, not under the fear of the lash, but under the stimulus of wages—scanty perhaps—but whatever their amount, they are to be disposed of according to their pleasure. They may educate their children; their houses may be their “castles;” and finally, there remains to them the hope of improving their condition—their children may rise to a better condition, and even to affluence. How different the state of the poor slave! how terrible the contrast! He has an owner, who claims him, his wife so-called, his children, his earnings, and the control of his religious life. To see this inhuman system in its true character, let us suppose that there were in our vicinity some man of wealth and power, who, at his will, could enter our dwelling, and seize wife or child, scourge them, and sell them into a remote and returnless bondage; could appropriate to himself all that we call our own; could direct, with unquestioned and despotic power, our whole religious exercises, or forbid, if he will, any of them; could withhold from us and ours all the lights of knowledge, and leave us no hope of securing any relief from this sad condition; could shut out every prospect of anything better from ourselves and our offspring. This would be SLAVERY as it has ever existed in this land. This is the oppression which crushes millions of unoffending human beings, each of them as sensitive to pain and grief, each of them as free by nature as we are.

It may be advanced as an offset to this sin and guilt of the land, that the system of government established in the United States is eminently beneficial to the white race—the dominant race. This is admitted. Since the best days of the Jewish commonwealth, there have certainly never been found in any nation, institutions more favorable to the development and activity of the human mind—none in which greater liberty has been enjoyed, or better opportunities to rise and improve the social condition, and the possession of means of support and comfort. Here I speak of the North. There is no bloated aristocracy, none to seize the hard earnings of the working man, none to look down upon him with contempt, and hence in great part the heretofore almost or quite unparalleled growth and prosperity of the nation. All this we admit, and are thankful for. But how does this extenuate the guilt of that enormous oppression to which the unhappy slave is subjected? How can this compensate for the robbery of millions? for the horrid cruelty inflicted upon the victim of avarice, lust and cruelty? The dominant class in any oppressed land is largely, at least, free. It may grow and fatten upon the spoils of its victim. It surely can not atone, by pointing to its own weal, for the wrongs which it commits toward *one*, much less toward millions whom it grinds and crushes under its iron heels. Does not its prosperity aggravate its sin?

2. *No provision was made in the framing of the Constitution for preventing this flagrant iniquity, but now there are provisions protecting and continuing it.* Civil government is an ordinance of God; one of its main ends is to secure to all their rights, and that this may be effected, to defend each against the encroachments of others upon their bodies, their liberties and their property; all this in behalf especially of the poor, the lowly in station, the feeble, the comparatively defenseless. The Constitution is the fundamental law—the guide in enacting other laws, in making judicial decisions, in their execution. Out of this constitution, laws flow; outside of it, laws cannot be framed. In ordinary circumstances, no nation can be guiltless that establishes a constitution which overlooks the case of the poorest and feeblest, which surrenders the weak into the hands of such as would oppress them. How deep and black must be the guilt of any people who not only willfully omit to secure the liberties of any portion of the community, but deliberately engage to employ their power against them, and throw it on the side of the oppressor? Yet all this the people of this land did in adopting the national constitution. Slavery existed in most of the States. In some, decaying and fast vanishing away; in others, vigorous and increasing in magnitude and atrocity. With full knowledge of these facts, the nation placed its ægis around this sin and crime. And it did this by inserting various provisions in a constitution whose preamble declares that its design was “to establish justice.”

We are familiar with those provisions—the protection of the

slave trade for twenty years, not even requiring that it should cease; then the three-fifths principle, whose effect is to increase the representation of the slaveholding States, and to add to their political power; and a provision by which the South has long been permitted to rule the country—the engagement to return fugitive slaves.

When this constitution was made there was no want of intelligence in the country. There were the Puritans of New England, the Scotch-Irish of Pennsylvania, the Episcopalians of Virginia, the Presbyterians of Georgia. Yet these people—met in convention to frame a document which should be a rule, not to the nation simply, but to its legislators for centuries, as they hoped—gave place to these provisions to protect a most atrocious system of robbery and wrong. This document was deliberately adopted by the several States, after careful examination and free discussion; adopted—not as some suppose, to *make* a union, this had existed before, but, in the language of the preamble—to “form a *more perfect* union.” The union was modified, but not created by the constitution.

For two generations, nearly, no one ever said, probably no one ever thought, that the provisions of the document to which we have referred, were not put there in the interest of slavery. That the word slave does not occur in the constitution is true—that it was left out intentionally, we do not doubt. It is credible enough that they were ashamed to insert it; but it is a fact beyond question, that the first generation under the constitution, including its framers, did regard and interpret and apply those provisions as the nation has since done. The credit, such as it is, of discovering that the compilers of the constitution did not understand their own work, is due, I believe, to that party which left the Reformed Presbyterian Church a generation since. This view has been of late more largely entertained. This is, in one aspect, an encouraging fact. It arises from the change which has taken place in millions of minds in reference to slavery itself. They were largely indifferent on the subject, but now they see it to be “an evil and a bitter thing.” As, however, they are not prepared to withhold active support of the constitution, they take the other alternative—they endeavor to explain away the pro-slavery articles contained in it. Could they see it as it is, many of them would, in the language lately employed by one of the chief officials of the government at Washington, suffer “both their hands to be cut off before they would swear to it.” Such expositions are baseless. They are in vain. The constitution this day holds the hand of the government in its grasp, so that it dare not do all it could for the crushing of the rebellion. And the cry of the Copperhead Democrats, and it is their strength, is that the emancipation policy is unconstitutional.

Now, a constitution adopted by a nation involves all its active supporters, as well as those who made it, in the guilt of any of its

provisions. It is a *national* document. The whole nation, as such, is answerable for it. The United States Constitution has made slaveholding a national act and a national sin.

3. *The great body of the people of the land were for two generations insensible to the helpless condition of the slaves, and made no effort for their relief.* Sins become national in different ways. One we have just considered. Another is, when the mass of the people either consent to or countenance, or have no care about any flagrant public sin. And by the mass I understand rulers and community together. So it was with "the city," which Zephaniah denounced as "the oppressing city." Judah had a good constitution. God gave it to his people in the wilderness, and it remained unaltered. But Judah—common people and rulers—had repudiated this constitution, and had tacitly made another. They had forsaken the Lord, and served injustice, impiety and Baalim. Their sin was national. Much more is a sin national, when the body of the nation, instead of lamenting such constitutional arrangements, give their assent to them—partake of their spirit.

How was it with the inhabitants of this country, even in the North, until 1830? and of many of them still? The answer is clear. The great mass of the people never thought of the slaves at all. And yet every day was blackened in the South by deeds of hideous iniquity. The lash was plied upon the naked bodies of men and women—children were torn from their parents—there were heart-rending partings of husbands and wives—from the darkened minds of the slaves knowledge was hidden—lust and violence ran riot. The cries of the oppressed rose to heaven, and entered into the ears of the God of Sabaoth. Who cared? A few might sigh and cry for these abominations, but only one here and there. The people of the land and their rulers alike passed by, like the priest and Levite, on the other side. One spasmodic effort was, indeed, made in 1821, to prevent the admission of Missouri as a slave State; but after a few efforts in the earlier periods of the history of a few States emancipating in their own borders, all, with this one exception, is an unbroken and dead calm—no voice of any strength is lifted up on behalf of the wretched slave. And all this while the pro-slavery provisions of the constitution were sedulously fulfilled. For twenty years, the national flag covered and protected the pirate ship that made the "middle passage," crowded with naked and often dying victims. Many a panting fugitive was seized and carried in chains to the bondage he loathed, and that sure to be made even more intolerable. Many a coffin marched from slave-breeding Virginia and Maryland to the deadly rice swamps of South Carolina and to the murderous sugar plantations of Louisiana. The Northern farmer, mechanic, merchant, magistrate, scholar, and even gospel minister, neither saw nor regarded this accumulating and terrible iniquity. The spirit of liberty and humanity was dying out—was nearly dead.

Had this crime become national in no other way, this was enough. The heart of the nation had become calloused to the suffering of

the slave. Its hand was often employed in the active help and support of his oppressor.

4. *The church has been guilty of complicity in the national sin of oppression.* The church should be the best and surest refuge of humanity on earth. She should represent among men not only the purity, but the tenderness and compassion of her gracious Lord and Master. To her the oppressed should never turn, without finding mercy and sympathy. But alas! she failed the unhappy slave. Her influence in this land, for generations, has been upon the side of the man stealer. Perhaps, on close search, there might be found some obscure denomination, besides the Quakers and Covenanters; some individuals might have been found who refused to give their sanction to this great iniquity. So it was, at all events, when the agitation against this system of spoliation and oppression began thirty years ago. But the great mass of professing Christians of the various denominations, all the large and more influential bodies, like the priest and Levite in the parable, passed on with indifference, while the slave lay by the wayside, wounded and bleeding. They received the holders of slaves into their fellowship. They admitted the ministers of slaveholding churches into their pulpits, and even some who had sold their slaves in leaving slave territory, and had come to the North with the "price of blood" in their hand. They were prompt, so soon as the righteousness of the system was publicly questioned, and the duty of immediate emancipation was proclaimed, to declare that the holding of slaves was, with them, no bar to ecclesiastical fellowship. The General Assembly of the Presbyterian Church retracted, in part at least, the faithful teachings of their fathers against the system as unchristian, and refused to listen to the advocates of the rights of the slaves. Every effort was made and successfully to restrain all discussion of the subject, as too agitating, and endangering the peace and unity of the church. So the Methodists, the Baptists, the Congregationalists, the Episcopalians. Resolutions were passed by presbyteries, synods, convocations, &c. denouncing the abolitionists; and so far did many of these bodies allow their hatred of liberty to carry them, that every effort was made in the early period of the movement in behalf of the slave, to render it impossible for the friends of the slave to remain in their communion. They regarded the advocates of liberty as disturbers of their peace, and their presence among them as a reproach! Some were in fact compelled to leave them. And all this while they manifested the greatest anxiety to show their good will to the South and its "institutions." The papers connected with these bodies, with very rare exceptions, were faithful representatives of this inhuman spirit of oppression, and filled their columns, if they touched the subject at all, with abuse and denunciation of the opponents of the slave system.

But to go back to an earlier day, during the long period of national indifference to the claims of humanity in the person of the slave, the great bulk of the churches and their members were, like the rest of the community, insensible to the diabolical outrages

committed upon the hapless victims of slaveholding rapacity. They saw not the "oppression done under the sun;" or if, at times, they were compelled to do so, they stood ready to join hands with the proud and impious oppressor. The American Bible Society refused to send Bibles to the slaves! The American Tract Society, not only at the earlier period, but long since the question of liberty has been thrust upon their reluctant vision, refused deliberately, with obdurate heart, to utter a word against the great iniquity of robbing the poor and needy of their all. These societies represented the religion of the country.

Never was any national sin more completely ecclesiastical also. Not only the nation and the people, but the church—even the church—became, in fact, the enemy of the slave! This hope of humanity failed him in his house of bondage.

But what of ourselves? Where was the Covenanting Church? From a very early period it had taken the highest ground of principle against this iniquity. It excluded slaveholders from its fellowship. It denounced their iniquity. It proclaimed the inherent sinfulness of the holding of a human being as a slave. They had made this one ground of indictment against the constitution of the country, and a reason for refusing to give it their active support. They had given the subject a place in their published works, and in pulpit ministrations. They were an anti-slavery people. The church was right in the head, and how was it with her *heart*? We are compelled to say she was in *feeling*, on the subject, far below her doctrinal profession, and her practice as an organic body. The slave was comparatively little thought of. She failed, even in her public testimony against his wrongs. It was not earnest, bold, vehement, fiery, as it should have been. There were exceptions. But coldness, lukewarmness, to say the least, was the general tone of the church. I remember well, that when, a little more than thirty years ago, one of our ministers who had come from a district which had been partly kindled with new fire on this subject, made his appearance in a remote part of the church, he was regarded as almost a fanatic. He talked of the slave, his wrongs, his suffering, the duty of immediate emancipation, and would talk of little else. True, his fire fell upon matter well prepared for combustion; and so it was throughout the church; but before this time there was not a little tolerated within her that now we look upon with guilt and shame. The prejudice against the colored race was deeply fixed and widely spread. Some of our churches had their negro pews; portions of the house of worship assigned to them for their exclusive use, as if they had been lepers, whose touch was contagion. Few would admit the most respectable colored person to their table. In some households, while drunken white vagabonds, employed as laborers, would have a place at the chief table, cleanly, neat, sober, *Christian* colored men, perhaps of the same religious profession as the head of the household, would be set at a table some few feet off; far enough to save the dignity of the white-skinned and straight-haired race,

but certainly not far enough to prevent any, as affirmed, offensive emanations!

And even when the discussion was reopened, and the heinousness of the sin exposed in the light of noon-day, these things—some of them—did not at once disappear. Opposition was made to uniting with others in any effort to bring the nation to a sense of its guilt; some of this honest, but much of it, undoubtedly, proceeding from indifference to the wrongs of the slave.

Our picture may seem dark. It is not too dark. The history of the relation of the church in this land to this great national sin, is a very sad one. Other generations will look upon it with wonder. God has come out of his place to visit it.

5. *When the evils of the system were exhibited afresh, and the nation and the churches rebuked for the sin of slavery, the land was roused into the most active and malignant hostility to all who took part in the good work.* This is the “crowning” proof of the guilt of this whole nation. It has been, in part, anticipated in the preceding remarks, but it merits more distinct consideration. The age of general indifference terminated about the year 1831. The silence was broken by a young man of Massachusetts, Wm. Lloyd Garrison. His soul was early kindled with the thought of the wrongs of the slave. He established a paper, after one or two unsuccessful attempts elsewhere, in the city of Boston. Himself a printer, he set up the type, and worked the press with his own hands. The work was done in an obscure garret, with a small colored boy as his only assistant. It gained a few readers. A few converts were made. A society was formed in that city. Strange to say, the first alarm that an assault had been made upon this giant sin, came from Georgia, whose governor offered a reward of five thousand dollars for the head of the editor. Attention was awakened by this act, throughout the country, to what was going on in this unknown garret. The slave States were deeply moved. The merchants, who feared to lose their gains from southern traffic, sympathized with the excitement of the South. Scholars, professional men, *churches*, joined hands with them. Reproach, calumny, abuse, were heaped, unsparingly, upon these early friends of the slave. Some mocked, others raged. But the work went on. The paper grew in size and in circulation. Affiliated societies were formed in other cities and towns. Other papers were, in time, established. They found readers. Agents moved through the country, proclaiming the anti-slavery doctrines, narrating the sufferings of the slaves, and calling upon the nation to “break every yoke” at once. Nearly everywhere they were met with violence. They were excluded from churches and halls. Not even the Quakers would open their meeting houses to these “fanatics.” The name “abolitionist” became the synonym of sedition, madness, impiety. The churches, the ministry, refused the cause the least countenance. They denounced it. The Boston editor was seized by men of “property and standing” in the city of Boston, and led through the streets, with demoniacal threats of instant death.

Mobs broke up meetings throughout the country. An editor was shot in Alton, Illinois, while defending a press he had established. As late as 1834, no church but one in Philadelphia—the Reformed Presbyterian church, in Cherry street—could be had for an anti-slavery lecture. Pennsylvania Hall, devoted to this cause, was burned down by an infuriated mob. No stone, in short, was left unturned to “crush out” the abolitionists. But the more they were persecuted the more they grew. The violence of mobs, the published attacks of the enemies of human liberty, the hostility of the churches, were equally in vain. The conscience of the North began to respond to the earnest pleadings of eloquent orators and writers, arrayed in no small number against robbery and wrong. There was a stir among the dry bones. Some in the churches began to move. *We*, as a church, spoke out plainly. Men, eminent already for their philanthropy, ranged themselves under the anti-slavery banner. But the conflict was not over. The bulk of the nation—the great majority of professing Christians—the doctors of divinity, the professors in colleges and theological schools, the members of the larger denominations, gave, with exceptions, their influence on the side of iniquity. Never was there a more determined and mighty effort made to prevent discussion, than was made for years, in this “free” land, to prevent free discussion of the principles of freedom! Whatever apology might be offered for the antecedent indifference to the wretchedness of the slave—the guilt of oppression—none can be devised for this impious rejection of the light now begun to shed its brightness upon the horrible system of oppression existing in the South. In vain was the religious North told, over and over again, the sad story of the poor slave, and plied with the teachings of the Word of God, and its vehement denunciations of such wickedness. It would not hear—it turned again and sought to rend its reprovers. It would put itself on the side of a system of concubinage, adultery and theft. It “served itself heir” of the sins of the fathers, and took upon itself the fearful burden of long accumulating national guilt. The abomination that makes desolate was set up in the very sanctuary of God and of his Christ.

6. *Even yet the nation has not seen, nor have the churches fully acknowledged, the sin of slavery.* Great advances have been made within the last thirty years. Anti-slavery principles have made their way far into the political activities of the country. The churches have, to a large extent, felt and acknowledged this truth. Perhaps a majority of the North are, on some grounds, opposed to the continuance of slavery. A party has existed for years whose avowed object it is to check the territorial growth of the system. It became a great party, and is now in power. While it did not inscribe emancipation upon its standard, it is the outgrowth of the causes, and its meaning, destruction to the system, by restricting its limits. The South understood the meaning of the last Presidential election, and made a bold stroke for independence. It knew that the North was about making up its mind to war upon

their "institutions." It knew that there was no safety, ultimately, for their loathsome system, but in securing the slave States as far as possible, from northern influence. As to the churches, many are now already anti-slavery. All are divided that formerly embraced the North and the South in their fellowship. The great mass of Christian people fully sympathize with the North in the present struggle. But, notwithstanding all this, we cannot flatter ourselves that the land either sees or feels the *sinfulness* of slaveholding. It has not yet repudiated the blasphemous notion that there can be "property" in man. Many of the people, and an increasing number, have done this. Many ministers of the gospel in all denominations—some denominations of Christians—some politicians—some officers of the army and soldiers also—perhaps some members of the cabinet, and the President himself—and very many Christians; but we feel confident in asserting, that the majority see *clearly* no further than that slavery is a "social" evil, which ought to be exterminated, not a *sin* to be repented of before God.

In view of all that we have thus far presented, can it be questioned, that the *whole* land is guilty concerning our brethren—the millions of slaves?

I add a few remarks; and

1. *It is not strange that judgment has fallen upon this land.* God is most patient, or it would have come long ago; but it would seem to have been the purpose of the Most High, to so order the time and manner of inflicting wrath upon the land, as to exhibit in the clearest light *one* of its chief reasons. This is not the only sin of the nation, nor do we say that it is the greatest. The nation has forsaken God, and his Christ, and his law, and has dishonored his church and revealed religion. These great sins are prime causes of the wrath now poured upon the land. But he has chosen to mark in the present national convulsion his abhorrence of oppression. "Woe" has fallen upon an "oppressing" nation. God is just. He is the "refuge of the oppressed." He will avenge the cause of the needy. I know that in speaking of our national calamities as a judgment, I have against me the venerable editor of the *Princeton Review*. He has labored hard to prove that this visitation is but a reformatory chastisement; a view also taken by the organ of the New School Presbyterians in this vicinity. But none the less is this an hour of judgment upon a sinful nation. Those who have ever denied that slaveholding is a sin, may, for the sake of consistency, refuse to see punishment in the providences passing around us; but no unprejudiced Christian can, with the Word of God before him, question it a moment. Even the President sees it, and publicly acknowledges it.

2. *Let all acknowledge their share of this sin.* Even those who have kept apart from the nation may not be guiltless. They may cherish a sinful prejudice; they may despise these poor and distressed sons and daughters of affliction; they may have incurred the guilt of indifference and insensibility—of refusing to help them

and succor them in their distress. Let the language of Prov. 24: 11, 12, be carefully remembered: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?"

3. *Let us be thankful that God has arrested the land in its course of sin.* He has plead with us as a people by his Word, and now by this judgment. He allowed the nation to go on until it had filled a cup, deep, large. But he has not permitted it, we hope, to sin beyond repentance and hope. Before His hand fell upon us, the mind of the people had been informed, and the heart partially touched. This is a good token. It shows, moreover, that the stroke did not come until the Lord had taken a great step toward removing the evil of oppression. From this we argue good for the future.

4. *Let us live, in all things, piously, and purely, and affectionately, and humanely.* This is ever an imperative duty. The reasons enforcing this are of the most pressing kind: the grace of God and love of Christ, the claims of our fellowmen; and our own comfort, happiness and final salvation. The "pure in heart shall see God;" and without holiness, none shall enter God's holy place on high. There are now some some collateral considerations enforcing such a life upon us, as witnesses for Christ, and against the sins of the nation and of the churches; not against slavery alone, but all other social and personal sins. We are becoming better known. It is fast coming to be universally known that we have refused to incorporate with the nation, on the ground that we will follow Christ and the requirements of his law. It becomes us to show that we regard Him and his authority in *all* things. If a man live in known sin—if he be impure, hard-hearted, covetous, willful, neglectful of religious duties, unhappy and making unhappy in his household and vicinity—what absurdity to claim to be a witness against a sinning nation or people. Besides, we must regard our influence, remembering that actions are mightier than words. And finally, God will not bless us in our efforts any more than others, unless we live near to Christ, and follow him closely in righteousness and holiness.

5. *Trust Christ with the issues of these events.* While we humble ourselves before Him for our own sins and others, let us rest in His righteousness for pardon and grace of God; and let us commit ourselves, our testimony and the land, into His hand. He is Lord of all, and will work, it may be now, certainly some day, a glorious work of reformation; will subjugate this land to his sceptre—will establish his law of righteousness, laid in the foundations of this and every government and institution on earth—for the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

THE DUTY OF FAITHFULNESS.

Rev. 2:10—"Be thou faithful unto death, and I will give you a crown of life."

It is scarcely necessary to remark, that though these words were more immediately addressed by the Lord Jesus to the angel of the Church in Smyrna, they are of universal interest. They are the command of our exalted Redeemer to every church, to every minister of the gospel, and to all Christians in every age and in all places. To all, without exception, the command and counsel of the Church's divine King is, "Be thou faithful unto death;" and the continued encouragement to obedience is, "I will give you a crown of life." This comprehensive application of the text is evident from the words subjoined to this and the other epistles to the Asiatic churches—"He that hath an ear, let him hear what the Spirit saith unto the churches."

In offering some illustration of the text, we shall do so under the following propositions, in relation to the duty which is here prescribed by the Church's Head:

1. The Lord Jesus has committed a *trust* to his Church and people, in the management of which he requires them to be faithful.

Faithfulness ever implies a trust of some kind as to which it is to be exercised. The truth just stated is one that cannot be gainsaid, and is plainly implied in the words. This trust is nothing less than the preservation and exhibition of the special revelation which God has given to fallen men, in regard to matters which it was above all things needful for them to know. This included a revelation of the truth regarding his own character, and their condition as fallen creatures—regarding the provision which he has made, in his wisdom and love, for the salvation of a great multitude of our guilty race, the objects of his sovereign mercy from the ruins of the fall—in regard, further, to the duty which he requires of them to himself and to one another—the ordinances of divine worship which they were to observe, and the only way of acceptance with him for their persons or their services.

It is cause of the deepest gratitude to God that ever such a blessed trust was given to men—that ever such a precious treasure was committed to their charge—in caring for which they at once perform a duty pleasing to God, and conducing, in the highest degree, to their own blessedness, and that of others in successive generations. God has committed no such trust to fallen spirits. He has made no revelation of mercy to them, either to be received or rejected. He has provided no medium of gracious intercourse between him and them, and made no overtures of love and peace to them. There is thus an inconceivable difference between God's purposes in relation to, and his dealings with fallen men and fallen angels.

It is a remarkable fact that God has not seen meet to make known his will and the truth, of which his Son is the divine and divinely appointed witness, *immediately* to every individual, to every nation, or to every generation. He has been pleased to employ creature-agency in rehearsing the testimonies which they have heard of him, as well as in recording and transmitting them from one generation to another. The promise given to our first parents, immediately after the fall, respecting the seed of the woman, and any other intimations of God's will made to them, and instructions then given them, were not, we have cause to think, repeated in the same way to every one of their descendants before the flood. They constituted the great trust which they were faithfully to preserve for their own benefit and that of posterity, and which they and the other patriarchs, with any additions made to it, were to transmit entire, and without any mixture of their own, from age to age, for

the good of posterity. And so long as tradition was the divinely appointed means for this high end, the best interests of families and tribes of men greatly depended on the fidelity with which this duty was discharged by parents to children from age to age.

This truth, it is plain, is equally applicable to the patriarchs after as well as before the flood. Whatever additional revelation God gave to any of them, it was not for their own personal benefit only, but a trust committed to them, which they were to make known to their children, and, along with what had come down to them by tradition, to transmit with all fidelity to succeeding generations. God bears the most honorable testimony to Abraham's fidelity in this duty in these words—"I know him that he will command his children, and his household after him; and they shall keep the way of the Lord, to do justice and judgment."

Again, it was only a small part of the revelation, which God gave to Israel at Sinai, that was addressed to them in an audible voice by God himself out of the midst of the fire. The greater part of it was given as a trust to Moses, which he was faithfully to deliver to them; and being in various ways fully accredited to them as the commissioned servant of Israel's God, they were to receive all from him as given by God himself, in whose name he acted. Hence the pains at which God was to attest the character of Moses, and the severity with which he punished those who, in the face of that attestation, dared to detract from his honor. It was not solely on Moses' account personally that the earth opened its mouth and swallowed up Dathan and Abiram, with their households, and that the fire consumed Korah and his company, but especially to cut off all excuse for infidelity, and to furnish indubitable evidence that the faithfulness of Moses to his trust, in making known the will of God to Israel in all its parts, was borne witness to, in the clearest manner, by God himself. Moreover, when that revelation was not only rehearsed to them by Moses, but also recorded in writing, and when they were made the depositories of these records—for "unto them were committed the oracles of God"—they then, as a people, became the trustees of this precious treasure. This was so given them, that they were brought under the highest obligation to preserve it unimpaired and uncorrupted from age to age, while every generation was bound to instruct that which followed in the knowledge of it with all diligence.

It will be easily seen how this applies to the whole matter of the Old and New Testaments. God vouchsafed infallible guidance to prophets and apostles, in delivering from time to time those messages which they received immediately from God; and to inspired penmen, in recording so much of what had been thus communicated as God commanded and ordained to be so preserved. Further, after being committed to writing, while God, in his providence, has seen to the preservation of the Holy Scriptures, he has done so through human instrumentality. Henceforth they were the sacred trust over which the Church, in her office-bearers and members was to watch with assiduous care; and on their fidelity as instruments, men, in successive generations, have been left to depend for the enjoyment of the revelation made in ages long gone by. It is on them, as instruments too, that God has laid the responsible duties of preserving and exhibiting the truth contained in his oracles, the maintenance of the instituted ordinances of his worship in their scriptural purity, and of his whole law as the rule of life and the standard of righteousness. Such has been, and is, the nature of the *trust* with which God has charged his Church and people, and for the management of which, as his stewards, they must render an account to him.

2. This is a trust in the management of which it is of the *utmost importance* that men be found faithful.

This will be manifest when we consider the blissful effects of fidelity on the one hand, or the dreadful consequences of unfaithfulness on the other. Faithfulness is required in those to whom any trust is committed, consisting of earthly things, and in matters between man and man. It is required in a steward that a man be found faithful. But here men are called to act as stewards in the things, not of man, but of God; in matters not between man and man, but between God and men—not in what relates to the temporal, but the spiritual and eternal interests of men. The disastrous effects of unfaithfulness in the management of this trust in the past have been such as exceed conception, both in extent and duration. It is to unfaithfulness in the execution of this trust, on the part of parents to their children, and of the Church, in her office-bearers and members, as a leading cause, that we have to trace the abounding wickedness of the old world, and its direful issue—the Paganism of the post-diluvian world, under the deadly influence of which countless millions of our race have sunk into a state of appalling misery in time and utter destruction in eternity; and it is in this, as its prominent source, that Popery, with all its abominations, had its rise, by which so many nations have for ages been held in thralldom, and so many souls destroyed. It is not possible for language to express, or the mind to conceive, either the extent or the dreadful character of the effects of such unfaithfulness in past or in present times. It is only at the judgment-day that this shall be fully disclosed. It is then, too, that a full reward shall be received for faithfulness, and that the blissful effects of this shall be clearly seen. Then the veil which hides the eternity which lies beyond that day shall be drawn aside, and the perfect unending blessedness, as the results of faithfulness, to the myriads of the saved, and the unutterable and everlasting misery, as the issue of unfaithfulness, to thousand generations of the lost, shall be disclosed in the light of noon-day.

3. Faithfulness is required in the management of this trust *in all its parts*, from the least to the greatest.

It is so in trusts among men in relation to earthly things. Men do not esteem one worthy of being intrusted with such business who is not expected to be faithful in the management of all its parts—of the least as well as the greatest; and the Lord Jesus requires the same as to this trust. Hence his words—"He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." We readily see how the foundations of faith and hope would have been shaken were the prophets and apostles, the evangelists and other penmen of Scripture, left to be unfaithful in delivering or recording the divine message—were there any cause given to question *their* fidelity. But we are apt to think lightly of the partial unfaithfulness of others. Because we have the Scriptures in their integrity, we are apt to think that there is little danger to be feared from the unfaithfulness of men in regard to this and the other part of revealed truth and duty. It has been, however, from such unfaithfulness that error and corruption in the visible Church have proceeded from age to age. From small beginnings they have so increased as to produce wide-spread spiritual desolation in those parts of the world which had been favored, in the highest degree, with the light of special revelation. Of this the present condition of the seven churches of Asia is an impressive illustration.

4. There is in all a *tendency* to unfaithfulness in the management of this trust. This is implied in the command given to the Smyrnians to be faithful, however distinguished they had been for fidelity. We are sure this was no superfluous injunction.

In fallen men there is a strong aversion to the matter of this trust. They hate the gospel as well as the law. They are specially opposed to both in their

purity, and if they cannot get them wholly set aside, they will have them vitiated. Nor is depravity, in as far as it remains in the people of God—and there is much of this cleaving to the best—different in its nature from that of unbelieving men. In them, also, it is opposed to the matter of this trust. It is to depravity, in its strength in the nominal members of the Church, and in its remainders in true believers, that the unfaithfulness which has prevailed is to be traced as its main spring; and it is only by the powerful influence of the Spirit and grace of God that any have been enabled to maintain a measure of faithfulness, either in the past or in the present time. Left to themselves, how soon would the best fall from their steadfastness in relation to the truth and ways of God.

5. It is when *exposed to suffering*, in contending for the matter of this trust, that churches and individuals are in special danger of being unfaithful. It is in prospect of having to meet such trial that the Christians in Smyrna are exhorted to be faithful. We have naturally an aversion to suffering of any kind. We are disposed to make great efforts to escape from or avoid this; and when faithfulness exposes to suffering, and exemption from this is held forth as the reward of being more or less unfaithful, we are in great danger of yielding to such temptation; and it is only by help sent from above that we can be expected to withstand its influence. When worldly advantages and escape from suffering can be purchased by, or are held out as the reward of what is called, or may seem, a *little* unfaithfulness, and still more when denominated enlightened policy or liberality, there is much in all on which such a temptation may lay hold; and, for resisting such temptations, the Christian needs to be strengthened with might by the Spirit in the inner man.

6. It is only for a *short time* that any have an opportunity of being faithful to this trust—only till death. “Be thou faithful unto death.” It is only in the present life that any are called to manifest such faithfulness. And how short and uncertain is this! “What is our life? It is even a vapor that appeareth for a little time, and then vanisheth away.” This consideration ought to have a powerful influence in relation to this duty. It shows impressively how transient the temporal advantages are that may be gained by unfaithfulness—that the afflictions to be endured in well-doing are but for a moment—and that whatever difficulties may be connected with fidelity, we shall very soon be released from them all.

7. The Lord Jesus requires that his people be faithful to this trust, *whatever it may cost them*. They are to be faithful even unto death. But whether this be the meaning of the Redeemer’s words here or not, it is undeniably the truth taught in other parts of Scripture. The words of Jesus elsewhere are, “Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it” (Matt. 16 : 25); and again, “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his *own life* also, he cannot be my disciple” (Luke 14 : 26). There can be no doubt that this language plainly includes a requirement by the Lord Jesus, that his followers shall not only show that they love and esteem him above their dearest earthly relations, but more than life itself; and this many thousands of his saints have done by laying down their lives for his sake. He adds further, in the same chapter, verse 33, “Whosoever he be of you who forsaketh not ALL that he hath, CANNOT be my disciple.” It is only small sacrifices that Christians in most cases are called to make at the present time. To how many, then, who claim this high name, are the words of the prophet applicable, and deserving of special consideration, “If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied

thee, then how wilt thou do in the swelling of Jordan" (Jer. 12 : 5). Nor is it difficult to see how the believing Hebrews, who took *joyfully* the spoiling of their goods, will rise in the judgment and condemn those who give small portions of their substance *grudgingly* for the promotion of the cause of God.

Lastly. The Lord Jesus gives his people the *highest encouragement* to continue faithful in the management of the trust committed to them, at whatever sacrifice.

To those who are so he promises that he will give a crown of life ; and faithful is he that hath promised—he will perform. To all who are faithful unto death, whenever or however they may die—whether in youth or in age, whether in peace on their beds, or on the scaffold by violence—he will abundantly reward. To all such he will give, not a crown of gold, but a crown of life. This is the language of metaphor—the full meaning cannot be conceived. Life is of all things on this earth the most precious—"all that a man hath will he give for his life." But all the wealth of this world cannot purchase so much as an hour of natural life. The life here spoken of, however, is eternal—that eternal life in which all the marvelous constituents of everlasting and perfect blessedness are summed up. What, then, must a crown of such life be? Surely the utmost enjoyment of this to which any can aspire. A crown supposes a kingdom. Without this it would, however precious its materials, be an empty show. The bestowment of this crown includes the gift of a kingdom. Hence the words in which Jesus, at the last day, shall address those on whose heads this crown shall then be placed: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." All who obtain grace to be faithful unto the death shall hereafter be crowned everlasting possessors of a kingdom comprehending all the good which is most calculated to yield the highest and sweetest blessedness to redeemed men—sources of felicity so complete that nothing shall be wanting. They are joint-heirs with Christ, who is appointed heir of all things. Such is the glorious crown held up in the promise of Him who cannot fail to make good his word at the termination of the course, as an encouragement to those who run the Christian race to be faithful to the end. And say if it is not enough—if the utmost that any can promise themselves in swerving from such fidelity is not less than nothing and vanity, when placed in the balance with it? But after all that can be said, we but lisp as babes, and think as little children, of what shall be felt, seen and enjoyed by the redeemed, when the promise of the text has its full accomplishment in their delightful experience.

From this subject we may learn, 1st. The blessedness of those in eternity who are honored to be faithful in Christ in time. Could we draw aside the veil which separates the seen and the temporal from the unseen and the eternal, and behold the glory and felicity on which such enter when death ends their days here, and look onward with the eye of sense even a short distance into the eternity during which all shall last, what gainers would we see them to be, whatever their faithfulness may have cost them in this world! This, faith does now wondrously realize to the believing soul, and hence the holy, humble triumph with which so many of the martyrs of Jesus have been enabled to endure all that their persecutors could inflict. And some degree of this is needed in order to enable any to continue faithful, when the sacrifices called for in being so are comparatively light and small.

2. Comfort to those whose faithful relations have been removed by death. For such they are not called to sorrow as those who have no hope. The more truly faithful any have been in their lives in the things of God, the more reason have survivors to conclude that to them death has been gain. Whatever emotions the faithfulness of the saints of God may have excited in the

minds of relations while they were with them on earth, seldom are such heard expressing regret, when their godly relations are dead, that they were so faithful to God and to men when they were alive.

3. That multitudes in the visible Church, at the present time, have formed no true estimate of the importance of faithfulness in the things of God. It is very evident that their estimate of it is very different from that of Christ. It is far from being so valuable in their eye as faithfulness in regard to earthly things. The men of the world, and professed Christians, who put scarcely any value on faithfulness in the things of God—who almost hate this—put a very high value on faithfulness in the management of earthly things. They show this by the diligence with which they sift, by every means in their power, the character of those to whom they commit any earthly trust, and of the persons whom they employ in the management of their worldly business. They evince this also by the unmeasured terms of reprobation in which they denounce unfaithfulness in such matters. There must be some very influential causes for this singular diversity of feeling in regard to the two kinds of faithfulness. How is it to be accounted for? Undoubtedly it arises so far from the high value which such put on earthly things, and the small value which they attach to the things of God—from their sharp-sightedness in marking the evil of a betrayal of trust to fellow-men, and their blindness as to the evil of dealing unfaithfully in the things of God. We can scarcely doubt that it proceeds also so far from indifference to the rights of God, and the wrongs done to him, as compared with the sense which they have of the value of men's rights, and the demerit of the wrongs done to them. It is also the result of moral incapacity for discerning, and habitual inattention to the dreadful consequences of unfaithfulness in the things of God, while they have a very vivid conception of the effects of this in relation to earthly things. It is too plain, further, that in numerous instances it arises from an evil heart of unbelief, and a practical skepticism in regard to the being and perfections of God, and the responsibilities of men to him, and the absence of any true care about their own spiritual and eternal welfare; while, in other cases, it is the fatal result of having imbibed such false principles as that God never intended that men should be under obligation to respect all the parts of his revealed will, or to cherish respect to all his commandments. By these and other things indifference as to faithfulness to God may be sufficiently accounted for. But what are the advantages of faithfulness in worldly business, however valuable in their own place, to which men attach so much importance, or the evil effects of unfaithfulness in relation to such matters, however painful, compared with the issues of the one and the other in relation to divine, spiritual and eternal things? Contemplated in the light of the Bible, which is as true as that of the sun, they are as nothing. How long, then, O how long shall unfaithfulness in the things of God, of the soul, and of eternity, be esteemed a small evil!

4. That one cause of gloomy forebodings, regarding the approaching future, is the present prevalence of unfaithfulness. If it be to this, as a principal cause, that Paganism, with all its revolting features—the apostasy of ancient Israel, with the ruin to which it reduced that people—and Popery, with all its abominations, are to be traced, are we warranted to expect any better results from the unfaithfulness by which nearly every section of the Protestant Church is at present characterized? The uniformity of the moral administration of God in the past seems plainly to forbid any such expectation. Unfaithfulness was not more hateful to God, or contagious among men, in the days of the patriarchs—of the degeneracy of God's chosen people—or of the progress of the primitive Christians in apostasy—than it is at the present time; nor have we any reason to expect that its deplorable effects will be less speedy or less diffu-

sive. Our prospects, then, are sufficiently dark, and the slight impressions which many now have of the evil and danger of unfaithfulness in the things of God, is one of the most alarming signs of our times.

In conclusion, do any ask how shall we attain to the honor and privilege of being faithful unto death, and thus of obtaining a crown of life? We answer:

Firstly. In order to this you must have faith in Jesus Christ. Faithfulness springs from faith. Without faith in the Lord Jesus Christ, as a Saviour, and as the Amen—the faithful and true witness—it is vain to expect genuine faithfulness in the things of God.

Secondly. In order to this you must live by faith—walk by this, and not by sight. It is only thus that you can continue to be faithful.

Thirdly. In order to this you must have the Spirit of Christ dwelling in you. It is in as far as you are strengthened by Him with might in the inner man that you will be truly faithful.

Fourthly. In order to this you must have much converse with the unseen and the eternal—with the invisible God and the unseen world—looking not to the things which are seen, but to the things which are not seen. It was while Paul and the primitive Christians did so that they esteemed the afflictions endured by being faithful to Christ light and for a moment, and were enabled, in so many cases, not to love their lives unto the death, in the discharge of the duty which Christ here enjoins. On the other hand, it has been undeniably through the undue influence of seen and temporal things that so many have not been faithful unto death, and have missed the crown of life which the Lord Jesus promises to bestow on his FAITHFUL followers.—*Original Secession Magazine.*

LETTER FROM REV. R. J. DODDS.

LATAKIYEH, March 6, 1863.

MY DEAR SISTER—We are all well, and I think our work is in some measure prospering. We have recently had an interesting accession to the number of our Fellahin boarders. At the town of Adana, some 150 miles to the north of us, a man named Suleyman, the son of a sheikh, some seven years ago begun to doubt of the truth of his religion, and becoming convinced of the absurdity of some of its cardinal doctrines, he abandoned it, and not knowing what better to do (as he had nobody to guide him), he became a Muslim. After some time he became in like manner dissatisfied with Mohammedanism, and (still having no Christian teacher to guide him) became a Jew. After having been with the Jews awhile, he left them too, and became a member of the Greek Church, still knowing nothing about Protestantism. After he had been a Greek for some time, he stumbled at the doctrine of transubstantiation, which seemed to him quite as hard as anything in the Nusairiyeh religion; and while he was in perplexity about this, a controversial work, written by Dr. Meshakah, the chief member of the native Protestant Church in Damascus, exposing the errors of the Greek Catholic Church, and applying almost as well to those of the Greek Church, providentially fell into his hands, and was the means of opening his eyes to clear views of the truth; whereupon he abandoned the Greeks, and has been a Protestant in sentiment ever since, although I believe he has never yet joined any Protestant Church. I think it is less than a year since he turned to Protestantism. Last summer his former co-religionists, the Nusairiyeh, bribed the officers who were recruiting at Adana for the Sultan's army, to arrest him as an apostate from the Mohammedan reli-

gion, and by them he was carried a prisoner to Damascus and put in confinement. There he managed to make Dr. Meshakah acquainted with his condition, who managed to engage in his behalf the good offices of the English Commissioner for the affairs of Syria, through whose exertions he was set at liberty. In the beginning of the winter he left Damascus and went to Beirut, where he spent most of the winter, and wrote a little book exposing all the secrets of their religion, which, however, is not yet published, as we, when consulted about the matter, rather discouraged its publication, fearing that without doing much good it might be the occasion of involving our boys in trouble with their friends, and make it impossible for Suleyman himself, if Providence should, as we hoped, direct his course toward us, to be employed in any way among the Fellahin without imminent danger of assassination. We first heard of him in the beginning of winter, when he came to Beirut, and after a considerable time, hearing him well reported of by the brethren there, and learning that he was delicate about coming to us without an invitation, we sent him word to come. About two weeks after he came, and we are much pleased with him. He has a wonderful familiarity with the Scriptures, and can quote them with much more facility than any of us can do. He knows Turkish, Arabic and Armenian; he knows Hebrew, too, pretty well, and is not altogether ignorant of Persian. He is full of zeal, and if we would let him, would go out among the villages and dispute with small and great of the Fellahin. This we will not let him do, as we feel sure that they would kill him before he had proceeded far with such a work. He is very impatient of this restraint, but consoles himself by making the largest use of the liberty that is left him. He employs himself diligently in exposing to the boys the absurdity of the Nusairiyeh religion, and inculcating in them the truths of Christianity. He attacks every Fellah who comes to the school-house, and does not always pass in silence those whom he meets on the street. He sends controversial letters to them far and near, which will no doubt soon make quite a stir in the mountains. We cannot tell what may be the issue of all this; but although it may possibly bring us trouble, it cannot but do good. He exposes freely to everybody all their mysteries, attacks boldly all that they hold most sacred, and is as shrewd in argument as fervent in zeal. It is probable that we will, after all, publish his book, and also translate it for publication in England and America. We shall, when we have more leisure, write a fuller account of him for the *Reformed Presbyterian and Covenanter*, or rather for our Board of Missions, who will no doubt publish it. In the mean time, it might be well for you to send so much of this letter as relates to Suleyman to our editors, that they may publish it if they think fit.

Give my love to father, and to all at home. Letitia joins with me in love to you all.

Your loving brother,

R. J. DODDS.

LETTER FROM REV. J. BEATTIE.

LATAKIYEH, March 19, 1863.

DEAR BRETHREN—You have no doubt been disappointed in not hearing from us more frequently during the winter, especially as we were providentially hindered by sickness during most of the autumn from addressing you altogether. But on emerging from the deepest and heaviest of our sorrows, we felt that the more immediate duties of the work, which had of necessity for

a time been somewhat neglected, demanded our first and most earnest attention; and to their diligent performance our utmost exertions were directed, and not, we trust, without some tokens of encouragement—some evidence of the divine favor and blessing; and prominent among these is the present condition of our schools, which have never at any time been as flourishing as they *now* are and *have been* during the winter. More than fifty—including all—boarders and day scholars have been and are still in constant and regular attendance; and though the number of Fellahin has not been as great as formerly—only eight—there has been exhibited at all times a becoming civility and decorum that shows not only an improvement on preceding winters, but also encourages the hope that the future lives of at least *some* of those now with us may not be spent in fellowship with the unfruitful works of darkness, doing those things which are done of them in secret, of which it is a shame even to speak, but rather in the more useful and commendable employment of zealously reproofing them. Usuf, one of the boys who has been with us from the beginning, and who in diligence, intelligence and amiableness of disposition, is second only to Hammud, has requested to be baptized. There are others, too, it is thought, who are giving the subject their serious attention. These indications give us delight, not only for the sake of the great and lasting *good* resulting to the boys themselves, but for the light it sheds on the best policy to be pursued in the treatment and education of these rude mountaineers. This confirms what experience had partially taught us—that the only hope of impressing the Fellahin mind is to take it early, before it has been darkened and obscured by those blighting superstitions for which their vague and unmeaning religion is so distinguished. Hence a leading consideration in the procuring of Fellahin pupils hereafter will be to obtain *young* boys, who have never taken any steps in the process of initiation, and whose minds remain unbiassed as much as possible in reference to religion. Hammud, Usuf, and the others alluded to above, are all of this kind—were all taken early and have been profited; while others of more advanced age, who knew *something* about the religion, have come and gone, or been *sent* away, without apparent benefit.

You know the sect of the Ansysiah is in the fullest sense of the term a secret society, and like all secret orders, permits no one to become a member of the brotherhood, or to be initiated into its mysteries, until he has first bound himself by an oath never to divulge them, unless at his own peril; and I believe until recently such a disclosure has never been made by any *fully* initiated. But He who has the hearts of all men in his hand, and who is able by his Almighty power, whenever it pleases him, to sunder the mystic tie, and to bring to light the hidden things of darkness, and to make manifest the counsels of the heart, has broken at length the spell—loosed the false enchantress, and removed the fatal mask from this delusion of the enemy.

We have a man now with us—an Ansysee—who has left his religion, and after undergoing various changes in his religious opinions, has come to profess the Protestant faith, and seems to be a sincere Christian. His history is as follows: He was born in Adana, a place chiefly celebrated for its bigotry and rudeness. It was from this village Mr. Caffing had come when he was waylaid and murdered. His father was an Ansysiah sheikh, and his mother a Meslem, both in the native sense of the term respectably connected. At the age of nineteen or so, he was initiated into the mysteries of the Fellahin religion; but becoming convinced of its absurdities, as also of the falsehood of the Koran—the chief authority on which it rests—abandoned it after a trial of three years, and went to Antioch, where he fell in with the Jews, and became a convert to the Jewish faith, and continued so for a period of three years more, during which time he studied and mastered the Hebrew, and became

convinced, by a comparison of the Old and New Testaments, that the Messiah had come, and that Christianity must be true. So, renouncing Judaism, he became a Greek, and was baptized; but their superstitious reverence for pictures, and abuse of the Lord's supper, soon disgusted him, and leaving them also he returned to Adana, where he experienced insult and persecution. They tried to make him recant and return to his first faith, but he persistently refused. They divorced him from his wife, imprisoned him, and finally sent him to Damascus, *ostensibly* as a conscript, but *really* to be tried and imprisoned, or in some other way disposed of. But providentially, before leaving the region of Adana, or while he was yet in Antioch, the work of Dr. Mashaka fell into his hands, affording him the greatest pleasure and satisfaction; and lest you may not have heard of this man and his work, I may say that he is the American vice-consular agent for Damascus, a Protestant, being among the first missionary fruits in that city, and a man possessing far more than ordinary ability, as his writings plainly show. The work referred to is an exposure of the superstitions, corruptions and abominations of the Greek Catholics the sect with which the author was nominally connected before he embraced the Protestant faith, and for conciseness, clearness and sarcasm, has probably scarcely been surpassed by anything of the kind yet written. Suleyman—for that is the Ansysee's name—was so delighted with this book on a perusal of it, that he immediately addressed a letter of thanks to its author before he left Adana, and this, with other communications received by the Dr. from various sources in regard to him, so enlisted his sympathy and exertions in his behalf that he gave himself no rest until he had secured his release from prison, and his full restoration to liberty. From Damascus he came to Beirut, where he remained for a time—some months—among the missionaries, not, however, wholly contented. Like Paul after his conversion, his heart's desire and prayer to God was for the conversion of his erring and deluded brethren. His leading desire was to return to make known to them the truth. The brethren in Beirut saw the bent of his disposition, and fearing lest his zeal might lead him beyond the bounds of prudence, consulted us on his going to Latakiah, where he might be protected, and at the same time find an outlet for his zeal. We favored this idea, and they sent him on.

He has been with us now nearly a month, during which period he has not been idle. His arrival in Latakiah was soon heralded through the mountains, and many, apparently from sheer curiosity, came to see him, probably, too, to find out whether indeed it was really *true* that he was an apostate Fellah, carrying with him, as he professed, a knowledge of the hidden mysteries of their religion. But I think *some* of his visitors have left him feeling like the queen of Sheba, that the *half* had not been told them. By his letters to the various sheikhs and dignitaries in the mountains he is sending consternation into all quarters. They would no doubt take his life if there was the least opportunity afforded them to do so. We have warned him against exposing himself to danger, and he has consented not to leave the town without our permission, excepting on a short walk with the boys or teachers.

He knows Turkish, Arabic, Hebrew, Armenian and Persian. His familiarity with the Scriptures is wonderful. There is nothing remarkable or striking in his looks, but his manner is somewhat eccentric and peculiar. Such is the man now with us, and what his future may be He only knows who has brought him through all his past vicissitudes, and made him what he is. Brethren, pray for him; pray that his life may be spared and grace given him to spend it to the glory of his divine Lord and Master.

We have a telegraph now in operation here, extending from Beirut to Aleppo, whence it is designed to be extended to Constantinople. It has not

been in operation long, but sufficiently to realize its advantages. Indeed had it not been for the existence of the telegraph, a disturbance which occurred a short time ago in a district called the Markob, lying to the south of us toward Tripoli, between the Moslems and Christians, and which has just been suppressed, might have had a widely different termination; but as it was, with the electric wires at hand, news was dispatched to Beirut, which led to the seizure of the leading conspirators before any particular damage was done, excepting the destruction of property in one village to the amount of twelve hundred thousand piastres, or forty-eight thousand dollars, which Ahmed Pacha ordered to be repaid by the perpetrators of the outrage.

As ever, yours in the gospel,

J. BEATTIE.

AMENDMENT TO THE CONSTITUTION.

A NUMBER of ministers and members, representing different evangelical denominations of Christians in the cities of Pittsburgh and Allegheny, met, pursuant to a call issued by a preliminary meeting held in the U. P. Publication Office, on the 8th of May, at 2 o'clock, P. M., in the Cumberland Presbyterian church. The Rev. John T. Pressly, D. D., was called to the chair, and Rev. John Douglas, D. D., appointed Secretary. The meeting was opened with prayer by the Rev. Thomas Sproull, D. D.

The Chairman stated the object of the meeting to be, to recommend to the respective Supreme Judicatories of the Church, about to meet, to appoint delegates to a National Convention, to be held sometime during the summer, whose business it shall be to memorialize and urge upon Congress the importance of having the National Constitution so amended as to embody a more distinct recognition of Almighty God, the Headship of Christ over the nations of the earth, and the divine authority of the Holy Scriptures.

On motion, a committee, consisting of Rev. S. T. Stewart, Dr. Sproull and John Alexander, Esq., was appointed to draft resolutions expressive of the sentiments of the meeting.

During the absence of the committee, remarks were made by the Chairman, Dr. Aiken, of Xenia, Ohio, and others. The committee then returned and made their report as follows:

Now, that God is pouring forth the vials of his wrath upon us as a nation, it seems highly proper that the different tribes of his people should assemble and inquire,

“Wherefore hidest thou thyself
When times so troublous are?”

The patriots of the nation have nobly laid aside party distinctions, and shoulder to shoulder they stand together, and together pour out their heart's blood for the salvation of our Government.

The wealth of the nation is offered with a generosity that commands the admiration of the world, for the preservation of the glorious Union. The political element, also, appears to be making hopeful progress.

Is it not, then, proper that the religious element of the nation should put forth more direct effort to promote the glory of God and the good of the nation?

The signal favor of Almighty God to our nation was fully acknowledged by our fathers in many public acts, and the notable declaration of "reliance on the aid of Divine Providence," uttered in our immortal "Declaration of Independence," proves the existence of a religious sentiment in the nation when in adversity.

But alas! for human frailty and ingratitude! When the National Independence had, by the blessing of God, been secured, and it might reasonably have been expected that, by common consent, "Glory to God" and "Equal rights to man" would have been indelibly stamped upon our Constitution, a blow was struck at the nation's peace by the omission, in that otherwise noble instrument, of any direct recognition of God or his authority, and by the toleration of human slavery.

From that day the nation has been demoralized by the promulgation of an instrument, as the paramount law, far beneath the Christian sentiment of the nation.

These two defects, in our otherwise inimitable constitution, we believe to be the plague spots on the heart of our nation, corrupting its vital fountains and threatening its dissolution.

The enlightened Christian patriot has long deplored these defects, knowing that the forbearance of God could not endure forever, but being early schooled to abhor any contact between Church and State, the Christian element of our nation has stood aloof until the sentiment has become too common both in the Church and in the State, that "religion has nothing to do with politics;" and the sentiment that the law of God is of higher authority than the constitution, has been scoffed at and repudiated in the higher places of our nation.

It has been well said, that all bonds designed to bind mankind together without recognizing the claims of God on the conscience, are but "ropes of sand." We, as a nation, have, in a good degree, been without this common bond; and hence the seeds of insubordination and disunion which have grown and culminated in this wicked rebellion.

This, and the disregard of God's command—"Kiss ye the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little"—have left us to reap the fruits of our own doings, and God has risen in his anger and threatens to glorify his justice by our destruction as a nation.

Nothing remains for us but to repent and forsake our national sins, that we may, as a nation, live.

The emancipation policy of our government is an important step toward this; but the all important step—to amend the constitution—yet remains to be taken.

With the view of presenting the subject definitely before the Council, we suggest the following as a sample of what seems to us to be needed to be inserted in the preamble. The proposed amendments are in brackets :

We, the people of the United States, [recognizing the being and attributes of Almighty God, the Divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus the Messiah, the Saviour and the Lord of all,] in order to form a more perfect union, &c. &c.

1. We suggest that the National Religious Council be held on the 4th of July next, in the city of ———, to adopt a proposed amendment.

2. We suggest that all evangelical denominations be invested to send — delegates to said Council.

3. We suggest that a committee be appointed to publish an address to the nation on this subject as soon as possible; and also to prepare a form of memorial to the Ecclesiastical Courts, to meet this spring, and to have the same presented to all such meetings throughout the nation.

On motion of Dr. Gracey, the report was received. Its consideration was postponed with the view of securing a larger meeting, some misunderstanding having arisen in regard to the time.

That the committee on resolutions be requested to have the report printed, and a copy sent to each pulpit in the two cities, to be read on next Sabbath, in connection with the call for the meeting.

The meeting then adjourned to meet in the same place, Monday morning, at 10 o'clock.

The meeting re-assembled on Monday morning at 10 o'clock, and was opened with prayer by the chairman, Dr. Pressly. The Secretary, Dr. Douglas, read the minutes of the former meeting, which were approved. The chairman then stated that the question before the meeting was the adoption of the proposed amendment to the Constitution. The subject was discussed at some length by Dr. Sproull, Dr. Wilson, Dr. Douglas, Dr. Jacobus, Dr. Gracey, and others. The paragraph containing the proposed amendment was amended as follows:

Resolved, As the sense of this meeting, that an Amendment be adopted in substance as follows: We, the people of the United States [recognizing the being and attributes of Almighty God, the Divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus the Messiah, the Saviour and the Lord of all,] in order to form, &c.

The meeting recommended that a National Council be held in Pittsburgh on the 4th of July next, for the purpose of considering a proposed amendment; that all evangelical denominations send four delegates to the Council; and that a committee of five be appointed to extend an invitation to the various bodies of Christians throughout the land to attend said Council. The chairman appointed the following committee; Rev. Dr. Gracey, Rev. Dr. Douglas, Rev. Dr. Wilson, Rev. S. T. Stewart and Rev. W. J. Reid, after which the meeting adjourned.

AFFAIRS ABROAD.

POLAND.—The conflict still rages in Poland, and has extended to the east of the country latterly known by this name. The reports of successes are rather conflicting; but it is clear that the revolutionary forces have been, upon the whole, more than a match for their opponents, as the Russian commander, Gen. Berg, has called for a hundred thousand additional troops. Louis Napoleon openly declares his sympathy with the Poles, and France seems to be unanimously with him. It is rumored that war is likely to be the result between Russia and France. Indeed, all the nations of Europe take part in feeling against Russia. The Prussian government is the only exception to the general sympathy with the revolution.

SWITZERLAND.—There are still, as at the Reformation, some Po-

pish cantons in this country, which have ever refused to tolerate Protestantism. In view of this fact, the following possesses some interest:

"In the canton of Zug, the Protestant inhabitants, numbering about 550, have petitioned the government of the canton to allow them to constitute themselves into a parish, and to celebrate their religious worship. The Executive Council, taking into consideration the justice of their request, has received it graciously, and granted their demands. This act of tolerance and, at the same time, of justice, is so much the more interesting and deserving of attention, as the Canton of Zug was, in the 16th century, one of those which showed the most bitter hostility to the introduction and spread of the Reformation.

GERMANY.—We give in the extract below, fresh testimony that all is not rationalism and spiritual death in Central Europe:

"Since the commencement of the year there has been a very encouraging movement in the important city of Frankfort. An individual, who is spoken of, in the *Work of the Christian Church* as "M. F. K." was led to make special efforts for the neglected classes of the city, particularly the workmen and soldiers. All the difficulties were removed in a most extraordinary manner, and on the 13th of January he was able to begin his mission. Let it be said here, in honor of the free town of Frankfort, that not only did the authorities gladly give our brother the necessary permission to hold his meetings, but also that they placed at his disposal their employees to maintain order. Freedom of worship and of conscience really exists in Frankfort. After having distributed some thousands of notices among the workmen and soldiers, and after having visited the officers and generals of the Federal army garrisoned in this town, our friend F. K. began his lectures. On the 13th of January, long before the hour of five, the hall was completely filled, almost exclusively by soldiers. More than five hundred men, natives of every country in the German Confederation, and more than two-thirds of whom belonged to the Romanist communion, had come there, not from curiosity or want of something to do, but from a desire to hear evangelical truth. They proved this by their conduct. There was no disorder, and many of them wept at hearing the touching appeals of our friend. These meetings last from five to six o'clock; and then from half-past eight to half-past nine there are meetings for the workmen. These are no less interesting. Among the men of this class there are some who are almost entirely ignorant of the gospel, and a simple explanation of Christian principles is listened to by them with much seriousness and attention.

"The movement now going on in various parts of Germany, looking to the establishment of a Presbyterian polity for the Evangelical (united) Church, has given opportunity for the radical and rationalist elements to attempt to get control of the Church organizations. In Baden, this party has been very strong, and, under the able leadership of the well-known theologian, Dr. Schenkel, has confidently expected to obtain a controlling influence in the church affairs. They held a conference last October in Durlach, in which they expressed themselves as opposed to 'the exclusive authorization of a particular mode of theological opinion already in vogue in the church, and to the domination of a system of doctrine regarded as completed; they desired, on the contrary, that the opposing parties would meet and harmonize upon some practical ground in the religious life of the church, and so secure the peace of the entire church.' Yet their organ, *The South German Evangelical Protestant Weekly*, is seeking to illuminate the people in religious matters, by popu-

larizing the very worst results of German criticism of the Scriptures; the destructive opinions of Baur of the Tuebingen School. Schenkel and his associates are very active. They are in close connection with the radicals in other disturbed parts of Germany, and during the Catechism excitement in Hanover exchanged telegrams with the 'liberal' party. A director of the Theological Seminary, this bold and gifted man makes his influence widely felt.

"Yet Baden is far from being demoralized through these efforts. A correspondent of the New Evangelical *Kirchen-Zeitung* says, that the first Diocesan Synods since the new constitution were held in the summer of 1862, and he describes their action as very encouraging to the friends of church autonomy and Evangelical religion. The most important work of these Provincial Synods was the election of Deacons. Out of 26 elected, 14 were of a character decidedly abhorrent to the liberals, and 17 were deacons who had held the office under the old government. Of the committees, 16 were composed in whole or in part of decidedly Christian men. The greater part of the churches are at peace. Little excitement was created by the new right of electing church officers, save in the cities. The congregations have thus far made good use of their privilege to select one out of three candidates as a pastor; the country churches, for the most part, regarding it more as a duty than a privilege. The standards of the church are embraced in a clear evangelical sense, and from many pulpits the pure gospel is powerfully preached and joyfully received. The various methods of Christian activity in which German church life is so rich, are pursued with vigor under the new system."

ITALY.—While, politically, the Italian kingdom is not in so favorable a position as was hoped for a year ago, it is evidently in a far more promising state, religiously.

"Antonelli, whose resignation was brought about by the intrigues of powerful and jealous rivals, has withdrawn his resignation and returns to power, though his principal rival, De Merode, the minister of war, retains his place as before. Frequent applications for the visit of a minister to preach the gospel are made by small towns and villages in Tuscany and Lombardy to the Evangelical leaders. The priests try in vain to hinder these important beginnings; one or two Evangelists might do great service in this kind of labor.

"In Ferrara the other day a poor Jewish woman with two of her children sought, for some reason or another, a temporary refuge in a convent of nuns. This coming to the archbishop's ears, he ordered her to be detained, and all the efforts of her relations to get her set at liberty proved fruitless. Application was made to the *Procuratore Regio*, but he (as too many of the magistrates under the new regime are,) was a creature of the priests, a *codino*, and made various excuses for not interfering. Thereupon a deputation of two or three of the influential citizens started by rail for Turin, laid the case before the Ministers of the Interior and Worship, and a telegram was instantly dispatched to the Procuratore to have the woman and her children set free, which was done. A few hours later, and the children would have been on their way to Rome—to be treated like the young Mortara. All honor to the ministers for their conduct in this matter!"

SCOTLAND.—We quote, without comment, the following from a public journal:

"THE UNION MOVEMENT IN GLASGOW.—Another meeting of the elders and deacons of the Reformed, United, and Free Churches, favorable to a union of these several communities, was held in Glasgow, on Friday, March 20th. There was a full attendance. After devotional exercises, a report from a sub-

committee was read and adopted, in which it was recommended that a public soiree should be held on Thursday, 16th April next, for the promotion of union. It was further agreed that the ministers of the various churches in Glasgow should be invited to attend the soiree, and the Revs. Drs. Robson, Buchanan, Eadie, with the Revs. Messrs. Arnot, M'Dermid and Symington, should be requested to take part in the proceedings. A number of gentlemen addressed the meeting, and the utmost harmony and good feeling prevailed. A suggestion was made that the united office-bearers should at once engage in some work of social reform, such as the establishment of an orphanage for the city of Glasgow on an extensive scale. At the conclusion, it was agreed to hold another meeting for prayer on Friday, April 3d."

FRANCE.—As another illustration of the rising influence of orthodoxy and of the active hostility of rationalism, we give the following:

"Through the firmness of M. Guizot, who was in the chair of a committee of the Protestant Bible Society of Paris, a motion to authorize the distribution of the rationalist (Geneva) version of the French Scriptures was set aside on account of its irregularity. This was March 10th. Two years ago an attempt was made to alter the headings of the chapters to suit the rationalist wing of the society, but they were defeated and now the question of adding the Geneva version is only deferred. The income of the Society has diminished from 60,000 francs in 1860, to 39,000 last year; on account of these differences in its management. In Brittany the work prospers. The Breton Testament is in the press for the third time; two editions, one large size, the other for the pocket, are shortly to appear. The colporteur sells more Breton Scriptures among the Gaelic speaking people than French among those who speak French, about the northern towns of the ancient province. The opposition formed by Francois de Sales Association is strong thereabouts. Two priests wanted to purchase all the colporteur's stock of Testaments, in order to burn them; and a young girl bought one and tore out the leaves to burn. The female teachers steadily go on in their humble work of giving reading lessons to about 140 learners, almost all Roman Catholic women, at their various houses. We have seen lately a proposition in print, which we hope will be taken up vigorously. It is, that simple readers should be set to work among rural populations, the great mass of which either do not know their alphabet, or from want of practice, find the effort of reading too mechanically difficult to tempt them to open a book. If one good reader could be supplied with suitable books in each village and encouraged to use them for his neighbors' good, much benefit would accrue. It is a fact, that in the rural districts of some of the departments, not more than one or two per cent. can read."

PITTSBURGH PRESBYTERY.

THIS Court, at its late meeting, adopted the following paper in reference to the proclamation for a Fast by the President:

That we regard the President's recent proclamation, calling the nation to the exercise of fasting, as far in advance of any public document from the functionaries of government which has ever fallen under our notice. It acknowledges "the supreme authority of Almighty God over nations"—"the duty of nations to own their dependence upon his overruling power—that

those nations only are blessed whose God is the Lord—that the calamities now desolating the land are a just punishment for our sins—and that as a nation we have forgotten God—and have been too proud to pray to the God that made us.”

We regard it as an evident sign of progress that such a message should have emanated from the chief executive of the nation, and we would fain hope that the Lord will be moved from his fierce wrath at “beholding how he humbleth himself before the Lord.” There are, however, two defects in the character of the fast, which are most important, if not absolutely necessary, to have supplied, in order to render it acceptable to the Lord. 1st. The fast that God has chosen is to loose the bands of wickedness, undo the heavy burdens, let the oppressed go free, and break every yoke. Isa. 58:6. While we rejoice and give all credit to the government, and especially to the President, for the emancipation of the slaves of the District of Columbia, and the proclamation of emancipation in the rebel States; still, *every yoke* is not yet broken—a million of men, women and children still toil for nought, and sigh by reason of sore bondage in that portion of the land which is under the entire and willing control of the government.

The crime of slaveholding is one of our greatest national sins, and one for which God is dealing with us in sore judgment. Can we expect the removal of the penalty while the crime remains? We would tender to our country the advice given by Daniel to Nebuchadnezzar: “Now, therefore, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor, it may be a lengthening of thy tranquility,” or a restoration to favor.

The second defect in the proclamation—and we cannot but consider it a most damaging one—is the neglect to acknowledge the authority of the Lord Jesus Christ, or to seek forgiveness and restoration to favor in his name. It is only what we ask the Father in Christ’s name which has the promise of an answer, and we are directed, whatsoever we do, to do all in the name of the Lord Jesus. Nations, as well as individuals, can have no access to God except through the Mediator. “No man cometh to the Father but by me.” “Neither is there any other name under heaven given among men whereby ye can be saved.” “Now, therefore, kings, be wise—be instructed, ye judges of the earth. Serve ye the Lord in fear. *Kiss the Son*, lest he be angry and ye perish if *his anger* be kindled but a little.” Ps. 2:12.

Should this nation observe the day appointed, as we trust they will observe it, it will be a national indorsement of the proclamation; and if after such an act there be not a manifest display of the Divine forgiveness and favor, we shall regard it as attributed to the two circumstances pointed out—first, the failure to break every yoke; second, the neglect to honor the Son even as we honor the Father, and to seek pardon and favor in his name. Our past fastings have been followed by no manifest token of acceptance, and these were certainly the reasons. We would hope better things of this, but still with fear. We know that God is gracious, and will not expel his banished. We would recommend to the congregations under our care, that they observe the day appointed by the President as a day of fasting, humiliation and prayer, and that they supplicate the Divine pardon and favor for the nation through the only medium by which the mercy and favor of God can reach either individuals or nations—in the name of *Christ*. Respectfully submitted.

A. M. MILLIGAN, *Chairman Com.*

The ordination of Mr. J. C. Smith took place in New Castle, on the 6th of May. After hearing the trials of the candidate and his examination, Rev. J. J. M’Clurkin preached the ordination sermon, from Acts 11:24: “For he (Barnabas) was a good man and full of the Holy Ghost and of faith, and

much people was added to the Lord." The candidate having replied affirmatively to the queries, was then set apart by prayer and laying on of the hands of the Presbytery to the office of the holy ministry, and installed pastor of the united congregations of Slipperry Rock, Portersville and New Castle. The charge to the pastor was delivered by Rev. J. Crozier, and to the people by Rev. S. Sterritt.

In view of the deficit in the treasury to meet the demands, Presbytery discontinued all supplements to salaries.

		WILLIAM WILLS, <i>Treasurer, in account with Pittsburgh Presbytery.</i>	
			Dr.
1862.			
Dec. 1.	For cash received from Female Missionary Society of Pittsburgh and Allegheny cong.....		\$30 00
" 3.	Union cong.....		14 00
" 21.	New Alexandria and Clarksburg, by Rev. A. M. Milligan.....		42 50
1863.			
Feb. 4.	Rehoboth cong. by Mahoning Society.....	\$3 00	
	Leatherwood ".....	4 35	
	Piney ".....	7 75	
	Rev. T. M. Elder,.....	2 15	
			17 25
" 20.	Female Missionary Society of Pittsburgh and Allegheny cong. by Miss Sproull.....		20 00
" 28.	Union cong. by J. W. Sproull.....		5 50
April 1.	D. Gregg, Esq. by Rev. T. Sproull, being 6 mos. interest on Wallace bequest.....		30 00
" 1.	Amount of Wallace bequest.....		1,000 00
" 13.	Monongahela cong. by Mr. J. M'Connell.....		23 00
" 16.	Slipperry Rock cong.....		10 00
	Little Beaver ".....		5 94
	Wilkinsburg ".....		8 40
			\$1,206 69
1862.			Cr.
Dec. 10.	By balance due and paid to late Treasurer.....		\$ 7 83
1863.			
Jan. 14.	" cash paid Rev. T. Sproull, acc't. of Rev. Thompson, Browns-ville, O.....		25 00
" 17.	" " " Rev. T. Sproull, acc't. of Rev. D. Reid, "Oil Creek,".....		45 00
Feb. 4.	" " " Rev. T. M. Elder,.....		25 00
April 2.	" " " Hanna, Hart & Co. Bankers, to invest in U. S. 5-20 bond.....		1,000 00
" 16.	" " " Rev. A. M. Milligan, for expenses of Mission to Washington, D. C.....		24 70
" 16.	" balance.....		79 06
			\$1,206 59

ROCHESTER PRESBYTERY.

PRESBYTERY met, *pro re nata*, May 13, 1863, 7 o'clock, P. M., at the call of the Moderator, and was by him constituted with prayer. Members present, Revs. S. Bowden, Mod., J. M'Laughlin, J. M. Johnston and M. Wilkin, with ruling elders H. Mulholland of Rochester, and D. M'Millan of York. The Clerk not being present, M. Wilkin was chosen Clerk *pro tem*. The Moderator was sustained in calling the meeting, and in assigning pieces as trials for ordination to Mr. R. D. Sproull. Rev. T. Sproull, D. D. being present, was invited to a seat as a consultative member. R. D. Sproull presented a certifi-

cate of his dismissal from the Pittsburgh to the Rochester Presbytery, which was received. A paper was also received from the Clerk of the Pittsburgh Presbytery, certifying that the call from the Rochester congregation upon R. D. Sproull, transmitted by this Presbytery, had been received and presented by that Presbytery, and had been by him accepted. The congregation and pastor elect signified their adherence to the call and its acceptance. The candidate proceeded to deliver the pieces of trials for ordination assigned him, viz. a lecture on 1 Pet. 1:1-4, and a popular sermon on Acts 13:48, last clause, after which Presbytery took a recess for a few minutes, to meet at the house of elder J. Campbell.

The recess having expired, Presbytery came to order, and proceeded with criticisms on the pieces of trials delivered, after which the trials were unanimously and heartily sustained. The candidate was then examined on the Hebrew and Greek languages, and on Natural and Systematic Theology, and the examinations were unanimously sustained as satisfactory.

Presbytery made arrangements for the ordination services at the church on the following morning, at 10:30 o'clock, and adjourned with prayer by Dr. Sproull, to meet at this place (house of elder J. Campbell) to-morrow, at 10:15, A. M.

Presbytery met May 14th, 1863, pursuant to adjournment, and constituted with prayer by the Moderator. All the members present. Minutes were read and approved. The edict having been read at the church, Presbytery took a recess, to meet there as per previous arrangement.

After commencing the services with prayer, a part of the 103d Psalm, from verse 8-13, was explained by the Moderator; and after singing, J. M'Laughlin led in prayer. The ordination sermon was preached by Dr. Sproull, from 2 Tim. 2:1, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." The plan pursued was to notice: I. What constitutes ministerial strength. 1. Wisdom. 2. Faithfulness. 3. Firmness. 4. Zeal. II. The need of strength. 1. The minister is weak in himself. 2. The work is arduous and difficult. 3. The opposition is strong. 4. The responsibility is great. III. Whence strength is derived. 1. It is laid up in Christ. 2. It is communicated by the Holy Spirit. 3. It is received by faith.

The usual queries were put by the Moderator, and satisfactorily responded to by the candidate, and Presbytery proceeded in the act of ordination. The Moderator offered the ordaining prayer, after which the right hand of fellowship was given by him and the members of Presbytery, and the officers and members of the congregation received their pastor by giving him their right hands. The charge was then delivered to the pastor by J. M. Johnston, and to the people by M. Wilkin.

After singing, the pastor dismissed the congregation by pronouncing the apostolic benediction. Mr. Sproull then subscribed the standards, and the Presbytery adjourned with prayer.

M. WILKIN, *Clerk pro tem.*

PHILADELPHIA PRESBYTERY.

At the late meeting of this court, W. W. M'Millan demitted the charge of the Baltimore congregation. From deaths, and removals occasioned by the national troubles, the membership and pecuniary ability of the congregation were very much reduced. The greatest good feeling existed between the pastor and congregation, and the parting was necessitated by circumstances over which neither party had control.

The ordination of T. P. Stevenson, and his installation as pastor of the First congregation, Philadelphia, were attended to. Rev. R. Z. Willson, who was present on the occasion, preached the sermon from 1 Tim. 3 : 1, "This is a true saying," &c. The preacher proved and illustrated by a series of particulars the proposition that the ministry is an excellent and honorable work. Prof. J. M. Willson presided in the ordination service, and addressed the pastor and people.

S. O. Wylie was appointed to dispense the Lord's Supper in the Third congregation on the third Sabbath in May, with such assistance as he can procure; and to moderate in a call when requested by the session and congregation.

An application from Conococheague congregation for supply, sacrament and moderation of call, was referred to the Interim Committee on Supplies—S. O. Wylie, J. M. Willson and W. Crawford.

Presbytery unanimously disapproved of the overture respecting proclamation of banns. The proposed addition to the chapter on appeals is also disapproved.

Presbytery holds its next meeting in the Second church, 17th street, on the last Tuesday in October, at 9 A. M.

NOOK NOTICES.

FROM GOULD & LINCOLN, Boston, 59 Washington Street. New York: Sheldon & Company. Cincinnati: George S. Blanchard. For sale by Smith & English, Philadelphia.

ANNUAL OF SCIENTIFIC DISCOVERY; or, Year-Book of Facts in Science and Art for 1863. Third edition. By David A. Wells, A. M., M. D. 1863. 12mo. pp. 334.

This annual serial has become so well known, that a bare announcement of its appearance is enough to insure patronage on its behalf. It is almost indispensable to those who mean to keep themselves posted in the progress of science and art. It exhibits the most important discoveries and improvements in the past year, by an editor thoroughly competent and reliable.

LETTERS ON THE MINISTRY OF THE GOSPEL. By Francis Wayland. 1863. 16mo. pp. 210.

The publication of these letters is eminently seasonable. The author, himself a minister of vigorous intellect and ripe experience, presents, in fine spirit and style, some lessons of faithful and wholesome instruction for his brethren. We commend these letters especially to ministers and theological students.

From ROBERT CARTER & BROTHERS, New York, 530 Broadway. For sale by W. S. & A. Martien, Philadelphia.

MINISTERING CHILDREN. A Tale. By Maria Louisa Charlesworth, author of "England's Yeoman," &c. with illustrations by G. H. Andrews, Birket Foster, W. Goodall, H. Le June and others. Two volumes. 1863. 18mo. pp. 294, 279.

A new and very neat edition of a most interesting juvenile work.

CHRISTIAN LOVE AND LOYALTY; or, the Rebel Reclaimed. By A. L. O. E. 1863. 18mo. pp. 228.

THE CROWN OF SUCCESS; or, Four Heads to Furnish. A Tale. By A. L. O. E. 1863. 18mo. pp. 276.

THE ROBBERS' CAVE. A Tale of Italy. By A. L. O. E. 1863. 18mo. pp. 252.

THE RIVAL KINGS; or, Overbearing. By the author of "Sidney Grey," "Mia and Charlie," &c. 1863. 18mo. pp. 328.

The " Fireside Library " receives attractive additions in the above volumes. They are prepared with skillful adaptation to the tastes of the young.

THE DESERT PATHWAY. By the Rev. William Robertson, of Hamilton, Scotland. 1863. 12mo. pp. 404.

Sanctified afflictions are among our choicest blessings. We are indebted for this work to the forced retirement of the author into a path of silence and of trial. It points out the source of consolation to the pilgrim in the desert-pathway over which all God's chosen pass.

FAMILY SERMONS. By Horatius Bonar, D. D., Kelso. 1863. 18mo. pp. 464.

A volume of fifty-two sermons—one for every Sabbath in the year. Like all Dr. Bonar's writings, they are instructive and profitable reading.

"**I WILL**," being the Determinations of the Man of God, as found in some of the "I Wills" of the Psalms. By Rev. Philip Bennett Power, M. A., incumbent of Christ Church, Worthing, author of the "I Wills of Christ." 1863. 12mo. pp. 404.

Fourteen thousand copies of this work are said to have been sold in England. It breathes a spirit of elevated devotion, and commends itself by its teachings to the Christian heart. It is an eminently readable book.

THE WAR POWERS OF THE PRESIDENT, and the Legislative Powers of Congress in relation to Rebellion, Treason and Slavery. By William Whiting. Fourth edition. Boston: John H. Shovey. 1863. pp. 143.

This is an exceedingly well written pamphlet. The object of it is the justification of the President and Congress in using the extreme measures of emancipation and confiscation as a means toward suppressing the rebellion. The argument is thoroughly exhaustive. Mr. Whiting deals with his subject, not as a partisan, but as a patriot and jurist, and his conclusions are fortified by an array of logic and facts that will certainly prove troublesome to those who take issue with them. The pretexts of treason and its abettors are unmasked in this lucid and masterly argument, and shown to be as thin as cobwebs.

A PASTORAL ADDRESS, by Rev. James Smith, A. M., Pastor of Drumboig, Portlaoine, Ireland.

This address, delivered by the pastor to his congregation, is replete with seasonable truth. It is the warm utterance of the heart yearning over a people endeared by a long and successful pastorate. It should be read and its counsels pondered by the friends of the truth and testimony of Christ.

 Other Book Notices crowded out.

T H E

Reformed Presbyterian and Covenanters.

VOL. I. JULY & AUGUST, 1863. Nos. 7, 8.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

SESSION XXXIV.

SHARON, IOWA, May 28, 1863, 10 A. M.

THE Synod of the Reformed Presbyterian Church met pursuant to adjournment, and after a sermon by the Moderator, on Esther 4 : 13, 14, was constituted with prayer by the Moderator.

The members present were ascertained, and are as follows :

NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.
J. C. K. Milligan,	C. B. French,	First, New York.
A. Stevenson,	A. Alexander,	Second, New York.
J. R. W. Sloane,	A. Knox,	Third, New York.
S. Carlisle,		First, Newburgh.
J. R. Thompson,		Second, Newburgh.
N. R. Johnston,		Topsham.
J. M. Beattie,		Ryegate and Barnet.
W. Graham,		Boston.
J. T. Pollock.		Bovina.
	G. Spence,	Kortright.
R. Z. Willson.		

PHILADELPHIA PRESBYTERY.

T. P. Stevenson,*	H. Floyd,	First, Philadelphia.
S. O. Wylie,		Second, Philadelphia.
J. M. Willson, S. T. P.		
W. W. M'Millan.		

ROCHESTER PRESBYTERY.

R. D. Sproull,*	Rochester.
S. Bowden,	York.
M. Wilkin,	Sterling.
D. Scott.	

* Ordained since last Synod.

PITTSBURGH PRESBYTERY.

T. Sproull, D. D.,	John Elliott,	Pittsburgh & Allegheny.
J. Crozier,	J. Anderson,	Monongahela.
J. Galbraith,	W. J. Dougherty,	Union, Pine Creek, &c.
J. Hunter,	R. Henry,	Wilksburg.
A. M. Milligan,	T. Dunn,	New Alexandria.
R. Reed,		Brookland, &c.
J. J. M'Clurkin,		Springfield, &c.
D. Reid,		Oil Creek.
J. C. Smith,*†	M. Stewart,	Slippery Rock, &c.

OHIO PRESBYTERY.

J. C. Boyd,	Utica and Sandusky.
A. M'Farland,	Jonathan's Creek & Irville.
H. P. M'Clurkin,	Salt Creek.
J. A. Thompson,	Brownsville.

LAKES PRESBYTERY.

J. L. M'Cartney,	M. D. Willson,	First, Miami.
W. Milroy,	J. Keers,	Second, Miami.
J. S. T. Milligan,	H. Woodburn,	Southfield.
P. H. Wylie,		Rushsylv. & Macedon.
H. H. George,		{ Xenia.
	J. M. Milligan,	{ Cincinnati.
		Garrison.

ILLINOIS PRESBYTERY.

J. Wallace,	T. Donnelly,	Old Bethel.
J. M. M'Donald,	J. T. Willson,	Sharon.
R. B. Cannon,	J. Dougherty,	Rehoboth.
J. Stott,	J. Faris,	Princeton.
J. M'Cracken,	J. Moffett,	St. Louis.
D. S. Faris,	C. R. Miller,	Bethel.
R. Johnson,		Vernon.
W. F. George,	D. H. Coulter,	Church Hill.
D. M'Kee,	J. H. Willson,	Clarinda.
W. L. Roberts, D. D.,	W. M'Glade,	Maquoketa.
A. C. Todd,	J. Donnelly,	Elkhorn.
D. J. Shaw,†	C. M'Caughan,†	Bloomington.
	M. H. Cavan,	Grove Hill.
	S. Hawthorne,	Lind Grove.
R. Hutcheson,		
J. Neill,		
J. Middleton.		

Absentees.—J. B. Williams, J. W. Shaw, J. M. Armor, S. M. Willson, S. Sterrett, J. Love, A. J. M'Farland, W. Slater, T. Hannay, J. M. Johnston, J. M'Lachlan, J. French, J. Dodds; the missionaries to Syria, R. J. Dodds and Joseph Beattie; and the missionaries to South Carolina, J. Kennedy and T. M. Elder.

* Ordained since last Synod.

† Not present at constitution of court.

CONGREGATIONS NOT REPRESENTED.

New York Presbytery.—White Lake, Coldenham, Craftsbury, Argyle, Brooklyn, Glengary and Walton.

Philadelphia Presbytery.—Third Philadelphia, Baltimore, and Conococheague.

Pittsburgh Presbytery.—Rehoboth, Jackson, Salem, Miller's Run and Little Beaver.

Rochester Presbytery.—Syracuse, Lisbon, Ramsay, C. W., and Toronto, C. W.

Ohio Presbytery.—Londonderry, Muskingum and Tomika, and Middle Wheeling.

Lakes Presbytery.—Novi.

A. M. Milligan was chosen Moderator; S. Bowden, continued Clerk, and H. H. George was chosen Assistant Clerk.

R. Z. Willson, S. Bowden and T. Dunn were appointed the Committee on Unfinished Business.

Synod had a recess of half an hour.

SAME PLACE—1 P. M.

After recess, Synod came to order.

Committee on Unfinished Business reported as follows:

The Committee on Unfinished Business report, that they have examined the minutes of last Synod, and find them carefully and correctly transcribed.

They report the following items of Unfinished Business: 1. Report of Committee on Signs of Times, J. M. Willson, chairman. 2. A. Stevenson's appointment to obtain certain records (*Ref. Presb.* p. 197). 3. Certain congregations directed to take up collections for Seminary Library (*R. P.* p. 197). 4. D. Scott directed to publish Narrative of Division of 1833 (p. 198). 5. Agents appointed or re-appointed in the various Presbyteries to increase the Seminary Endowment (p. 199). 6. Committee appointed in regard to Church Buildings (p. 203). 7. Notes for endowment of Seminary to be handed over to the sessions (p. 205). 8. Inferior Courts directed to report on Rules of Ecclesiastical Procedure, &c. (p. 205). 9. Directions to Committee on Foreign Correspondence (p. 206). 10. J. Campbell's appointment to hold certain funds in trust, &c. (p. 207). 11. Overture on limiting appeals (p. 208). 12. Proposed alteration in regard to proclamation of banns of marriage, sent down in overture (p. 221). 13. Organization of Ohio Presbytery (p. 222). 14. Organization of a new Presbytery within the bounds of the Illinois Presbytery (p. 222). 15. Resolutions in regard to organizing a General and Subordinate Synods (p. 226). 16. Directions to Professors to revise and publish report of Committee on Signs of Times (p. 227). 17. Paper No. 3, Memorial from Second Session, New York (p. 229). 19. The Clerk to furnish a certified copy of certain action of Synod to the Philadelphia Presbytery.

Respectfully submitted,

R. Z. WILLSON, *Chairman.*

The report was accepted and laid upon the table for the present, except so much as relates to Item 13, which has been attended to.

The Moderator appointed the following Standing Committees:

On Presbyterial Reports.—J. R. Thompson, J. M. McDonald and J. Faris. *On Discipline.*—J. Crozier, J. Stott and J. Z. Willson.

On Missions.—T. Sproull, D. Scott and R. Henry. *On Theological Seminary.*—W. L. Roberts, J. C. K. Milligan and M. Stewart.

On Signs of the Times.—J. R. W. Sloane, H. P. McClurkin and J. Dougherty. *On Foreign Correspondence.*—S. O. Wylie, T. P. Ste-

venson and C. R. Miller. *On Finance*.—W. W. M'Millan, J. M'Cracken and D. H. Coulter. C. B. French added by motion. *On Presbyterial Records*.—New York Presbytery, M. Wilkin, W. Milroy and T. Donnelly; Philadelphia Presbytery, A. Stevenson, J. J. M'Clurkin and H. Woodburn; Rochester Presbytery, A. M'Farland, D. M'Kee and M. H. Cavan; Pittsburgh Presbytery, S. Carlisle, H. H. George and J. H. Willson; Ohio Presbytery, R. Hutcherson, J. Middleton and H. Floyd; Lakes Presbytery, J. M. Beattie, J. A. Thompson and A. Alexander; Illinois Presbytery, J. Galbraith, J. L. M'Cartney and J. Anderson.

Synod resolved to hold its sessions from 9 A. M. to 3 P. M.

J. M. Beattie, W. F. George and J. Moffett were appointed a committee to solicit a copy of the sermon preached at the opening of Synod, for publication.

Synod resolved to spend half an hour before 12 M. each day in devotional exercises.

The absentees at last meeting of Synod were called on to assign their reasons for absence. The reasons were received as satisfactory, except in the case of A. C. Todd. A motion not to sustain his reasons was laid upon the table for the present.

Synod resolved to hold its next meeting in the Second Church, Philadelphia, on fourth Tuesday of May, 1864, at 7½ P. M.

Rochester Presbytery had leave to meet in this place during the sessions of Synod.

Papers were called for and numbered as follows: Paper No. 1. Memorial from Second Session, New York. No. 2. Memorial from elders and members of the Reformed Presbyterian Church in Philadelphia. No. 3. Report of W. Brown, Synod's Trustee. No. 4. Report of W. Brown, Treasurer of Synod. No. 5. Report of Lakes Presbytery. No. 6. Report of Lakes Presbytery on Overtures. No. 7. Memorial from Topsham in regard to a National Convention. No. 8. Communication from Rev. W. Sloan. No. 9. Report of Treasurer of Theological Seminary. No. 10. Petition of Joseph M. Willson.

Paper No. 1. Read and laid on the table for the present. No. 2. Read and disposed of in the same way. Nos. 3 and 4. Read and referred to Committee on Finance. Nos. 5 and 6. Laid on table for present. Nos. 7 and 8. Read and laid on table for present. No. 9. Read in part and referred to Committee on Finance. No. 10. Read and referred to Committee on Presbyterial Reports.

Report of Committee on Unfinished Business was taken up, item by item, for consideration.

Item 1. Made the order of the day for to-morrow morning. 2. Mr. Stevenson reported that he had been unable to obtain the records. Report accepted. 3. It appeared that the following congregations had still neglected to take up collections for the Seminary Library; Third New York, Second Newburgh, Topsham, Kortright, First Philadelphia, Baltimore, Brookland, Miller's Run, Rushsylvania and Macedon, Utica, Vernon, Sharon and Church Hill. From White Lake, Third Philadelphia, Jackson, Salem and

Cedar Lake, there was no report. The order to these congregations was renewed, and the Clerk was directed to notify the sessions of said congregations to that effect. 4. D. Scott reported that the Narrative of the Division of 1833 has been published, and can be had at 10 cents a copy; that a member of the church in Philadelphia furnished the necessary means, and that all receipts will go to the credit of the Foreign Mission Fund. 5. S. Carlisle reported that there had been subscribed for the Seminary Endowment, \$194 in White Lake, \$150 in Second New York, and \$100 by G. Spence, Kortright, besides smaller sums, amounting in all to \$464. The diligence of the agent was commended, and Mr. Carlisle declining to act any longer as such agent, C. B. French was appointed in his room. While this item of the report was under consideration, Synod adjourned with prayer to meet to-morrow morning at 9 o'clock.

SAME PLACE—Friday, May 29, 9 A. M.

Synod met and was constituted with prayer. Members all present except T. Donnelly, J. Dougherty, W. J. Dougherty, Dunn, D. S. Faris, R. Johnson, M'Glade and R. Reed, who soon appeared.

Minutes read, amended and approved.

Papers called for and numbered as follows: Paper No. 11. Report of Board of Foreign Missions. No. 12. Report of Board of Domestic Missions. No. 13. Report of Philadelphia Presbytery. No. 14. Report of Ohio Presbytery. No. 15. Report of Ohio Presbytery on Overtures. No. 16. Bequest of Mrs. Sarah M'Intyre. No. 17. Memorial from First Session, Newburgh, transferred to Synod by New York Presbytery. No. 18. Memorial from First Session, New York, transferred by same Presbytery. No. 19. Report of Philadelphia Presbytery on Overtures. No. 20. Protest and Appeal of Joseph Dodds from Illinois Presbytery, with accompanying document.

Papers Nos. 11 and 12. Read and referred to Committee on Missions. No. 13. Laid on the table for the present, and the hearing of Presbyterian Reports made the order of the day for to-morrow morning. Nos. 14 and 15. Laid on the table for the present. No. 16. The amount of the bequest, \$25, was ordered to be sent to Treasurer of Theological Seminary, to be by him invested for the Endowment of the Seminary.

Rev. J. Beattie stated that Ruth Gilfillan, of Barnet and Ryegate congregation, had left \$800, to be held in trust by said congregation, the interest to be equally divided between the Foreign Mission Fund and the Theological Seminary. The Treasurer of these funds was directed to charge the congregation with the amount of the bequest.

Papers Nos. 17 and 18. Read and referred to Committee on Discipline. The committee were instructed to report action for this court. No. 19. Laid on the table for present. No. 20. Referred without reading to Committee on Discipline. It was ordered that \$50, the remaining half of legacy of the late Mrs. Mary May, should be transmitted to Rochester Presbytery, by Treasurer of Home Mission Fund.

T. Sproull presented a circular prepared by a convention of the evangelical churches held in Pittsburgh, asking this Synod to send four commissioners to a National Council of the evangelical churches in the United States, to be held in the city of Pittsburgh on the 4th of July, 1863, the object of said convention being to take action with a view to the amendment of the U. S. Constitution. Paper No. 7 was taken up and again read. T. Sproull, J. M. Willson, C. B. French and D. Euwer, with the Moderator, were appointed as the commissioners of this Synod to attend said convention.

The Committee on the Signs of the Times reported causes of Fasting and Thanksgiving. The report was accepted and adopted, and is as follows :

The Committee on the Signs of the Times respectfully report :

CAUSES OF FASTING.

I. Among ourselves.

1. Lack of true and profound religious interest. Sound in gospel doctrine and tenacious of every known principle of truth, we are not, as a people, sufficiently alive to the importance of cultivating deep and earnest religious feeling. We are too cold. Our religion is lacking in heart. Our love to Christ and desire for the eternal salvation of souls work feebly. We are not prompt and free to address sinners personally in regard to their spiritual welfare. Do we speak as much and as frankly in matters of personal religion among each other as might be expected of those who have a common faith and hope? People are rarely found consulting their ministers on the state of their souls, nor do parents make such topics enough the subject of conversation with their children. All this, while it may be accounted for partially on other grounds, we may lay largely to the account of a lack of holy love, of active spiritual life; for "out of the abundance of the heart the mouth speaketh." We should lament our want of spirituality and liveliness in our religious feelings; and hence,

2. We do not set high enough the standard of holiness, of devotion, of effort in the cause of Christ. Doctrinally we do, but not practically. We are not so careful as we should be to maintain in all things and everywhere a deportment adorning the gospel; not so vigilant as we should be to "avoid even the appearance of evil." Our religious exercises, private, family, social and public, are lacking in earnest and interested attention, in humble and adoring reverence, in sensible delight and satisfaction in thus communing with God. We do not thirst for God "as the hart pants for the brooks of water." The standard of liberality in the church may be somewhat raised, but is not yet high enough. We are yet far beneath the example set us by Old Testament saints, who needed in the wilderness to be restrained from giving, and of the first converts under this dispensation, who counted not aught they had their own.

3. We have been defective in zeal for Home missions. In general we are not sufficiently alive to the claims of the perishing, the suffering. Our sympathies are hard to awaken. Our Home field, within the bounds of our presbyteries, presents, in most parts of the country, a range for evangelizing effort wide and accessible. The remarkable changes in the condition of the slave population of the South have made a loud appeal to Christian beneficence. Neither of these departments of effort have been altogether neglected, but we must acknowledge that in regard to neither have we manifested that

zeal, or put forth those efforts, that the vastness of the work has required of us. The word of the Lord has not yet sounded out from us throughout *all* the regions round about. We have been defective in a spirit of mutual sympathy. We have failed in concentrating the resources and efforts of the whole church in bringing the word of life within reach of the destitute. Nor have we been as urgent as we might have been in pressing upon those around us the high claims of Messiah to public recognition, homage, obedience and love.

4. We should mourn our want of entire unity of judgment in matters affecting the practice of the church. It is manifestly the will of the church's exalted Head that his people should be "of one mind and of one purpose" in all that enters into their Christian profession and walk. There should be "no schism in the body." But it is too well known that we are not agreed either in principle or practice, in some things belonging to our joint profession. Whatever the cause of this brokenness in judgment, it becomes us to regard it as offensive to God, to examine that we may discover its sources, and to implore such an outpouring of the Spirit that all may be of one heart and of one soul, minding the same things and walking by the same rule. Nor should we leave out of view, or fail to lament and confess any measure of personal alienation and lack of confidence which may exist among us, for in all this sin rests somewhere, and unsought for and unrepented of, will bring upon us the displeasure of Him who is the living Head of his one body.

5. We should mourn the hypocrisy which has characterized so largely our past penitential services. We have often drawn up causes of fasting, have read them publicly, have professed to appropriate them in the public congregation as well as in private, but, alas, how little real reformation! We have been all like the man who sees his natural face in a glass and goeth his way, and straightway forgetteth what manner of man he is. We have been too insincere in this service. The lips have uttered words of sorrow, and grief, and holy resolution, while the heart was unaffected by penitential feelings, or any genuine purpose of thorough reformation.

II. Causes mainly without our own limits.

1. The divided state of the visible church. The fact is as notorious as it is sad. The word of God gives no warrant for a divided church. Sin causes it, and nothing but sin and the devil its father. All division is owing to error, or heresy, or transgression of the law of Christ, moral or ecclesiastical, or the malignity of a depraved nature. Hence every separate denomination, under the Christian name, is a standing proof of the corruption, in some form, of the pure religion of Christ. These divisions are in number "legion." They injure, in many ways, the good name of Christianity; they dishonor Christ; they embolden gross heretics, infidels and sinners. All this we should mourn before God, and our lamentations should be the more intense, when we see the great mass even of evangelical Christians, either vindicating these divisions, or allowing their rightful existence, or consenting to wrong measures for their healing by compromising truth, or right, or the laws of ecclesiastical order ordained by the Lord Jesus Christ.

2. The great mass of Christian professors are personally active in supporting immoral civil constitutions of government; and this in this land and in other nations. Instead of occupying the true position of the church on earth, in a world where the devil has been allowed to establish and exercise his power in high places—a position of dissent and testimony-bearing against all sin, even although incorporated in national organizations, the churches join hand in hand with unholy governments, and even defend them as being the moral ordinance of God. They will not admit that God will have no fellowship with

the throne of iniquity. Of all sins, we may safely say, that this occupies a prominent place in provoking the wrath, and in calling down the judgments of God which have fallen upon the United States, and which threatens the nations of the Old World.

3. The governments of the nations are still infidel or antichristian, unjust and oppressive. God's beneficent institution of civil government is thus perverted to the support of the devil's usurped empire over men. Even in this land, with all its opportunities of knowing better, and notwithstanding the judgments of God, we still witness this God-provoking iniquity. Its godless and infidel constitution still claims and receives the allegiance of the great mass of the people of the land. Slavery still holds its place, and demands and receives national protection in some of the States which have an acknowledged connection with the Union.

4. Wickedness abounds. Sins of every kind and degree are rampant. Profanity, Sabbath-breaking, uncleanness, intemperance, fraud, violence, oppression, and many others, are committed daily, hourly, in high places and low throughout the land, but feebly rebuked by public sentiment; and most of them without any effort to correct them by righteous laws righteously administered. By swearing the land mourneth; violence is risen up to a rod of wickedness. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood.

5. The judgments of God have, as yet, failed to bring the churches and the nation to seek and turn to the Lord with sincere penitence and general reformation. Some recognition there has been of the hand of God, but the heart of the nation has not been deeply touched. We fail to see any evidence of even an approach to universal heart-rending on account of sin. While many see slavery as a social evil, few bewail it as a sin against God. Few see and lament the national infidelity and rebellion against the living God and his Christ.

6. God's heavy judgments are impending over the nations of the earth. There are not a few indications of the speedy coming of that day of the Lord, when he will come out of his place to punish the inhabitants of the earth for their iniquity; when his people will be called upon to enter their chambers and shut their doors behind them, until the indignation be overpast.

For these causes, Synod appoints the first Thursday of February, 1864, to be observed as a day of fasting, humiliation and prayer, by all the congregations, societies and families under its jurisdiction.

CAUSES OF THANKSGIVING.

1. The Lord has not visited us, as a church, with any peculiar tokens of his wrath, but graciously vouchsafed us many tokens of his favor. We are permitted still to wait upon gospel ordinances. Nor are we left without intimations of his presence among us. Our various schemes have been in a prosperous condition; funds have been raised to support them, and they have not, we believe, been without some fruit to the glory of our covenant God and Redeemer. Some have been turned to God from their sins; believers have been measurably edified; there have been dispensed to us some of the comforts of Christian love, some of the consolation of the Spirit.

2. Our testimony has not proved ineffectual. Long have we borne reproach and toil for the sake of Christ's regal authority, and the supremacy of his law in national as well as other affairs. Long have we endeavored to bear testimony against the sins of the nation against God and man. We have spoken to ears that would not hear. God is now, by his providence, enforcing this testimony of his word, and some have already been made to see, and have been

led to confess that this nation is, indeed, chargeable with the sins which we have long seen and against which we have testified. Some movement has even been made toward the amendment of the constitution, so that it may be made Christian and free. Comparatively few among Christian people now controvert our leading principles as a witnessing church. Slavery now stands revealed as the practical plague of the nation. Its enormities stand forth displayed upon the very forefront of the iniquitous rebellion which to-day tasks the power of the nation to subdue. Many poor slaves have already been emancipated, and many more, so far as their condition can be determined by the authority and decree of the chief magistrate of the land, are virtually emancipated. The President of the United States in his proclamation, issued at the request of the Senate, calling the nation to the duty of fasting and prayer, acknowledges the being and government of Almighty God, and owns that the nation has forgotten Him and has refused to see its need of "redeeming and preserving grace." In all this we rejoice, and hail these as evidences of a better mind on the part of the nation and its rulers, and as tokens that the Lord intends good to the land by the terrible infliction he has brought upon it.

3. The Old World is shaking with the throes of approaching revolution. The word of God is circulating widely. The evangelical churches there are reviving and laboring diligently in the work of evangelization. Liberty of speech and of the press, and of assembling together for the worship of God, are enjoyed to some extent in every kingdom of Europe, except in miserable Spain. Even in Italy "the word has free course and is glorified." Human rights, in contrast with aristocratic assumption, and exclusiveness, and oppression, are freely discussed, and the nations are evidently in process of rapid preparation for the great crisis. The Pope's seat is in a very precarious state. His temporal power, and spiritual no less, is on the wane. The Eastern Antichrist is suffering gradual but certain dissolution. True religion is supplanting slowly but surely the infidelity of Rationalism.

4. God has given our land abundant temporal prosperity during the year now past. The health of the country has been almost unparalleled. The crops have been most abundant; ample for the supply of our own wants and the wants of the vast army in the field, and also to supply needy millions in Great Britain. Notwithstanding the war and its expenses, the various interests of the land have suffered little; some of them have even enjoyed enhanced prosperity. "Bless the Lord, O my soul, and all that is within us bless his holy name."

For these and other causes, Synod appoints the last Thursday of November, 1863, to be observed as a day of thanksgiving, by all the congregations, societies and families under its jurisdiction.

JAMES M. WILLSON, *Chairman.*

The business pending at the adjournment was resumed, viz :

Item 5 of Report of Committee on Unfinished Business. N. R. Johnston reported that \$210.50 had been given in notes to the Endowment Fund, of which \$176 had been paid. S. O. Wylie reported \$2,800 in notes, of which \$375 were paid. A. M. Milligan reported \$706 in notes and \$30 in cash. T. M. Elder reported \$262.50 in notes, and \$3.50 in cash in Salem; \$95.00 in notes and \$19.00 in cash in Springfield. H. P. M'Clurkin reported \$542.33 in notes and \$163.95 in cash. J. S. T. Milligan, and J. M. M'Donald reported that nothing had been done by them. D. S. Faris reported \$125 in notes and \$175 in cash in Bethesda; \$340 in

notes and \$5 in cash in Elkhorn; \$370 in notes in Bethel; \$785 in notes and \$50 in cash in Old Bethel; \$100 in notes in St. Louis; \$40 in cash in Stanton.

While this item was under consideration, the time for devotional exercises arrived. Synod spent half an hour in devotional exercises. Synod had a recess of three-quarters of an hour.

SAME PLACE—1 P. M.

After recess, Synod came to order. Members all present except Cavan, Henry, Hunter, R. Johnson, Smith, Stott and J. Z. Willson, who soon appeared.

Board of Superintendents of Theological Seminary reported. Report accepted and referred to Committee on Theological Seminary.

The business pending before the recess was resumed. The reports of the agents were approved, and they were continued, with instructions to use all diligence in increasing the Endowment Fund of the Theological Seminary.

On this matter Synod passed the following preamble and resolution:

Whereas, Certain notes were given some years ago by members of our church for the establishment of a Literary Institution in Logan Co., Ohio, styled Geneva Hall; and, *whereas*, many of these notes have not been collected and will not in all probability be collected for their original design; and, *whereas*, this has been intimated to this court, and also that some of the drawers of these notes are willing to transfer them to Synod, for the endowment of the Seminary; therefore,

Resolved, That Synod will accept any notes so transferred, and recommend that such transference be made.

Item 6. Committee on Church Buildings reported. Report accepted and laid on table for the present. 7. Attended to. Sessions were directed to use due diligence in the collection of said notes for the Seminary endowment. 8. Made the order of the day to-morrow after the hearing of Presbyterial reports. 9. The Committee on Foreign Correspondence reported that no letters had been received by them. 10, 11, 12. Laid on the table for the present. 13. Attended to. 14. Laid on table for present. 15. Indefinitely postponed. 16. Attended to. 17. Memorial of Second Session, New York on "Occasional Hearing." A motion on this subject was laid upon the table for the present. 18. Attended to.

A communication was received from W. W. Keys, in which he proposes to publish an edition of the Psalms with music adapted to each psalm. It was referred to a special committee consisting of T. P. Stevenson, A. C. Todd, N. R. Johnston and D. H. Coulter; the Moderator was added by motion.

Papers Nos. 1 and 2. Memorials from Second Session, New York, and elders and members of the church in Philadelphia, were taken up and referred to a special committee consisting of Sloane and French, N. Y. Presb.; J. M. Willson and Floyd, Phila. Presb.; Scott, Rochester Presb.; Sproull and Dunn, Pittsburgh Presb.;

Boyd, Ohio Presb.; J. S. T. Milligan and M. D. Willson, Lakes Presb.; M'Donald and T. Donnelly, Illinois Presb.

Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

SAME PLACE—Saturday, May 30, 9 A. M.

Synod met and was constituted with prayer. Members all present except J. Dougherty, Elliott, J. Faris, Hunter, Spence and J. Z. Willson, who soon appeared. Minutes read, amended and approved.

It was resolved that unsettled ministers are entitled to draw out of Synod's traveling fund.

It having been stated to Synod that intelligence has been received of a division in the Reformed Presbyterian Synod in Scotland, the Committee on Foreign Correspondence were instructed to prepare a brief letter, to be sent to those who adhere to the Testimony.

Papers called for and numbered as follows: Paper No. 21. Report of Illinois Presbytery. No. 22. Report of New York Presbytery. No. 23. Report of Rochester Presbytery. No. 24. Report of Rochester Presbytery on Overtures. No. 25. Report of Jas. Campbell, with regard to bequest of the late Mrs. Mary White. No. 26. Memorial from Session of Rehoboth, Iowa, on "Occasional Hearing," transferred by Illinois Presbytery. No. 27. Report of Pittsburgh Presbytery.

Papers Nos. 21, 22, 23 and 24. Laid on the table for the present. No. 25. Read and referred to Committee on Finance. No. 26. Read and referred to Committee on Discipline, with instructions to prepare action for Synod. Memorial from Second Session, New York, with the motion in reply thereto, was taken up and referred to same committee.

Synod proceeded to the order of the day, the hearing of Presbyterial Reports.

Paper No. 22. Report of New York Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as refers to Overtures, which was laid upon the table for the present, and so much as relates to a weekly newspaper, which is referred to a special committee, consisting of N. R. Johnston, J. Stott and A. Knox.

Paper No. 13. Report of Philadelphia Presbytery. Read and referred to Committee on Presbyterial Reports.

Paper No. 23. Report of Rochester Presbytery. Read and referred to Committee on Presbyterial Reports.

Paper No. 27. Report of Pittsburgh Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to Overtures, which was laid upon the table for the present.

Paper No. 14. Report of Ohio Presbytery. Read and referred to Committee on Presbyterial Reports.

Paper No. 5. Report of Lakes Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to Missions, which was referred to Committee on Missions.

Paper No. 21. Report of Illinois Presbytery. Read and referred to Committee on Presbyterial Reports, except so much as relates to the subject of Missions, which is referred to the Committee on Missions.

Synod proceeded to the second order of the day, the matters sent down in Overture at the last meeting of Synod. Reports were read from all the Presbyteries.

While the "Rules of Ecclesiastical Procedure" were under consideration, the hour for devotional exercises arrived. Synod spent half an hour in devotional exercises; after which Synod took a recess of three-quarters of an hour.

SAME PLACE—1 P. M.

After recess, Synod came to order. Members all present except Keers, who soon appeared.

'After some amendments were made, the "Rules of Ecclesiastical Procedure" were unanimously adopted.

While the amendments to the Book of Discipline were under consideration, Synod adjourned with prayer to meet on Monday morning at 9 o'clock.

SAME PLACE—Monday, June 1, 9 A. M.

Synod met and was constituted with prayer. Members all present except Boyd, J. Donnelly, Neill, M. D. Willson and P. H. Wylie, all of whom soon appeared, with the exception of Neill and P. H. Wylie, absent by indisposition. Minutes read, amended and approved.

A letter from Rev. T. Hannay was read and referred to the special Committee on the State of the Country.

Committee on Records of Pittsburgh Presbytery reported. Report accepted and adopted and is as follows:

Committee on Records of Pittsburgh Presbytery report, that they have examined said records, and find nothing in them contrary to the law and order of the church.

S. CARLISLE, *Chairman*.

Committee on Records of Ohio Presbytery reported. Report accepted and adopted and is as follows:

Committee on Records of Ohio Presbytery report that they have examined said records, and find nothing in them contrary to the law and order of the church.

R. HUTCHESON, *Chairman*.

Committee on Records of Illinois Presbytery reported. Report accepted and adopted and is as follows:

Committee on Records of Illinois Presbytery report that they have examined said records, and find nothing in them contrary to the law and order of the church, except the dismissal of a case of discipline, solely on the ground that Synod had not re-affirmed the law of the church.

J. GALBRAITH, *Chairman*.

The Committee on the Records of Rochester Presbytery reported. Report accepted and adopted and is as follows:

Committee on Records of Rochester Presbytery reported that they have examined said records, and find nothing in them contrary to the law and order of the church.

R. HUTCHESON, *Chairman*.

The committee on the Records of Lakes Presbytery reported. Report accepted and adopted is as follows:

The committee appointed to examine the Records of Lakes Presbytery report that they have examined said records, and find nothing in them contrary to the law and order of the church. J. M. BEATTIE, *Chairman*.

The Records of Philadelphia Presbytery were not present; the reasons assigned for their not being present were not sustained.

The Records of New York Presbytery also were not present. The reason assigned, viz. that the clerk is absent from this meeting of Synod, was not sustained.

Twenty-five dollars (\$25) were ordered to be paid to the Clerk, out of Synod's Literary Fund.

Synod proceeded to the order of the day, viz. the consideration of "Amendments to the Book of Discipline." While this business was pending, the hour for devotional exercises arrived. Synod spent half an hour in devotional exercises. Synod had a recess of three-quarters of an hour.

SAME PLACE—1 P. M.

After recess, Synod came to order. Members all present except Neill. A motion to adjourn finally on Wednesday at 12 M. was laid on the table.

The business pending at the recess was resumed. The reports of the Presbyteries on the overture proposing an addition to the chapter on Appeals, limiting such appeals, were read. Four Presbyteries reported against the proposition, and two in favor of it, and in one there was no vote taken. The overture was therefore dismissed.

The "Amendments to the Book of Discipline" as amended, were adopted.

Both documents, "Rules of Procedure" and "Amendments to Book of Discipline," were referred to the editors to publish along with the Form of Church Government. They were instructed to draw on the Literary Fund for the necessary expenses.

Synod proceeded to consider the overture on modifying the law regarding the proclamation of the banns of marriage (see *Ref. Presb.* 1862, p. 221).

Reports of Presbyteries were read; four, viz. New York, Pittsburgh, Rochester and Illinois, reported in favor of the proposed modification; two, Philadelphia and Ohio, against; and one, Lakes Presbytery, reported in favor of some modification, but not the one proposed.

Synod thereupon passed the following preamble and resolution:

Whereas, a majority of the Presbyteries have reported in favor of the Overture, therefore, *Resolved*, That said Overture be adopted.

The ayes and noes were called for, and are as follows:

Ayes—Alexander, Bowden, Cannon, Carlisle, Coulter, Crozier, W. J. Dougherty, Elliott, H. H. George, Graham, Henry, N. R. Johnston, Knox, M'Cartney, H. P. M'Clurkin, J. J. M'Clurkin, M'Cracken, M'Donald, M'Glade,

M'Millan, A. M. Milligan, J. C. K. Milligan, J. M. Milligan, J. S. T. Milligan, Moffett, Pollock, D. Reid, Roberts, D. J. Shaw, Sloane, Smith, R. D. Sproull, T. Sproull, A. Stevenson, T. P. Stevenson, Stott, J. R. Thompson, Todd—38.

Noes—Anderson, Beattie, Boyd, Cavan, J. Donnelly, T. Donnelly, J. Dougherty, Dunn, Floyd, French, Galbraith, W. F. George, Hawthorne, Hunter, Hutcheson, R. Johnson, Keers, M'Caughen, M'Farland, M'Kee, Middleton, Miller, Milroy, R. Reed, Scott, Stewart, Wallace, Wilkin, J. H. Willson, J. M. Willson, J. Z. Willson, M. D. Willson, R. Z. Willson, P. H. Wylie, S. O. Wylie—35.

Non liquet—D. S. Faris, J. Faris, J. A. Thompson, Woodburn—4.

Absent—Neill, Spence—2.

Adjourned with prayer to meet to-morrow morning at 9 o'clock.

SAME PLACE—Tuesday, June 2, 9 A. M.

Synod met and was constituted with prayer. Members all present except J. Dougherty, M'Cartney, Middleton, Neill, Spence, J. Z. Willson, all of whom soon appeared with the exception of Neill. Minutes read, amended and approved.

Item 14 of Report of Committee on Unfinished Business was taken up, viz. the organization of a new Presbytery, within the bounds of the Illinois Presbytery (see *Ref. Presb.* 1862, p. 221). The petition of Illinois Presbytery for such division was unanimously granted. Synod resolved that the new Presbytery shall be called the Presbytery of Iowa, that its first meeting shall be held in this place to-morrow morning, at 8 o'clock, and shall be constituted by W. L. Roberts, D. D.

A letter was read from the Irish Synod, and referred to the Committee on Foreign Correspondence.

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

The Committee on Missions would respectfully report:

In the reports of the Board of Foreign and Domestic Missions there is much that is important and encouraging. Our brethren in Syria have been enabled to prosecute their work with but little interruption. Though both families were visited with severe sickness, they have been restored to the enjoyment of health, and the prospects of the mission are manifestly brightening. It becomes us to thank God for these tokens of his favor, and to invoke a more abundant blessing on the labors of his servants.

We note the several things in the report requiring our attention.

1. We recommend that Synod instruct the Board to pay, as far as the Board may deem necessary, the discount on funds remitted to the missionaries. If they did not receive too much when the exchange was at or near par, they must receive too little now when their salary is reduced one-third. From the interest manifested by the church in the mission, we have no doubt that an amount sufficient to cover the additional expense will be supplied.

2. We think the Board should continue their efforts to send out a medical assistant to the mission. By putting before the church the need for this, in the light of the late suffering by sickness of the missionaries, a chord will be touched that will thrill the hearts and open the hands of our people. Let the Board find a suitable man, and with proper efforts the funds will be forthcoming.

3. We believe the missionaries should be encouraged to open, so soon as practicable, the school for the Fellahin in the mountains. This conviction is

produced by the opinion expressed by the missionaries themselves. The estimated cost of repairing the house is small, and the fact that it would be carrying out the benevolent design of Mr. Lyde, who, with what means he had at command, committed to our missionaries the work of evangelizing these Nusairiyeh heathen, should have its due weight in determining in favor of this measure.

The report on Domestic Missions presents several subjects demanding the earnest attention of Synod. With regard to the funds, we recommend that Synod approve of the investment of the legacy of W. Cunningham in five-twenty U. S. bonds; and also, that the money on hand for current use be distributed among the Presbyteries, according to their respective claims.

The prompt action of the Board with regard to the Southern Mission deserves our commendation, and the success of the effort is cause of thanksgiving. God has, in his kindness, given our missionaries favor in the sight of those in power who have the management of affairs in the Department of the South. It is particularly worthy of notice, that the temporary suspension of Mr. Shields' labors, on account of the order respecting the oath, has resulted in a permanent arrangement, by which our missionaries are secured from future annoyance.

The appropriation of a portion of the funds to ameliorate the temporal condition of the ex-slaves was, we think, wise and just. While suffering from bodily wants little could be done for their intellectual, moral and spiritual improvement.

The parts of the reports of the Presbyteries of the Lakes and of Illinois call for more earnest and active efforts in the prosecution of this mission. The call by the latter is of such a character as to secure attention. Eleven hundred and fifty dollars are offered, and part of it paid, to be expended in this work, with special reference to the field along the Mississippi river. We recommend the Synod to accept this offer, and to select two persons to enter on this field, if accessible, and if not, to go to the Department of the South.

The frontier western States and Territories should be explored. Synod has now both the means and the men to cultivate this promising field. It is our opinion that Synod should select two suitable persons to labor in Kansas, Nebraska and Minnesota, with the view of forming into societies and preaching stations members of the church and others friendly to her Testimony, who are known to be scattered throughout that extended region. In this way the liberal offer of Mr. Gregg, of which the Synod has too long failed to avail itself, can be made to produce valuable fruits. Let the missionaries have a competent salary, and let them keep a strict account of all the moneys they receive, and report to the Board.

In conclusion we would say, we have every encouragement to prosecute this work with increased energy. By the divine blessing on our Theological school, we have an increase of laborers above former years. The hearts of our people are moved to contribute of their substance for this object. The obstructions in the way of evangelizing the oppressed are disappearing by the manifest doings of Providence. Let us diligently do the work assigned us, that we may approve ourselves to our Master when he calls us to account.

We recommend that the reports of Boards be published.

Respectfully submitted.

THOS. SPROULL, *Chairman.*

REPORT OF BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions respectfully report,

That the receipts for the general expenses of our Syrian Mission from April 20th, 1862—the date of our last report—to April 20th, 1863, have been

\$3,005.07; the expenditures, \$3,003.90, leaving a balance in the treasury of \$531. The balance in the fund for mission expenses, in Dr. Dodd's hand, January 8th, 1863, to which date our last account from him comes, was \$16.06. This fund has been since supplied by remittances sent by the Board. As is well known, the rates of foreign exchange have been greatly against this country during the past year. At the present time it requires about a dollar and a half of the currency of this country to purchase a dollar in England. We have, however, thus far, transmitted to our missionaries so much exchange as could be bought for their appointed salary. Of course, the amount which they have received has been largely reduced. At present rates they would experience a reduction of one-third of the nominal amount of their salaries. They do not complain; but we refer to the judgment of Synod, whether the Board should not, while the existing state of things continues, do something toward their relief, by transmitting a sum that will at least approximate to what they have in former years drawn in Syria.

The receipts of the Education Fund, between the above dates, have been \$341.30; the expenditures have been \$950,* leaving a balance in the treasury of \$111.99. Mr. Beattie, the treasurer of the Mission for that fund, states that the balance in his hand, Oct. 1st, 1862, was \$383.85; a later account, January 8th, states that, at that date, the balance was \$120, owing in part to the depreciation of the currency in the Turkish empire. We regret to say, that for the first time since the establishment of the mission, its members and their families have suffered generally and very severely by sickness. For four months from August, 1862, until about the end of the year, they experienced uninterrupted affliction by various diseases. But one member of the mission family—Mrs. Dodds—remained in health during this season of sore trial. All, we are thankful to say, have now recovered in good measure. Mr. and Mrs. Beattie were called to mourn the loss, for the third time, of an infant child. It is not surprising that, when prostrated by disease, our missionaries looked with deep anxiety for the arrival of the missionary physician, Dr. Metheny, of Pittsburgh, whom the Board, according to the direction of Synod, had chosen and promised to send. They felt and have expressed great disappointment, when they heard that the Board had not sufficient funds to meet the wishes and fulfill the purpose of Synod. The amount received for this purpose was only about \$450. It is their desire, and we are sure on good grounds, that this help be furnished the mission. Cannot the church even yet, both cheer and reinforce our missionaries abroad by sending out a missionary physician?

Notwithstanding these trials, the church has learned, by their published letters, that the Sabbath services in Arabic have been held by our missionaries every Lord's day, with one exception, either in Latakiyeh or in the mountains, to which they resorted in search of health. "The schools," we quote from a letter by Mr. Beattie, dated January 8th, "have continued to prosper and are at present, I am grateful to say, in a more flourishing condition than they have been at any previous period since our coming to Latakiyeh, there being now, including town and boarding scholars, between fifty and sixty in attendance, and all apparently diligent in their studies. The number of Fellahin this winter has been less than formerly—only eight. This, however, did not occur from necessity—we might have had a number more, but we did not choose to receive them. These were some who had previously been in the schools, but in whom we had lost confidence, and therefore thought prudent to reject, and the result shows that we acted wisely. The boarding school has never been so orderly and manageable as this winter."

In a late letter the opinion is advanced that the time has come when the

* Of this amount \$450 was transmitted for general mission expenses.

contemplated school should be opened among the Fellahin, in their own immediate vicinity, in the house formerly occupied by Mr. Lyde. The expense of putting the property in repair will be less, Mr. Dodds now says, than was stated in our last report. He fixes it at about \$300, and hopes that a portion of this sum, if not all, may be received from friends of the mission in England; Mr. Lyde's brother still taking a lively interest in the prosecution of the work of education and evangelization among the Nusairiyeh. We would call the attention of Synod, in reference to this matter, to the letter of Mr. D. published in the May number of the magazine.

Syria has been at peace since our last report, and is just now becoming, in a political aspect, more important than for many hundreds of years past, inasmuch as the diplomacy of the great nations of Europe is earnestly and actively turned toward this region; and the probabilities are that, ere long, it will again become, as of old, one of the great thoroughfares between the East and the West. So far, indeed, the changes have been unimportant, but greater ones are near at hand.

We again thank God and take courage. The fund for current expenses has, notwithstanding the calamities of the time, been reasonably replenished. The Mission has emerged from its period of trial and is in its former activity. Hammud has sustained his integrity, and there are still those—a few—who take an interest in the religious services of the mission.

Since the above was written, we have received a letter from Mr. Beattie, dated March 19th, containing the following paragraph, more encouraging, as Synod will at once perceive, than any thing we have ever before received from our mission:

"Yusef, one of the boys who has been with us from the beginning, and who, in diligence, intelligence and amiableness of disposition, is second only to Hammud, has requested to be baptized. There are others, too, it is thought, who are giving the subject their serious attention. These indications give us delight, not only for the sake of the great and lasting results to the boys themselves, but for the light it sheds on the best policy to be pursued in the treatment and education of these rude mountaineers. This confirms what experience had partially taught us, that the only hope of impressing the Fellahin mind is to take it early, before it has been darkened and obscured by those blighting superstitions for which this vague and unmeaning religion is so distinguished."

SAMUEL O. WYLIE, *Chairman of Board.*

JAMES M. WILLSON, *Secretary.*

REPORT OF BOARD OF DOMESTIC MISSIONS.

The Board of Domestic Missions respectfully report: 1. The General Fund. The receipts of this fund from April 20th, 1862, to April 20th, 1863, have been \$758.65—\$200 of this being a legacy of W. Cunningham, Antrim, Ohio. This bequest we invested in "U. S. 5-20 Loan." We have distributed the funds at our disposal as follows: To the Rochester Presbytery, one hundred dollars (\$100); to the Philadelphia Presbytery, sixty dollars and fifty-eight cents (\$60.58); to the New York Presbytery, one hundred dollars (\$100); to the Pittsburgh Presbytery, one hundred and thirty-five dollars (\$135); to the Lakes Presbytery, fifty dollars (\$50); leaving a balance in the hands of the Treasurer of \$305.37, to be disposed of according to order of Synod.

2. The Southern Mission. The receipts of this Mission have been \$1,887.96; the expenditures \$1,007.06; balance \$1,168.26.

The Board took action upon the subject of this Mission as soon as practical after the adjournment of Synod, but did not succeed in securing two missionaries until the month of October, when Rev. J. Kennedy and Mr. Robert

Shields sailed from the city of New York in a Government transport. Mr. Kennedy sailed October 8th, and Mr. Shields soon after. They were taken free of expense, and without any pledge whatever to the Government asked or given. Some labor was performed by Mr. Kennedy at Hilton Head; but in the month of November, the mission was removed to Fernandina, Fla., where it has since been in successful and encouraging operation. The labors of our missionaries have been most acceptable to the colored people, and are not only not hindered, but are favored by the officials generally. Our missionaries make special mention of the good will of Gen. Saxton, a Christian soldier, in their efforts to educate and elevate the poor freedmen. They have found constant opportunity to preach to audiences, colored and white; but their attention has been chiefly directed, for the present, to the instruction of the colored people, adults and children. They have had flourishing night and day schools; the former for adults, who have no opportunity for attending by day, being otherwise employed. As early as December 1st, Mr. Kennedy had one hundred and sixty in his night school, two of whom were one hundred years old, while Mr. Shields had a day school numbering one hundred and thirty. Of this number one half were learning the alphabet, and a large class studying Brown's Catechism. All are extremely eager to learn, as it may be remembered, the same class of persons were at Beaufort, where Mr. Johnston was engaged in his work previously to the last meeting of Synod.

Agreeably to the expressed wish of Gen. Saxton, Mr. Kennedy visited St. Augustine, and found that the field was but partially occupied. There was no minister there. At his suggestion, made to the Board, it was resolved to secure, if possible, the services of another missionary for that locality, and Rev. T. M. Elder was chosen, and was on the point of leaving for that place when a press of Government transportation excluded all others, for the time, from the ships leaving the North for the Department of the South. We deeply regret this delay, but still hope that our wishes will be accomplished ere long.

Thus far our most sanguine expectations have been more than realized as regards the desire of the colored people to enjoy the teaching of our missionaries, and also as to the friendliness of many of the officials. There have been some inconveniences encountered, but in the main our brethren have had an open field.

Mr. Shields was, however, at a late date, placed in such a situation, according to a general order of Gen. Hunter requiring an oath to the constitution, as subjected him to the necessity of returning temporarily to the North. The difficulty was obviated by an appeal to the Secretary of War, and the result has been to secure to our missionaries an opportunity to labor in any of the departments of the South on terms satisfactory both to the Government and the Board.

It has been found, as it was by Mr. Johnston last year, that a pressing demand exists for clothing for the freedmen. Our missionaries were even *urgent* that the Board should take steps to supply a portion of their wants. As the state of the treasury appeared to warrant this, the Board, fully assured that charity dispensed to a suffering people in this form would meet the views of the donors to this fund, sent clothing, shoes, &c. to the amount of *four hundred dollars* (\$400). The contributions to this fund have given the best kind of evidence of the interest the church takes in the benevolent design with which it was undertaken; and we would ask, as deserving the attention of Synod, whether similar efforts should not be made on the Mississippi river for the good of the same class of the poor and afflicted.

It should have been mentioned, that in purposing the sending out of another missionary, the suggestion was made to the Board by one of the missionaries

that the salary might be reduced to *four hundred dollars* (\$400), inasmuch as the Government provided for nearly all their wants. This has been acted upon by the Board, and was heartily agreed to by the other missionary.

3. The offer of Mr. Gregg. This was an offer of \$800, to be distributed over two or four years, for the establishment and support of a mission outside of the fixed boundaries of our Presbyteries in this country. The Board, Mr. Gregg being present, took up this matter as early as possible after Synod, and agreed to locate the contemplated mission in Kansas or Nebraska. A notice was inserted in the magazines to this effect, and but a single response was received, and this was inadvertently mislaid before its contents had been carefully noted. A renewal of the advertisement in the magazine has failed to bring out any further response.

SAMUEL O. WYLIE, *Chairman Board.*

JAS. M. WILLSON, *Secretary.*

Since the writing of the above report, Mr. Elder has left for his field of labor at Fernandina, in Florida.

The election of two missionaries to the Department of the Mississippi, and of two to Kansas, Nebraska and Minnesota, was made the order of the day for to-morrow morning, the election to be by ballot.

The rule requiring half an hour to be spent in devotional exercises was suspended. Synod took a recess of an hour.

SAME PLACE, 1 P. M.

After recess, Synod came to order. Members all present except Coulter, Hawthorne, Keers, M'Caughen, Miller, Milroy, Moffett, Neill and J. A. Thompson, all of whom soon appeared, with the exception of Neill.

The Board of Domestic Missions were instructed to make inquiries as to certain information furnished this Court in regard to the Southern Mission, with power to send for persons and papers.

The Committee on the State of the Country reported, and the report was accepted. A minority report was presented by J. S. T. Milligan, which was also accepted. A motion to substitute this for the report of the committee was laid upon the table.

The report of the committee was taken up article by article for adoption. During its consideration, the rule requiring an adjournment at 3 P. M. was suspended. A substitute presented by A. Stevenson, as an answer to the first question in the report, was laid upon the table. While the report was under discussion, Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

SAME PLACE—Wednesday, June 3, 9 A. M.

Synod met and was constituted with prayer. Members all present except Floyd, who soon appeared, and Neill. Minutes read, amended and approved.

The Committee on Foreign Correspondence reported. Report accepted and adopted. The letter reported by them was referred to the committee for them to send as soon as the minutes of the Scottish Synod are received by them.

This committee was also instructed to answer the letter from the Irish Synod, which letter shall be published with the minutes.

To the Moderator and other Members of the Reformed Presbyterian Synod of North America, to meet at Sharon, in May, 1863, the Commission of the Reformed Presbyterian Church in Ireland send greeting.

DEAR BRETHREN: We would desire once more to send our affectionate greeting to you across the Atlantic; to thank you for your kind and fraternal letter, received by us during the sittings of our Synod in 1861, and to reciprocate that friendly feeling and cordiality which your esteemed communication breathes.

We would, however, regard it as altogether unworthy of both you and ourselves, at such a time as the present, to express merely kind feelings and affectionate wishes, however sincere these may be: "we be brethren," brethren in a closer and more intimate relationship than any other section of the Christian church; and if ever there was a time calling for brotherly love, brotherly counsel, brotherly co-operation and brotherly encouragement, surely the present is that time. We have watched for many years with the deepest interest, and feelings of the liveliest satisfaction, your growth and prosperity. With profound gratitude to the Great Husbandman, we saw the covenanting vine, brought from fatherland in days of darkness and in times of trouble, taking deep root in your soil, the hills being covered with the shadow of it, the boughs which were sent out unto the sea and the branches to the river, being like goodly cedars. With the most intense anxiety and prayerful solicitude, we regarded you when passing through a great fight of affliction; when, through a spirit of worldly conformity and latitudinarianism (falsely called liberality), your hedge was likely to be taken away, so that the boar from the forest might waste you at his pleasure. Your fidelity and steadfastness to principle at that period of your history, and your subsequent sympathy with us in the struggles which we were compelled to make for the faithful maintenance of our fathers' Testimony (resulting, in both cases, in the withdrawal from our fellowship of brethren much beloved), have so endeared you to us that we feel confident in using the utmost freedom of speech in addressing you in what must be regarded as a crisis in your country's history, and in the history of the covenanting Church.

In framing their constitution, the United States of America enjoyed manifold advantages, derived from the experience of the nations of continental Europe and the British isles, and might have benefited by the counsel and co-operation of not a few of the Christian men of that period, but above all, by the light which the "perfect law of liberty" sheds on the subject of civil government. Yet, notwithstanding all this, the supreme authority of the divine law was almost entirely overlooked, and the claims of "Messiah the Prince," who is "the Governor among the nations" and "Prince of the kings of the earth," ignored; whilst slavery, that foul evil, alike repugnant to the laws of God and nature, was legalized as one of the domestic institutions of the country. To this evil, in particular, we are accustomed to attribute the deplorable civil war, which has been the occasion of so much bloodshed, and of great distress in other lands as well as your own.

In such an epoch, need we say, dear brethren, that we deeply sympathize with you in your difficulties and temptations. Whilst we most gladly hail all efforts toward the immediate and entire abolition of slavery, we would hope and pray that this war may, in the providence of God, be ultimately directed to this grand result. Our prayers cease not to ascend to the throne of grace that God would deliver the oppressed and defend the right. In view of all that has hitherto transpired, we cannot but think that your "strength is to sit

still;" and we are sure that your *safety* as a church depends on your faithful adherence to principles, that demand separation from civil governments, as they are at present constituted in all lands possessing the light of the gospel. For, even granting the total abolition of slavery as the result of this struggle, still there would remain in the present constitution such grave defects as to prevent Covenanters from owing allegiance to or actively supporting a government thus constituted. We are encouraged to hope that, by God's grace, you will be enabled to maintain your dissent from the Constitution of the United States by shunning even the appearance of evil in homologating what is immoral and unscriptural.

In the published reports of your judicial proceedings, which are from time to time transmitted to us, we are glad to observe that you cannot sanction the swearing of oaths of allegiance on the taking office under the Government so as to become part and parcel of its administration; and from what we know of your fidelity in times past, as well as from your late fraternal communications to us, we have grounds of confidence in your integrity and faithfulness, and conscientious dread of what might so much as *seem* to be a virtual abandonment of your honored and honorable position as witnesses for the "crown rights" of our Redeemer. May the presence of Him who dwelt in the bush, dwell with you in the scenes of trial through which you are now passing; and under his guidance may you be brought safely and triumphantly through them all! How comforting to be assured, amid all the convulsions of the nations of the earth, that "the Lord God omnipotent reigneth," that God's Anointed is set as king upon his holy hill of Zion, and that all events are made to issue in his glory and the ultimate advancement of his cause. The time has not yet come for "the woman clothed with the sun" to emerge from the wilderness, but it is fast approaching; let us in faith and patience wait for it. And whilst "white robes" are being given to the "souls under the altar," in the public vindication of the characters and conduct of those who "were slain for the word of God and the Testimony which they held," and in the better understanding and appreciation of their principles in the several branches of the evangelical churches, let us rest a little season, till the period comes, when "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, nor in their hands," shall live and reign with Christ. Relying on the gracious promise, "Because thou hast kept the word of my patience I will also keep thee from the hour of temptation which shall come to try them that dwell upon the earth," let us by an intelligent, faithful and conscientious attachment to the cause of our fathers' Testimony—the cause of truth—await the time when that cause shall be triumphant; when wars shall cease to the end of the earth, and the kingdoms of this world become the kingdoms of our Lord and of his Christ.

We agree with you, dear brethren, that we must, in faithfulness, in a communication of this kind, refer to the discussions in the Reformed Presbyterian Church of Scotland, regarding the oath of allegiance to the British Crown, and the exercise of the elective franchise in these countries; and when we do so, it is with the deepest anxiety and most poignant sorrow. Though the matters referred to be not yet decided by synodical law in the Scottish church, yet the steps that have been taken, and the views expressed throughout the lengthened discussions on the subject, and in the "overture" sent down to the inferior judicatories, leave no room to doubt as to the tendency of the movement made by a large majority of the ministers of the church in that country. The submitting to law officers of the Crown and to members of Parliament (some of whom are notorious for their indifference, if not antipathy, to evangelical reli-

gion), the consideration of a question affecting the soundness of the church's views, we cannot but regard as quite anomalous. Whilst the reproduction of arguments in favor of incorporation with the constitution, long since exploded, we are compelled to regard as indicating defection which should be deprecated. The reasons for dissenting from the complex constitution, framed at the Revolution, which were assigned by the founders of the Reformed Presbytery, are plain and conclusive; and we are not aware of any change for the better having taken place in the state, to justify us in abandoning the position taken by the faithful adherents to the principles of the ancient Church of Scotland at that time. The question divested of all extraneous matter is sufficiently plain. Are we, or are we not, to maintain the position of dissent from the Revolution settlement assumed by our fathers in 1688? If the answer be in the affirmative, it will follow that we must stand aloof from any connection, office or oath that would neutralize this testimony; if in the negative, then we must disavow the conduct of our fathers in not joining in a movement which consigned to oblivion reformation attainments both in church and state, for the whole of which our fathers considered themselves bound to contend. Such appears to be the plain state of the case, and we ask you to join with us in earnest prayer that our brethren in Scotland may be guided in the right path, kept from sinful compliances, and honored as they have hitherto been for their faithfulness to God and his cause and truth in the earth.

Regarding our own ecclesiastical affairs, we have little to state with which you are not already acquainted. Since our last communication, one of the fathers of our church, the Rev. John Wright Graham, has ceased from his labors and entered on his rest and reward. Three promising young servants of our Lord Jesus Christ have been added to the number of our ministers by ordination; one of these, the son of our senior missionary in the British colonies, has been appointed assistant and successor to his father; the others are placed in two of our most important vacant congregations at home. Our laborious agent in Australia has prosecuted his work with diligence and success, and has recently completed the erection of a house of worship in Geelong—the first Covenanting church in Australia. Our Irish missionary operations are conducted in the same way as when you last heard from us; ultramontane influence being on the increase in this country, the opposition manifested to all evangelizing efforts exhibits a corresponding increase: notwithstanding our reader in Connaught has access to a considerable number of Romanist families, where the word of God is read, and in some of which prayer is offered. Though it is yet with us, in this work, the day of small things, we would not despise it, being assured that the system of the "Man of Sin" shall be destroyed, and all those who are God's people within its pale, brought out, by the instrumentality of his word, which, when once it has gone out of his mouth, shall not return to him void, but shall accomplish that which he pleases, and prosper in the thing whereto he sent it.

The missionary and other schemes of Synod have been in general liberally responded to throughout the church, though the temporal condition of many of our people has been, to a greater or less extent, affected, either by depression in trade, consequent on the "cotton failure," or by the three seasons which have occurred in succession unfavorable to agriculture. The present season, for so far, has been most favorable and the commercial panic has, in some measure, subsided.

We may add, that the Theological Seminary continues to be conducted with efficiency and marked tokens of the divine approbation. During the last session, a larger amount of students was in attendance than heretofore, affording the prospect, ere long, of an increased supply of preachers of the gospel.

In fine, we would again express our deepest sympathy with you in your present trials, and assure you of our unabated esteem and affection. Wishing you grace, mercy and peace from our Lord and Saviour Jesus Christ, we are, dear brethren, yours in covenant bonds.

Signed, JOHN NEWELL, *Moderator of Synod and Chmn. of Comm.*
WM. M'CARROLL, *Clerk of Commission.*

BELFAST, 28th April, 1863.

Committee on Theological Seminary reported. Report accepted, amended and adopted, and is as follows:

The Committee on the Theological Seminary begs leave to report— That the Report of the Board of Superintendents of the Theological Seminary is the only paper referred to it. This report represents the Seminary as in a very flourishing condition, and highly commends the diligence of the students and ability of the professors. It states the number of students in attendance during the last session to have been twelve, five of whom D. M'Alister, R. M. Johnston, J. W. Sproull, S. M. Stevenson and C. D. Trumbull, have been certified to their respective Presbyteries as having "completed the prescribed course of instruction in the Seminary."

The report further states, that the directions of Synod respecting the Theological Library have been but partially complied with, and that the number of books is "unequal to the demands of a Theological school." Your committee would therefore recommend that collections be directed to be taken up in the delinquent congregations, and their contributions forwarded to the Treasurer of the Seminary, to be expended in the increase of the Library.

Your committee further recommend, upon a suggestion in the report of the Board, "that in order to get clear of a first class in Hebrew, that Synod make it an imperative rule in future that students, before entering the Seminary, should have made such progress in the study of Hebrew etymology as will enable them with profit to enter the class of Hebrew Exegesis."

We recommend that the report of the Board of Superintendents be published with the minutes.

All which is respectfully submitted.

W. L. ROBERTS, *Chairman.*

REPORT OF BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY.

The session of the Seminary for the last year closed under the supervision of the Board, at its stated meeting in the month of March. The concluding exercises, embracing a detailed examination on the several branches of study, and the delivery of discourses by the students, were highly satisfactory, evincing diligence and ability on the part of the professors, and capacity and industry on the part of the students. On no previous occasion have we been more gratified with evidences of progress. Synod is referred to the joint report of the professors, published in the April number of the *Reformed Presbyterian and Covenanter*, for an exhibit of the internal history and working of its Theological Institution.

The number of students in attendance during the session, as shown by the Seminary roll, was twelve: 1st year, J. A. Black; 2d year, J. S. Buck, D. H. Coulter, J. Gray, J. C. Nightingale, R. J. Sharp; 3d year, J. H. Boggs; 4th year, N. M. Johnson, D. M'Alister, J. W. Sproull, S. M. Stevenson, C. D. Trumbull. The five last were certified to their respective Presbyteries as having completed the prescribed course of instruction in the Seminary.

The direction of last Synod in regard to the Library has been complied with only in part. Some delinquent congregations have forwarded contribu-

tions to add to the stock of books, but others, as heretofore, remain heedless alike of their interest and duty. The Library has received some additions since the last meeting of Synod, but it is still unequal to the demands of a Theological school. Its claims should not be lost sight of by the church.

In view of the relief furnished by getting clear of a first class in Hebrew, it was suggested to the Board whether it would not be well for "Synod to make a rule imperative in future, that students before entering the Seminary should have made such progress in the study of Hebrew Etymology, as will enable them with profit to enter the class of Hebrew Exegesis." We ask from Synod a respectful consideration of this suggestion.

The health of Professor Willson, during the winter, has not been what his brethren and friends could wish. He was able, however, for the most part, to attend upon the duties of his professorship, having been hindered only a few times from meeting with the class.

In conclusion, the Board congratulate Synod on the highly prosperous and efficient state of its Seminary, and commend it to the prayers and patronage of the Church.

SAMUEL O. WYLIE, *Chairman of B. S.*

S. BOWDEN, *Secretary.*

The Clerk stated that he had notified the sessions of all congregations that had neglected to take up collections for the Seminary Library.

The special Committee on a Weekly Newspaper reported. Report accepted and laid upon the table for the present.

The Committee on Finance reported. Report accepted and laid upon the table for the present, except Item 4, which was adopted.

Committee on Publishing the Sermon preached at the opening of Synod, reported that the sermon would be furnished for such purpose, and recommended that it be published in the pages of the Magazine. Report accepted and adopted.

Committee on Discipline reported. Report accepted and laid upon the table for the present.

The special committee to whom were referred specimen pages of the Book of Psalms with music adapted to them, reported. Report accepted and laid upon the table for the present.

Synod proceeded to the order of the day: the election of two Missionaries to the Department of the Mississippi, and two to Kansas, Nebraska and Minnesota. On the ballot for the first two missionaries, no candidates were chosen, whereupon R. Z. Willson and J. O. Baylis were unanimously elected by acclamation. On the ballot for the second two missionaries, there was also no election, whereupon W. W. M'Millan and S. M. Stevenson were unanimously chosen by acclamation.

S. O. Wylie, H. P. M'Clurkin and J. Dougherty were chosen a committee to confer with the missionaries elect, as to their acceptance of the mission.

Synod spent half an hour in devotional exercises, after which Synod took a recess of half an hour.

SAME PLACE—Wednesday, June 3, 1 P. M.

After recess, Synod came to order. Members all present except

Coulter, Floyd and Neill, who soon appeared, with the exception of Neill.

Synod resolved that a salary of \$400 per annum shall be paid each missionary chosen this morning, with necessary traveling expenses.

J. Wallace, A. C. Todd, J. M'Cracken, T. Donnelly and J. Moffett, were appointed a Board of Domestic Missions in the West. J. Moffett to be Treasurer.

The committee appointed to confer with the missionaries elect, report that three of them ask for longer time to determine whether they will accept the mission offered them, and that one of them, S. M. Stevenson, is not present. This report was accepted and referred to the above Board of Missions. If any of the missionaries decline after the adjournment of Synod, the Board are authorized to fill their place; they are also directed to employ at least one teacher in the Mississippi Mission.

The distribution of supplies after November shall be left, as before, with the Board of Domestic Missions in the East.

The business pending at the adjournment was renewed, viz. the report of the Committee on the State of the Country. During its discussion, the rule requiring an adjournment at 3 o'clock was suspended.

The following amendment to the answer of the committee to the first inquiry, was laid upon the table, because an indirect issue was made by such amendment, viz. "Yet ministers of this church cannot, in consistency with our principles and testimony, voluntarily enter the military service of the United States, while the constitution and government retains its present ungodly character." Upon the resolution to lay on the table, the ayes and noes were called for, and are as follows:

Ayes—Beattie, Bowden, Boyd, Cannon, Carlisle, Cavan, Coulter, Crozier, J. Donnelly, T. Donnelly, J. Dougherty, W. J. Dougherty, Dunn, Elliott, D. S. Faris, J. Faris, Floyd, H. H. George, W. F. George, Graham, Henry, Knox, M'Cartney, M'Caughan, H. P. M'Clurkin, J. J. M'Clurkin, M'Cracken, M'Donald, M'Farland, M'Glade, M'Kee, M'Millan, Middleton, Miller, A. M. Milligan, J. C. K. Milligan, J. M. Milligan, Moffett, Pollock, D. Reid, R. Reed, Roberts, Shaw, Sloane, Smith, Spence, R. D. Sproull, T. P. Stevenson, J. R. Thompson, Todd, Wallace, J. H. Willson, J. M. Willson, M. D. Willson, R. Z. Willson, P. H. Wylie, S. O. Wylie—57.

Noes—Alexander, French, Galbraith, Hawthorne, Hunter, Hutcheson, N. R. Johnston, R. Johnston, Keers, J. S. T. Milligan, Milroy, Scott, T. Sproull, A. Stevenson, Stewart, Stott, J. A. Thompson, Wilkin, J. Z. Willson, Woodburn—20.

Absent—Neill—1.

While the report of the Committee was still under discussion, Synod adjourned with prayer, to meet to-morrow morning at 9 o'clock.

SAME PLACE—Tuesday, June 4, 9 A. M.

Synod met and was constituted with prayer. Members all present except Cavan, N. R. Johnston, M'Cracken, M'Donald,

Neill, Shaw, Wilkin and P. H. Wylie, all of whom soon appeared, with the exception of Neill and N. R. Johnston. Minutes read, amended and approved.

Synod resolved to adjourn finally at 12 M.

Dr. Roberts reported that the Iowa Presbytery had been constituted, according to the appointment of Synod.

The Committee on Presbyterian Reports reported. Report accepted, amended and adopted, and is as follows:

The Committee on Presbyterian Reports would respectfully report:

That after a careful examination of the reports of the several Presbyteries under the care of Synod, they discover much to cheer the hearts of the witnesses of Christ, to increase their confidence in the testimony they hold, and to incite to fresh and persevering efforts in the great work and mission of the church. While her zeal has not been as earnest, her public spirit as heightened, and her growth as rapid as the sanguine expectations and high profession of her members would warrant, yet she has made some progress, and manifested, in no small degree, the characteristics of a living and working church. Three licentiates have been ordained and installed pastors of congregations, and five students have been licensed to preach the everlasting gospel. The Lord is still sending laborers into his vineyard. The pastoral relation has in some instances been dissolved, but "He that holdeth the seven stars in his right hand" has removed none of the ministry by death. In the public schemes of the church all the Presbyteries have manifested a deep interest and given a cheering evidence, by their efforts and contributions, that they are earnestly seeking the good of Zion. Animated by one spirit, they stand in the forefront of the great movements of the times, and are exerting a potent influence in the nation and churches of the land. The testimony of the witnessing church is beginning to yield its fruits, and we trust that ere long, through its influence, this will become in fact Immanuel's land.

Under the care of Synod, there are six ministers without pastoral charge and eight licentiates. Of these we would recommend the following distribution:

NEW YORK PRESBYTERY.—*D. M'Alister*, June, July, August and October; *J. W. Sproull*, August and September; *Rev. R. Z. Willson*, July and August; *Rev. T. Hannay*, September and October.

ROCHESTER PRESBYTERY.—*Rev. D. Scott*, *J. W. Sproull*, October.

PHILADELPHIA PRESBYTERY.—*J. W. Sproull*, June and July; *N. M. Johnston*, August and September; *D. M'Alister*, September; *Rev. R. Z. Willson*, June; *W. P. Johnston*, July and August; *Rev. W. W. M'Millan*, October; *C. D. Trumbull*, September and October.

PITTSBURGH PRESBYTERY.—*Rev. Thomas Hannay*, June, July and August; *S. M. Stevenson*, June and July; *N. M. Johnston*, June and July; *Rev. R. Z. Willson*, September and October; *C. D. Trumbull*, August; *W. P. Johnston*, September; *Rev. W. W. M'Millan*, August and September.

OHIO PRESBYTERY.—*Rev. W. W. M'Millan*, July; *W. P. Johnston*, October; *R. M. C. Thompson*, September.

LAKES PRESBYTERY.—*S. M. Stevenson*, August and September; *W. P. Johnston*, June; *J. C. K. Faris*, July and August; *N. M. Johnston*, October; *R. M. C. Thompson*, October.

ILLINOIS PRESBYTERY.—*Rev. W. Sloane*, *Rev. J. Middleton*, *R. M. C. Thompson*, June and July; *J. C. K. Faris*, September.

IOWA PRESBYTERY.—*Rev. R. Hutchinson, C. D. Trumbull*, June and July; *R. M. C. Thompson*, August and September; *J. C. K. Faris*, October; *S. M. Stevenson*, October.

In relation to the communication from Mr. Joseph M. Willson, of Philadelphia, urging "the importance of providing a manse, and in the rural districts a glebe, for the comfort and accommodation of pastors," we would recommend that the matter be earnestly commended to the attention of the Presbyteries and congregations under the care of Synod.

As statistical reports have been received from only four Presbyteries, and most of these very imperfect, we recommend that they be not published. We recommend that Presbyteries be ordered hereafter to furnish statistics.

J. RENWICK THOMPSON, *Chairman of Com.*

REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report: That since the last meeting of Synod it has held two regular meetings, both of which were marked by a commendable harmony in spirit and judgment. The presence of the Master of assemblies has evidently been in our midst, and his Spirit has directed our deliberations, for which we praise the Lord.

We have now fifteen ministerial members, all of whom have pastoral charges, except Rev. Joseph Beattie, missionary to Syria, and Rev. R. Z. Willson, who labors most of the time within our bounds. The number of our congregations are seventeen, three of which, Glengary, Walton and Brooklyn, are without settled pastors. The latter two, however, have grants for the moderation of a call, and we trust will soon have pastors to take charge of them in the Lord. In all these vacancies we have furnished as much preaching as within our power; and in two of them, Walton and Brooklyn, have dispensed the sacrament of the supper. Besides granting pecuniary aid to all the vacancies except Brooklyn, we have given a supplement of \$150 to the Boston congregation, which we expect will soon be self-sustaining.

The days of fasting and thanksgiving have been observed by all the congregations under our care.

In the present suicidal and protracted conflict in the nation, Presbytery has taken a deep interest, and at its fall meeting united with the Pittsburgh Presbytery in sending a delegation to Washington to present to the President our views on national questions and urge him to proclaim liberty throughout the land to all the inhabitants thereof. An account of this mission has already been published in the *Reformed Presbyterian and Covenanter*, and we hope was not without some influence upon the President in issuing the January Proclamation. Encouraged by the deference that is paid to our principles by leading statesmen in the nation, and in view of the opportune season for bringing our Testimony to bear upon the inhabitants of the land, one of our ministerial members and a licentiate have taken steps for issuing a weekly newspaper in the city of New York, and we would respectfully urge upon Synod the importance of commending it to the church, and giving it such aid as lies within its power.

Much as our congregations have suffered from the present disturbed condition of our country, yet we have reason to rejoice that the number of the members within the bounds of Presbytery is increasing, and that there is a growing attachment to our Testimony and a renewed effort in applying it to the nation in which we dwell. God in his providence is saying unto us, "Hold fast the profession of your faith without wavering."

We have under our care one theological student, Mr. J. C. Nightingale, of the third year, and one licentiate, Mr. David M'Alister, who has been licensed at the present meeting of Presbytery.

On the overtures of Synod sent down at the last meeting of Synod, the Presbytery would report, that on the preamble and resolutions in relation to the proclamation of the banns of marriage, *nine* sessions reported in favor and *two* against the said overture; and on the amendment to the Book of Discipline, *three* sessions reported in favor of the proposed amendment and *six* sessions against it.

We would respectfully ask Synod to give us the labors of at least two licentiates during the ensuing six months, and \$200 from the Home Mission Fund.

A statistical report is presented as an accompanying document.

J. B. WILLIAMS, *Clerk of Pres.*

REPORT OF PHILADELPHIA PRESBYTERY.

Since last meeting of Synod we have enjoyed general peace and harmony in our congregations, and at least the usual degree of interest in and attendance upon divine ordinances. While we cannot say that we have been blessed with any special outpouring of the Spirit of grace, we have ground for thankfulness, that our people are giving evidence of the presence and work of the Holy Spirit, by their love for the habitation of God's house, their interest in the public schemes of the church, and their steadfastness in their calling and profession. It would not be right to say that there are no exceptions among us in these respects.

At our meeting in October last, Presbytery, as directed by Synod, terminated Professor Willson's relation as pastor of the First congregation, Philadelphia. He has since removed with his family to Allegheny City, though still, we are glad to say, retaining his relation to us as a presbyter. Shortly after the congregation was declared vacant, a call was moderated in favor of T. P. Stevenson, licentiate, and has been accepted. The ordination and installation of Mr. Stevenson were attended to at our late meeting, on the 5th of the present month.

We regret to say that Mr. M'Millan has found it necessary to demit his charge of the congregation in Baltimore. The relations of Mr. M'Millan and his congregation have continued, during his brief pastorate, to be of the happiest kind, and the parting has been with regret on both sides. No alternative, however, remained. The location of the congregation in a slaveholding state and city, has always been a source of weakness, and has enforced earnest strugglings to maintain its existence. The outbreak of the slaveholders' conspiracy, and the occurrences that transpired in Baltimore on the memorable 19th of April, 1861, dealt it a staggering blow, from which it has not recovered. By removals and otherwise it has become so enfeebled that it is no longer able to afford a supporting salary to a pastor, and its future is darkened by the prospect of still further diminution in its membership. It is now upon our list of vacancies.

The Third congregation Philadelphia, and Conococheague congregation, are also among our vacancies. Both have applied for and received permission to have calls moderated before our next meeting.

Our sessions mostly reported, either in whole or in part, on the overtures remitted by Synod. The clerk will lay before Synod the result of our deliberations thereupon.

The days of public thanksgiving and fasting appointed by Synod were observed by our congregations.

Presbytery craves from Synod the services of two of its preachers until the first of November, and its proportion of the moneys in the Domestic Mission Fund to be disbursed by Synod. The ministers and licentiates appointed to labor in our bounds during the past year have fulfilled their appointments acceptably to us and to our congregations.

Presbytery records an expression of its deep interest in the great public religious enterprises prosecuted by Synod. Its Theological Seminary, its Foreign Mission, its Domestic Mission, in both its northern and southern departments, are cherished objects with us, and we feel ourselves sacredly bound to the utmost endeavor to promote their interests.

W. W. M'MILLAN, *Mod.*

SAMUEL O. WYLIE, *P. C.*

REPORT OF ROCHESTER PRESBYTERY.

The Presbytery of Rochester respectfully report,

That they have held two regular and three special meetings since last Synod. At a meeting of Presbytery, held during the sessions of last Synod, Rev. D. Scott demitted the charge of the congregation of Rochester. At a meeting of commission of Presbytery, held in July last, the pastoral relation was dissolved. At a special meeting of Presbytery on May 14th, 1863, Mr. R. D. Sproull was ordained to the office of the holy ministry, and installed into the pastoral charge of the congregation of Rochester.

We have under our Presbyterial care five settled congregations, and two without pastors, besides one preaching station near Owens Sound, Canada West. We ask \$50 from Synod's Home Mission Fund, to aid weak congregations in the support of their pastors.

The days of fasting and thanksgiving, appointed by Synod, have been observed, as far as known to us, in all the congregations under our care.

We are not able to speak of any important change in the state of religion within our bounds. The membership of the various congregations has not materially increased or diminished since the date of our last report. The ordinances of religion are generally observed with commendable diligence and punctuality, but we have to lament that the fruits are not apparent in an increased devotion to the glory of God, and the actings of a holy and useful life.

Respectfully submitted.

S. BOWDEN, *Mod.*

D. SCOTT, *Clerk.*

REPORT OF PITTSBURGH PRESBYTERY.

The Presbytery of Pittsburgh would respectfully report: That we have held two regular meetings, both of which were full of interest.

At our spring meeting we licensed N. M. Johnson, S. M. Stevenson and J. W. Sproull, to preach the everlasting gospel.

Mr. J. C. Smith, who had accepted a call from the congregation of Slippery Rock, &c., was, at the same meeting, ordained and installed pastor of the aforementioned congregation.

We have one unsettled minister in our bounds, T. Hannay, and one vacant congregation, Little Beaver. The students of Theology are, J. H. Boggs, R. J. Sharp, James A. Black, J. S. Buck and J. Gray.

In reference to the overture on the subject of appeal, our Presbytery report in favor of the change proposed; also, in favor of the overture on the subject of the proclamation of the banns of marriage.

While we cannot claim that we enjoy any particular revival of religion, yet we believe that the fearful commotions and troubles through which we are passing, in common with others, are producing some salutary fruits. Our people feel that truly the Lord has a controversy with this nation. And while the nation is being scourged, the members of the church generally, and even God's witnessing people, cannot expect to escape fearful trials. Many of our families have had to put on the tokens of mourning, or are trembling with anxiety for the safety of beloved ones in the bloody field of battle.

But while this is a time of sore trial, mourning and distress, yet we are more than ever convinced of the truth and importance of our distinctive principles, and our position in reference to this nation, and of our duty to call upon the nation to seek deliverance from the present calamity by national repentance and reformation. All which is respectfully submitted.

JOHN GALBRAITH, *Clerk.*

REPORT OF OHIO PRESBYTERY.

The Presbytery of Ohio would respectfully report: That they met and constituted at the time and place appointed, according to the act of last Synod organizing said court, and have lately held another meeting, both characterized by much harmony; and we are happy to state, that peace and unanimity generally prevail in our several congregations. Days of fasting and thanksgiving have been duly observed. The number of settled ministers is five, and two vacancies, Muskingum and Middle Wheeling, Va., have an extensive missionary field, and some hopeful missionary stations, which, if carefully cultivated, we trust, will yield bountifully. And in order to this, we respectfully ask Synod for a share of the labor of licentiates at its disposal, and \$150 out of its Domestic Missionary Fund, as we have received nothing the last year.

A report of Presbytery, embodying the action of our sessions on the overtures sent down by Synod, is herewith presented as an accompanying document.

A. M'FARLAND, *Clerk.*

REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes respectfully report: that we have eight ministerial members, all of whom are pastors, diligently engaged in cultivating their respective fields.

Lake Eliza is the only vacancy within our bounds, and it, we learn, has been making arrangements for a settlement.

We have no changes to report since your last meeting.

C. D. Trumbull, student of Theology, who had completed the prescribed curriculum of study in the Seminary, was, at our last meeting, on the 23d of April, licensed to preach the gospel.

Since the formation of the Ohio Presbytery, we have had no specific missionary fields, save those cultivated by some of the pastors in their respective vicinities. In view of this, Presbytery, at its meeting in the autumn of 1862, appointed Rev. J. S. T. Milligan to explore a mission field in Michigan, with the design of permanently occupying it. Rev. H. H. George was appointed to preach in southern Ohio, with the same view. Encouraged by their reports, Presbytery has selected a missionary field in Northern Michigan, and also one in southern Ohio. With a view of cultivating these fields, Presbytery ask Synod for a suitable preacher and some little of the Home Mission Fund to help support him.

Days of thanksgiving and fasting, in so far as reported, have been observed by the people under our care.

Our people have manifested their interest in the Foreign Mission by their contributions, and desire that it should be reinforced by a competent physician at once. The churches under our charge have also taken great interest in the work of sending the gospel to the *freedmen* of the South. We recommend Synod to adopt earnest measures in that direction.

While we are not without our fears, we have much to encourage. There are many symptoms of divine favor. The labor of the husbandman has been singularly rewarded. The year has been crowned with God's goodness. The pastures are clothed with flocks. The valleys also are covered with corn. They

shout for joy, they also sing. And while we are not, as the disciples, in the interesting and youthful days of the church, of "one heart and one soul," still there is great harmony and much fraternal feeling manifested in our meetings.

While we are constrained to lament the want of earnest and growing personal godliness among us, we recognize with gratitude the unprecedented revolutions taking place in the public mind and conscience of the country. The bread cast upon the waters is returning sooner than expected and in much greater abundance. We are led to hope, that as God has been watching over us "to pluck up, and to break down, and to throw down, and to destroy, and to afflict," so he will watch over us "to build and to plant;" and to pray that as he has caused us to "pass under the rod, so he would bring us into the bond of the covenant."

We take the emancipation of the northern mind, the emancipation of the southern slaves, and the eminently religious, though defective, proclamation for a national fast by the Chief Magistrate, upon the recommendation of the Senate, as a harbinger of better days.

While there is no lack of patriotism or sympathy for the government, in its terrible struggle with that unprecedented and unholy rebellion in the South, there is, on the other hand, no disposition among us to leave our safe and honored position of dissent from the civil institutions of this land. When reformation principles are spreading so rapidly, the claims of Messiah are much more generally recognized, and many hitherto neutral are coming up to the help of the Lord, to the help of the Lord against the mighty, it is no time for Covenanters to abate their zeal.

There is a disposition among us to "bind up the testimony"—"to hold fast"—"to contend earnestly for the faith"—for our cherished principles—"to build the old wastes, to raise up the former desolations, and repair the desolations of many generations." Careless of the calumny of those who laugh us to scorn and despise us, we will rise up and build. "The God of heaven, he will prosper us." "For Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. S. M'CARTNEY, *Clerk.*

REPORT OF THE ILLINOIS PRESBYTERY.

The Illinois Presbytery begs leave to report: The members of Presbytery express their gratitude to the Head of the church that their lines have fallen to them in pleasant places. The Testimony which we hold has prospered in the West. The territory under the jurisdiction of the Presbytery embraces a number of the largest States of the Union. Our congregations are prosperous. New organizations are effected, and missionary stations are springing up around us in this vast field. We need laborers; men of enterprise and devoted zeal, who seek not their own things but the things which are Christ's; men who are willing to endure hardship as good soldiers of the Lord Jesus Christ, and who stand strong in the grace that is in Him. The number of our ministers is fifteen—four without charges; one of whom, however, Rev. R. Hutchinson, has received and accepted a call from Grove Hill congregation, and measures have been taken for his installation. An organization has been granted to the society in Stanton, Illinois, which is at present supplied with preaching by the Rev. J. Middleton. Our fully organized congregations are eleven. Four congregations, Bethel, Old Bethel, Elkhorn and Churchill, have raised over \$900 to establish a mission to the freedmen of the Mississippi, and offer this sum to the Synod for this purpose, and have obtained from Presbytery permission to give one-fourth of the time of each of the four ministers of said congregations, or the

whole time of one, to minister to the sick and wounded in the hospital the remaining ministers supplying his congregation three-fourths of his time with gospel ordinances.

The majority of sessions have reported in favor of the overtures. All which is respectfully submitted. A. C. TODD, *Clerk of Pres.*

In view of certain statements made in Synod, the Presbytery of Iowa are directed to call upon Rev. J. Neill to give an account of himself, and take such action as may be necessary in his case.

Rev. J. Wallace was chosen in the place of R. Z. Willson, who declines the Mississippi Mission. In case Mr. Wallace accepts, Rev. D. S. Faris will take his place in the Western Board of Missions.

Rev. T. P. Stevenson was added to the Board of Missions in the East.

It was resolved that parties intending marriage, being church members, shall make the same known to their pastor, or if not under pastoral care, or the pastor not accessible, to the session or some members thereof, or to the society, where they worship, in order that inquiries may be made. This information shall be given at least three weeks before the marriage is celebrated.

Synod adopted the following preamble and resolution:

Whereas, The Constitution of the United States contains no acknowledgment of God, or his authority as the only Lawgiver, or the universal supremacy of Jesus Christ the Prince of the kings of the earth, or of the obligation of his law revealed in the Bible; and does contain provisions in favor of the enslavement of millions of unoffending men;

And whereas, The present wicked and gigantic rebellion against the Federal government, which now threatens the life of the nation, and puts the safety of the church and our dearest rights in jeopardy, is the legitimate consequence and just punishment of these constitutional evils;

And whereas, The only sure hope of the nation's deliverance and permanent peace lies in national repentance and reformation: Therefore,

Resolved, That S. O. Wylie, J. R. W. Sloane and W. Brown be appointed by this court to go to Washington City and confer with the President and Heads of Departments on the sins of this nation, and its duty to submit to Jesus Christ, "the King of kings and Lord of lords."

A request of Iowa Presbytery for \$150, and of Pittsburgh Presbytery for \$100, out of the Home Mission Fund, was referred to the Board of Missions in the East.

The Report of Committee on Finance was taken up, amended and adopted, and is as follows:

The Committee on Finance respectfully report,

1st. That it has examined the Report of the Treasurer of Theological Seminary, and found it correct. We recommend the publication of the whole report, except so much as relates to the supply of Prof. Sproull's pulpit, which matter we remit wholly to the judgment of Synod. We recommend again to Synod the collection, as far as practicable, of all small notes given for the Seminary Endowment.

2d. Your Committee recommend that Synod approve of the investment and changes of investment made during the last year by its Trustee, and also that

it authorize him either to accept the terms of compromise proposed by the Allegheny County Allegheny Valley Rail Road Company, or to sell their bonds and invest in U. S. 5-20 bonds, as he may deem best; and also that he make such changes in the Atcheson bequest, or any other funds under his care, as he may regard for the interest of the church.

3d. In regard to the bequest of Mary White, your committee recommend the immediate collection, or securing, of that part of it on which payment of interest has been refused, with the interest due on it.

4th. The following sums have been received for the traveling fund :

	Receipts.	Delegates.	Expenses.
From 2d congregation, New York,.....	\$45 35	2	\$87 00
“ Rushsylvania cong.....	12 50	1	30 00
“ Boston cong.....	10 85	1	55 25
“ 1st Philadelphia cong.....	25 05	2	98 00
“ Pittsburgh and Allegheny cong....	35 80	1	32 00
“ Maquoketa cong.....	13 50	2	16 00
“ Kortright “	18 00	1	66 40
“ 2d Philadelphia cong.....	22 60	1	42 20
“ Topsham cong.....	14 35	1	63 85
“ Ryegate and Barnet congs.....	18 00	1	63 00
“ Bethel cong.....	14 50	1	21 00
“ Salt Creek cong.....	13 00	1	39 70
“ Utica cong.....	13 00	1	34 00
“ Sandusky cong.....	7 00		
“ Brookland, &c.....	15 00	2	88 95
“ Bloomington cong.....	24 00	2	53 60
“ Clarinda cong.....	16 05	2	54 00
“ Oil Creek “	10 00	1	47 00
“ Brownsville cong.....	11 24	1	48 00
“ Vernon “	6 00	1	25 00
“ Cincinnati “	10 50	1	35 00
“ Slippery Rock cong.....	17 00	2	63 00
“ James and John Kennedy and Mrs. Boyd, \$2 each,.....	6 00		
“ 3d Philadelphia cong.....	7 50		
“ Rehoboth “	12 35		
“ Sharon cong.....	21 00		
“ Rev. J. M. Willson,....			30 30
“ D. Scott,.....			32 60
“ W. W. M'Millan,.....			31 00
“ J. Middleton,.....			14 00
“ R. Z. Willson,.....			64 80
Totals,.....	\$420 14		\$1,235 65

The dividend is 34 per cent. on the expense.

Your committee would call attention to the fact, that although nearly twice as many congregations have contributed to this fund this year as did last year, yet the dividend is little more than half as great.

All of which is respectfully submitted.

W. W. M'MILLAN, *Chairman.*

The matter of the supply of Prof. Sproull's pulpit during the session of the Seminary was referred to Pittsburgh Presbytery.

Report of Committee of Discipline was taken up, amended and adopted, and is as follows:

The Committee on Discipline would respectfully report: That having examined the papers put into their hands, they find Nos. 17 and 18 memorials from the sessions of the First Congregations of New York and Newburgh desiring Synod's answer to a number of questions: 1st. What order should be taken with members who leave the church and unite with other denominations? Answer. If there be nothing against their moral character, their names should be stricken from the roll. If it be otherwise, they should be suspended. All the other questions in these papers should be left to the wisdom and prudence of sessions to decide; and yet your committee would say in answer to the fourth question, that suspended members are still members, but are not to be counted in the statistics of the congregation, nor should they be excommunicated without the advice of Presbytery. Paper No. 20 is a protest and appeal of Joseph Dodds from a decision of the Illinois Presbytery; it is regular and ready for the action of Synod. Papers Nos. 3 and 26 are memorials on the subject of occasional hearing. In the judgment of your committee, the *law* of the church is so plain and explicit in that matter, that there should be no difficulty as to its legitimate application. In the supreme Standard it reads thus: "Mark them which cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them." Rom. 16:17. In the Historical Part of the Testimony, in which we have a declaration of the practice of the Reformed Presbyterian Church on this question, it reads: "Nor can they consistently join, either statedly or occasionally, in the communion of any other church, by waiting upon its ministry, either in word or sacraments, while they continue opposed to these declared sentiments." The divine direction is: "Let them return unto thee, but return not thou unto them." Jer. 15:19.

Respectfully submitted.

J. CROZIER, *Chairman*.

While the protest and appeal of J. Dodds was being read, he purged himself of contempt and contumacy toward the Rehoboth session; was directed by Synod to abstain from such contumacy, and from occasional hearing in the future, and thereupon declared to be restored to privileges in the church.

The resolution to adjourn at 12 M. was reconsidered, and Synod resolved to adjourn at 1 P. M.

Item 6 of Report of Committee on Unfinished Business (in regard to church buildings) was taken up and its consideration postponed.

Paper No. 6, Communication from Rev. W. Sloane, was taken up.

The order to Elkhorn congregation in 1861 to pay Mr. Sloane the amount due him, viz. \$72, with interest from June, 1859 (see *Ref. Presb.* 1861, p. 213), was renewed.

J. Wallace presented the following resolution in regard to sick and wounded soldiers, which was adopted:

Resolved, That Presbyteries in whose bounds there are military hospitals be directed to give special attention to ministering to sick and wounded soldiers.

Report of Committee on Newspaper was taken up, and its consideration indefinitely postponed.

Report of Committee on State of the Country was taken up, amended and adopted, and is as follows:

The Committee on the State of the Country respectfully report: That since our last meeting the judgment visitation, in the present war, upon the nation, from the hand of the sovereign Mediator, has been protracted through another year. This fearful conflict still continues and rages with unabated fury, producing the most terrible calamities, and intimating that God is still pleading the quarrel of his covenant against this nation, for its rejection of Christ and his law. At the same time we have to record, with gratitude to the Most High, that his long suffering and beneficence have been singularly continued. Peace and safety, to a large extent, have been preserved throughout the Northern States; the bounties of Providence have been most munificent; famine and pestilence are not upon us. But while the nation is thus visited in judgment and mercy, there is as yet no radical reformation in the government. The sinful character of the Constitution remains unchanged; the acknowledgment of the being and authority of God, his Christ and his law, is still excluded from that instrument; the system of slavery, and the wicked compromises of the Constitution in the interests of slavery, are continued. Still, however, we see great and hopeful progress in the emancipation policy of the President. While the Emancipation Proclamation and Confiscation Act are not so complete as we could wish, yet they declare the legal freedom of all the slaves of rebels, and thus bring gladness to the hearts of more than three millions of afflicted bondmen. And while these are acts of justice in themselves, they are eminently calculated to secure the entire removal of slavery from the whole land, and in so far give a righteous character to the manner of prosecuting the war. Moreover, the Senate, in its late action calling upon the President to proclaim a national fast, has recognized the principle that the "only mode to seek God for succor is according to his appointed way, through Jesus Christ." And in pursuance of this, the President, in his proclamation, has recognized the supreme authority of God over the nations—the truth of the Holy Scriptures—the nation's sin in forgetting God—and the great fundamental principle that "the nation only is blessed whose God is the Lord." Add to this the proclamation enjoining the observance of the Sabbath by the army, and the prohibition of the return of slaves by the military. All which indicates a far more hopeful and encouraging state of things than formerly, and calls loudly upon us, in every possible way consistent with our Scriptural and distinctive testimony, to aid the nation in its struggle against this cruel and murderous conspiracy, till it be entirely broken up and every vestige of it removed; and to stand fast by our Testimony as the great hope of the nation, and to labor earnestly and faithfully in its application, that our beloved land may be brought (and we would trust among the first) to be a kingdom of our Lord and of his Christ. In this we feel greatly encouraged by the awakening of the religious community throughout the land to a sense of the evils in the Constitution, and the necessity of its radical reformation.

On papers Nos. 1 and 2, committee report: The first inquiry respects minister's leaving their ministerial work and entering the army. To this we answer, that while we regard it as the right and duty of ministers, as well as others, on necessary and proper occasions, to bear arms, yet we are not aware of any present occasion requiring any of our ministers to do so.

The second inquiry respects the soldier's oath. To this we reply, that as the ordinary soldier's oath is objectionable and cannot receive the approbation of Synod, we recommend that a committee be appointed to obtain from the proper authorities the sanction of the following oath: "I do swear by the living God, that I will be faithful to the United States, and will aid and de-

fend them against the armies of the Confederate States, yielding all due obedience to military orders."

The third inquiry respects the case of aliens. To this we answer, that it is not inconsistent with our principles for aliens to claim exemption from draft, provided they are not required to profess subjection or allegiance to a foreign power.

All which is respectfully submitted.

J. C. BOYD, *Chairman*.

On the vote adopting the last part of answer to second inquiry, the ayes and noes were called for and are as follows:

Ayes—Anderson, Beattie, Bowden, Boyd, Cannon, Carlisle, Cavan, Coulter, Crozier, J. Dougherty, W. J. Dougherty, J. Donnelly, T. Donnelly, Dunn, Elliott, D. S. Faris, Floyd, French, Galbraith, W. F. George, H. H. George, Graham, Hawthorne, Henry, Hunter, Knox, M'Cartney, M'Caughen, H. P. M'Clurkin, J. J. M'Clurkin, M'Cracken M'Donald, M'Farland, M'Kee, M'Millan, Middleton, Miller, A. M. Milligan, J. C. K. Milligan, J. M. Milligan, Moffet, Pollock, D. Reid, R. Reed, Roberts, Shaw, Sloane, Spence, R. D. Sproull, T. Sproull, T. P. Stevenson, J. R. Thompson, Todd, J. H. Willson, J. M. Willson, M. D. Willson, R. Z. Willson, P. H. Wylie, S. O. Wylie, J. Wallace, Smith, J. A. Thompson—62.

Noes—Alexander, R. Johnston, J. Keers, J. S. T. Milligan, Milroy, Scott, A. Stevenson, Stewart, J. Z. Willson, Woodburn—10.

No vote—Wilkin, Hutcheson, Stott, J. Faris—4.

Absent—N. R. Johnston, M'Glade and Neill—3.

W. Milroy, J. S. T. Milligan, D. Scott, A. Stevenson, M. Stewart, A. Alexander, Woodburn, R. Johnston, J. Keers, J. Z. Willson, dissented from the above vote, for the following reasons:

1. Because, frame the oath as you may, there is in it an implied homology of an unscriptural form of civil government.
2. Inconsistent with the teaching of Scripture, which forbids us to help the ungodly in their wars.
3. Inconsistent with the practice of Christ's witnesses of every age, who have faithfully adhered to their testimony.
4. Virtually pledges us to the support of an immoral constitution of civil government.
5. Because though slavery may be overthrown in the war, the declared purpose of it is the defense and maintenance of the Constitution.
6. Because we ought to be faithful in witnessing for the Redeemer as King of nations.

J. M. Willson, S. Bowden and T. Donnelly were appointed a committee to answer the above reasons of dissent.

The form of oath in the report in answer to the second inquiry, was referred to the committee to confer with the President.

Synod passed the following resolution:

Resolved, That in the above vote the Synod did not mean to encourage young men to go into the army, but to provide for a form of oath for those who feel it their duty to go, not objectionable, as is the present army oath.

The committee contemplated in the above report are the committee appointed this morning to go to Washington for another purpose.

Motion not to sustain A. C. Todd's reasons of absence was taken up. Synod

Resolved, That inasmuch as Mr. Todd, without obtaining leave from his Presbytery, placed himself in circumstances in which he could not attend the meeting of church courts, therefore, *Resolved*, That his reason be not sustained.

The Committee to answer reasons of dissent of W. Milroy reported. Report accepted and is as follows:

The Committee appointed to answer reasons of dissent of W. Milroy and others, respectfully report the following replies:

To the first reason, that there is no homologation of an unscriptural form of government, either expressed or implied.

To the second reason, we reply, that acting in this war against the Confederate armies is not "helping the ungodly in their wars."

To the third reason, we reply, that we followed, as well as the dissentients, the footsteps of the flock.

To the fourth reason, we reply, that the oath prepared by this Synod "does not pledge us to support an immoral government."

To the fifth reason, we reply, that the purpose of the war is to be judged of the whole state of the case, and this determines that the war is now carried on for the maintenance of the integrity of the country, and the overthrow of the slave power.

To the sixth reason, we reply, that there is nothing that we can see in this action of Synod to give rise to any notion that this Synod is unfaithful to Christ as King of nations.

The thanks of Synod were returned to the congregations of Sharon, Lind Grove and Rehoboth, for their kind entertainment of the members, as also to the rail road companies that have furnished facilities of travel.

It was ordered that the minutes be published in the Magazine.

Synod adjourned with prayer and singing 133d Psalm, to meet in Second church, Philadelphia, on fourth Tuesday of May, 1864, at 7½ P. M.

A. M. MILLIGAN, *Moderator*.

S. BOWDEN, *Clerk*.

OMISSIONS IN THE MINUTES.

The following sentence belongs to the Causes of Thanksgiving. It should appear on page 201, immediately after the word "grace," line 15 from the top:

"And the Senate, in requesting the President to proclaim a Fast, desired that it might be done in order that the nation might seek pardon, and the favor of God in His appointed way through the Lord Jesus Christ."

On page 204, immediately after the sentence, "Reports were read from all the Presbyteries," should appear the following paragraph:

A motion to add after the word "Presbytery," in chap. 10, sec. 4, in "Rules of Ecclesiastical Procedure," the words "which shall consist of members and ruling elders," was laid on the table.

APPENDIX TO MINUTES.

REPORT OF TRUSTEE OF SYNOD.

Receipts for Investments, and how invested.

1862, July 12. Paid Jay Cooke, U. S. subscription agent, two hundred dollars, for two bonds of one hundred dollars each of U. S. 6 per cent. 5-20 year registered bonds, Nos. 77 and 78, dated 1st May, 1862, being the amount bequeathed to Synod for Domestic Missions by William Cunningham, deceased, late of Londonderry, Guernsey county, Ohio. Said amount I reported to Synod at its last meeting as being then deposited with the Philadelphia Saving Fund Society, where it remained to the 5th inst. by order of Board of Domestic Missions.

1863, February 23. I have this day deposited with the Philadelphia Saving Fund Society the total amount in my hands for superannuated ministers, in trust, on interest at 5 4-10 per centum per annum—\$83.66.

The above is a correct record of all the investments and changes of investments since my last report to Synod up to this date.

I herewith forward to Synod, by hands of Rev. S. O. Wylie, two bonds of one thousand dollars each of the Allegheny County Allegheny Valley Rail Road Company, with six years' interest due on 1st May, 1863—coupons for said interest attached to the bonds, for Domestic Missionary purposes.

Also, two bonds for one thousand dollars each, same as the above in every respect, with coupons for six years' interest, for the Foreign Mission. The County of Allegheny offers now to renew these bonds by a compromise, the terms of which Mr. Wylie will fully explain to Synod. The total cost of the above bonds was \$2,680; and in the month of May, 1857, I received \$120, being six months' interest thereon. They would now realize about \$3,000 in this city. I thus transmit the said bonds, so that Synod may make such disposition of them as in its united judgment may be deemed best.

In my last report to Synod I mentioned having invested \$2,000 of the Acheson Bequest of the five per cent. New York loan in the 7 3-10 U. S. Government loan, for which I have received three half yearly payments of interest, and which amounts to \$69 more than it would have realized by remaining in the former investment. The present interest being paid in gold, I sold at a premium of \$55.29, thus making a clear gain of \$124.29 in the brief period of eighteen months; besides, were it sold now, it would realize a premium over the original cost of about \$140. The reason I lay these facts before Synod, is that perhaps Synod might deem the matter worthy of consideration as to the propriety of making a change in the investment of the balance of the Acheson bequest.

All which is respectfully submitted.

WILLIAM BROWN,
Trustee of Synod.

The following sums have been received by the Treasurers since last meeting of Synod:

For Foreign Mission Fund,.....	\$3,005 27
“ Fund for Educating Boys in Syria,.....	341 30
“ Domestic Mission Fund,.....	760 65
“ Southern Mission Fund,.....	1,867 96
“ Literary Fund,.....	154 38

Carried forward,..... \$6,129 56

Brought forward,.....	\$6,129 56
For Fund for Superannuated Ministers,.....	13 15
“ Fund for Theological Students,.....	627 15
“ Theological Library Fund,.....	81 63
“ Theological Seminary Current Expense Fund,.....	2,028 11
“ Endowment Fund,.....	3,087 53
Total amount,..	\$11,967 13

NEW YORK PRESBYTERY.

THE New York Presbytery met in the First R. P. Church of Newburgh, on the 19th day of May, and in the absence of Rev. S. M. Willson, who was appointed to preach the opening sermon, proceeded immediately with the regular business, electing Rev. Wm. Graham, Moderator, and J. B. Williams, Clerk, for the ensuing year.

Pieces of trial for licensure assigned Mr. David M'Alister, student of Theology, were heard and unanimously sustained, and he was licensed in the usual manner to preach the everlasting gospel. Mr. J. C. Nightingale also delivered a sermon, giving very satisfactory evidence of improvement in theological attainments.

Rev. J. C. K. Milligan was appointed to dispense the sacrament of the Supper in Brooklyn congregation, and moderate a call when requested by the session.

Rev. A. Stevenson was appointed to dispense the sacrament of the Supper in the Walton congregation, on the third Sabbath of October, and moderate a call when requested by the session.

A verbal report was heard from persons in Dundaff, Pa., wishing preaching, and J. B. Williams was appointed to preach two Sabbaths discretionary, and perform missionary work in the neighborhood. Mr. David M'Alister was appointed to preach at Walton, on the last Sabbath of May and the first Sabbath of June.

Rev. J. R. W. Sloane, Rev. J. C. K. Milligan and S. K. M'Guire, were appointed an Interim Committee of Supplies.

The meeting was harmonious, brief and interesting. The court adjourned to meet on the fourth Tuesday of October, in the Third R. P. Church, New York.

ROCHESTER PRESBYTERY.

At a meeting of the Presbytery of Rochester, held at Sharon, Iowa, with consent of Synod, the report of Presbytery on Overtures was read and adopted. It was also resolved, that the supplement to the congregation of Lisbon shall be withdrawn at the close of the current year. The Rev. David Scott was appointed to supply in the congregation of Ramsey, C. W., several Sabbaths, and administer the Lord's Supper with such help as he could obtain; and supply the societies near Owen's Sound, in Sullivan county, C. W. at pleasure during the summer, and take such action as may be necessary for their organization, if deemed proper. And also supply in the congregation of Toronto such time as may be convenient for the people there.

PRESBYTERIAL APPOINTMENTS.

PITTSBURGH PRESBYTERY.

N. M. JOHNSTON, *Little Beaver*, June 2d and 3d, and July 1st and 2d Sabs.; *Rochester*, July 3d Sab. C. D. TRUMBULL, *Little Beaver*, Aug. 1st, 2d and 4th Sabs. W. P. JOHNSTON, *Little Beaver*, Sept. 1st and 2d Sabs.; *Rochester*, 3d Sab. R. Z. WILLSON, *Little Beaver*, Sept. 3d and 4th Sabs. and Oct. 1st Sab. Rev. S. STERRETT is to dispense the sacrament at *Little Beaver*, on the last Sabbath of August, and to moderate in a call on Monday, if requested.

The committee did not give appointments to those persons who were appointed by Synod to go on missions, on the ground that if they should decline to go, they will be required to fill the places of others who may be appointed; and besides, the committee was unable to employ the whole time of those to whom they have given appointments.

PHILADELPHIA PRESBYTERY.

J. W. SPROULL, *Third Cong. Philadelphia*, June 2d Sab. *Conococheague*, June 3d and 4th Sabs., July 1st Sab.; *Baltimore*, July 2d and 3d Sabs.; *Third Philadelphia*, July 4th Sab. W. P. JOHNSTON, *Third Philadelphia*, July 1st, 2d and 3d Sabs.; *Baltimore*, July 4th Sab., Aug. 1st and 2d Sabs.; *Conococheague*, Aug. 3d, 4th and 5th Sabs. N. M. JOHNSTON, *Conococheague*, Aug. 1st and 2d Sabs.; *Third Philadelphia*, Aug. 3d, 4th and 5th Sabs.; *Baltimore*, Sept. 1st and 2d Sabs.; *Conococheague*, Sept. 3d and 4th Sabs. R. Z. WILLSON, *Baltimore*, June 3d and 4th Sabs. D. M'ALISTER, *Third Philadelphia*, Sept. 1st and 2d Sabs.; *Conococheague*, Sept. 3d and 4th Sabs. C. D. TRUMBULL, *Conococheague*, Sept. 1st, 2d and 3d Sabs.; *Baltimore*, Sept. 4th Sab., Oct. 1st and 2d Sabs.; *Third Philadelphia*, October, 3d and 4th Sabs. S. O. WYLLIE to dispense the Lord's Supper in *Conococheague Cong.* on the 3d Sab. in August, assisted by W. P. Johnston, and to moderate in a call, when requested by the session and congregation.

NEW YORK PRESBYTERY.

Brooklyn, June 2d Sab. Rev. W. GRAHAM; June 3d and 4th Sabs., D. M'ALISTER; July, Rev. R. Z. WILLSON; August, D. M'ALISTER; September, J. W. SPROULL. *Walton*, July, D. M'ALISTER; August, J. W. SPROULL; September 1st Sab., Rev. J. T. POLLOCK; September, 2d Sab., Rev. S. M. WILLSON; October, D. M'ALISTER. *Argyle*, August, Rev. R. Z. WILLSON; September, Rev. J. W. SHAW, 3 Sabs. *Glengary*, September and October, Rev. T. HANNAY.

THE LATE MEETING OF SYNOD.

THE SYNOD met in Sharon Church, Iowa, eighteen miles north of Burlington, on Wednesday, May 28th, and continued in session until Thursday, June 4th. There were present 51 ministers and 27 ruling elders. We were much favored in all respects. The wide prairies were very beautiful in the garniture of spring. The weather was very pleasant. The people exceedingly attentive and hospitable. Few meetings of Synod have been held in more com-

fortable circumstances. The experiment of holding our sessions west of the Mississippi was a very successful one. We notice some of the principal items of business.

I. *The Book of Discipline and Rules of Procedure.*—These were minutely and carefully considered, and with amendments unanimously passed. They will soon be published, and we feel confident will supply a want long felt in the church. The members of the church and officers particularly should possess them and become familiar with them. The most important change made in our Book of Discipline is in reference to appeals. The inferior court will not henceforth, when its decisions are appealed from, be excluded from voting in the higher courts. If the inferior court, however, is complained of being guilty of injustice and wrong, it is not allowed to vote on its own guilt or innocence. This change we regard as manifestly right. A mere appeal from an inferior court does not take away, either in whole or in part, the right of its members to sit and vote on ANY matter in the higher court. We are satisfied that this amendment will work well.

II. *The Publication of Banns.*—It appeared on examining the action of the Presbyteries on this subject, that a majority were in favor of the overtures sent down to Synod last year. The old law was therefore abrogated. The vote will be found in the minutes. However, inasmuch as a majority of the Presbyteries were in favor of some modification, if the old law was abrogated, Synod subsequently passed a resolution requiring church members intending marriage to make the same known to persons designated in the resolution, at least three weeks beforehand. Whether this will answer the purpose intended by the old rule is yet to be tried.

III. *Limiting Appeals.*—The overture on this subject was rejected by a majority of the Presbyteries. Still we hope that Synod will not be perplexed and kept from its proper work in future, by so frequent and tedious cases from the lower courts. But one paper of this character was before Synod at this meeting.

IV. *The Foreign Mission.*—The report of the Board presented some features of a very encouraging character. Synod directed the Board to continue its efforts to send out a missionary physician. We hope the church will see to this. The Board will do all in its power; will endeavor to find a suitable person. It lies with the church to supply funds. The amount required will be some eight hundred dollars in addition to what is already on hand for the purpose. We add, that owing to the high rate of foreign exchange, a somewhat larger supply of funds will be demanded to meet the current expenses of the mission. We hope this will be kept in mind by contributors.

V. *Home Missions.*—The *Florida* mission has been reinforced. Mr. Elder is now on the ground. The field is still open and is promising. Synod had made arrangements for establishing a similar mission to the freedmen of the lower Mississippi. Rev. J. Wallace, and J. O. Baylis were appointed to this field. Rev. W. W. M'Millan and S. M. Stevenson were appointed to explore in

the West and Northwest with the view to the establishment of some station or stations which may be thoroughly cultivated. This mission and that on the Mississippi were put under the care of a *Western Board of Missions*. The field before us is thus widening. It is ripe to the harvest. The church feels a deep interest in these various forms of missionary effort, and will yield them a generous support.

VI. *The Seminary*.—It appeared from the reports of the various agents, that about seven thousand dollars have been obtained in cash or in notes during the past year for the endowment of the Seminary; leaving some five thousand dollars yet to be secured to the complete endowment as originally fixed. A resolution will be found upon the minutes recommending those persons who formerly gave notes yet uncollected for Geneva Hall, to turn over these notes or the amount of them to the Seminary.

VII. *Our Position*.—Our readers will find the resolution of Synod in regard to this subject in the minutes. Synod has reiterated its former judgment as to the character of the war—it recognizes the claim made upon us in view of all the facts to aid in defending the land; but as the soldier's oath is objectionable, it has prepared a form of oath which may be taken by Covenanters on entering the army, and has put it into the hands of a committee who are to endeavor to have it accepted by the proper authority. The objection to the oath which we heard mentioned was its omission of the name of God, and its ambiguity—its susceptibility of different interpretations.

VIII. *The Government—its Infidelity*.—A committee was appointed to visit the President, &c. on the subject of the nation's duty to acknowledge God, and his Christ and his law, and to do this in its constitution.

IX. *National Convention*.—Delegates were appointed to the convention which is proposed to call together from the different churches, July 4th, for the purpose of considering the amendment of the constitution to acknowledge God, &c.

X. *Occasional Hearing*.—This question is now placed in a light that none can misunderstand. Synod affirmed the declaration in the Narrative of the Testimony with regard to the law and the practice of the church on this subject. The action will be found in the report on the Committee on Discipline.

These were the principal items of business. The meeting was quite harmonious. On some subjects diversity of views were expressed, but in general with courtesy. The next meeting is to be held in the Second church, Philadelphia, on the fourth Tuesday of May, 1864.

THE REFORMED PRESBYTERIAN SYNOD IN SCOTLAND.

A DISRUPTION of this body, as we presume our readers are aware, took place at its late meeting. By adopting the overture

forbidding discipline in the case of those who exercised the elective franchise, the majority left those who remained faithful to their testimony no other course than to protest and separate from them. This was done by three ministers and several elders, who immediately declared themselves to be the Reformed Presbyterian Synod of Scotland.

The accounts yet received are so meagre that we are unable to present any satisfactory details in regard to this painful matter. The *Reformed Presbyterian Magazine* for June is before us, containing the minutes of Synod, but excepting the final vote there is nothing in the minutes from which it can be learned that a division of the Synod has taken place. That vote was 46 for the overture and 11 against it, and 7 not voting. The remarks introductory to the minutes however contain an allusion to the matter which we have read with feelings that we do not care to characterize. We cannot forbear quoting a sentence from which the animus of the whole may be learned :

“ Will it stand the scrutiny of the All-seeing, that a new church should arise in the world, with the sole object of suspending and excluding from its communion those who exercise the elective franchise? For it does indeed come to this, that practically there is no point between them and the brethren they have left save this.”

Now we answer for these brethren who are so grossly misrepresented in the extract, that they have not formed a new church, but are endeavoring to perpetuate the old one. And in turn we ask the above querist: will it stand the scrutiny of either God or man to form a new church on the dogma that the oath of allegiance and the exercise of the elective franchise do not incorporate with the government? for it is precisely on this ground that the majority continue their organization as distinct from the brethren from whom they are separated. And we do not challenge the wrongfulness of their action on the ground of its lack of importance, but on the ground of its lack of truth. Taking the question as presented by the writer in a subsequent part of his article, which we give, italics and all, we affirm that the organization is as baseless as the fabric of a vision. He says:

“ But it was simply questioned by many, whether taking the oath of allegiance or exercising the elective franchise formed *such an incorporation as to come under the head of those offenses to be dealt with to the extent of suspension or exclusion from the church.*”

And this question the majority have decided in the negative, and on that negation propose to continue in themselves the name and the reality of the Reformed Presbyterian Church in Scotland. The whole church had, up to the time of this unfortunate questioning about these points, maintained the affirmative. On that position the minority stand, and stand as the true representatives of the mother church. Others than the parties themselves must decide on these claims, and we are glad to say, as will be seen in this number, our Synod has already given her decision in words of encour-

agement and cheer to those who still adhere faithfully to their testimony.

Since writing the above the *Covenanter* has come to hand, in which we find the following paper, which was presented by the minority, but which the majority refused to receive:

“At Glasgow, and within the Reformed Presbyterian Church, Great Hamilton Street, this seventh day of May, one thousand eight hundred and sixty-three years.

We the undersigned ministers and elders, members of the Synod of the Reformed Presbyterian Church in Scotland, in our name and in the name of all adhering to us, do hereby protest against the decision now adopted as the law of the Church by the majority of this Court as opposed to the Word of God and to the Testimony of the Church, and unconstitutionally adopted; and seeing that they have thereby abandoned, in regard to matters referred to in that decision, the principles of the Reformed Presbyterian Church, clearly set forth in her Testimony, to which we are solemnly pledged, and have thereby departed from the Scriptural position which the Church has occupied for more than one hundred and seventy years, we do hereby protest and claim for ourselves and for those adhering to us to be constituted the Synod of the Reformed Presbyterian Church in Scotland—Resolve, in the strength of Divine grace, to stand by the solemn vows we have made to God and to his Church, retaining the position, holding the principles, and maintaining the Testimony of the Reformed Presbyterian Church of Scotland, as witnesses for the Crown and Covenant of the Divine Redeemer; and we do also protest and claim all the powers, rights, and privileges of said Synod, and resolve to meet as a Synod in the Religious Institution Rooms, Glasgow, to-morrow, at 11 A. M.; and we also protest and claim for all the members and congregations adhering to us, all the rights and privileges which do or shall appertain to the members and congregations of the Reformed Presbyterian Church in Scotland, and we accordingly protest for all remedy as accords, and thereupon take instruments in the hands of the clerk, and crave extracts.

(Signed)

WILLIAM ANDERSON, Minister.

PETER CARMICHAEL, “

DAVID HENDERSON, “

JOHN M'DONALD, Elder.

PETER M'GREGOR, “

JOHN BALLOCH, “

JOHN TUDHOPE “

THE WAR.

THE magnitude of this terrible conflict is beginning to be realized by the country. The field of deadly strife is transferred in the East from slavery-accursed Virginia to the free soil of Pennsylvania. What we never dreamed of is now the startling fact: the army of those confederate rebels is approaching the capital of the State. They have pushed their way unobstructed some seventy miles into its centre, and are menacing both East and West.

Can any one account for our reverses on the assumption that God is on our side? Nay, can they be accounted for on any other assumption than that he is against us? It affords no solution to

the problem to say, that the rebels have less claim on the divine favor than we have; for while this is admitted, the fact still remains unexplained that they have been so successful. The infidel conclusion is, that God is not in the matter, but that second causes will account for all. And this, it is sad to know, is a very general opinion; and hence a change of commanders, and an increase of the army, it is confidently asserted, will turn the tide of battle. To cure this folly, we would recommend the study of Psalm 33: 16, 17; Eccl. 9:11. While it is right to use all lawful means to secure success, it is wrong and will be ruinous to leave God out of the account. This is the secret of our disasters. We trusted in men and not in God; and he is teaching us in a terrible school that he is jealous of his honor.

It is time that it was known that God will not be on the side of any party in a conflict that is not avowedly fighting under him and for his cause. "Wo to him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth." Where it is a war merely for existence or for ascendancy, without reference to the authority and law of God, it is but the clashing together of potsherds. The providence of God is concerned in it, and in the issue he will bring good out of it. But with neither party will he identify in making its cause its own.

The Southern Confederacy is a conspiracy against humanity and against God. It has no right to exist, and to break it up would be to do God service. Compared with its moral criminality, its political wrong dwindles into insignificance. What is secession from a human in comparison with rebellion against the divine government? Avowedly based on a denial of rights given of God to a portion of our race, it has proclaimed war alike against the Author and receiver of these rights. Here was the opportunity for the American government to plant itself on the ground of both divine and human claims, and secure the approval of God. That this was not done arose from the inherent viciousness of the system, that ignored God and his law; and when this radical evil is purged out, and the nation rises to the true dignity of its position, as "the minister of God, a revenger to execute wrath on him that doeth evil" (Rom. 13:4), then will God go forth with our armies. In the mean time He may employ the rebels as a scourge to correct and humble us, and when this end is accomplished he will visit them with a terrible retribution.

If these things are so, the church has an important duty to perform. As the light of the world, she should point this nation to the only way of deliverance. Thus far the large bodies in this land have been sadly faithless to their mission. A request to make a combined effort on the part of the evangelical denominations in the country, to have God and his law, and the dominion of Messiah, acknowledged in the constitution, has been treated in Old and New School Assemblies as unworthy of consideration. Ready enough to profess their loyalty to the government, they manifest no earnest desire that the nation should declare itself loyal to Him who is "the Governor among the nations." "O that they were

wise, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"

—Owing to the delay in issuing this No. on account of suspension of work in the printing office by the absence of hands working on the fortifications, we have the opportunity of congratulating our readers on the successful resistance of the rebel invasion of our free State. A great battle was fought on the 3d July, near Gettysburg, and the God of armies has been pleased to make our army victorious. To Him be the praise and the glory. It is with much satisfaction that we read the desire of the President, contained in his congratulatory address to the army, "that on this day, He whose will, not ours, should ever be done, be everywhere remembered and revered with the profoundest gratitude."

In this connection we record the response by the President to the paper sent him by Pittsburgh Presbytery at its late meeting:

MAY 28, 1863.

REV. A. M. MILLIGAN: *Dear Sir*—I am instructed by the President of the United States to acknowledge your favor of the 22d inst., enclosing the resolutions passed by the Pittsburgh Presbytery at its late session, and to thank you and them for this expression of patriotism and zeal.

I have the honor to be your obedient servant,

JNO. G. NICOLAY, *Priv. Sec.*

OBITUARIES.

M. K. MAWHINNEY died at the residence of his mother in Perry Co., Illinois, March 4th, 1863, aged 31 years and 11 months. The deceased was born of Christian parents, and educated in the church. In early life he publicly professed his faith in Christ, under the pastoral care of Rev. J. Milligan. At the age of 27 he was ordained a ruling elder of Church Hill congregation. He was a member of Synod at its meeting in 1862, and came home still more alive to the interests of the church and to the preservation of our Covenanted uniformity.

He was eminently a true man. Earnestly endeavoring to walk with Christ, he was careful to maintain good works. He was a faithful adviser, an instructive and entertaining companion, a true friend and a brother beloved. Faithful to his convictions of truth and duty, he was clear and candid in the avowal, and fearless in the defense of the principles of the doctrines of Christ. Fearing God, and eschewing evil, he resisted sin and sinful compromises, hating the very garment spotted with iniquity. Mindful of the oath of God, and watchful of the interests of the church, he was zealous of her testimony, and ever ready to defend her from dishonor, striving to maintain the order of the Lord's house in all the forms and ordinances thereof. Willing to bear the reproach of the cross, he waited not for the multitude, nor failed to perform the labors of an elder in Israel. Exercising the spirit of judgment when he sat in judgment, he was also compassionate to the weak and forgiving to the repentant. An earnest advocate of human liberty, he was a true friend to the poor. In the morning of life, and in the midst of usefulness, with a growing adaptation and devotion to his work in the church militant, he was suddenly, by a severe attack of pneumonia, removed to an abiding place in the church triumphant.

A widowed mother, and numerous relatives and friends mourn his removal. The session and congregation feel sensibly their bereavement, and would bow the heart under the rod of God. Many incidents in the life of the deceased during the past year, now recalled with delight by surviving friends, evidence growth in grace and a rapid maturing for heaven. He has ceased from his labors, and his works do follow him.

COM.

DIED, at his residence in Lake Co. Indiana, April 30th, 1863, in the 68th year of his age, Mr. JOHN YOUNG. The deceased was born in Washington Co. Pa. Mr. Young, having enjoyed the advantages of early Christian parents, made a profession of his faith in the Reformed Presbyterian Church at Little Beaver, Pa. In the fall of 1830 he emigrated to Logan county, Ohio, and under the pastoral care of J. B. Johnston he was elected and ordained a ruling elder in the Miami congregation. In this capacity he continued to serve the church with singular ability, and great acceptance, until the time of his departure.

In 1852 he moved to Lake Co. Indiana, and there connected himself with Lake Eliza congregation. His life and conversation were such as became the gospel. Being possessed largely of a public spirit, he was interested in all the public schemes of the church, and contributed liberally of his substance for their furtherance.

His health had been very feeble for more than a year. He had a severe attack of lung fever in the winter of 1862; from that time on, his health was rapidly on the decline. During the last ten days of his earthly pilgrimage he suffered a great deal. Though taken from a family needing his regard and influence, he nevertheless submitted to the will of God. In his dying moments, he prayed that God would watch over his orphan children in this present evil world, and that the Lord Jesus would bring them to join with him in heaven. He leaves a large circle of friends and acquaintances to mourn his loss; but they mourn not as those who have no hope.

S. B. Y.

DEPARTED this life, at Sharon, Iowa, Feb. 9th, 1863, WM. A. M'KEOWN, aged 6 years and 4 months, and MARGARET E. M'KEOWN, 6 months and 24 days, children of J. G. M'Keown and Ann M'Keown. They both died almost at the same time, about one hour intervening betwixt their departure. Disease, pneumonia, or winter fever. "Lovely and pleasant in their lives, in death they were not divided."

COM.

DIED, September 14th, 1862, ROBERT YOUNG, in the 60th year of his age. He was long a member, and during the last eighteen years of his life a ruling elder in the R. P. Church, Little Beaver congregation. It was his lot to adorn his profession by a life of unostentatious piety and years of patient suffering. He was able to attend the communion but two weeks before his death. His last illness was short and painful, but his end was peace. A widow and six children mourn his loss.

B.

JOSEPH MURPHY died of heart disease, April 14th, 1863, in the 41st year of his age. Mr. Murphy arose in the morning in his usual health, which was very good, and falling upon the floor expired in five minutes. "One dieth in his full strength, being wholly at ease and quiet."

GEORGE JOHNSON died of hemorrhage of the lungs, May 5th, 1863, in the 64th year of his age. Mr. Johnson took his dinner as usual, and immediately afterward, endeavoring to pull his wagon out of the shed, was taken with a vio-

lent bleeding at the lungs, and in ten minutes died in the arms of his aged and feeble companion. The bleeding was very profuse, said to have been gallons in this short time. Let fathers reflect, "Behold thy days approach that thou must die." Let young men, with bones full of marrow, hear, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

Both the deceased were members of the First Miami congregation, and both leave feeble widows. "The bruised reed will he not break, the smoking flax will he not quench."
Com.

DIED, January 26th, 1863, ISABELLA THOMPSON, in the 58th year of her age. The deceased had been a consistent and upright member of the Conococheague congregation until the time of her death, and was greatly beloved by her friends and acquaintances. In her last moments she realized the fulfillment of the promise made to those who come to God through Christ, and died a peaceful and happy death. "Blessed are the dead that die in the Lord."

BOOK NOTICES.

FROM the Presbyterian Board of Publication, No. 821 Chestnut street, Philadelphia:

AUNT FANNY'S HOME, and her Talks about God's Works; NO WORK NO WAGES, and other Stories; STEPS UP THE LADDER, or the Will and the Way; MY BROTHER BEN.

We have hastily glanced at these volumes, and can recommend them to Sabbath schools as useful and interesting to the young. Let our Sabbath school libraries be furnished as far as practicable from the publications of the Board.

THE CHILD'S BUDGET. LITTLE PEARLS FROM THE OCEAN OF DIVINE TRUTH.

These are interesting little volumes adapted to the tastes of young readers. The Presbyterian Board is wisely consulting the wants of the youth, in blending the pleasing and the useful in their issues.

We have received from the Board, Packages Nos. 1 and 2 of Sailor's Series, containing 34 Tracts of 24 pages each. The price of each package is 25 cents. The reading matter in these tracts is attractive and good. To sailors and soldiers they would be a welcome present from their friends.

THE SABBATH SCHOOL PSALMODIST is the title of a neat little music book, published by James M. Ferguson, 25 North Sixth Street, Philadelphia. The design to adapt the music to the sentiment of the psalm is a good one. How far the publisher has succeeded in his object we cannot say. We miss from this collection the greater number of our good old tunes. The attempt to supplant them by those that please modern tastes will not do much to secure general favor for this work. We earnestly wish that the singing in our congregations was improved; not so much in adding to the tunes, as in singing well those we have.

THE

Reformed Presbyterian and Covenanter.

Vol. I.

SEPTEMBER, 1863.

No. 9.

CHRIST'S REIGN.

THE LAST TIMES AND THE GREAT CONSUMMATION. An Earnest Discussion of Momentous Themes. By Joseph A. Seiss, D. D. 12mo pp. 438. Philadelphia: Smith, English & Co. 1863.

THE kingly office of Christ is a theme of "momentous" interest. The Son of God incarnate is a King. His dominion is illimitable; his authority, supreme; his power, irresistible. In his hand, as the delegate of the Godhead, are the management of all things, the orderings of all providences, the dispensation of all blessings, the destinies of all creatures. "All things have been put under him." Plainly as these truths are inscribed upon the pages of the Word of God, but few, even among Christian teachers, have perceived and appreciated their surpassing importance. The church herself has largely ignored them. The glory of Christ as "King in Zion" has been but feebly discerned. His supremacy in the kingdom of nature, and over the kingdoms of the world, has scarcely been discerned at all. Many, professing themselves his disciples, have been content with a bare deistical acknowledgment of the being and authority of God in the affairs of state, in the arrangements of social life. It might be supposed that they had never heard his own language: "The Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John 5: 22, 23.

In matters of personal religion and to a certain extent in social acts, particularly ecclesiastical, the regal claims of Jesus, the Messiah, have, indeed, been freely admitted, but no further; the organization and management of the commonwealth, the framing of civil institutions, the enactment of laws, the choice of rulers, the fixing of the qualifications of voters, the administrative acts of judges, have been regarded as meeting all the divine requirements, provided they conform to the dictates of the ordinary judg-

ment of men, without any reference whatever to the being and revealed will of Christ. Hence, it is easy to account for the universal tendency to deterioration in the department of politics, and in social habits. There is no fixed and high standard by which they can be all along tested. Society wants the "salt" of God's truth. It is left to the control of men's variable feelings and judgments.

This has been the common opinion, even in the best nations; eminently so in this land. There are some indications of a change for the better. For a generation past, moral questions, such as temperance and antislavery, have pushed their way into the field of political action. Among religious men there has been some inquiry as to the true law of human society, and these inquiries have extended themselves to the divine claims. Some begin to see that a Christian people cannot, with impunity, ignore the authority, the glory of Christ. They begin to appreciate the command and the exhortation of the second Psalm, addressed to "judges" and "kings:" "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." These convictions are, to a considerable extent, intelligent and evangelical, and have assumed the form, partially, of an organization having for its object the effecting of a reformation on this subject in the mind of this nation, and so in its national constitution. How far this feeling reaches, and how large a proportion of the Christian community, in different parts of the world, it embraces, we know not yet; we wait for further developments. We believe, however, that it will prove to be widespread.

There is another class who, just now, give a very prominent place to the kingly office of Christ; but they first reduce it to very insignificant proportions. We mean the Millennarians, so-called, who teach not only a pre-millennial advent of Jesus in his glorified humanity, but also, that he will abide on earth as its King, for an indefinite period, residing in Jerusalem in a splendid palace, with a grand retinue, and swaying a sceptre of *civil* rule over all the earth. Of these, one of the latest writers, and one of the most frank and able, is the Lutheran theologian whose principal work on this subject is now before us.

Before entering, however, upon an examination of this volume, let us state, in few words, the leading doctrines of Christ's reign, and sketch an outline, as we find it in the word of God, of the course of coming events, until the consummation of all things.

And 1. The Son of God is mediatorial King. His kingdom is divine. He is an omniscient, and almighty, and all-wise King. He reigns in divine justice, and righteousness, and faithfulness. His dominion is co-extensive with the created universe. He sends the Spirit, and rules both in nature and grace by his divine agency. All rational beings are under his rule; that is, are controlled by him in his inscrutable, divine providence, and are bound to own the divine authority in him. Still he has, as King, a special relation to his church and his peculiar people. He

reigns *in* them as well as *over* them; and over all things for their sakes. They are the willing subjects of his authority, as are the holy angels. "Church and people;" for the latter includes more than the former. There may be Christian nations as well as Christian churches. A Christian people may not only personally, but socially and in all things, put themselves under Christ; that is, own his law and obey it.

Now, he who possesses this regal dignity is the Son of God, mediator. He has it as God-man. "The man Christ Jesus" is exalted, as the adjunct of the divine Person of the Mediator, to the possession of a direct interest in all this glory. But we must beware of regarding the human nature of Christ as if it were a person. There is in the Mediator but one person—the Person of the eternal Son of God.

It follows, that the Messiah's reign is ever personal. It can be nothing else. Power can only be properly predicated of a person, not of a nature. It is ever present every where to all its subjects. It cannot be more present, in its true divine character, at one time than another. It may be more manifest. Its proper effect may be seen far more clearly at one time than at another. But it ever exists; it is ever active.

2. As to the course of coming events. The series is distinctly enough marked in prophetic assertion and allusion. The knowledge of the Lord is to cover the earth—the kings, the rulers of the world, of all nations, are yet to bow down before the Messiah—the nations are to be converted and serve Christ and his church—violence, and oppression, and impiety, and the devil, are to be banished from the world—the church is to be one, and pure—the law of love is yet to be the law of human society; and that this may all be brought about, not only shall the word of God go forth with power (Isa. 2:3, Rev. 14:6), but Christ appear as King in terrible judgment (Isa. 19, Ps. 110). By these various and diverse means, he will remove from the earth his enemies, converting some, as the Jews, and literally destroying others. Then shall succeed the millennium, when Christ shall reign on earth, but *from* heaven, and every thing will be not as in Eden, but Eden-like, until a thousand years expire, when, after a short space of rapid declension, of diabolical and malignant activity, Christ will come visibly, with all his holy angels, and attended by his saints, changed and risen, to judge the world in righteousness, and wind up for ever the scheme of Providence. How clear, and vast, and magnificent, and glorious; how worthy of its divine Author is this succession of events yet to come, and their eternal issues! The reign of error, of organized sin, of injustice and iniquity, of Satan, the great enemy of God and man, overturned to its foundations! The kingdom of truth, and holiness, and love, and peace, established and long perpetuated! The whole culminating in the sublime scenes of the last judgment, and finding a fitting termination in the everlasting separation of the righteous and the wicked—each a monument of the divine justice, truth and power; the wicked in "suf-

fering the vengeance of eternal fire," the righteous in an eternity of ineffable bliss, in the presence and fruition of their Lord seen "as he is!"

Let us now turn to our author, and examine briefly his scheme regarding both the reign of Christ and the order of future events.

As to the reign of Christ:

1. We find no evidence that Dr. Seiss sees any more in it than the establishment of a monarchy on earth. Of the glorious supremacy of the incarnate Redeemer, as he holds and administers a universal *moral* government, he seems to have little, if any, conception. His first remark upon it is, "That the prophecies of the Old Testament, when taken in their plain and natural sense, certainly predict the Messiah as a great Prince, who shall reign *in this world*." And his first proof is, "the seed of the woman shall bruise the serpent's head!" Another is, that in "Abraham's seed all nations of the earth shall be blessed!" Another is the promise to David, "Thine house, and thy kingdom, . . . thy throne shall be established for ever," and so on. So the Jews imagined, and have for eighteen centuries endured the penalty of their fatal mistake; and yet the Dr. gravely argues from their blinded notion, in behalf of his own misinterpretation. Here is one of the prime fallacies of this whole "millennarian" system of exposition. It infers from the fact that the kingdom of the Messiah was foretold by means, in part, of regal types, and was consequently expressed and described in terms derived from these, that it must be of the *same kind*—must have its earthly seat and throne, its sceptre, its palace, its armies, &c. And yet these same men, while they know also that the priestly office of Christ was foreshadowed by the sacerdotal order and ministrations of the Aaronic priesthood, would be shocked at the idea of exhibiting the Messiah as a priest of the *same order*—as having a literal, material altar, sacrifices, incense, &c.; as offering bullocks and goats, and sprinkling their blood. And yet they might with the same propriety so infer, as to leap from the use of the name "David," and the references to his "city" and his "throne," to the conclusion that the "Lord of glory" is to be "a great prince reigning in this world." In fact, the true conclusion is just the opposite. The type presents on a lower platform such a resemblance to the antitype, as serves to adumbrate it; is "a figure of good things to come." Hence, in interpreting a type, we *must* look, not for something of the same order, but something *far, very far*, higher; we must rise from the earthly to the heavenly—from the kingdom of David to the boundless, divine and endless kingdom of the Messiah; remembering, indeed, that this kingdom includes all things on earth, but not making the earth its capital seat; for this is at the "right hand of the Majesty on high."

2. Dr. S. regards this kingdom as yet to be set up, and so do all of his school. Speaking of certain passages he says: "They unequivocally connect the *setting up* of the glorious Messianic kingdom with the Saviour's final coming," and quotes with approbation the language of another, who says that Christ "rather is to

be, than is, a king." True, he admits his reign in the hearts of his people and in providence; but does not distinguish between his right of moral dominion and the acknowledgment of it, nor between its full acknowledgment—which it requires no evidence to prove has not yet been rendered—and its beginnings, these progressing to their final perfection. Of course, if the mediatorial reign of Christ, of which the Scriptures say so much, is simply that of a "great prince," "occupying a throne on earth," it must be future. Admit the former and the latter needs no proof. Now, against the view of Dr. S. that the "glorious kingdom" of Christ does not now exist, and that a different kind of dominion has yet to be established, there is ample evidence. And (1). He is now a King possessed of all the *right* he will ever possess. He was "born King of the Jews." To the inquiry of Pilate, "Art thou the King of the Jews?" his own reply was, "Thou sayest." Peter says, "Him hath God exalted to be a Prince" (Acts 5: 31); and Paul, "God hath also highly exalted him, and given him a name which is above every name" (Phil. 2: 9), "and hath put all things under his feet" (Eph. 1: 22). In these latter passages, the coronation of the Mediator is spoken of as past, not as if it were yet future. And, indeed, every where in the Word of God, the Mediator's *right* to universal dominion is declared as a fact; and all who refuse to submit to his authority are denounced as rebels. (2.) He actually rules over myriads of subjects, constituting a magnificent and glorious empire. "Angels, and principalities, and powers, are made subject to him." "He is head over all things to the church, which is his body." "He is the Governor among the nations." True, some deny his claims. The devils assail his throne. Ungodly men and nations repudiate his authority; but these he restrains and manages, and among them he works—is ever working—to put them under his feet. (3.) The law of his empire is enacted and revealed. He has set up means, wise and sufficient, to accomplish the work of conquest. This work has been long going on. It advances. Many a glorious victory has our Redeemer-King already won. The final establishment of his throne in acknowledged supremacy on earth will be by the setting up of no new dominion. It will be no more than the full acquisition of his right. (4.) Christ now reigns by his Spirit; for the Spirit has given the word and law of Christ, and makes it effectual in subduing souls, in smiting enemies. And even when he works in providence, it is by the Spirit in his common operations. If wars arise, it is by his wondrous and secret power. If there be famine and pestilence, it is when he "withdraws" his life-giving and health-giving Spirit, surrendering the earth to barrenness, the atmosphere to deadly influences. (5.) The kingdom of the "stone" (Dan. 2) is but the development of the "stone" itself; for the stone becomes "a great mountain, and fills the whole earth."

It is implied in what we have just stated, that a great work has yet to be done on earth, ere the nations know and submit to Christ; but that is something far different from the view of our

author and others like him. Indeed, we do not see how sinful nations could be treated as rebels against the Lord's Anointed, were it so that Christ's reign is not yet in existence.

3. The Doctor appears to regard the glory of Christ's millennial reign as consisting, distinctively, in some visible display of magisterial dignity. He looks at it as an earthly reign. It is true, he seems at times to confound the millennium with the heavenly state—and, indeed, we are not sure but this is his view—yet as it is impossible to make heaven and earth, heavenly occupations and enjoyments and earthly, co-exist in the same place and time, this kingdom has its mundane features. How belittling is this! The Messiah, *in his glory*, is but an enlarged edition of David's! More wise, more mighty, more just; but, after all, concerned about the same matters of daily business and governmental routine; able to work upon men's hearts, which David could not, but in all else, or nearly all, just a larger King of the same order! How far is this beneath the ineffable dignity of God's eternal Son, the glorious moral and providential Governor! And this idea of his millennial reign, how does it sink below that which regards it as the reign of Christ by his Word and Spirit, ruling in judgment and in justice in men's hearts, in social and civil things and institutions, converting the world into a place Eden-like; no discord, nor impiety, nor impurity, nor violence; where all will be truth, and integrity, and love; "glory to God and good-will to men!"

As to the events yet to mark the world's history, the volume before us presents, we must say, rather a confused notion, especially considering that it is recommended to our notice as so plain and natural. The doctor asserts that Christ will come, raise the righteous dead, judge the world and transform it, set up an everlasting kingdom, which will suffer one short interruption by an assault of Gog and Magog, and then move on for ever in a "new earth," which is heaven. Now,

1. We maintain, with the author, that there is to be but one more visible coming of Christ to this world; but we deny that this one final coming in his glorified humanity is his only "coming." That Christ will come but once from heaven to earth is clear enough from Acts 1:11: "This same Jesus . . . shall so come again in like manner as ye have seen him go into heaven;" and from Heb. 9:28, "And unto them that look for him shall he appear the second time without sin unto salvation." But there are "comings" not in his humanity, but in his power and glory, none the less; "comings" in his providence, just and gracious; "comings" to his people and to his enemies, in mercy to those, in wrath to these. Of this use of the word are, beyond dispute, of the former class, such texts as Exod. 20:24, Ps. 80:2, 101:2, John 14:18, 23; of the latter, Isa. 63:1, Rev. 2:5. Hence the mere word decides nothing. We must examine the context. If we find this relates to the day of judgment and its attendant scenes, we explain the term and the passage of the "last things;" if to such events as signal mercies, as judgments wrought in remarkable provi-

dences, it may be, but not in the consummation of all things, we explain accordingly. Here is a second fundamental mistake in the principles of interpretation, into which all of this school have fallen. Christ "comes" to destroy the Antichrist—comes really, and effectively, and gloriously, but not visibly. He "comes" in his mighty power as "the truth," by his providence and by his Spirit. He "comes" as he came to overthrow the Jewish nation, or as he came to work the great Reformation three centuries ago. But holding one coming only and that pre-millennial, our author,

2. Asserts that the first great accompanying or subsequent event will be the resurrection of the righteous dead, and takes as his principal proof text, Rev. 20:4, "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, &c.;" and refers to 1 Thess. 4:16, 17, "And the dead in Christ shall rise first; then we which are alive and remain shall be caught up," &c. In the text first quoted, Dr. S. finds a proof of the pre-millennial resurrection of all the martyrs. But is this "literal" exposition? The passage does not say this. It says nothing of the rising of bodies at all! It is the "souls" of which the text speaks. Again, it is the souls of them that were "beheaded" for the witness of Jesus. It says nothing of *all* the martyrs—*provided* we adhere to the interpretation of the letter—only of the "beheaded." Still further, the whole passage is figurative. There is the "binding" of the devil, the "setting of a seal" upon him. And as to these they were of those who "had not worshiped the beast, neither his image," with evident allusion to the 13th chapter, and, of course, to those faithful saints who had lived during the period of the antichristian apostasy. Hence the literal interpretation excludes altogether such as were martyred during the period of the seals (Rev. 6), and yet, under the fifth seal, there were "souls" seen under the altar, which cried to God for vengeance, but were directed to "rest until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." Yet these poor souls should have no "part in this first resurrection," for they were not of those who had witnessed against "the beast and his image," nor could they, inasmuch as those did not rise and rage until hundreds of years after these had suffered martyrdom! Peter, and James, and Paul have no share in this first resurrection! As to 1 Thess. 4, it says nothing, indeed, of any resurrection but that of the righteous, nor does 1 Cor. 15, but for a manifest reason; both passages are designed for the consolation and encouragement of the saints in their trials. The dead saints shall rise, and "then" the living at the last day shall be changed. And again, the doctor misinterprets Paul in this part of the Epistle to the Thessalonians just as they did themselves; that is, they supposed he designed to teach them to live in daily expectation of the coming of the Lord. This we learn from his 2d Epistle, 2d chap., where in vs. 1-3, he thus writes, "Now we beseech you, brethren, by the coming of our Lord Jesus

Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition."

But what is the meaning of Rev. 20:4? Clearly, that there shall be a great revival of the faith, doctrines, spirit and character of those heroes who gave their lives for the cause of Christ during the 1260 years of Popish ascendancy and ungodly civil rule. It resembles Rev. 11—the rising of the "two witnesses." The slaying of these "witnesses" is evidently not literal. The circumstances forbid this; the lying dead three days, &c. Moreover, the whole passage is symbolical. Their "rising" is the counterpart of their slaying. It is the rise of their principles and spirit in successors like themselves, raised to the "heavens" of influence and authority in every department of human society.

We remember, however, that Dr. S., with others like-minded, treats with a measure of ridicule the idea of a "spiritual" resurrection. But in this they err, not knowing, or at least not considering the Scriptures. To say nothing of the use of this term and figure to illustrate the impartation of spiritual life, as in John 5:25, and elsewhere, we have a case exactly in point—the re-appearance of Elijah the prophet. This was foretold in Malachi 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." How was this prediction accomplished? and when? The answer we find in Mark 9:13, when our Saviour, in reply to an inquiry regarding the coming of Elijah, says, "That Elias is indeed come, and they have done unto him whatsoever they listed." But how was this? We find by turning to Luke 1:17, a part of the announcement to Zecharias of the birth of John was in these words: "He shall go before him (the Lord God) in the spirit and power of Elias." And hence, Christ says again (Matt. 11:14), "If ye will receive it, this (John Baptist) is Elias, which was for to come."*

The cases are nearly parallel. Elias rose again in John, inasmuch as John came "in the spirit and power of Elias." So the martyrs and witnesses will rise in those that are to follow them, and "reign with Christ for the thousand years." In Ezek. 37, the vision of the dry bones is also a partial illustration. That it is not a literal resurrection is too plain to need proof.

The Doctor finds this "first resurrection" somewhat unmanageable. It is a rising of the "souls" of the "beheaded;" but he says it is of all—not all "at the same instant." Why not? Then "the living shall be changed," but not "all translated at once." Why not? But one passage is so remarkable that we must quote it:

"But shall we not see the dead rising when the day of judgment comes?

* We are aware that Millenarians insist upon it that this was not the fact—that Elias is yet to come. Let them settle it with Christ.

It may be that the resurrected saints shall appear to the saints then living, and converse with them, before they are caught up into the clouds; but there is no proof in Scripture that men generally will see or know of their resurrection. No one saw Christ rise; and his saints may come from their graves as quietly and invisibly as they now sleep in them. And when the process of the translation of the living commences, it will no doubt be like the resurrection to which it corresponds. It will not be with great pomp and public demonstrations, but quietly and in a manner hardly understood by those that remain. The unbelieving multitudes may be startled at accounts of the missing here and there, who, like Enoch, shall not be, because God took them; but sage skeptics will soon invent some new theory of spontaneous combustion, or something else, to account for the mysterious disappearances, and but few men will, perhaps, suspect what is really going on."

This is to us very singular, most unscriptural certainly; for if any thing is clear—as, indeed, this writer substantially admits very often—it is that the righteous dead shall rise and the living be changed, not progressively, but each class at once.

But we need not delay. He has the saints judged and assigned their eternal kingdom; then he has them lifted above the world, and out of reach of judgments; then they come down and live, mostly *invisibly*, on earth, and reign there for a thousand years, among holy nations; then—we really do not well know what he does with them then! We now come,

3. To the judgment day. On this he gives us a long dissertation. This has ever been a difficulty with the pre-millennial adventists. It is very plain that the "last judgment" and the coming of Christ are synchronous. But does the millennium follow the day of judgment? What, in fact, is the day of judgment? These questions our author grapples with, and (1.) In his view, the "day of judgment" is a period, an age, many years. That it is a day of twenty-four hours we do not suppose; but that it is a day of reckoning and settlement with *all mankind*, we think is as plainly expressed as any truth can be. See Matt. 25, 2 Thess. 1, Rev. 20. (2.) Dr. S. affirms that it is not "an assize." Read again Matt. 25: 31, 32. "The Son of man shall come in his glory . . . shall sit upon the throne of his glory, and before him shall be gathered all nations." They shall then be cited, separated; the "sheep" received to Christ, the "goats" condemned. In Rev. 20 "the books are opened," all are judged by him who sits upon the throne. This looks very like a grand "assize!" (3.) Our author says that *the* "day of judgment" is something very different from the usual idea of it: it is social; it is the outpouring of the "seven vials" (Rev. 16); it is the millennium in one aspect of the millennial period! He says, moreover, that this day of judgment will commence before the visible appearance of Christ. In short, it is "the administration of the Son of Mary, by which his visible kingdom shall be set up;" and adding to this the judicial acts of the millennium. The doctor sees no "general judgment," such as the Christian church has ever found in the Bible. His "day of judgment," last and final, is the period of the

overthrow of the existing powers of the world, including the devil. Surely our readers do not need any help in confuting such teachings. That there will be a day of the Lord upon the temples of idolatry, and upon the palaces of unjust and oppressing civil rulers, and upon the nations who set up or tolerate them, is perfectly true. There was such a "day" upon the Jews six centuries before the Christian era, and in A. D. 70. Such days have come to many nations, and will again, but this is not "the day of wrath and revelation of the righteous judgment of God" (Rom. 2: 5). It is not the day meant in Matt. 25 and Rev. 20. If any "day" in the world's history is an extraordinary day, it will be "the great day of the Lord." Moreover, this writer does not know whether the "day of judgment" will cover the entire "thousand years," or its beginnings only! If the former, then, he thinks, the phrase comprehends the gracious providences of Christ, or rather the rulings of "the Son of Mary" as a "just Prince," and his glorious kingdom. In a word, the doctrines of the Millennarians—taking Dr. S. as exponent—narrow and degrade the awful day which is to fix, for ever, the destinies of all intelligent beings. It is but the ruin of systems of iniquity, accompanied with sufferings, indeed; but it is something far short of the magnificent "assizes" foretold in Rev. 20. In the light of the teachings before us, we lose sight of the tremendous issues of the last day.

4. Somewhere in this scheme, the Jews appear as a restored nation, inhabiting again their ancient land, with their temple and altars, occupying the chief place among the nations, invested with special honors, and their city, Jerusalem, the capital of the "Great Prince." In this he is certainly consistent. If Jerusalem, which has the promises, the glorious promises of Isa. 60, is the literal Jerusalem, as Dr. S. affirms, of course we must put the literal interpretation clear through—there must then be "temples and altars," and consequently sacrifices, and offerings, and priests; the "rams of Nabaioth" must come up upon these "altars," and we will have restored again that entire "old covenant," with its "beggarly elements," which Paul has so elaborately shown to have "waxed old and vanished away" (Hebrews throughout). For then will there, of necessity, be some distinction between the great bulk of Christians and the Jewish people; and what this is to be we learn, on these principles of interpretation, from the Old Testament, which Dr. S. says is "the gospel of the Jews"—of course, taking its language not as the expression in phraseology drawn from the typical and earthly, of the coming and work of Christ, and of the glory of the church, "the Jerusalem which is from above, which is the mother of us all" (Gal. 4), but as the literal jurisdiction of a revived and permanent state of a system which the word of God demonstrates (Galatians and Hebrews) has long since served its end and disappeared. And still more, then must we revise and wholly change our interpretation of Ephesians 2, in which, from verse 11th to the end, the design has ever been recognized as directed, expressly and formally, to prove that the

Christian Gentile is, under the New Testament dispensation, introduced to the very same state of privileges and honors, and to the very same hope as the Christian Jew; that, as elsewhere expressed, "there is, in Christ Jesus, neither Jew nor Gentile;" and then, too, we must add a most important item to Paul's catalogue of the honors and "advantages" of the Jew (Rom. 9 and 2), wondering the while that he should omit so singular an honor, that "to them is reserved the highest post of honor, and of all fullness and nearness to Christ, during the millennium!"

How strange! that any spiritually minded man can see in the far-reaching promises of the Old Testament, its descriptions of a magnificent city, and holy people, only the Jew, and leave out of sight that blessed assembly, the glorious city which Christ came to gather and establish on earth, and ultimately in heaven! Can see in the "seed of Abraham," "in whom the nations are to be blessed," the seed of Abraham according to the flesh; and this when in Rom. 9th Paul reiterates so often, in vindication of the rejection of the Jews, the fundamental truth that the promises were made not to the children of Abraham by ordinary generation, but to the "children of promise"—that they "only are counted for the seed;" and again in Gal. 3d, declares so plainly that Christ is that "seed of Abraham!"

There is more of the same sort; but we have given enough to exhibit the outline of this monstrous scheme. But how are able and excellent men so far misled? We think,

1. By overlooking the typical and emblematic language in which so much Old Testament prophecy is expressed. During the prophetic age, the church and kingdom of Christ were associated, in every possible way, with the Jewish people. The true worshippers of God were Jews; but only such as were "Jews indeed." The law of Christ was then revealed among no others; the church of Christ was made up of Jews; not all Jews by birth from Abraham—for that alone made no man a real Jew—but some converts from among the Gentiles, who were, notwithstanding, like Rahab and Ruth, as really Jews as were their husbands, Salmon and Boaz. Hence, if the church and kingdom of Christ were spoken of it must be, to be then intelligible, in terms borrowed from the types of the times. This has been marvelously overlooked, and the true meaning and real glory of multitudes of prophecies of the church's coming glory, and of the kingdom of the Messiah, obscured and perverted. These mistakes have arisen,

2. From neglecting the symbolical form of so many prophecies. This has been remarkably so with Rev. 20th—the main passage regarding the first resurrection.

3. From a misapprehension regarding the nature of the kingdom of Christ. The very fact that this school speak of Christ's reign during the millennium in human nature on earth—their distinguishing doctrine—as a "personal reign," is proof conclusive. Christ is the Son of God; he has but one person; his humanity is not a person; it is united to the person of the Son of God, and has

its personal subsistence in him. They are confused, and imagine that the mediatorial reign, to be "personal," must be in humanity on earth.

We hold to a millennial reign of Christ, and hope for its speedy advent; but in a far other and higher sense than theirs. He will then have recovered, by various means, the recognition of his claims from all men; he will have "put down all hostile authority and power." The earth will be full of knowledge, of righteousness, of blessed peace. There will be singular clearness and intimacy of communion between Christ and his people. Institutions will all—church and state—be moulded on the models furnished by the word of God, and according to its prescriptions. The Jews will be converted, grafted into the good olive-tree. The wilderness and solitary place will be made glad, and the desert shall blossom as the rose. These golden days will extend through a thousand happy years. Then, for wise ends, we know not what, a season of trial will be allowed; but it will be short; the "trumpet will sound," and the final consummation will be ushered in. The present dispensation of things will be wound up by the Great Judge, and mankind—one part, "received up into glory, to be for ever with the Lord"—another hurled into the bottomless pit of endless suffering in soul and in body, with "the devil and his angels."

We would warn our readers against this mischievous delusion of the "second adventists." It lowers heaven, it degrades the kingdom of Christ, it perverts the very nature of faith; for its advocates insist that faith in the pre-millennial and speedy advent of Christ is almost, if not quite, of its essence, and classes with "scoffers" all, even of the best friends of Christ and the gospel, who do not follow its fancies; it unnerves the church in the effort to evangelize the world, it tends to turn the hearts and hopes of the saints to the outward, the earthly, and not to the inner, and the spiritual, and the heavenly.

AMENDMENTS TO THE CONSTITUTION.

MESSRS. EDITORS—I have been anxiously waiting the arrival of the July and August numbers of the present volume of the *Reformed Presbyterian and Covenanter*, which has just come to hand, hoping to see an account of the proceedings of the "Religious Council" which met in Pittsburgh on the 4th of July, to consult in regard to proposed amendments to the U. S. Constitution, so as that there shall be in it a recognition of "the being and attributes of Almighty God, the divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus the Messiah, the Saviour and Lord of all," &c. I am disappointed, inasmuch as I do not find in the magazine anything in regard to the proceedings of that council. I, however, see some account of its proceedings in

Vol. V. No. 3, of the *Christian Instructor and Western United Presbyterian*; and see also that the editor throws out "a suggestion to those who have the matter in hand," that the proposed amendment if incorporated in the constitution, or the preamble thereto, would be a religious test and a violation of the constitution, Art. VI. Sec. 3, which says, "No religious test shall ever be required as a qualification to any office or public trust under the United States." Well, the suggestion is worthy of some consideration. The constitution says there shall be no religious test, and the word of God makes such test. Ex. 18: 21, "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all seasons." God also required of the king or ruler of the people, that, "When he sitteth upon the throne of his kingdom, [or the presidential chair] that he shall write him a copy of this law in a book, out of that which is before the priests, the Levites; and it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and these statutes, to do them." Deut. 17: 18, 19. Again; the king of Israel, a man after God's own heart, says, 2 Sam. 23: 2, 3, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must* be just, ruling in the fear of God." Now, what should be done? Whether should the constitution be amended so as to make it consistent with itself, and so as to agree with the Bible, or the Bible altered so as to agree with the constitution? Christ says, "No man can serve two masters. Ye cannot serve God and mammon." Neither can Christians consistently swear to the Bible and to the constitution while they disagree. Now, for the sake of consistency some alteration should be made, to make the Bible and the constitution agree. I prefer to have the alteration made upon the latter. But if it may not be made upon the constitution, the Bible must be altered in the passages quoted, else they will not agree. Or if no alteration is made in these, to be consistent, there must be an alteration made upon Acts 5: 29, so as to read, "We ought" *not* "to obey God rather than men." But here we are shut up again, for God has said, "Thou shalt not add thereto, nor diminish from it." Let the alteration, then, be upon man's production, and not upon the word of God. But why should men be opposed to a religious test in the constitution, who act upon the principle independently or contrary to the constitution? The most of Christians who support the constitution, if not all, advocate the election to office of good men, men who possess the scriptural qualifications required in the passages quoted from the Bible. It would be much better to act consistently, and amend the constitution so as to require the scriptural religious test, than to make a religious test in asking men to vote for good men, just men, able, truthful, God-fearing and covetous-hating men, in opposition to the constitution. The editor also throws out the suggestion that the proposed

amendment to the constitution would "deprive a large number of the people of the United States of their civil rights." I don't see it. Of what civil rights would it deprive any? Perhaps it may be answered that an acknowledgment of Christ Jesus, and his Mediatorial authority, would deprive the Jew of holding office under the government, or otherwise he would be acting inconsistently with his profession; that an acknowledgment of the Holy Scriptures as the paramount rule, would deprive the Deist of the same thing; and that an acknowledgment of God would deprive the Atheist, also, or make him act inconsistently. Oh, how tenderly would such an one deal with errorists and their consciences! Would it, then, be better to deprive many Christians the privilege of exercising the elective franchise, and of holding office, who cannot consistently and conscientiously do so while the constitution which they must swear to support as a whole, is, in any of its clauses, in opposition to the word of God, *the higher law*, than to deprive Atheists, Deists and Jews from ruling over men, yea, and Christians too, in a Christian country? But where do Atheists get the *right* to deny God? Where do Deists get the *right* to deny the Holy Scriptures? And where do Jews get the *right* to deny Jesus Christ as the Messiah, and the "Governor among the nations," and "the Prince of the kings of the earth?" And, holding such views, where do they get the *right* to rule over Christians, or over any class of men? Surely they do not get such *rights* from God. If so, how, when and where? Will it be said that these are inherent rights, and that they inhere in them? I had supposed that the Creator was the author of all man's *rights*, as well as of his being, and I think yet I am not mistaken. But if men have certain rights inherently and independently of the Creator, then, in some things they are not amenable to their Maker as their Judge. The Bible teaches that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will," and that "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." Dan. 5: 17, 25, 32, and 7: 27. Here is the charter of Christians' civil *rights*. But if infidels have inherent *rights* independently of the Most High, how shall the matter be settled between the Creator and his creatures?

The author of all man's rights says to men, in every relation, whether ecclesiastical, civil, social or private, "In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3: 6. And shall we not do it? Shall not this nation perform this duty that it may obtain this blessing? I am sorry to find that where there are amendments proposed to the constitution, in compliance with the above direction, and looking in the right direction to enable all Christians conscientiously and consistently to enjoy their civil rights, that any Christian should take the side, or plead the cause of infidels, by throwing in suggestions in opposition to such amendments, as though men may, in their civil relations, act contrary to the law of God with impunity, but may not violate the constitution, the law of man, by amending it.

EMENDATOR.

O. S. GENERAL ASSEMBLY AND SLAVERY.

"BUT when fanatical abolitionists began to include, under the condemnations of the act of 1818, all involuntary servitude—all such slaveholding as that permitted to Abraham, and practiced by the Ephesian Christians, whom Paul addressed as his dear brethren, then it became necessary for the Assembly to state in what sense the word was to be understood. This was the design of the minute adopted in 1845. It was intended to discriminate between slavery as simple involuntary servitude, and that system of slavery, or of slave laws, which is in force in our Southern States."

We extract the above from the article in the *Repertory*, on "The General Assembly." It is an attempt to explain the action of the Assembly of 1845 as consistent with its action in 1818. We remark,

1. That the alleged reason for the action of 1845 is utterly unfounded. The abolitionists included in the act of 1818 not servitude as permitted to Abraham, or the Ephesian Christians, but slavery as practiced by members of the Presbyterian Church in the South. They urged the Assembly to enforce its own act. On whom? On Abraham, or the Ephesian brethren? or on some person who practiced a similar kind of servitude? Not at all; but on those who held slaves by the laws of the Southern States. The Assembly, in 1845, was forced either to carry out its former decision, or to get rid of it. And we readily concede that they were abolitionists, not outside of, however, but within the Presbyterian church, that brought the Assembly into this uncomfortable dilemma. They insisted that those who were guilty of "a gross violation of the most precious and sacred rights of human nature," who did what is "utterly inconsistent with the law of God, and totally irreconcilable with the Spirit and principles of the gospel of Christ (Act of Assembly of 1818), should be dealt with, and if irreclaimable, cut off. This the Assembly was unwilling to do, and to maintain their consistency passed the act of 1845.

2. With the last sentence of the above extract compare the first resolution on the subject adopted by the Assembly of 1845. We give it below, the part to which we refer in italics, and we ask the writer, or any one for him, to show that "it was intended to discriminate between slavery as simple involuntary servitude, and that system of slavery which is in force in our Southern States."

"Resolved, That the General Assembly of the Presbyterian Church in the United States was originally organized, and has since continued the bond of union in the church, *upon the conceded principle that the existence of domestic slavery, under the circumstances in which it is found in the southern portion of the country, is no bar to Christian communion.*"

There is a scripture that is strongly suggestive of a different course than that pursued by the writer. We quote it for his benefit and that of others disposed to adopt his policy. Prov. 28:13, "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy."

3. The Assembly at its late meeting found it difficult to reconcile the act of 1845 with the act of 1818. This will appear from the following paper which it adopted, and from the subjoined statements of a correspondent of the *Presbyterian Banner*:

“ ‘The Assembly has from the first uttered its sentiments on the subject of slavery in substantially the same language. The action of 1818 was taken with more care, and made more clear, full and explicit; and was adopted unanimously. It has since remained that true and scriptural deliverance on this important subject, by which our church is determined to abide. It has never been repealed, amended, or modified, but has frequently been referred to and reiterated in subsequent Assemblies; and when some persons fancied that the action of 1845 in some way interfered with it, the Assembly of 1846 declared with much unanimity that the action of 1845 was not intended to deny or rescind the testimony on this subject previously uttered by General Assemblies, and by these deliverances we still abide.’

“ ‘Dr. Humphrey moved that the word ‘all’ be inserted before the word ‘these,’ making it read, ‘and by all these deliverances we still abide.’ (That would embrace the deliverance of 1845.) This amendment was lost by a decisive vote. Dr. Humphrey then moved that the report be laid upon the table. This motion was also lost; and the paper of Dr. Beatty adopted almost unanimously.

“ ‘I presume that the Assembly did not wish to enter upon the question, whether the action of 1845 was right or wrong, but they would not pronounce it right, and said so by rejecting Dr. Humphrey’s amendment.’”

THE WHOLE CONGREGATION PRAYING.

WHAT ought to be the attitude of the people during public prayer? No question is asked as to the bodily posture they should assume, whether standing, kneeling, or sitting; but how should their minds be occupied, and their hearts engaged, while prayer is being offered up to God?

At the very least, they are to be *attentive listeners*. This, though little, is not always obtained. For in church there are many things to be seen besides God, and many things to be heard besides the voice of prayer. *There is much to be seen*, and curiosity prompts many to avail themselves of the opportunity of seeing it. Do not many deliberately gaze around them during prayer, calmly scanning and taking note of everything? It is not, indeed, absolutely impossible to pray with the eyes open, but the difficulties connected with doing so in public are so great as to render it all but impracticable. Nature itself teaches that as the bodily eyes are not needed in praying to the invisible God, it is fitting they should be closed. Children are invariably taught this; and it were well that the lessons learned at a mother’s knee were remembered and practiced in the sanctuary. But even when this avenue to the soul is shut against all distracting influences from without, it is still hard enough to maintain close attention; for the ear is, and must be, open; and in the church there are usually *many things to be heard*—many disturbing sounds ready to enter by the listening ear and distract the thoughts. It is not well that people should be too easily annoyed, for the attention should be so much under control as to be capable of setting many distracting influences at defiance. But it is well that each member of a congregation should be fully aware that every

noise he or she may make in any way, distracts to a certain extent the thoughts of all who hear it, and interrupts, it may be completely, the fellowship they were holding with God. Every sound—be it coughing, the rustling of dress caused by restlessness, the opening of doors, *the entrance of late comers*—may be a veritable “messenger of Satan” sent to hinder the prayers of a Christian assembly. Be still, then, O be still during prayer, for your neighbor’s sake if not for your own.

There are other drawbacks over which it is more difficult to gain perfect control—other hindrances to perfect attentiveness. It is easier to fix the mind on the sermon than the prayers. For in the one case the speaker addresses the people directly, and to a certain extent compels attention; but in prayer he addresses God, and the congregation, if so disposed, may stand aside, as it were, and look on. Again, the mind thinks faster than the tongue can speak. All public speaking must of necessity be comparatively slow; at all events, it is fitting it should be so in prayer. Accordingly, many minds of the more ardent and eager sort fret with impatience when they have to wait upon the speaker. Indeed, the mind will not wait, and unless the speaker keep it constantly occupied, it will find occupation for itself. Generally when it begins to do so, it wanders, and the result too often is, that while the person occupies the outward attitude of prayer, he is living the pleasures of yesterday over again, laying plans for to-morrow, making merchandise, buying oxen, selling sheep, calculating gains or brooding over losses.

Attentive listening, however, is not enough; the people are to be *praying* as well as the minister—all the people, the whole congregation, is to pray. There is a difficulty, and a great one, connected with one man praying the petition spoken in his hearing by another. A single hint or two may so far tend to obviate the difficulties; only let this be premised, that the thing cannot be, and is never, done, where there is not mutual confidence and cordial, brotherly love between him who speaks the prayer, and those who listen to his words. This agreement in sentiment, faith and love between the pulpit and the pew is absolutely necessary in order to the praying of a whole congregation. This state of mind being presupposed, the people have three things to do if they would discharge aright the duty incumbent on them in connection with the prayers of the sanctuary.

1. They must *individualize* the petitions spoken in their hearing. In making supplication in public, the minister must use general language. He must employ the plurals “we” and “us” rather than the singulars “I” and “me.” For the most part he must pray for men *in the mass*, leaving it to each individual to put in his claim silently at the mercy-seat, that the blessing may be granted to himself in particular. Thus, should the petition audibly uttered in the hearing of the congregation, be “God, be merciful to *us* sinners,” each one in his own heart may pray “God, be merciful to *me* the sinner.” Should it be “Lord, increase *our* faith,” each one is to pray, “Lord, increase *mine*.” No one member of the congregation is to lose himself in the mass. True, the blessings prayed for may not seem those most suited to his case, but they may, nevertheless, be more appropriate than he imagines, and perhaps better fitted for his special need than aught he would himself have asked.

At other times prayer is offered for some *class* of persons. You may not belong to that class; the things asked may not be at all suited to your need; but still you are to pray, and not be a mere listener. You are to beg the blessing on behalf of those that need it, and to beg it specially on behalf of any one dear to you for whom it is suited. Thus, *e. g.*, certain requests may be made for the children and youth of the church; you may have no child of your own, but you are interested in some children, and you may name them to God,

and seek that the prayer may be fulfilled to them. Or the prayer may be for the poor, and though you may not rank under that class, you are familiar with some poverty-stricken neighbor, and should make supplication for him. Or, in a single sentence, the minister may pray for the afflicted. It is not possible for him to particularize, but it is easy for the people. At the mention of the afflicted some think instantly of a sick child, or other bed-ridden relative; or of those who, through sore bereavements, have been plunged into deepest grief; and others call to remembrance absent ones exposed to danger by land and sea, and quick as thought mercy is invoked for them in particular. The general petitions spoken by the minister are a little more than blank forms distributed among the people, that they may fill in whatever names they please, and then present them to the Father through Jesus Christ.

2. The people are to *supplement* the minister's prayers. And for this there is ample opportunity, since they can think more rapidly than he can speak. He may refer to one topic and omit another, which you deem of greater moment. He may ask for things which you regard as secondary in point of importance, and neglect to ask that to which you assign the first place. But be not offended. Do not be too hasty to blame and censure him. Doing so will secure no blessing from God. Rather supply his deficiency. He has called up the topic to your mind, and asked for so much. And it remains for you, in your own heart, to ask for more. Should he, for example, pray for an increase of love among Christians, it may seem as if it would have been better to pray for a fuller apprehension of truth; but instead of chiding him for asking more love, supplement his defective prayer, do you ask for more of truth, and in answer to the united prayers of both you and him, the Church will be enabled to hold the truth in love. The prayers of the minister in public must necessarily be fragmentary and incomplete; but were the people thus to fill them up, how complete and entire would they become! With what a weight of meaning would each short request be charged! What a multitude of blessings would one little prayer inclose! As an apparently insignificant rocket, when shot heavenward, suddenly bursts into many globes of fire, so one little petition, which seemed to have nothing in it, if thus charged by the people, would be multiplied a hundred or a thousand fold as it ascended Godward, and would come back to the waiting worshipers in showers of blessing.

3. The people are to *energize* in prayer, and help, by the force of their united faith, to send up each request to the throne of grace. A weight, altogether beyond the power of one man to raise, becomes light as a feather when many hands are applied to it. And you may have seen a man—your minister, perhaps, in evident difficulty as he endeavored to lead the prayers of the congregation. What is the reason? He is burdened beyond his strength. He has taken upon him a load, which he is trying to raise to heaven and roll over upon God. It consists *chiefly* of the cares, and anxieties, and wants, and troubles, and sorrows, and sins of his people gathered around him in the sanctuary. The burden is too heavy for him, and therefore he labors with evident difficulty. Had he taken less of the burden on he could have proceeded with more ease, and, perhaps, won more applause. But he has taken it in hand, and will either reach God with it, or sink exhausted beneath its weight. Now it is easy for onlookers to criticise—easy to blame. But that is not what the case requires. Help, help, help, is the thing. Put to the hand of your faith, my brother, for union is strength, and what was too heavy for one will be light for all. And thus the burden of a congregation's sins, and sorrows, and wants, which was crushing one man to the dust, will be raised to heaven, and rolled over upon the Almighty.

What a change would speedily come over the church were "the whole mul-

titude of the people" praying thus! Some are doing it. Would that all were!—all, in the family, in the prayer-meeting, in the house of God. How different would all things be!

With a congregation—a *congregation*, I say, and not merely a number of its members—with a congregation praying thus every time it met, there would be far less languor, and deadness, and inefficiency on the part of the minister. He could not remain languid and dead. As the iceberg melts away under the influence of a tropical sun—as the coldest, hardest fuel warms, and burns, and glows when put into the furnace, so his soul would kindle when coming into the midst of such people; for they would diffuse around him an atmosphere of prayer, the breathing of which would quicken his languishing devotion. He would get liberty in prayer, being set free from the fear of man. He would get boldness, knowing that all his people were ready to supply his deficiencies, and help him where he failed. He would get nearness to God, feeling that he had not come to pray *before* an assembly of spectators, nor *over* a mass of dead souls, but *with* a congregation of living Christians and brethren beloved. O for such ministers to our congregations! O for such congregations to our ministers!

What holy importunity would then characterize our supplications! What fervor! What efficacy! What speedy answers and gracious returns to prayer! When we met each Lord's day, God would see that we were in earnest, and really meant what we said in our addresses to him. As things stand at present, we often ask and receive not. Nor is it any wonder. We meet, and cry to him, *as congregations*, and seem very unanimous and earnest in our cry, but instead of giving the answer, he first looks down from heaven, to learn from our behavior what we mean. When he has looked and satisfied himself, his language is to this effect: "This people crieth unto me with the tongue and lip, but their hearts are far from me, as if they did not know that prayer is the offering up unto God of the desires of the heart. Some are looking round them, taking up their attention with one another; some are thinking of the world; some, in imagination, are reveling in the pleasures of sins; some are listening to applaud or condemn; only the remainder are praying, and even they (not excepting him that speaks) do not stir themselves up to call me as they ought. Yet they call this *prayer*—the prayer of the *congregation*! Prayer? much of it is hypocrisy and lies." O Christians, we shall not pray *as congregations* in the way we presently do, when heaven is opened to us, and the full measure of the Spirit poured out. Not until we have learned *as congregations* to pray in a manner widely different from what now prevails among us, will the Church be revived and fitted for the conquest of the world. Not till we have learned to *pray* in some such way as has been indicated, will "the kingdoms of this world become the kingdoms of our Lord and of his Christ." Not till then will "the crown-rights and royal prerogatives" of the Redeemer be either rightly contended for or finally secured. AS CONGREGATIONS, THEN, LET US PRAY.—*R. P. Magazine.*

LITERARY CHARACTER OF THE BIBLE.

God made the present earth as the home of man; but had he meant it as a mere lodging, a world less beautiful would have served the purpose. There was no need for the carpet of verdure or the ceiling of blue—no need for the mountains, and cataracts, and forests—no need for the rainbow—no need for

the flowers. A big, round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and magazine of fuel in another, might have held and fed ten millions of people; and a hundred islands, all made on the same pattern, big and round, might have held and fed the population of the globe. But man is something more than the animal which wants lodging and food. He has a spiritual nature full of keen perceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with affluent materials for these nobler tastes. He has built Mount Blanc, and molten the lakes in which its shadow sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has shagged the steep with its cedars, and spread the meadow with its king cups and daisies. He has made it a world of fragrance and music—a world of brightness and symmetry—a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the home of man the Creator had an eye to something more than convenience, and built not a barrack, but a palace—not a work, but an Alhambra; something which should not only be very comfortable, but very splendid and very fair—something which should inspire the soul of its inhabitant, and even draw forth the “very good” of complacent Deity.

God also made the Bible as the guide and oracle of man; but had he meant it as a lesson book of duty, a volume less various and less attractive would have answered every end.

A few plain paragraphs, announcing God's own character and his disposition toward us sinners here on earth, mentioning the provision which he has made for our future happiness, and indicating the different duties which he would have us perform—a few simple sentences would have sufficed to tell what God is, and what he would have us do. There was no need for the picturesque narrative and the majestic poem—no need for the proverb, the story and the psalm. A chapter of theology, and another of morals—a short account of the incarnation and the great atonement and a few pages of rules and directions for the Christian life, might have contained the main truths of Scripture, and have supplied us with a Bible of simplest meaning and smallest size. And in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great hereafter is a subject of anxiety, who are really anxious to know who God is, and how themselves may please him. But in giving that Bible its Divine Author had regard to the mind of man. He knew that man was more curiosity than piety, more taste than sanctity; and that more persons are anxious to hear some new, or read some beautiful thing than to read or hear about God and the great salvation. He knew that few would ever ask, What must I do to be saved? till they came in contact with the Bible itself, and, therefore, he made the Bible not only an instructive book, but an attractive one—not only true, but enticing. He filled it with marvelous incident and engaging history—with sunny pictures from the old world scenery, and affecting anecdotes from the patriarchal times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images—a book of heavenly doctrine, but without earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave not a dictionary nor a grammar, but a Bible—a book which, in trying to catch the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of eternal temper, and nothing cuts so keen as its double edge; but there are jewels on the hilt, and fine tracery on the scabbard. The shekels are of the purest ore; but

even the scrip which contains them is of a texture more curious than that the artists of earth could fashion it. The apples are of gold, but even the casket is of silver.

And here we would only add one remark which it is important to bear in memory. The rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote, not for glory nor display—not to astonish or amaze their brethren, but to instruct them and make them better. They wrote for God's glory, not their own; they wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and the most elaborate effort of ancient oratory—the panegyric to which Isocrates devoted fifteen years—was just an essay written for a prize. How different the circumstances in which the speech on Mars Hill was spoken, and the farewell sermon in the upper chamber at Troas. Herodotus and Thucydides composed their histories with a view to popular applause; and Pindar's fiery pulse beat faster in prospect of the great Olympic gathering and the praises of assembled Greece. How opposite the circumstances in which the seer of Horeb penned his faithful story, and Isaiah and Jeremiah poured forth their fearless denunciations of popular sins. The most superb of modern historians confesses the flutter which he felt when the last line of his task was written, and he thought that perhaps his fame was established. A more important history concludes: "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Remembering, then, that the Bible contains no ornamental passages, nothing for mere display—that its steadfast purposes is "Glory to God in the highest," and the truest blessedness of man—I repeat, that the Bible abounds in passages of the purest beauty and stateliest grandeur, all the grander and all the more beautiful because they are casual and unsought. The fire that flashes from the iron hoof of the Tartar steed as he scours the midnight path is grander than the artificial fireworks; for it is the casual effect of speed and power. The clang of ocean as he booms his billows on the rock, and the echoing caves give chorus, is more soul-filling and sublime than all the music of the orchestra; for it is the music of that main so mighty that there is grandeur in all it does, in its sleep a melody, and in its march a stately psalm. And in the bow which paints the melting cloud there is a beauty which the stained glass or gorgeous drapery emulates in vain; for it is the glory which gilds beneficence, the brightness which bespeaks a double boon, the flush which cannot but come forth when both the sun and shower are there. The style of Scriptures has all this glory. It has the gracefulness of a high utility; it has the majesty of intrinsic power; it has the charm of its own sanctity; it never labors, never strives, but instinct with great realities, and bent on blessed ends, has all the translucent beauty and unstudied power which you might expect from its lofty object and all-wise Author.—*Extract from a lecture by James Hamilton, London.*

LETTER FROM REV. R. J. DODDS.

LATAKIYEH, May 28th 1863.

DEAR BRETHREN—1 think about two months have elapsed since we last wrote to you. It was Mr. Beattie's turn to write, but Mrs. Beattie has been sick so much of the time during the last month that he has not had the requisite leisure. We have received your letters regularly.

The Beatties are at length reduced to the necessity of going home, for the renovation of Mrs. Beattie's constitution, which is much impaired, and in imminent danger of being utterly broken down if she should stay here much longer. The intention of making a visit to the United States was forced upon them last winter by the declining state of Mrs. Beattie's health at that time, but was afterward abandoned by them, as her health seemed in the latter part of the winter and the beginning of spring to be quite re-established. Since that time, however, repeated attacks of fever, which her enfeebled constitution is illy able to bear, and which are gradually undermining the little strength she has left, have, notwithstanding their extreme reluctance to leave the work, determined them to carry out their former intention, in which they have the full concurrence of the Mission; and a very decided opinion given by Dr. Van Dyck, physician of the Mission of American Board in Beirut, whom God in his providence brought to Latakiyeh a few days ago, leaves no doubt as to the path of duty. Of course we will feel very lonely when they are gone, but we will very cheerfully endure this additional trial, in the hope that our dear brother and sister will in due time return to us with a fresh supply of health and strength; trusting that in the mean time Jesus will be with us according to his promise, and that their presence for a time in their native land will prove a means of interesting the church more and more in our work. Our labors will no doubt be greatly augmented, and many emergencies will arise in which we will sadly feel the want of their counsel; but we feel assured that our brethren at home will not cease to wrestle on our behalf at a throne of grace, asking for us wisdom from on high, strength according to our day, and an abundant supply of the Spirit of Jesus Christ.

It is now two weeks since Mrs. Beattie was last attacked with fever. The disease ran on ten days before it was arrested; it was only yesterday evening that she first gained strength enough to sit up a little, and she is still very weak. They intend to start as soon as they can make the necessary preparations, which will perhaps be within a week. Their plan is to go by Liverpool, taking from there the first ship they find sailing for Philadelphia, New York or Boston. May the Divine presence and blessing go with them.

Our last from you is under date of April 6th. We hope that your next will bring us news of what transpired in Synod. I hope, too, that you will at the very first convenience after the receipt of this make remittances both for the general expenses of the Mission and for the boarding school.

I have an impression that it was since our last writing that Yusif Shekkus, our head teacher, who has been with us and served us faithfully for four years, left us, and went to Cairo to enter the service of an English mission established there. This was his own choice, but at the same time came seasonably—a providential solution of the difficulty which had begun to present itself to us as to the possibility of retrenching the expenses of our work with the least injury to the work itself and to our employees. We find that by advancing B'shara to Yusif's place, and setting Hammud at work at a small salary of three or four dollars per month—with which he will be well content—we shall obtain a reduction of the expenses of the school to the amount of \$140, or according to the rate of exchange at which you bought our last bills, \$215, which is worth saving these hard times. At the same time, Yusif was the last of our employees whom we would have dismissed, and in more prosperous times it would have been worth some sacrifice to retain his services if he had been desirous to stay. He left us in the middle of April.

The boys spent the vacation—which commenced on the 12th of April and lasted a month—among their friends in the mountains. They were assailed with many expostulations, reproaches and what were meant for arguments, but

no violence; and at the close of the vacation they all came down but two, and one of these, I think, will come yet. This, we think, considering that Suleyman has been so long with us, divulging all their mysteries, indicates that much progress has been made toward gaining free access to them. Still, the Fellahin are full of rage, and there are not wanting signs that they will soon make a combined effort to break up the boarding school. I do not think, however, that they will attempt this by violence—for they are afraid that this would be followed by consequences disastrous to themselves, and besides, such a course would be too plain a confession that what Suleyman had made public is really their religion, which it does not suit them to acknowledge—but by withdrawing their children quietly from the school. Yesterday a man who had for some time had two of his children in the school took them out, on the pretense of helping in the harvest, but really, as we very well know, because he was bitterly reproached by the sheikhs for having them in the school. In such cases our policy is to let the children go, without showing any signs of either disappointment or displeasure—only if they have been but a few months in the school we send them away with their old clothes, so that they may understand that in educating their children we are not receiving but conferring a favor. This man is a man of some position in the mountains, and others may follow his example; but their children may leave the school, as his did, sorely against their inclination, and the remembrance of this may do them good when they grow larger; for God has many ways of working. As for boys that are old enough to be their own masters, there is no fear of them leaving, if they really wish to be with us.

Hammud had during vacation many opportunities of disputing with his friends and neighbors, sheikhs and laymen; and he can conduct a dispute very ably for a man of his years. In addition to a good degree of skill in argumentation, he is bold to enter the lists against any one who challenges him to the contest, whatever the dignity of his position; while his dignified bearing, blameless life, and—in the estimation of the rude Fellahin—wonderful accomplishments, command general respect, and his conciliatory manner and perfect command of temper go far to disarm resentment; or if resentment is felt, it is at the same time felt to be unreasonable, which is a very important element of influence.

The recent history of another boy who was with us for a time has rather taken us by surprise. His name is Khazim. He is of about the same age with Hammud, but of a very opposite character—peevish, sulky, quarrelsome, and withal ambitious. He was in the school for about a year, and kept the boarding house in hot water all the time. Two or three times he left the school in a pout—the last time, after having entered into an unsuccessful conspiracy with some of the other boys to break up the establishment; and then we laid him under ban of perpetual exclusion. This was about a year and a half ago. He had learned to read some, but not very well. Up till the time he left, we could not find out that he had any belief in the truth of Christianity, and he had certainly none of the spirit of it. Last year he several times applied for readmission into the school, but we steadily refused him. During the recent vacation he and Hassan, another boy who used to be in the school, were in the company of a number of sheikhs and others in a house in the village, and late in the evening the two boys (being uninitiated) were dismissed from the company that the rest might, with the requisite secrecy, perform certain devotional exercises which they had in view. Both of the boys were displeased and went away to tell Hammud what had happened, and they denounced in no measured terms the treatment they had received, just as though it were not the very thing which they ought to have expected. Khazim, in particular,

was in a rage, and he has not ceased to denounce the sheikhs and their religion publicly and privately from that day to this, maintaining against small and great that Christianity is the only true religion. This has brought upon him great persecution—the half of it, in all probability owing to his ungainly manner of vindicating his cause, rather than to the cause itself, for I understand that he does not spare to curse and swear and return revilings with interest when warmly opposed—and now the latest intelligence is, that he is expelled by his friends from his home, and obliged to seek food and shelter where he can find them. He has just written an urgent request to be admitted into the school, and under the circumstances we cannot refuse him asylum. If God has mercy in store for him, he may profit more by the school and the preaching of the gospel now than he did when he was with us before. We have been surprised to learn from the other boys that his reading is much better now than when he left the school, showing that he has, even while under our ban, been applying himself to study; and perhaps one reason for his taking the stand which he has taken, is that the New Testament has all this time been his principal, if not his only text-book. I understand that whenever he hears people reviling us and our school—and he is sure to hear them doing so now wherever he goes—he replies by reviling in similar terms the sheikhs of the Nusairiyeh; and that what consummated the rupture between him and his friends, was his reply, when they urged him to express his belief in the Nusairiyeh religion: “I will not give up my religion” (meaning Christianity) “though you should kill me.”

But I did not intend, when I began, to write so long a letter. We all unite in love to you and your families. Receive our dear brother and sister, Mr. and Mrs. Beattie, with all honor and affection; they have endured much for the work of Christ. Grace be with you all.

On behalf of the Mission, yours in the gospel,

R. J. DODDS.

LETTER FROM REV. T. M. ELDER.

FERNANDINA, FLORIDA, June 26, 1863.

REV. S. O. WYLIE—After many unavoidable delays, I landed on this island June 13th, and am now entering in good earnest upon my labors among the freedmen of Florida. Appointed to this work by the unsolicited and unexpected choice of the Board of Missions, I have looked upon it as a call from the Church's Head, and have felt that I had with me not only his blessing, but the prayers and blessings of his people. And hence, first of all, I wish to record my sense of God's great goodness in carrying me safely through both calm and storm to my place of destination.

We touched at Hilton Head, South Carolina, and changed ships. My first impressions there were most unfavorable. Long stretches of waste, barren coast and back-lands, unrelieved by vegetation, and rendered scarcely visible by clouds of dust and burning sand, made one's conceptions of South Carolina anything but poetic. Everything there, as here, was under strict military discipline, which frequently manifested itself in acts of disgusting vanity and self-importance. One of the first of living objects was the *inevitable negro*, staring mouth and eyes at the general commotion, as innocently as if entirely unconnected with this, the greatest revolution of the age. In many cases the spelling-book or primer was his only companion—he generally had these, but even here you observed something in him which seemed to speak of mind, capacity and

immortality. Impelled by something within me which I could not restrain, and which I did not want to restrain, I walked right up to the first one before me, a fine looking young fellow, and said, "Well, my poor brother, *free* at last, God bless you!" "Yes," said he, and his bosom swelled while his eye glistened with the true fire of liberty, "Tank de Lord, massa; it was long a-comin', but I'se free at last," and he grasped me with both his hands.

Fernandina is quite an improvement upon Hilton Head. Something of the sandy soil, to be sure, but the flowers, shrubs and trees of southern latitudes abound, and give it health and beauty. The city—for so it is called here—is comparatively new, and in many respects handsome. Some of the houses are fine, and the fronts, gardens and walks are adorned with the live oak, cedar, pine and orange, as also the magnolia, oleander and pomegranate, rich in their beautiful flowers and the fragrance which attends them. Northerners must perhaps require time to become acclimated, but to one born here I esteem the climate rather healthy than otherwise. We find the thermometer averaging 90 degrees in the shade, and at times it reaches blood-heat.

The old class of citizens were principally *secesh*, and are away; those remaining are mostly foreigners, or persons on business and speculation, and hence, not very substantial and constant, nor such as you may expect to do much with in the way of elevating, changing, or bringing under religious influence. For the time being, the 11th Maine Volunteers are here, many of whom frequently come to worship with us.

The blacks number more than one thousand, four or five hundred being children. These families are sometimes self-supporting, some are in the employment of the Government, and some fed by its charities. There is a general superintendent over the whole number, who directs labor upon the government farms, and controls and feeds the contrabands. This superintendent is Mr. H. H. Helper, brother of the celebrated "Impending Crisis" Helper, and we find both him and his excellent lady—who delights in acts of goodness—very friendly to our cause and to ourselves. Mr. Shields and myself now live in their family. Of the negro men, many are in the army, and another regiment (the 4th S. C. Volunteers) is now being formed, its headquarters in Fernandina, and gathering up every man possible. This necessarily leaves many women and children in very needy circumstances, and affords a wide field for the goodness of all who are disposed to be beneficent. I have seen two or three cases to-day of the most abject destitution and suffering that it has fallen to my lot to witness—broken down, dejected, cast-away old men and women, that nobody is willing to own, or perchance without a friend in the world, and yet helpless, sick, dying, clad—nay, hardly clad, in rags. The mass of the people, however, are doing better, and rapidly improving.

When the Government took the place, it established many of the negroes in the captured houses; this week these houses are being sold, and in many cases are becoming the property of the former slaves. And yet what a change! The slave now the master and owner of the soil! I met yesterday a white woman, the former mistress of men-servants and women-servants, who hailed me to know if she could obtain work—washing, sewing, anything to keep her from starvation, and yet her negroes were now, in God's righteous providence, the owners of the soil, and enjoying both freedom and comparative plenty.

I providentially met Mr. Kennedy at Hilton Head on his return home. Mr. Shields I found at his post in good health and spirits. The negroes speak very kindly indeed of Mr. Kennedy; and Mr. Shields, for various reasons, has become a kind of necessity amongst them. The school which had been closed for a time, is now re-opened, with an attendance of more than can be accommodated; and I ought to add that we very much need the labors of at least two

female teachers. We have mutually divided our efforts, so that Mr. Shields, as before, takes charge of the school, while my own time is devoted principally to visiting families, organizing households, meeting with the sick, performing marriages, and attending funerals. One of these I attended yesterday, and one must be attended to-day. We both preach at least one discourse every Sabbath, and our services are well attended.

I have thought it my duty to thus inform the Board and the church of my views and observations upon things here, as they seem to connect with our Mission, and as they present themselves to me on my entrance upon this great and important work. Will the church in her prayers remember our dear family and congregation left behind, and us who strive to teach this poor Ethiopia how to stretch out her hands to God?

Yours, in the bonds of the gospel,

T. M. ELDER.

LETTER FROM MR. R. SHIELDS.

FERNANDINA, FLA., June 26, 1863.

REV. S. O. WYLIE: *Dear Sir*—Some time ago I wrote to you, but did not have an opportunity of sending my letter. I re-write to make the necessary alterations. I arrived on the 24th of May; Mr. Kennedy left the same week. I was much encouraged when I came back, to see the satisfaction manifested at my return and the sorrow at Mr. Kennedy's departure. I think we have the entire confidence of the colored people here. In the providence of God, the circumstances connected with my visit to the North have been overruled for great good to the mission. We are now under the protection of the Honorable Secretary of War, and less liable to be annoyed by the caprice of men clothed with "a little brief authority." Mr. Elder got here about the 13th of June, and is actively engaged in the great work. The school which I taught had only been kept up by Mr. Kennedy for a short time after my departure. Mr. Elder and I both think it all-important to the success of the mission that we have a school. We opened school this week. The first day there were more than one hundred scholars. I found it impossible to teach so many with any advantage or profit, and was compelled to send some of them home. I cannot express the regret with which I did so, nor the earnestness with which many a little fellow would appeal to me to let *him* stay. We very much need the assistance of several efficient teachers. There is so much outside work to do, such as visiting the sick, attending funerals, ministering to the destitute, &c., that Mr. Elder will have no time to spend in teaching, and I cannot make the school as efficient as it should be without assistance. The young ladies sent here by the Freedmen's Association are doing a good work in educating the intellect and improving the manners of "Young America," *Junior*. But their religious influence is, in my opinion, bad.

There is a marked improvement in the circumstances of the colored people since we came here last fall. They have gathered around them many comforts and conveniences, of which they were then destitute. Many who were then supported by the government, are now maintaining themselves and their families by their own exertions. The real estate in the city of Fernandina, which had become forfeited to the government by the non-payment of the taxes, was this week sold. Many of the negroes purchased houses of the cheaper kind, and thus secured for themselves homes. Their thrift and economy are truly surprising.

Truly, yours,

ROBERT SHIELDS.

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN IRELAND.

THE annual meeting of this Synod met in the Reformed Presbyterian church, College Street South, Belfast, on Monday evening, June 29th, at seven o'clock. It was opened by an able and appropriate discourse by the Moderator, Rev. Dr. Newell, Newtownards, founded on Psalm 133: 1—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Deputation from Scotland.—The Rev. William Anderson, Loanhead, and the Rev. David Henderson, Airdrie, Reformed Presbyterian ministers from Scotland, and Mr. John M'Donald, Glasgow, ruling elder, being present, were cordially invited to seats in court as consultative members, of which they accepted. They laid on the table the following extract from the minutes of the Reformed Presbyterian Synod of Scotland:—"It was moved by the Rev. Peter Carmichael, and unanimously agreed to, that the synod record an expression of fraternal regard to their brethren of the Reformed Presbyterian Synod in Ireland for their steadfast adherence to the scriptural principles and testimony for Christ to which we are all pledged, and for the warmth of Christian sympathy evinced by them toward the members of this Court amidst their present struggles for our divine Lord; and, moreover, agree to appoint a deputation to attend the meeting of their synod, to be held in Belfast, on the 29th. inst. The deputation to consist of Revs. Wm. Anderson, A. M., and David Henderson, with Mr. John M'Donald, ruling elder. Extracted from minutes by David Henderson, Clerk." This paper was ordered to lie on the table, till synod's committee on our relation to the Scottish Synod give in their report, and an opportunity afforded to the Scottish brethren to address the synod.

Marriage Law.—Dr. Houston reported on behalf of the committee on Marriage Law, that, during the present session of parliament, chiefly through the exertions of the "Irish Marriages Law Association," a new Marriage Law has been passed, which relieves this Church, in a great measure, from the grievances under which we have labored since the enactment of the Marriage Law in 1844, and which gives us full liberty to celebrate marriages without the presence of the Civil Registrar, and in accordance with the Westminster Directory. Dr. Houston detailed the history of the movement, which had led to this auspicious result, and presented to the members of synod copies of the new Marriage Amendment Act, which had been furnished to him by the government through the Attorney General for Ireland. The synod expressed its thankfulness for this gratifying result, and resolved,

"That the best thanks of this synod be tendered to the committee on the Marriage Law for their long continued and efficient services in the matter, and that a collection be taken up in each of the congregations to meet the expenses incurred by the 'Council of the Marriage Law,' in prosecuting this matter to so successful an issue. The clerk of synod was instructed, moreover, to convey the thanks of this synod to Sir Edward Grogan, who brought into parliament the measure alluded to, as also to Sir Hugh Cairns, Robert Peel Dawson, Esq., and others, for their valuable and efficient aid given in carrying the bill through parliament. Dr. Houston was appointed to apply to the Registrar General of Marriages for the necessary books to be forwarded to the several ministers of this Church."

Historical Testimony.—The committee, through Dr. Houston, the convener, laid on the table a draft of a part of the Historical Testimony, extending down to the constitution of the Reformed Synod in Ireland in 1811. On resuming proceedings after the adjournment, the evening session was occupied in reading

the draft, paragraph by paragraph, which received the careful examination and criticism of the members. It was subsequently agreed that, as the examination of the draft to prepare it as an overture, would require more time than it is possible to devote to it at the present meeting, a special meeting of synod be held for this purpose in Belfast, on Tuesday, the 12th of January next, at eleven o'clock, A. M., it being understood that previously thereto the remaining portion of the draft be printed and put in the hands of the members.

Reformed Presbyterian Church in North America.—Mr. David Torrens and Mr. John Caldwell, ruling elders from the Reformed Presbyterian Church in North America, being present, were cordially invited to seats in court as consultative members, of which they accepted.

Convoy Memorial and Scriptural Union.—The Rev. James Kennedy submitted a report of a committee on a memorial from the session of Convoy congregation, in reference to the subject of healing breaches in the church, in which it was stated, that while they were not able to suggest any particular steps to be taken to realize the views of memorialists, yet it was suggested that the synod should recommend to the people under its care, the duty of earnest prayer that God would remove obstacles out of the way of a result so desirable. The report further suggested that synod put on record its earnest desire for true, scriptural, consistent union, not only with those who were formerly one with us in ecclesiastical connection, but also with all who claim relation to the church of the second reformation. The synod cordially approved of this report, re-appointed the committee, and instructed them to transmit a copy of this minute to the clerk of the Eastern Reformed Synod in Ireland.

Aged Ministers' Fund.—The committee of Agents of Aged Ministers' Fund, through Dr. Houston, the convener, reported that since last meeting of synod, particularly during the last few months, very considerable progress had been made in collecting subscriptions promised, that the sums received had been lodged in bank, and that owing to various circumstances a few of the congregations had not yet been visited, and a considerable part of the amount subscribed had not yet been collected. The question whether the missionaries of this church should participate in this fund, was, after some discussion, referred to the commission, with instructions to report at next meeting. On resuming the consideration of the Aged Ministers' Fund, on the forenoon session of Friday, it appeared from the statements of Mr. Samuel Clugston, the interim treasurer, and Mr. Joseph Clarke, elder, one of the agents, that the sum of £774 6s 8d, had been collected throughout the church, and is now in hands. Mr. Clugston requested to be relieved from the office of interim treasurer for reasons stated. Synod reluctantly accepted his resignation, expressing their high appreciation of the diligent, accurate and efficient manner in which he had discharged the duty of this office. The Rev. Robert Nevin was appointed interim treasurer for this year, and instructions were given to the agents to prosecute this matter with all due attention and vigor, so that the whole congregations be visited, and subscriptions be gathered in as speedily as possible.

Relations to the Scottish Church.—The committee on our relation to the Scottish Reformed Synod, by Professor Dick, gave in their report, consisting chiefly of a remonstrance which had been submitted to the commission, and forwarded by them to the Reformed Presbyterian Synod in Scotland at its last meeting. This remonstrance, which was read, contained a clear statement of the church's position in relation to the civil constitution of the nation, and an earnest and faithful expostulation with the Scottish brethren with reference to the matters which were at the time under the Scottish Synod. No reply had been received to this paper, nor had the receipt of it been acknowledged. The synod approved of the diligence of the committee.

Deputation from Scotland.—The Rev. Messrs. Henderson, Anderson and Mr. M'Donald, elder, then addressed the synod at considerable length in clear and eloquent terms, giving a full historical view of the proceedings in the Scottish synod which had issued in the disruption, exhibiting forcibly the testimony of the church on the subjects that had been discussed, and showing that the synod with which the deputation are connected are maintaining fully the testimony and discipline of the church, while the larger body from which they had separated had plainly relinquished fundamental parts of the testimony, and had acted, both before and since the disruption, in an unpresbyterial and tyrannical manner. The addresses, which were characterized by lucid statement, convincing argument, and earnestness and eloquence in vindicating precious truth, were listened to till a late hour by a large and very attentive assembly, and appeared to excite the deepest sympathy with suffering brethren in Scotland, and to make a deep impression.

On resuming public business, a full motion was presented by the Rev. Robert Nevin, who supported it in a powerful and eloquent speech, and seconded by Prof. Dick, who likewise ably advocated the cause recommended to synod. This motion, after stating clearly the ground which the covenanting church in these lands has ever occupied in relation to the constitution and civil institutions, strongly condemned the course taken by the majority in the late Scottish synod, for their manifest defection from the recognized principles of the testimony, and their abandonment of faithful discipline, and offered full recognition of the synod, represented by the deputation, as one with us in profession and practice, and tendered to them all fraternal sympathy and aid in maintaining and advancing the cause of the covenanted reformation.

The motion was unanimously adopted, and the synod then spent some time in making arrangements for giving to their brethren in Scotland such ministerial help as they required for supplying with ordinances vacancies and scattered adherents of the testimony. The elders appeared to take a lively interest in these proceedings, and readily offered to allow of the absence of their ministers occasionally in tendering with the Scottish church in the present emergency. A committee consisting of the clerks of Presbyteries, was appointed to make arrangements for this object. They afterward presented a scale of supplies, by which a number of ministers are to visit Scotland in succession for the purpose of preaching and dispensing ordinances according to the appointments of the Scottish synod. This plan was accepted, with some slight modifications. This part of the synod's proceedings excited the most lively interest among all that were present; and the brethren from Scotland especially expressed themselves much encouraged by the cordiality, sympathy and earnestness shown by the synod in their case, and by the resolute spirit evinced to maintain and advance the testimony of Christ. At the close of the proceedings of this case, Prof. Dick, Rev. Robert Nevin and Samuel Clugston, elder, were appointed a deputation to the next meeting of the synod of the Reformed Presbyterian Church in Scotland.

Home Mission and Ministerial Support Scheme.—The Rev. J. A. Chancellor, the Secretary, presented the report, which contained a lucid statement of the objects and progress of this scheme, and some important suggestions concerning its working. After some discussion, the following resolution was unanimously adopted:—"Synod regret to learn, from the report of the Home Mission, that the recommendation given to ministers and congregations at last meeting to raise additional funds for the support of this scheme, has not been carried into effect to the extent that was desired and expected, and that the balance formerly in the treasury has been fully exhausted. Synod, therefore, recommend it strongly to sessions and congregations to endeavor to draw forth greater

and more systematic contributions to sustain this important scheme; and enjoin it upon the people under its care to regard it as at once their duty and privilege to tender to the ministry all generous sustenance, and thus to increase its efficiency."

Irish Mission Report.—Rev. William Russell, the Secretary, read the report of the mission to Romanists in Connaught, which contained evidence of the lively interest taken by the members of the church in this mission; in the prosperous state of the funds, and likewise the accounts of the agent in the west having extended somewhat his field of labor, and of his continuing to meet with a friendly reception among whom he labors, and some tokens of success.

On the motion of Rev. J. Smith, seconded by Dr. Houston, the report was adopted; and after various remarks and suggestions by members of court, it was unanimously resolved,

"That, in prosecuting the work of this mission for the ensuing year, synod recommend the commission to consider the propriety of attempting to add to the instrumentality already employed a mission school, if possible, an additional Irish speaking Scripture reader, and as much ministerial labor by ministers of synod as can possibly be obtained."

Colonial Mission.—In the absence of the colonial secretary, Rev. Robert Wallace read the annual report of the colonial mission scheme, which contained gratifying accounts of the state of the missions in the British North American colonies, and in Australia. The report was adopted; and as the financial statement was not complete, Rev. James Kennedy and Mr. James Reynolds were appointed a committee to correspond with the colonial secretary in regard to the state of the funds, up till the April meeting of commission, and report to the special meeting of synod.

Theological Hall.—The Rev. Robert Wallace, the secretary, submitted the annual report of the Theological Hall, which contained a gratifying account of the number and proficiency of the students, the course of study, &c., and also a proposal, which had been taken up by the presbyteries, to increase the number of bursaries for theological students.

Dr. Houston presented, in connection with this, a statement concerning the class for Hebrew, which he had conducted during the winter, for the benefit of students attending Queen's College. This report was received with interest and adopted. A committee of superintendence of the Theological Hall, for the ensuing year, consisting of the Moderator, with Messrs. Chancellor, Russell, Mr. Carroll and Wallace, were appointed—Mr. Wallace convener. The next session of the Hall is to open on Tuesday, the 28th of July.

Jewish Mission.—Dr. Houston, the secretary, presented the annual report of the Jewish mission, which contained interesting statements respecting the present state and prospects of the Jews in various countries, and the progress of Protestant missions among them, and some suggestions concerning the mission from this church to God's ancient people. The report was adopted, and the synod agreed to appropriate the sum of £40 of the balance in hand, to the Rev. Dr. Cunningham, Reformed Presbyterian missionary to the Jews in London.

In connection with this report, a proposal was made by the Rev. James Kennedy to unite with the brethren of the Reformed Presbyterian Church of North America, in aiding their mission to Syria; and it was agreed to remit the amount of one year's interest of the Bi-centenary Fund to the missionaries in Syria, as an expression of the synod's interest in their labors.

Fasting and Thanksgiving.—Rev. Wm. Toland, on behalf of the committee, submitted drafts of causes of fasting and thanksgiving, which were considered *seriatim*, and unanimously adopted. The last Thursday of November was ap-

pointed to be observed by the congregations under the care of synod as a season of public thanksgiving, and the last Thursday of January as a season of public fasting. The Rev. Messrs. M'Fadden and Lillie were appointed a committee to prepare a draft of causes for next year.

The Rev. William Anderson, at the request of the Moderator, concluded with solemn prayer and praise the sessions of this meeting of synod, which was distinguished by harmony, fidelity and the lively interest evinced in the maintenance and diffusion of the covenanted testimony.

THE SCOTTISH REFORMED PRESBYTERIAN SYNOD.

THIS body met in Glasgow, May 4th. There were in attendance thirty-seven ministers (one absent), and thirty-five ruling elders. From the reports presented to Synod, we find that the various schemes of the church have been in active and effective operation during the past year. Their foreign missionaries, in connection with those from Nova Scotia, have completed the work of translating and preparing for publication the whole New Testament in the language of Aneiteum. It is also printed. Mr. Inglis has devoted himself very assiduously to this work. Williamu, an intelligent native convert, who accompanied Mr. Inglis to Scotland, gave important help in these labors. Three thousand copies have been printed, the British and Foreign Bible Society very generously assisting in the getting out of the work. Mr. Paton, one of the missionaries, has spent a year in New South Wales, Victoria, Tasmania and South Australia.

Their Home Missions have been prosecuted with considerable earnestness. Under this head are classed "Mission Stations—congregations who have paid missionaries laboring in connection with their congregations which are engaged in this work, but without any special agency—and congregations receiving aid from the Home Mission Fund." Of the first, they cultivate *five*. *Four* congregations have missionaries at work—Edinburgh (South Side), Glasgow, Paisley and Liverpool. There are but *three* receiving aid.

There were *twenty* students in the Seminary the last sessions. We find that, by resolution of Synod in 1858, students of the 4th and 5th year are allowed to preach occasionally during the recess of the Hall; but only in cases of emergency, and not in vacancies. It is understood, moreover, that they use generally, exercises which have received the approbation of the professors or the presbytery.

The Elective Franchise and the Oath of Allegiance.—This was, by far, the most important matter before the Synod. It will be remembered that six resolutions were sent down last year in overture on this subject—the sixth forbidding the exclusion of voters in the elections of the country, to the extent of suspension or expulsion, from the membership of the church. The reports on this overture were read on May 5th, and the subject was discussed until the evening of the next day, when the final vote was taken.

The overture had been adopted in all the presbyteries—even the Presbytery of Kilmarnock—unanimously. As to the reports of sessions, *eighteen* were in favor of the overture as it stood, a considerable number were simply in favor of the sixth resolution, and a number were against it *in toto*. Rev. Mr. Kay, of Castle Douglas, moved the following resolution :

“Synod having read the reports from Presbyteries and Sessions on the overture anent taking the Oath of Allegiance and Exercising the Elective Franchise, find that all the presbyteries and a majority of sessions, confining themselves to the point of exercise of discipline for the acts therein specified, have adopted said overture to this extent. Synod, therefore, in accordance with these reports, enacts that, while recommending the members of the church to abstain from the use of the franchise and from taking the Oath of Allegiance, discipline to the effect of suspension and expulsion from the privileges of the church shall cease, and earnestly enjoins upon all under their charge to have respect to this decision, and to follow after the things which make for peace, and things wherewith one may edify another.”

Mr. John M'Donald (elder), Glasgow, moved :

“That the synod, on mature deliberation, reject the overture sent down from last meeting of synod to sessions and presbyteries, and resolve to adhere to the principles of the Reformed Presbyterian Church, clearly set forth in her testimony, and faithfully maintain the same both in doctrine and discipline.”

The parties were thus arrayed against each other, directly, on the question of discipline to expulsion at last ; and the discussion proceeded professedly on this single point ; but it will be seen by the extracts which we give below, that the entire question of civil relations was pretty well canvassed. This was necessary, for in fact this was the question involved. We now proceed to quote some paragraphs from the debate which lies before us, in an abridged form of course, in a pamphlet published by authority of the “Reformation Association,” entitled, “Disruption of the Reformed Presbyterian Church of Scotland.” We begin with the views expressed by speakers in favor of the resolution of Mr. Kay :

Mr. A. M. Symington, Dumfries, said, “It was not good for them as ministers that they should be obliged to turn their attention to this subject as one to which they of necessity give the prominent attention which it had received during the seven years he had been a member of the church. He did not say that the synod had kept the matter too long before the church ; but what he deprecated was the continuation any longer of the discussion. Throughout the country there was a great amount of misapprehension and ignorance in the minds of the people in regard to this subject, arising from the discussion continuing so long !” “The question was not in regard to the scriptural principles of their church ; it was purely a matter of discipline, and they should remember that the great objects of discipline were two in number—to remove any matter of scandal, and to bring the offender to a sense of his guilt in the eyes of God. Now, in regard to the first of these, he would ask where was the scandal, caused by the members of the church voting and taking the oath, and who were scandalized ? *It was not the synod who were offended—it was not the great body of the members of the church who were offended—and still less was it the community at large.*”

Mr. William M'Laughlin, Port-Glasgow, "would say, that he must indeed be a bold man who would exclude from the church of the living God a fellow being, who gave full evidence of being possessed of the Spirit of God and of being united by faith to the divine Head of the church, because he had simply taken the oath of allegiance and exercised the elective franchise—such a man would have a hundred times more courage than he had or would desire to possess." "Referring to Cornelius, the Roman centurion, he said, that although a Roman officer, who had sworn allegiance, yet he was received, without any question, into the Christian church and baptized."

Mr. Clokie, Glasgow—"Those of them who could not proceed to extremities in that matter were held up as denying their Testimony and seeking to revolutionize the church, statements so monstrously startling that it was no wonder that simple and unthinking men were led away. In arriving at a decision on this matter it would be well to consider whether voting or taking the oath of allegiance was absolutely a sin. Absolute sins, such as breaches of the seventh commandment, by their very nature fell within the reach of discipline; but with regard to relative sin it was different, such as a man saying something that was not true, but which at the time he believed to be true, and consequently the motive and other circumstances must be proved before it could be made out that it was a sin. He held that the exercise of civil and political rights was a solemn entrustment to every individual from his God, and that when he declined them he must have very clear grounds for so doing; which he thought proved that taking the oath of allegiance and voting was not a sin."

Mr. Hunter Finlay (elder)—"The Confession and the Testimony varied continually, because the church was always receiving new light; for every body prayed that the Spirit might enlighten their understandings, and when they received new light on the subject, were they not to go away from the Testimony and see whether they were right or not? It was thirty-five years since he was admitted into the church. In 1833, when the elective franchise became the law of the land, he along with others voted and were expelled from the church. Now he had been restored again, but he never acknowledged that he had sinned, no, not to that day. Now, he would like to know what their friends were to do with him. 'He that regardeth iniquity in his heart, the Lord will not hear him.' Were all his works and prayers to be regarded in that way? He hoped not. Now he had been holding that opinion ever since, and had voted accordingly. If it was a very serious matter, he could give them a live voter, and here he was, and what were they to do with him? (Laughter.) Now, he held that if it were the law of the church, it would be an unscriptural law, because it was an unequal law. Females and those who did not occupy £10 houses had no vote, and therefore if they made a law that did not apply equally to all the members it must be an unscriptural law—(laughter)—for they were all commanded to do and think the same things."

Mr. Rowatt (elder), Edinburgh—"The present Testimony said it was inconsistent to vote for a member of parliament, just as the old Testimony said that paying taxes was inconsistent; but they had changed their opinions, and *were doing it now*. He believed that it was their duty as Christian men to support the election of Christian members of parliament—men such as A. M. Dunlop and Sir A. Agnew. He had never voted, although he did not consider that he would be doing wrong if he had done so; but he did intend to go down to Wigtownshire at next election and vote for Sir A. Agnew, and he thought that every member of the R. P. Church in the district should do so. More

than that, he was quite sure that the large majority of the members of the Synod did not consider that they were doing any thing wrong by voting."

Mr. Morrison, Eskdalemuir—"Will any man say that voting, where there is no oath to incorporate you with the evils of the constitution, to allow you to go into the legislature to promote the good of the country, to go there to vote for good laws, and to endeavor to repeal all that are evil, is not doing what is right and best calculated to promote the wise ends of civil government? He held that the man who had an opportunity of going to the legislature, and went there to vote against evil, and did what he could, under the blessing of God, to pass good laws and repeal bad ones, was a man that was protesting against evil more than the man who stood aloof, pretending that he could not do so and so. At the time of the passing of the Reform Bill, the Reformed Presbyterian Church entered upon a course that was never properly approved of by the church before. The Saviour did not separate from the Jewish constitution, although he protested and witnessed against it. He maintained that if a man were allowed to protest in opposition to the evils of the constitution, he was witnessing, and he thought more successfully witnessing against these evils, than by standing aloof, or only selecting one or two points in which he said he could not combine with the civil government."

Professor Binnie "was very sorry for some of the remarks which fell from Mr. Morrison in the early part of his address. Mr. Anderson stated that Great Britain was held forth in the Revelation as a horn of the Beast, a branch of the antichristian system, so that incorporation with the British National Society was incorporation with Antichrist. He did not deny that the Testimony asserted that Great Britain was one of the horns of the Beast; but combated the idea that any allegiance to the British constitution was incorporation with antichristianism, and specially not incorporation with the Church of Rome."

"Mr. Neilson, Rothesay—"Did not see his own way yet to take the oath of allegiance, but he thought that question was being very much benefited by the free ventilation of discussion, and that the probability was, that at no very distant period he might come to think that it would not be inconsistent in him either to vote or swear the oath of allegiance; but discipline was the grand point at present, and he was most vehemently opposed to expel those from the membership of the church who took an opposite view from what he now held."

Dr. Goold said—"As late as 1858 he had stated, that he could not find any warrant in the Word of God to expel from the Church of Christ a man who said he held the principles of the church, but, at the same time, could not see any grounds upon which these principles opposed his exercising the elective franchise."

We remark, 1. Efforts were made by most of the speakers to make it appear that they were not making any very great change. Some change could not be denied; but it was only in discipline, not in doctrine! The Testimony was not changed, it was a question of discipline only! And not that merely, but of the degree of discipline! This was well answered at the time; but we could not help inquiring, as we read, Did these speakers believe themselves? Did they not know that the "hedge of discipline" surrounds the *whole* of the profession of the church; and that no doctrine or law is part of a church's joint profession which it is formally declared may be de-

nied or transgressed; and while such as do so are, by the solemn act of the church, allowed to retain their standing as church members? Was not this line of procedure and of argument adopted, for the purpose of leading along some members of the church and of the Synod, who were not prepared to go the whole length of the "New Lights," and formally repudiate the Testimony! We fear it; for how contradictory, and how useless, to profess that it is "inconsistent" with the Testimony to vote and swear the oath of allegiance to the British crown, and take members to some account who do so, and yet tell them beforehand that their standing in the church will not be affected by their "inconsistent" acts! This would be self-stultification with a witness. Sensible men, it seems to us, *could* only do *all* this, with an ulterior purpose. What this might be we have hinted already.

2. The resolution recommends "members of the church to abstain from the use of the franchise and from taking the oath of allegiance," and yet more than one of the speakers vindicated these very acts, declared that they either had done them, or one of them, or asserted that they intended to do them; these very men subsequently voting for this recommendation of abstinence! Look back to the remarks of Mr. Finlay, Mr. Rowatt and Rev. Mr. Morrison.

3. Even those who seemed to be willing to adhere to the Testimony, as to the merits of the question of voting, &c., listened without any manifestations of displeasure to these speakers and others, as Rev. Mr. M'Lachlan, who, in terms or virtually, defended voting, &c., as lawful, as well as insisted upon it as a duty. Were they honest in the former? We except from this class Revs. R. Martin and T. Eaton, who did show disapprobation.

4. While recommending members not to vote, &c., it is evident that the body of the Synod have no objections to such things. Rev. A. M. Symington stated, and none of the majority contradicted the assertion, that "the Synod was not offended by voting and taking the oath of allegiance;" and yet they professed to allow any session that does object to these acts, to call members doing them to an account. How can they reconcile these things? or suppose that they will get credit as men intending to act with candor and integrity? Surely the honest way, if the Synod is not offended by these acts, would have been to alter their Testimony.

We now present some extracts from the speeches of the faithful minority. Of course, our extracts are very brief:

Mr. John M'Donald (elder), Glasgow, referred to the proposal of the committee to pass over the discussions of Synod and fall back on the Testimony, remarking—"The committee seem to have forgotten a fact which is fatal to their proposal; that is, that the acts referred to, or at least those most decided and which have given the committee so much annoyance, were passed, one in 1833 and the other in 1835; whereas, the Testimony was not adopted till 1837, in which year the doctrinal part was adopted, and the historical part two years afterward, in 1839. Instead therefore of falling back upon the Testimony, the committee should have proposed to fall forward on it." . . .

“Within the last two weeks two young men were ordained to the office of the holy ministry, and were required to, and did express their hearty approval of the Testimony, judging the same to be founded on the Word of God, and in the most solemn manner bound themselves, in the strength of grace, to abide by and defend the same, in their practice and doctrine, all the days of their life, as they shall be accountable at the great day. I would be very sorry to suppose that any of these acted on the principle of the Church of Rome, with relation to mental reservations, in regard to certain parts of the formula; and if this was not the case, then all are by their own most solemn act committed to the Testimony, and to it as a whole, but especially to the distinctive part of it. I think, by fair and legitimate construction of the terms of communion and formula of ordination, that these must be held as a solemn contract between all concerned—on the part of the people when they join the church—and on the part of the office-bearers when they are ordained to office. It is on the condition of acceding to the terms of communion that the former are admitted to enjoy the privileges, and on the conditions specified in the formula that the latter are permitted to exercise the office. The contract is solemnly made and the conditions clearly defined. Taking this view of the question, it is clear that if we do not mean to implement our part of the contract, we never should have entered into it; and it is equally clear that if we violate the conditions of our admission, break the contract we made with the church when we became members or accepted office, we are no longer entitled to enjoy her privileges, and, as matter of course, must stand suspended. On the other hand, if we will not abide by and implement our part of the contract which we made with our brethren when we joined the church or accepted office, we should withdraw from her communion and give her no further trouble. It is thus evident that, both by the fact of our acceding to the communion of the church and accepting office, and by our voluntary consent and solemn vow, all of us are, in the most solemn manner, bound to the maintenance of the Testimony as a whole, but especially to the distinctive part of it.” “Observe, the Testimony says, ‘Such as are in ecclesiastical fellowship with us cannot hold fellowship with the civil government.’ Now, this is a distinct proposition, and one would have supposed clear enough, but the question might have occurred, What is it to hold fellowship with the civil government? This question is anticipated, and answered in the following words: ‘By composing a part of the legislature.’ It is perfectly plain that composing a part of the legislature is regarded here as holding fellowship with the civil government. Those in connection with the church cannot hold fellowship with the civil government, therefore they cannot compose a part of the legislature. Then, it is clear that if they cannot hold fellowship by composing a part of the legislature, it is equally clear that they cannot swear allegiance to the constitution. Besides, taking the oaths for the maintenance and defense of the complex constitution, is mentioned as an additional thing which our members of the church cannot do; but neither here nor elsewhere, does the Testimony say, either by direct statement or implication, that if the oaths were removed we could then hold fellowship with the civil government, by composing a part of the legislature. He concluded by moving ‘That the Synod, on mature deliberation, reject the overture sent down from last meeting of Synod to sessions and presbyteries, and resolve to adhere to the principles of the Reformed Presbyterian Church, clearly set forth in her Testimony, and faithfully maintain the same both in doctrine and discipline.’”

Mr. Peter Carmichael, Greenock, said—“It would be very unreasonable to trespass on your time and patience now, after such a protracted discussion,

nor is it my design to commit such an indiscretion. I do not, I am sure, trouble you often with long speeches. The present question, however, I feel to be of such magnitude, and the present crisis so solemn, as renders it an imperative duty to speak out distinctly and emphatically. I design to vote for the amendment, and do offer my most strenuous opposition to the motion on your table to adopt the averture. I dislike that overture from beginning to end. I dislike its origin, the manner of its introduction, and its nature and complexion, and I dread its consequences. Its *ambiguity* forms one ground of my objection to it. Plainly enough it is at variance with the Testimony, plainly enough it is for removing the church away from its scriptural position. But if it is designed to be a rule of faith and practice, an ordinary reader, I am certain, will be at a loss to learn from it *what he is to believe, and what he is to practice*. Look at the third resolution. It prohibits such acts as homologate, by direct and express approval, the British constitution as a whole, but it does not inform us what these acts are, or how it is that if we recognize the constitution at all, we are not homologating it as a whole. The overture first paves and smooths the way for taking the oath of allegiance and exercising the elective franchise, and yet, at the same time, recommends all the members of the church to abstain from the one and the other. It first tempts to the evil and then enters a caveat against its commission. It first lays down an array of arguments, with the design of questioning and denying those things which have been most surely believed among us, and yet it refuses to append the judicial sanction of Synod to these arguments. The resolution of 1833 was not alone, or at all, the root of all our legislation. It was merely a declaratory act. That act hurriedly and unwarrantably passed is it said? If so, how is it that the Synod, the very next year, did unanimously express its adherence to it? Three years afterward, when the Synod had sufficient time to reflect, it unanimously affirmed that the exercise of discipline on such as voted was a matter of essential importance to the distinctive standing and Testimony of the church. And so late as 1858, we find it *unanimously reaffirming the same doctrine*. Can you retain your loyalty to Prince Messiah, and at the same time swear allegiance—which the overture sanctions—to a constitution that is guilty of an open and arrogant invasion of his crown rights and royal prerogatives? You have all along held that the two things are incompatible, and that churches who did incorporate with the civil institutions of the land did not and could not maintain the Headship in the fullest sense of the term; but let this overture be enacted into law, and it will follow, according to your own Testimony, that you have also ceased to maintain this doctrine in its high scriptural sense, and now descended to the level of the surrounding churches. Oh! but that is an extreme view of the question, it is replied; all that is involved in the overture is a mere point of discipline. But is not discipline an essential part of a church's constitution? Is not its execution peremptorily enjoined? Is not its neglect threatened and followed with ruinous consequences? How terrible the doom pronounced on some of the Asiatic churches for giving up a mere point of discipline! As marks of a true church, the Reformers on the Continent specified the pure preaching of the Word and the administration of the Sacraments; but, in addition to that, the Scottish Reformers, in their first confession, described discipline, executed according to the Word of God, as a certain and infallible sign of a true church. Purity of doctrine and discipline, as was said by one of these illustrious men, are like the twins of Hippocrates, who always sickened and revived at the same time, and at last dwindled and died together. Besides, discipline being the means whereby the church secures the purity of doctrine, discipline involves all her doctrines, the most precious and funda-

mental; and though the nature and reality of Christ's atonement were the question really at issue, in a certain sense it might be said to be a mere point of discipline, as the question to be ultimately determined in the case would be, Shall we retain in, or exclude from, fellowship such as question this fundamental truth of our holy faith? We admit that there is a point of discipline at issue, but that point of discipline involves a great scriptural principle. The real question at issue is, Shall we maintain our position of separation from the existing institutions of our land, and carry out the great scriptural principle of the Headship—and our Testimony and our National Covenants—consistently and thoroughly, or shall we incorporate with the antichristian system, and compromise these important truths?"

Mr. William Anderson, Loanhead—"Referred to the statements made by two of the gentlemen who had addressed them, a minister and an elder, the elder expressing his determination to vote (according to the Testimony to which he was pledged, to commit a sin), and to do so in a case specified, while at the same time he was supporting an overture which recommended the members of the church to abstain altogether. He thought that was most painful; and then the minister said something to the effect that it was their duty to employ their rights in the matter of the franchise; and that he (Mr. Anderson) thought went much further than the question about the mere matter of discipline, or the mere manner of the exercise of discipline." "He held that it was a matter of doctrine as well as discipline. Suppose that it was the intention of any person to exclude any doctrine from the profession of the church, such as the doctrine of the divine right of presbytery, or let it be the doctrine of the fall of man, or the doctrine of being born of God, or the eternity of the Redeemer's Sonship, or the divinity of Christ, let them take any doctrine, whether a more or less important one, for the question of the small or great importance of the doctrine, if there was any desire to exclude any from the Testimony of the church, so that it must no longer be a part of the church's profession, that was to say if there were sufficient to support it, was of no consequence; the persons who wished that those who denied the doctrine should not be dealt with, had only to prepare an overture and send it down to presbyteries and sessions. Let the overture be returned and adopted, and then those persons who were breaking God's law by denying his truths would enjoy all privileges; and every one must see that the church had ceased as a church to hold that doctrine, and had ceased to maintain a Testimony for that doctrine. There was no doubt, however, in his mind, that no man could use the elective franchise without voting for a man who, by entering parliament, became pledged to defend the Church of England; and then it could not be denied that it was the members of parliament who bound the Queen by her coronation oath to be head of the church; for this was not a voluntary thing on her part. She was there seated on the footing of a contract under which she was bound to act in a constitutional manner, and under which she was pledged to the inviolability of the United Church of England and Ireland in doctrine, and discipline, and worship, and government. He thought all the friends of Christ would see the justice of that reasoning, and that if they gave up the Headship of Christ as King of his church they gave up all."

The resolution was carried by 46 to 11; 7 not voting.

The Closing Scene.—"The Moderator, in the midst of the most profound silence, intimated that Mr. Kay's motion had been carried, upon which

"Mr. A. M. Symington proposed that the Court should now proceed to hear the Report on the new edition of the Testimony.

"Mr. KAY—Oh, that's wicked!

“Mr. Anderson rose to speak, apparently most deeply affected—his first sentence being uttered in those broken accents which truly portrayed the excessive, earnest workings of the inner man. The audience were on the alert, and every neck was stretched forward to catch the words. He spoke as follows: Moderator, it is with extreme regret that I rise to submit a paper expressive of my own views, and of such as think it their duty to adhere to it with me, regarding the result of the present debate. It is with extreme pain, and I can assure you from no want of feeling of Christian kindness, nor from any disregard to those who have supported that motion, that I now feel constrained to take this step that I feel myself under the necessity of taking; but purely from a conviction that it is necessary to the maintenance of the principles of the Reformed Presbyterian Church. I have simply to ask you, after having heard this paper, to give myself and others leave for a short time to retire, in order that those who wish to sign may do so. Mr. Anderson then read as follows:

‘At Glasgow, and within the Reformed Presbyterian Church, Great Hamilton street, this seventh day of May, one thousand eight hundred and sixty-three years,

‘We, the undersigned Ministers and Elders, members of the Synod of the Reformed Presbyterian Church in Scotland, in our own name and in the name of all adhering to us, do hereby protest against the decision now adopted as the law of the Church by the majority of this Court as opposed to the Word of God and to the Testimony of the Church, and unconstitutionally adopted; and seeing that they have thereby abandoned, in regard to the matters referred to in that decision, the principles of the Reformed Presbyterian Church, clearly set forth in her Testimony, to which we are all solemnly pledged, and have thereby departed from the Scriptural position which the Church has occupied for more than one hundred and seventy years, we do hereby protest and claim for ourselves and for those adhering to us to be constitutionally the Synod of the Reformed Presbyterian Church in Scotland—Resolved, in the strength of Divine grace, to stand by the solemn vows we have made to God and to his Church, retaining the position, holding the principles, and maintaining the Testimony of the Reformed Presbyterian Church of Scotland, as witnesses for the Crown and Covenant of the Divine Redeemer, and we do also protest and claim all the powers, rights and privileges of said Synod, and resolve to meet as a Synod in the Religious Institution Rooms, Glasgow, to-morrow (being Friday), at 11 A. M., and we do also protest and claim for all the members and congregations adhering to us, all the rights and privileges which do or shall appertain to them or any of them as members and congregations of the Reformed Presbyterian Church of Scotland; and we do accordingly protest for all remedy as accords, and thereupon take instruments in the hands of the clerk, and crave extracts.’

“During the progress of reading the above protest, the court seemed to be much moved, and it was evident by the time that Mr. Anderson had finished, that a number of the members were in a high state of excitement—a kind of panic having seized some of the more excitable of them from an undefinable fear.

“Mr. Anderson, on concluding his reading, asked leave for himself and others to retire and sign the protest, but amid cries of ‘agreed,’

"Mr. Hunter Finlay (elder) jumped to his feet, evidently alarmed at the courtesy which was about to be extended to the protesters, and said—I think we cannot allow them to retire. See that you do not stultify yourself in the matter. It is a lawyer's document, they'll claim all the property.

"Mr. KAY—So long as the document is not signed, it has no place here.

"Several members of court here sprung to their feet, and evidently in a state of great perturbation of mind, exclaimed 'Don't let it be signed,' 'You must take care what you do, or they will claim the whole property of the church,' 'Don't touch it,' 'Don't let them retire,' and twenty other senseless cries, which were lost in the babel of sound, and which seemed unconsciously to escape from the lips of the reverend and elder brethren. In the midst of the excitement,

"Mr. A. M. Symington's silvery notes were heard distinctly intimating that *he* thought Mr. Finlay was quite right, and that *he* hoped the Synod would be alive to their interests in the matter. That was not a document in their hands yet, though read, he remarked, and it had no more existence to them than although it were blank paper, and the signing of the names did not involve them in the slightest sanction of anything contained in it. The Synod could not give them leave to adhibit their names.

"Mr. Hunter Finlay asked if the Synod did not see the trap that was laid. They asked the court's sanction to go out and sign the document, and that sanction would give it the effect of law. As the Synod they could not permit them to leave the court for the purpose of signing this document.

"Mr. Thomas Binnie (elder) thought Mr. Finlay was quite right.

"Mr. W. Symington said they had heard it read without giving any decision on it, and it was no matter to the Synod whether it was signed afterward or not, if they took no notice of it.

"Mr. M. S. Tait (elder), rising suddenly, moved that the Synod adjourn that very moment, upon which the moderator lifted up his hands to pronounce the benediction, crying 'We adjourn;' but before the blessing could be pronounced, another voice was heard moving that 'we do not adjourn,' when the Moderator, evidently greatly agitated, just as suddenly dropped his hands without dismissing the assembly.

"The excitement not being likely to cease, Dr. Goold walked up to the clerk's table, and tried to pour oil upon the troubled waters, remarking that he did not see the necessity for all this noise. He believed that they need not be the least afraid of the document.

"Mr. Thomas Binnie replied that the court should give no sanction to it at all.

"During this time of consternation, which was so vividly photographed on many of the members' countenances, Mr. Anderson got possession of a pen, and adhibited his name in court to the protest, and was followed by the signatures of Mr. Carmichael, of

Greenock First congregation, Mr. Henderson, of Airdrie, and the following five elders—Messrs. John M'Donald, Peter M'Gregor, John Balloch, John Tudhope and George Morton. Mr. Anderson then walked up to the clerk, and tabled his protest along with a shilling, and asked that it might be recorded on the minutes, when Mr. Kay asked the court if he should record it—a question which called forth a number of loud and excited cries of 'No, no.' Here the Rev. Mr. Thomson, of Eaglesham, rose, lifted the protest and shilling, and, with marked indignation, threw them toward the Rev. Wm. Anderson. Dr. Goold was in consequence again called to his feet to administer another gentle narcotic, which had a slightly soothing effect. He said he was exceedingly astonished to see that sort of nervousness which was so apparent among the members of the court. They could take no notice of that paper; they had nothing whatever to do with any document of the nature of that which had been submitted to them. More than any man he deplored the extreme step which Mr. Anderson and his friends had taken; but so far as this document went, he saw no cause for any alarm in the matter. It seemed to him a bugbear of civil consequences, but as the Synod had acted impartially and conscientiously, he thought they need not especially betray undue anxiety about the matter. Though they lost every farthing in their treasury, though every church was torn from them, it would not for one moment change their opinion. (Applause.) Believing that they had done their duty, they could cast their cause and themselves upon the blessing of the Church's Great Head, irrespective of consequences. He submitted that they should let the party do what they pleased, and proceed to their regular work. (Hear, hear.)

"Mr. Anderson, accompanied by two witnesses, Messrs. John Martin and William Manson, stepped forward to the table, and again offered the protest to the clerk. Mr. Kay asked if he should receive and record it; to which Dr. Goold replied that they could neither receive nor record it, as it was an informal document. Mr. Anderson accordingly left the document on the table of Synod; and in the midst of solemn silence this aged holy man of God, followed by the other protesters, left the court, protesting against the clamant defections of the degenerate Covenanting Church—a scene which strongly recalled the Disruption of 1843. On Mr. Anderson leaving, the Rev. Mr. Thomson, of Eaglesham—but on this occasion accompanied by Messrs. M. S. Tait and Hunter Finlay, elders—rushed forward to the table, when, amongst them, the protest and shilling were lifted, and contemptuously thrown after the reverend gentleman.

"A few minutes given to the ordinary business of the court, brought to an end, about 10.45 P. M., a most exciting and painful sederunt of the R. P. Synod.

"On Friday, May 8, an hour and three-quarters were spent in private conference by the same court, on the state of matters evolved by the preceding night's deliberations and vote. When

the court resumed, the minutes showed that a resolution had been passed to the effect that it was desirable that the church should be informed regarding the nature and results of the decision of the previous evening, as to taking Oaths to Government and exercising the Elective Franchise; and accordingly that a committee should be appointed to prepare a pastoral address, and take such other steps as they might think proper. A numerous committee was appointed of ministers and elders—Mr. J. M. Robertson, writer, convener.

"In the midst of the subsequent business, an altogether unexpected episode occurred, which, for a short time, disturbed the placidity of the court. Mr. A. Ferguson, notary public, with Messrs. J. C. Stevenson and Archd. B. Keith, entered the court. Mr. Ferguson quietly walked up to the moderator and clerk, and presented each with a formal document from Mr. Alexander M-Cormick, procurator, on behalf of the Rev. Messrs. W. Anderson, D. Henderson, P. Carmichael, and Messrs. J. M'Donald, P. M'-Gregor, J. Balloch, J. Tudhope and G. Morton, protesters against the proceedings of the previous evening. The document intimated that in consequence of what had passed at the previous night's meeting, the protesters and others adhering to them, had that day met as the constitutional Synod of said church, and proceeded to transact the business there, and he again solemnly protested against the resolution voted for by the majority, and 'for all remedy as accords;' and thereupon he took instruments under the hands of Archibald Ferguson, notary public in Glasgow. The suspicion of some of the members as to the import of these documents seemed at once awakened, and almost simultaneously with the presentation of them, several of the gentlemen rose to their feet, while Mr. Tait cried quickly, 'Moderator, there's strangers in the court, put them out!' The moderator and Mr. Kay threw the papers from them unopened; Mr. Hunter Finlay, rushing forward from his seat, seized the documents as they fell on the floor, and threw them at the gentlemen who brought them, exclaiming, 'We have nothing to do with you or your papers, there, take them with you!' The notary took the whole matter very coolly, and in a business-like style left the court, followed by the two young gentlemen who accompanied him as witnesses. The documents fell back on the platform, and were immediately kicked into the passage by the enthusiastic member of the court who shied them at the notary's head. The junior beadle then duly took up his part of the performance, and ignominiously expelled the unwelcome missives from the church; in his manner of so doing, following the excellent example of his worthy elder brother, by using his foot. After a few shrugs of the shoulders, and a decided effort to gain equanimity, so ruthlessly disturbed by the civil invaders, a quiet complacency took possession of the members of the court, and while the business proceeded, many sat evidently musing on the spirited manner in which the attack had been repulsed, and taking no small credit to themselves, for thus defending the sacred precincts from profane intrusion."

This result, although not unexpected, is still painful. It is like losing old friends, to be obliged to count as, ecclesiastically, strangers, not a few whom we have regarded as Covenanters, and that too in Scotland, our fatherland, as a witnessing church. We rejoice that some—although fewer than we expected—have been found faithful. They may anticipate reproach; but it will be “the reproach of Christ.” They occupy, in this matter, the position of the M’Millans, and Thorburns, and others like-minded, who have gone before them, of whom also the late venerable Professor Andrew Symington was a most intelligent and faithful follower. We are surprised at the course of Rev. T. Martin, Strathmiglo, the author of that series of admirable articles on this very subject of the franchise and the oath. He said :

“He could not propose nor advocate that motion. He did not think it was the best in the present state of things; but nevertheless, he could say that he could submit to that motion, although he would far rather that they should adhere to their former discipline. He could yield to a little modification of discipline, though not of doctrine, and he would go this length. He was a lover of peace, and would yield every thing which he thought pertained to himself personally, and what he thought was not affecting the truth and glory of God; he might candidly say, that his infirmity was a tendency to yield rather too far for the sake of peace, and he had to guard against that tendency. But he deprecated the idea that they should be separated the one from the other.”

That is, while he believes that the acts now allowed are inconsistent with the Testimony of the church, he is willing to have that Testimony practically disregarded for the sake of union! But what is the end of the union of the witnesses, if not to maintain a Testimony—the Testimony! He believes, it appears, that some discipline may yet be exercised for such acts. But can this be? A member of his congregation swears the oath; his session adjudges him to be admonished; he refuses to submit; what more can the session do? or, the offender is reasoned with and yields. But, even in this case, he yields merely to the arguments of the session. It is a personal matter. The *church* does not require him to yield; it is “not offended.”

The majority are no longer the Reformed Presbyterian Church of Scotland; this honor belongs to the minority. Those who doubt this will soon learn it. The majority will not rest where they are. There are still intelligence and conscience enough among them to take steps, we think very soon, to alter the Testimony to correspond to their practice, &c.; it may be—some movements have already been made in that direction—to unite with the Free Church. This they can do, and yet hold *all* that they now hold.

From different quarters, accessions have been made to the ranks of the minority—one minister, R. T. Martin—and members from Glasgow, Penpont, Thurso and Arick. There will be others. They have two Presbyteries, and will keep afloat the banner of the old Covenanted Church of Scotland. We recognize them as brethren. Other denominations will see in them the true representatives of the old Covenanters. God will be with them.

AFFAIRS ABROAD.

INDIA.—The missionary work in India is assuming large proportions. Dr. Mullens, of the London Missionary Society, has prepared a summary of the operations in that country. We present a few extracts from his report :

“ In 1851 there were 395 foreign missionaries in India. In 1861 the number is found to be 541, making an increase of 146. In 1851 there were 698 native missionaries and catechists. In 1861 the number is 1,959, making an increase of 1,261. In 1851 there were 112,191 native Christians. In 1861, 213,182, making an increase of 100,991. In 1851 the Native Christian church contributed to benevolent objects, mainly for the support of the gospel among them, the sum of \$32,240. In 1861 the contributions of the Native church for the same object amounted to \$109,046, making an increase of \$76,806.

“ In 1851 there were 64,480 boys, 14,298 girls, making a total of 78,778 being educated in mission schools. In 1861 there were 75,511 boys, 21,061 girls, making a total of 96,574, and an increase of 21,063. Of the boys, 48,390 are taught in 1,811 vernacular schools, or schools in which only the native languages are taught; 23,963 more are being educated in 193 anglo-vernacular schools, in which the English as well as the native languages are taught; and 3,153 more are supported in orphanages and boarding schools, of which there are 193. Of the girls, 4,201 are being taught in 117 orphanages and boarding schools, and 16,862 in 373 day schools. All this work has been carried on by 31 missionary societies, mostly in England and America, whose agents have translated the Bible, or parts of it, into 19 different languages, and translated books into seven others, or 26 out of the 30 spoken in the country.

“ There are 386 mission stations, with 2,307 branch stations, and 1,542 native Christian churches. From 25 printing presses there have been circulated, during the decade, 1,634,933 copies of the Scriptures, and 8,604,033 copies of other books and tracts. All of this has been done at an annual expenditure of about \$1,471,500, of which \$235,213 have been contributed in India. To an observer on the ground, and closely watching the signs of the times, there can be no doubt but that the gospel is powerfully operating upon the native mind, though it is probable that the larger proportion of this influence, like the leaven in the meal, is silent and unseen. The public mind is slowly but surely undergoing a great change.”

MADAGASCAR.—This island has been the scene of a remarkable *coup d'état*. The king Radama, from whom so much was expected as a Christian prince, proved himself most incompetent, or something worse. He enacted a decree sanctioning private wars—going back, by a single step, to one of the most cruel and ruinous features of barbarism. This decree awakened the most energetic opposition, and was retracted; but the king refused to pardon the rebels, and they assassinated him in his own palace, proclaiming his widow queen. In the first instance it was supposed that the new regime would modify or rescind all the late arrangements regarding toleration and intercourse with foreigners. It appears, however, that these remain unaltered. Mr. Ellis, the old missionary, takes a very encouraging view of the present situation, and

thinks that the prospect of success was never more promising. He says:

"There is a steady increase of the number who come forward weekly and monthly to take upon themselves the name of Christ. Thirty were received into the church at one of our places of worship, on the last Sabbath, and nineteen on the previous one."

NAPLES.—We have very hopeful statements from this, not long ago, most oppressed of all the Italian States. Mr. Hall says:

"Probably no part of the kingdom of Italy has appreciated and enjoyed the freedom accorded by the present government more than Naples. The hand of oppression there, in both civil and religious affairs, was so heavy, that its removal has been followed by a corresponding reaction. While the people of that city have eagerly accepted their new civil rights, there have been no serious demonstrations of popular violence, as was anticipated and prophesied by the enemies of the new order of things. All political troubles, which have arisen in any part of the late kingdom of Naples, are justly chargeable to the efforts of the late king, whose continued residence in Rome is secured alone by the French army of occupation. The work of evangelization in that city appears to have had a more free course than in some other parts of the kingdom. More of the priests there are inclined to liberal views, and acknowledge the necessity of great reforms in the Roman church. The places of evangelical worship there have been numerously attended; and in view of the prevailing ignorance, an unexpected desire for instruction has appeared among the poorer class of the population. The schools have been well attended; not only those established by the government, but those opened by persons engaged in evangelical efforts."

An evangelist, supported by the American and Foreign Christian Union, M. Peccenini, is busily employed in Naples. He reports, among other things:

"I arrived here the 22d of October last, and two days after began to preach the word of truth and peace in the hall of St. Thomas Aquinas—a room which can accommodate nearly 400 persons. The audience was numerous, as it continues to be at present, filling the room entirely. I have always preached twice during the week. Mr. Appia preaches in the same place, holding occasional conferences for the instruction of members of the church, and sometimes for controversy. The first Sabbath in April, about forty persons presented themselves for communion; but Mr. Appia thought best to receive at that time only nine or ten of the older and better instructed among them. I have also preached often at the place usually occupied by Mr. Cresi, when he has been unable to preach or was absent. It is a small room which can accommodate about sixty persons, and not in a very accessible place. I have also made many pastoral visits. At the request of Mr. Appia, I went to Palermo to strengthen the Christian church there, which was established by him before coming to Naples. On my arrival, about thirty-five persons assembled for religious worship; before leaving, the number increased to about eighty."

"Besides the places of worship which I have mentioned, and where I have preached, there is another, and soon a much larger one is to be opened in the centre of the city. In this new place a Mr. Brispoli is expected to preach, assisted by Mr. Vincenzo and Albarella, who have done much for the good work here. It should be observed that, in the above named places or centres of worship, the same people do not always attend, but there is frequently a great

change in the audience; so that the number of those who have heard and understood something of the gospel, I believe will amount to some thousands. There are also three other schools under evangelical direction; one under the direction of Mr. Buscarli, consisting of seventy boys; two others directed by Mr. Cresi, one called the Bicasoli school, numbering fifty boys, and the other called the Garibaldi school, composed of about fifty girls. In all these schools the children are instructed in reading, writing, arithmetic, geography, the evangelical catechism and singing."

SPAIN.—Evangelical Christians are suffering in Spain. Fines, imprisonment, the galleys, are the doom of Bible Christians in Spain. Great efforts have been made by Christians, and even by liberal statesmen, for the release from the galleys of Matamores, a very intelligent and excellent man. We believe their efforts have not been successful. But the day is coming when even Spain will have the gospel. See the following:

"A number of Spanish youth, and some having families, have taken refuge in England, on account of the persecution raging in Spain against the friends of the gospel. Twelve of the most promising of these exiles have put themselves under the care of an English clergymen, Rev. Mr. Rew, acquainted with the Spanish language, in order to prepare themselves, when Providence opens the way, to return and spread the gospel in their native country. Some of the women have also engaged in the labors of the diaconate."

OBITUARIES.

DIED, near New Alexandria, Westmoreland county, Pa., Jan. 11, 1863, SARAH STEELE, in the 52d year of her age. The deceased was a consistent and highly esteemed member of the Reformed Presbyterian Church. Like other children of God, she received correction from the hand of her heavenly Father in the loss of beloved relatives by death, as well as in bodily infirmities. For a number of years she resided in Allegheny, where there are many who have worshiped with her in the sanctuary to whom her memory is dear. Latterly she, with her sister, removed into the bounds of the New Alexandria congregation, in which she remained a worthy member till her death. Her disease was pleurisy, of five days duration. Her death was like one falling asleep. "Precious in the sight of the Lord is the death of his saints."

DIED, at his residence, Crawford county, Pa., May 21st, 1863, in hope of a blessed immortality, Mr. HUGH M'DILL, Sr., in the 85th year of his age. He was a member of Oil Creek congregation. When quite a youth he came to the United States from Ireland, county Antrim. Mr. M'Dill came to his grave in a full age, "like as a shock of corn cometh in his season."

At St. Louis, Mo., on Sabbath, June 14, 1863, of a wound received at the assault on Vicksburg, May 22, Lieut. WM. A. ROBERTS, 21st Regiment Iowa Volunteers, son of the Rev. Dr. Wm. L. and Anna Roberts, of Hopkinton, Iowa, in the 32d year of his age.

At Hopkinton, Iowa, on Wednesday, July 22d, of inflammation of the lungs, ANNA ROBERTS, wife of the Rev. Wm. L. Roberts, D. D., and daughter of the late Wm. Acheson, of New York, in the 58th year of her age.

NOTICES OF BOOKS.

FROM GOULD & LINCOLN, Boston, 59 Washington street. For sale by Sheldon & Company, New York; George S. Blanchard, Cincinnati; Smith & English, Philadelphia.

THE STORY OF MY CAREER as Student at Freiberg and Jena, and as Professor at Halle, Breslau and Berlin. By Heinrich Steffens. Translated by H. L. Gage. 1863. 12mo. pp. 284.

This is an autobiography—a selection from an elaborate and voluminous work. The translator, so far as we are able to judge, has evinced a judicious taste and judgment in the selections made by him. Steffens is among the chief German celebrities, and ranks, on the roll of science, with such men as Humboldt and Ritter. His piety, though not so distinctly marked as in the case of many others, has a controlling principle within him, and his uncommon accuracy a beautiful exemplification. The reminiscences of Goethe, Schiller, Stilling and others, add to its interest.

TALES AND SKETCHES. By Hugh Millar, author of the "Old Red Sandstone," &c. Edited with a Preface by Mrs. Millar. 1863. 12mo. pp. 369.

These Tales and Sketches are among the earliest productions of the pen of Millar. Though well written, they do not foreshadow the extraordinary genius for which the author was distinguished in later life. His recollections of Burns form an interesting chapter, and evince keen penetration into the character of that singular man. The book belongs to a class that always finds readers.

UP THE LADDER; or, Stirring and Thriving. By Mrs. Madeline Leslie, author of "Two Homes," &c. Boston: Graves & Young, 24 Cornhill. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1863. 16mo. pp. 256.

The lesson of this book—the duty and importance of industry, energy and unbending integrity, is an extremely valuable one, and one that the young should be assiduously taught. Mrs. Leslie proves herself an apt teacher by investing her subject with the liveliest and most attractive interest. It is a good and useful book for juvenile readers.

PRECIOUS GLEANINGS FROM THE FIELD OF TRUTH. Compiled for the Board of Publication. 16mo. pp. 216. Presbyterian Board of Publication.

This little volume contains thirty-six narratives, intended for juvenile readers. Generally, they are well selected and told in an entertaining style; well adapted to impress upon the youthful mind the importance of piety, charity, humility, &c. The publications of the Board are gotten up very neatly and judiciously, and may be safely put into the hands of children.

PICTURES OF HINDOO LIFE; or, India without the Gospel, and India with the Gospel. 18mo. pp. 144. Presbyterian Board of Publication.

To awaken a missionary spirit in the young is important and possible. No better auxiliary means can be employed than such as we find in this little book; as it exhibits first the debasement and wretchedness of a heathen people, and then the beneficial and, to a certain extent, very striking change wrought by means

of the Bible, the ministry and religious education. The style of the work, and the point of view chosen, will suit quite young readers, but persons of older growth may peruse these "Pictures" with no little advantage.

SACRAMENTAL MEDITATIONS AND ADVICES. By the Rev. John Willison. Pittsburgh: United Presbyterian Board of Publication. pp. 376.

This little volume will be found an excellent help to pious communicants. In it the well exercised believer may find expressions for his longing after God and sweet fellowship with him, in which the life of religion consists. It should be much perused, especially on sacramental occasions.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW.

The July No. of this Quarterly contains the following articles: I. *The Inspired Theory of Prayer*. II. *Religious Instruction in the Army*. III. *Faith a Source of Knowledge*. IV. *The true Tone in Preaching and the true Temper in Hearing*. V. *The General Assembly*. VI. *Date of the Books of Chronicles*. VII. *Paul's Thorn in the Flesh*.

We regard this No. of the Repertory as one of special excellence. The *first*, *third* and *fourth* articles are highly suggestive, leading into fields of thought too little explored. We are surprised, however, to discover in the first article, what seems to be a confounding of the *personal* with the *economical* acts of the persons in the Godhead. The following sentence, on page 372, is an instance of this: "Without this mediation" (Christ's) "the Holy Spirit does not proceed from the Father at all." This confounds the *procession* of the Spirit with his *mission*. The former is necessary, the latter is voluntary. The last two articles will interest the curious. Such reading as the Repertory furnishes is especially adapted to ministers. We would be glad to know that all our brethren enjoyed the advantage of it, especially through the liberality of their congregations. Send to Peter Walker, 821 Chestnut street, Philadelphia. The price is THREE DOLLARS; or, FIVE DOLLARS for two years, paid in advance.

We have received from the "*American Reform Tract and Book Society*," a number of excellent tracts, which we take pleasure in recommending to our readers. They are just such reading as is needed. Their moral and religious tone is healthful. Sent to soldiers, they would conduce greatly to their enjoyment and benefit. On the subject of slavery, as well as on other prevailing sins, they speak out in the way of warning and condemnation.

The following works have been lately issued by the Society:

THE FUTURE OF THE FREED PEOPLE. By Rev. James A. Thome, Cleveland, O. In book form, \$4 per hundred; single copy, 5 cents. In tract form, \$2 per hundred.

PREJUDICE AGAINST COLORED PEOPLE. By Rev. B. P. Aydelotte, D. D., Cincinnati, O. In book form, \$2.50 per hundred; single copy, 3 cents. In tract form, 80 cents per hundred.

Both the above are seasonable publications, and we recommend them to our readers.

T H E

Reformed Presbyterian and Covenanter.

VOL. I.

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No. 10.

THE CONSTITUTION AND PROPOSED AMENDMENTS.

THE movement begun some time ago with regard to amending the Constitution seems to make but slow progress. The work contemplated is certainly one of magnitude, and those who have engaged in it may expect to meet with discouragements. Patients are slow to believe that their ailment is any thing more than a slight indisposition, arising from external causes, that will soon pass off of itself, or at most be removed by simple remedies. This is especially the case where there has been previously, in appearance, good health and a sound constitution. In the analogous case of a body politic, the same tendencies of the human mind discover themselves. When what is really a malady in a moral person is accounted a safe and sound element, it will require patient and earnest efforts to effect such a change in the minds of the individuals composing it as will lead to apply the proper remedy.

It is in this way we account for the indifference, if not disfavor, with which what has been done with regard to amending the Constitution has been viewed pretty generally by the religious community. As yet, the matter has not enlisted sufficient interest to excite the fears and arouse the opposition of the irreligious. And, perhaps, perceiving that the point is likely to be contested in the church, they cunningly keep in the dark, lest by showing their hands they might alarm those who are unconsciously doing their work. To them the defeat of the measure by the friends of Christianity would be a double victory.

Some notice has been taken by the press of the incipient steps in the movement under consideration. We have been watching with a good deal of interest the indications by which the feeling of the several churches with regard to it might be ascertained, and we are sorry to say that appearances are exceedingly unpromising as it regards its efficient and earnest prosecution. Beyond a timid approval of it, with some explanations and reservations, we do not

know that we have seen any thing in nearly a score of religious publications that we have examined.

The originators of the measure owe to themselves a defense of it and of themselves as its authors. Unless they are willing to bear the obloquy of springing upon the community a needless controversy, at a time when the public mind is stretched to its utmost tension already by great questions that involve the life of the nation, they cannot remain silent. If the points which they have brought forward be matters of mere opinion, that can have no influence for the nation's welfare in this the time of its trial, then the mootng of them now is unseasonable and impertinent. But if they are questions of vital importance, that must be settled and rightly settled, before it can be well with the country, then opposition, or even indifference to the measure, is unpatriotic and unwise. There can be but the two views, and on the one side or the other will the community be found, according to their inclinations and preferences.

It is admitted by Christians, that the calamity that has befallen our country is a punishment for national sin. "The curse causeless shall not come." So long, then, as the nation persists in sin, so long will the punishment continue. The precise question is, Are the omissions in the Constitution, which it is proposed to supply, of such a character as to involve the nation in guilt? or, in other words, Is it on account of these omissions that God is now visiting this land with the judgment of civil war? It is our design in this paper to present, as clearly as we can, the argument on the affirmative of the question thus stated.

In order to have a correct understanding of Civil Government, it must be viewed both in its institution and its constitution. These two are distinct, but inseparable. As an institution, government is from God; as constituted, it is the work of men. Hence it is called (1 Pet. 2: 13) an "ordinance of man." Institution is common to the three social relations of men—family, ecclesiastical and civil. God has willed that such relations should exist, and has given to men desires and adaptations for these relations. The institution is found, in part, in the social nature of man, but chiefly in the law which God has given him to regulate his conduct. The latter is the complement of the former.

Is it, then, the will of God revealed in his word, that men entering into the civil compact should acknowledge his authority as supreme, his law as their rule, and Messiah as their Prince? By entering into the civil compact, we mean, forming and establishing a constitution of government; and the inquiry is, Should they, in their constitution, incorporate explicitly their acknowledgment of the Source, rule and Head of civil institutions?

In Psalm 9: 7 there is a terrible threatening against "the nations that forget God." What their punishment is may be learned from the preceding clause in the verse: "The wicked shall be turned into hell;" that is, they shall eternally perish. Nations shall not exist for ever, and therefore their destruction will be in

this life. The nations that forget God shall be destroyed. In Psalm 79 : 6 God is imprecated to pour out his wrath on the "kingdoms that have not called on his name." It is just in God to inflict those judgments for which he has taught his people to pray. Rulers, in Psalm 2 : 10-12, are commanded to "kiss the Son, lest he be angry, and they perish."

The titles given in Scripture to the Lord Jesus Christ have a meaning highly suggestive of the duty of nations to him. He is called the "Governor among the nations," Psalm 22 : 28 ; the "Prince of the kings of the earth," Rev. 1 : 5 ; "King of kings and Lord of lords," Rev. 19 : 16. "Governor," "Prince," "King," in these texts, express authority ; and "nations" and "kings" the subjects over whom that authority is exercised. It is the first act of a subject to recognize the authority of his ruler, and profess his allegiance to it. Nations who fail to do this to him who is the King of nations, are, by the rule which he has laid down, not for him but against him. Matt. 12 : 30.

It is promised that nations shall do homage to Christ by owning his authority. Psalm 72 : 11, "All kings shall fall down before him ; all nations shall serve him." Dan. 7 : 14. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him." Rev. 11 : 15, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This last text indicates a change in the relation of nations to Christ. They become what they were not before. They are not Christ's until he takes to him his great power and reigns, ver. 17. How can this change take place on their part, unless by their professing subjection to him ?

Inasmuch, then, as the nations that forget God shall be destroyed—that God will pour out his wrath on the kingdoms that call not on his name—that kings and judges are commanded to kiss the Son, that is, to own him as their Sovereign (1 Sam. 10 : 1), under the penalty of perishing in his anger—inasmuch, moreover, as Messiah is called "Governor among the nations," "Prince of the kings of the earth," "King of kings"—and, inasmuch as it is foretold and promised that nations shall thus honor and obey him, the conclusion is that they should do this now, and for their neglect of it he will deal with them as rebels.

We have thus briefly presented the argument from Scripture for the necessity of a professed subjection to Messiah in the constitution of nations, in order to their enjoying his favor as his loyal subjects. Between loyalty and disloyalty there is no intermediate ground. If our nation is not in voluntary subjection to Messiah it is against him. And if against him, there is no way of escaping his wrath but by immediately owing him as its Lord. If there be any error in either our premises or our conclusion, we are desirous that it be pointed out. In the mean time, let no one imagine that he has disposed of the argument by bringing an array of consequences, real or supposed, that are likely to result from the changes in the Constitution that it is proposed to make. Surely

it is time that teachers of the religion of Christ knew that the consequences that might follow from obeying the commands of God are not to be taken into the account in determining whether or not obedience is our duty. "Let us do evil that good may come," is no rule in the Christian system of ethics. What though infidels and ungodly men oppose and cry out persecution? Is it better to have their favor than Christ's? There never was yet a good measure begun that they did not oppose. As it regards infringing on their rights, we have only to say, that men have no rights that stand in the way of honoring Christ. It is impious to talk of a nation refusing to obey Christ by owning him as its King, because his enemies oppose it. Is it better to conciliate their favor than to have the approval of Him who rules nations with a rod of iron, and dashes in pieces as a potter's vessel those who oppose him?

It is urged with some plausibility, that this nation is a Christian nation, because the majority of the people are Christians. Were the postulate admitted, we would deny the conclusion. The character of a social person is to be learned from its own profession, and not from either the profession or the practice of the individuals composing it. Were nine-tenths of the citizens of the United States monarchists, that would not make the government a monarchy, without a change in its Constitution. The nation's creed is its Constitution, and from that we learn the relation it sustains to God, and his law, and his Son. But we deny the truth of the postulate. The majority of this nation is not Christian. The indifferent, infidel and immoral largely outnumber the religious, and if the character of the government is to be ascertained from the character of the majority of the people, then its claim to be Christian is without any foundation.

We are admonished to use soft language in dealing with this subject; and are reminded that the American people are very sensitive in regard to the Constitution. We have no desire to use any stronger terms than the case requires, but it is this sensitiveness, or undue attachment to the Constitution, that stands in the way of the work in which we are engaged. It is this that has blinded Christians to its evils, and holds them back from endeavoring to correct them. It is pleasant to prophesy smooth things, but this is not God's way of reproving sin. "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use (margin, *smooth*) their tongues, and say, He saith." Jer. 23 : 29-31. It is this tenderness to evils in the Constitution that has brought the nation to its present condition. Had slavery, the immediate cause of the war, been held up by the churches to public execration as robbery and manstealing, it would not have been allowed to grow to such magnitude as to endanger the life of the nation. The moral sentiment of the nation would have been aroused, and it would have driven the monster out of existence. But it was de-

scribed by the gentle euphemisms of—the peculiar institution of the South, a domestic relation, &c.; and we were told that to use harsh terms would only exasperate the slaveholder. From what has been gained by the attempt to conciliate the enemies of liberty in the use of soft language, may be inferred how much a similar course will tend to conciliate the enemies of religion. “A faithful witness will not lie.” If we are witnesses for Christ, we will speak the truth in plain terms. Our object is to have Christ as the “Head of all principality and power” recognized in the Constitution. In order to this, we must convince Christians that there is no recognition of him in that instrument, and that the safety of the nation demands that he should be so recognized. The terms that will most strongly express this object and lead to its accomplishment are the terms that should be used.

It is proper that we should say a few words with regard to the seasonableness of this movement. We are surprised that some who profess to be friendly to it, think we should have deferred action till the war is over.* Those who give this counsel cannot believe that God has sent this war as a punishment to the nation for its forgetting him in its Constitution. As our convictions are entirely different from this, we cannot take the advice. To us this counsel is just about as sane as to advise the fireman to throw no the water till the fire has gone out; or the physician to give no medicine till the patient has recovered. We believe that God has been contending with this nation for these sinful omissions, ever since it was formed. As a punishment for them, and as their necessary consequence, the nation was left to introduce the provisions that favor slavery into the Constitution. It rejected the light of Divine Revelation, and God gave it over to judicial blindness. And though he has, in his unmerited kindness, bestowed many blessings on our land, yet he has also sent judgments upon it. Financial depressions, epidemics, drought and war, do not come by chance. The nation has not repented to give glory to God, and now it is in a struggle for its existence. Our only hope, as it regards a successful termination of the war and the future prosperity of the nation, is in a united and earnest effort of the Christian community to induce it to “render unto God the things that are God’s,” by acknowledging him, and his law, and his Christ. If this is done, all will be well; if this is not done, though the nation succeed in the present conflict, God will, by severer judgments, either bring it to acknowledge him, or he will destroy it. Let this be our apology, if one is needed, for our earnestness in urging this measure at the present time.

We have something to say, moreover, in regard to the rights

* In the remarks on this point we have some reference to the following, which we found in the August number of the *Evangelical Repository and U. P. Review*:

“We think it would have been much better to have deferred the call of a convention on this subject, until the issue of the present rebellion could have been more clearly seen. This is the great question now before the public mind, and we think it will be utterly impossible to get even the Christian portion of the community to give much of their attention to any thing else,” &c.

of conscience, that it is alleged would be violated by the proposed changes in the Constitution. Infidels, we are told, could not swear allegiance to the government, if the Constitution professed subjection to Christ. Now we state on the other side, that Covenanters cannot swear allegiance to the government, because it does not profess subjection to him. Their construction of the oath would involve them, were they to swear to it, in a practical denial that Messiah is King of nations. The rights of conscience are invaded now as really in their case as it would be in the case of infidels, were the Constitution amended as proposed. And then there is this marked difference: the principle that binds the conscience of the Covenanter is a precious truth, while that for which the infidel would stand aloof from the Constitution is an abominable falsehood. It seems strange for Christians to contend that the government should hold the convictions of those who deny and dishonor Christ, as sacred as of those who would honor and enthrone him. And it seems still stranger that they should object to a change in the Constitution that, by acknowledging the authority of Christ, would allow the latter class to enjoy the privileges of the government without doing violence to their consciences, and urge the rights of conscience as the ground of their objections. Is it so, that those who reject the Bible, and Christ, and his religion, are the only persons whose convictions government should respect?

But the truth is, that in neither case is the domain of conscience invaded. The government does not compel men to swear allegiance to its Constitution. So long as they are at liberty to believe and profess their principles unrestrained by governmental force, their conscience is free. If infidels cannot declare on oath their belief that Christ is Lord of all, they need not do so. If their love of consistency be stronger than their desire for the rights of citizenship, let them have their preference and disfranchise themselves. We apprehend that some such juggling as many of them employ, and—we are sorry to say—some professed Christians too, to evade the difficulty in which the slaveholding provisions of the Constitution place them, would be resorted to and be made to avail in this case.

It requires no extraordinary discernment to see that the time has not yet come for us to work efficiently in this cause by any other agency than that of our own ecclesiastical organization. Let it never be forgotten that it is only "by the blood of the Lamb, and by the word of their testimony," that "the brethren" overcome him who "accuseth them before God day and night." Rev. 12:10, 11. It is the church that has maintained and triumphantly established the great truth of justification by faith—salvation by "the blood of the Lamb." The church must continue to maintain, and in doing so shall triumphantly establish, the affiliated truth, of national redemption by the enthronement of the Mediator. Our country is now in imminent peril, and all human expedients for its deliverance are fruitless. The disease is dangerous, and will be fatal unless the only remedy be applied.

This is no time to try the experiments of empiricism. The church knows the panacea for all the ills which afflict the nation, and why should she wait till quackery has tried all its appliances and failed? The devil is fighting for his dominion with desperation and rage, for he knows his time is short. He shall be overcome in the state by the word of the Testimony, as he has been overcome in the church by the blood of the Lamb. A decided, earnest and practical affirmation of the truth in question, is demanded of all who desire to see Christ enthroned as King of our nation. Let not the truth professed be neutralized by an inconsistent practice; but let us show to the world that when we say our country is chargeable with the sin of dishonoring God and his Anointed, we are sincere in the declaration, and will not, by incorporating with the government, be partakers of its guilt. And we invite honest and earnest Christians to join us in the only way of accomplishing the great work of relieving our country from the tyranny of Satan, and bringing it to the enjoyment of the unspeakable blessings of Messiah's most beneficent reign. For such an object it is worth while to make sacrifices, and patriotism and religion alike require them. When discouraged and in danger of faltering, let us be re-animated and cheered by the prophetic announcement: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice ye heavens and ye that dwell in them."

Before we close, we wish to point out a quarter from which some of our people may be in danger. The political parties in the several States are arrayed under the respective standards of sustaining the present administration, and of supplanting it by democratic rule. With the party opposed to the policy of the administration, Covenanters can have no sympathy; while, in so far as the President has prosecuted the war as a war for freedom, they heartily approve of and sustain him. In the election to be held this fall, the result will be made to depend on this one point. And here it is that the deceptions rule, "of two evils choose the least," might, through the persuasion of artful politicians, mislead some unreflecting Covenanters to a denial of their principles. For instance, in the coming election for governor in some of the States, the danger of the success of the democratic candidate might be used as an argument to induce to vote for his competitor. Now, while there is no comparison between the principles and the policy of these two parties, Covenanters can take no active part in the election. There is another rule by which they must be guided, and another issue that they cannot overlook. The rule is, "Let us *not* do evil that good may come;" and the issue, Should the Mediator govern this nation, or is it independent of him? It matters not in the interest of which party the vote is cast by a Covenanter, he violates, according to his own principles, the scriptural rule, and gives his decision on the issue against the claims of Christ. The ultimate effect of such acts by members of the Reformed Presbyterian Church, will be to retard and not to advance the reformation of

the government. We must possess our souls in patience, and wait God's time to bestow, in a way glorifying to himself, the good that we doubt not he has in store for our country. T. S.

THE REFORMED PRESBYTERIAN CHURCH IN SCOTLAND.

IN our last we gave an outline of the important events that have occurred lately in the Reformed Presbyterian Church in Scotland, down to the first meeting of the brethren who have protested against the action of the Synod in reference to the oath of allegiance and the elective franchise. We now notice some subsequent movements. And,

1. The action of presbyteries regarding the protesters. This we find in the *Reformed Presbyterian Magazine* for July, which states that at a meeting of the Presbytery of Glasgow, on June 3d, "a letter was read from the Rev. R. T. Martin, of Wishaw, declining the authority of presbytery, and intimating that he was no longer in connection with the Reformed Presbyterian Synod. It was agreed to accept Mr. Martin's resignation, and he was accordingly declared no longer a minister of the Reformed Presbyterian Church. A committee was appointed to examine into the state of the congregation, and to give whatever counsel might be required. It was resolved to cite the Rev. David Henderson, of Airdrie, from whom no communication had been received, before next meeting, to answer to the charge of following divisive courses." That at a meeting of the Presbytery of Paisley, June 23d, "it was moved and seconded, and unanimously agreed to, that the Rev. Peter Carmichael, of Greenock, be cited before next meeting of presbytery, on Tuesday the 23d of June, at 11.30, A. M., to answer to the charge of following well known divisive courses since the last meeting of court, with certification that, if he fail to appear, the case will be issued as may seem good to the presbytery. The clerk was instructed to cite him by means of a registered letter." This was followed up at a subsequent meeting, when "the clerk reported that he had cited the Rev. P. Carmichael, according to appointment of presbytery, and read a letter received in reply, in which Mr. Carmichael declined the authority of the presbytery. It was unanimously agreed, that, whereas, the Rev. P. Carmichael, of West Stuart Street congregation, has publicly seceded, on wholly insufficient grounds, from the Reformed Presbyterian Church in Scotland, at the last meeting of synod in the beginning of May; that, whereas, he has associated himself with other seceding brethren in a so-called synod as a separate denomination, and has been following other divisive courses consequent on these steps: he be hereby declared no longer a minister of the Reformed Presbyterian Church in Scotland, nor the pastor of West Stuart Street congregation. The clerk was instructed to send a copy of

the motion to Mr. Carmichael and the officials connected with the congregation." That the Presbytery of Edinburgh, May 28th, "are grieved to find, as matter of public notoriety, that Mr. Anderson has separated himself from this church, and in conjunction with other seceding brethren, has recently engaged in constituting another synod. Under these painful circumstances, this presbytery, while they cannot but regret that the long and useful services of their co-presbyter to the church should thus have been brought to a close so abruptly, and, in their belief, without just and sufficient reason, feel shut up to the duty—not deeming the regular form of procedure by personal citation and trial called for in the peculiar circumstances of this case—of declaring, which they hereby do, the Rev. William Anderson to be no longer a minister of the Reformed Presbyterian Church of Scotland, and no longer intrusted with the pastoral charge of the Loanhead congregation. It is further agreed to appoint a committee with the view of conferring with Mr. Anderson, as far as opportunity may be afforded, in the hope that, on calm reflection, he may be willing to reconsider the step which he has taken; as also, for corresponding with the congregation of Loanhead, as circumstances may call for. Dr. Goold and Mr. Guy were appointed this committee, Mr. Guy, convener, and the clerk was instructed to send a copy of the presbytery's finding in this case to Mr. Anderson, and to the preses, clerk and treasurer of Loanhead congregation. It may be proper to state that the presbytery's decision regarding Mr. Anderson does not touch his official status as a minister of the gospel. It is neither suspension nor deposition, but a *judicial declaration* that Mr. Anderson is no longer a minister of the Reformed Presbyterian Church of Scotland—a course of procedure which Mr. Anderson's own public acts, in following divisive courses, has rendered most just and unavoidable."

On these proceedings we remark, (1.) That the charge of "divisive courses" does not lie against men who are merely maintaining the former ground of the church. Presented in full, this charge always reads thus: "Divisive courses contrary to the doctrine and order of the church." Is there any one, even of the backsliding majority, who doubts the fact that the protesting members of Synod occupy the old position to which all have been solemnly bound. To us there is something exceedingly repugnant in witnessing this attempt on the part of a majority, which is really the party chargeable with "divisive courses," to fasten this stigma upon the faithful minority.

(2.) These acts are a mere "*brutum fulmen*." The brethren persecuted had already withdrawn, and claiming to be the true Reformed Presbyterian Church of Scotland, had constituted the Synod of that church. These acts are no more valid, although the acts of an acknowledged majority, than would similar acts passed by the presbyteries of the Residuary Assembly in the same country have been against ministers of the Free Church. It is lamentable, however, to see men, who have long occupied an honorable

place, and in whom we recognize many excellent gifts, pursuing brethren whom they *know* to be honestly upholding the Testimony of their once common church, with even an attempt at ecclesiastical anathema. They say, indeed, that it is not suspension; but it is all they could do in that direction.

2. The comments of the *Reformed Presbyterian Magazine*. Among other remarks, the editor of this magazine, in introducing the minutes of Synod, says:

“Will it stand the scrutiny of the All-seeing that a new church should rise in this world with the sole object of suspending and excluding from its communion those who exercise the elective franchise? for it does, indeed, come to this, that, practically, there is no point of difference between them and the brethren they have left, save this.”

And again:

“It was assumed (and no disavowal of the assumption seemed capable of persuading these brethren to the contrary), that the mover of the motion, and those who acted with him, had it as their design to shift the church, if possible, from the ground which she had hitherto occupied as to the question of incorporation with the civil government. Such, we beg most earnestly to state, was not the case. No dissatisfaction was felt with the principle of the Testimony, that incorporation with an immoral State is sinful. But it was simply questioned by many, whether taking the oath of allegiance, or exercising the elective franchise, formed *such an incorporation as to come under the head of those offenses, to be dealt with to the extent of suspension or exclusion from the church.*”

These extracts present, very distinctly, the position which the declining majority claim to hold. They profess to believe the abstract principle, that it is sinful to incorporate with an immoral State—that there are immoralities in the British Constitution; but that swearing allegiance to said Constitution, and taking an active part in administering it, does not involve the juror and voter in any complicity with these evils. We would ask, If this be so, upon whom does this guilt lie? It is by these oaths and by voting, that the people, and the legislators, and the municipal officers of the country, are all concerned in supporting the existing system, evils and all. Provided Reformed Presbyterians do these things, they become as much part and parcel of the nation which commits these immoralities as any of their neighbors. If Covenanters may do these acts, and yet be guiltless of any complicity in the immoralities of the nation, all others are equally guiltless; and then we have the rather remarkable fact, that while these immoralities do exist, and are national, nobody is accountable for them! The truth is, these immoralities are part and parcel of the system; the juror and the voter are every way part and parcel of the nation; and, hence, the juror, &c. *are* implicated in these immoralities.

But this is not all. The majority profess to believe, that they are agreed with the protesters in reference to the Testimony. With how much truth this is asserted, our readers who have perused the extracts given in our last from the debates in Synod, can readily and safely judge.

This brings us to the assertion contained in our first quotation: that the protesters have erected a new denomination on a very narrow ground, when, in fact, it is a ground that takes in every thing peculiar to the Reformed Presbyterian Church. This church maintains certain scriptural principles respecting civil government. In applying these doctrines it finds that the nation is chargeable with sins, and that those who voluntarily incorporate with it, are involved in these sins; it stands apart, and, of course, requires its members to do so; or rather, the members assume that position, and so the church comes to do so. This, more than all else, *practically* distinguishes the body from other Protestants. Now, how plain the *necessity* of keeping in membership only those who accord with the church's position—who also stand apart from the immoral State. In a word, is it worth while at all to have a practical testimony? Thus must the church keep herself pure by suspending, if need be, such as refuse to give a practical testimony.

Besides this editorial, we find in the next number a communication in which the writer makes a considerable display of himself. He threatens the protesters with a "rod," which he has "in pickle;" he attempts to be sarcastic and witty; endeavors to expose the "literature" of the writers on the part of the minority, &c. We had purposed to notice this communication; but, upon a perusal, only express our surprise that an article so low in character, so feeble in its logic, so defective in its rhetoric, and so bad in temper, could find admittance into the pages of a magazine, which has heretofore maintained a becoming dignity.

We shall keep our readers advised of the progress of these events.

We subjoin the following proceedings of the first and second meetings of the minority of the Synod, held on May 8th and June 2d, respectively, which were crowded out of our last issue, although in type—from which it will be seen that there is a remnant who are faithful to the Testimony:

A meeting of the ministers and elders who protested against the decision of Thursday evening, the 7th May, of the Synod, and of those who sympathized with the course they adopted, was held on Friday, the 8th May, in the Hall of the Religious Institution Rooms, Glasgow. There were present from sixty to seventy individuals, a number of whom were members of other denominations.

On the motion of the Rev. Mr. Henderson, of Airdrie, the Rev. Mr. Anderson was called to the chair. The meeting having been opened with prayer, the Rev. Mr. Anderson was elected moderator, and the Rev. Mr. Henderson clerk of Synod, which, according to the minutes, which were read subsequently, was called THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND.

The sederunt, as taken down, was as follows: Ministers—the

Rev. Messrs. Anderson, Carmichael and Henderson. Elders—Messrs. John M'Donald, George Morton and John Balloch.

The moderator suggested that a committee should be appointed for the purpose of attending to matters affecting the interests of their case, and to act in such a manner as they thought really necessary, the committee reporting what they shall have done to the next meeting.

The suggestion was approved of, and the following committee for that purpose was appointed: the Rev. Messrs. Carmichael, Henderson and Anderson, and Messrs. M'Donald and Morton.

Mr. M'Donald moved that they should take steps to supply preaching wherever it might be required; but it was considered that it would be better to leave that matter in the hands of the committee.

On the motion of Mr. M'Donald, it was agreed that the Synod should meet in the present place, on the first Tuesday of June, at half past seven o'clock evening, and that the moderator should, on that occasion, preach a sermon; with the understanding, that in the peculiar circumstances of the case, sessions not represented at this meeting, and adhering to this Synod, may send representatives to that adjourned meeting.

Mr. Carmichael gave notice that he would move, at next meeting, the appointment of a Professor of Theology.

The moderator said that he was thankful that a preacher of the gospel was present, and that he had come voluntarily to cast in his lot with them. He asked Mr. Littlejohn whether he had any thing to say.

Mr. Littlejohn said, I merely intimate my adherence to this Synod, and acknowledge it as the Synod of the Reformed Presbyterian Church of Scotland.

The moderator moved that they should record their gratitude to God for this blessing.

The motion was adopted. This concluded the public business.

The Synod then resolved itself into a private conference, when those friendly to the protesters were invited to express their opinions. Topics with reference to matters of detail having been considered,

The Rev. Dr. Cunningham, of London, who was present, on invitation of the moderator, addressed the court. He said that it was with desire he and others looked forward to this day. He had no commission from the session or congregation of the friends in London, but appeared for himself; yet, believing that these brethren, and most or all of those in the shires of Dumfries and Wigtown, esteemed the conduct of the minority as he did, he was truly happy to congratulate them on the stand they had now made, and to recognize them as the Synod of the Reformed Presbyterian Church of Scotland. The congregation to which he belonged was ecclesiastically connected with no branch or body of the Presbyterian Church. They would not have separated from the Synod in the year 1859 had that body held the ground which the minor-

ity now occupied. During the struggle for the maintenance of the Testimony which had been maintained in the Synod since that date, they considered it desirable to strengthen their own position by falling back upon the Fourth Term of Communion, which had been given up by the Synod in the year 1822, and explicitly recognizing the Testimony of the church, emitted in 1761, as well as that which succeeded. He considered that, by the stand which the minority had now made, they really accepted that former Testimony, which the later Testimony did not disown, but which the majority, by their interpretations of the later Testimony, sought to undermine. And the Synod of the Reformed Presbyterian Church in Ireland held the same terms of communion with the London session. As things stood at present, there was no disunion of the Reformed Presbyterian Church, except one presbytery, which meets in Ohio, U. S. A., which he could address as he did the Synod of the minority. He trusted that, through the outpouring of God's Spirit, brethren adhering to the covenanted Testimony, now separate to some extent, would be brought into closer union. He was disposed to add, for himself, that he would not scruple to invite any minister of the Synod now addressed to preach to the brethren in London, or to sit down at the Lord's table with any of them. (Applause.) Still he stood organically separate from them, but he trusted that the Lord would so direct the procedure of the Synod, and the conduct of others, that with one heart and one mind all the adherents to the whole of the covenanted Reformation might stand together for the faith of the gospel. He expressed his approbation of the addresses delivered by the Rev. the moderator and other members, and, among other things, referred to the valuable observation, "that the way that the church works is by witnessing." An elegant and popular writer, Mr. Isaac Taylor, in his recent work on Hebrew Poetry, made remarks respecting the British nation that might, in the highest sense, be applied to the church of God, *and not least to the covenanted Church, as a witnessing body.*

The benediction having been pronounced, the meeting then adjourned to meet again in the same place, on the first Tuesday of June, at 7 P. M.

The adjourned meeting of the Reformed Presbyterian Synod was held on the evening of Tuesday the 2d June, in the large hall of the Religious Institution Rooms, the Rev. William Anderson, of Loanhead, moderator. There was a full attendance of the Synod, and a large number of the members of the church present. Synod was opened by an appropriate sermon by the Rev. the moderator, who chose for his text Jude the third verse: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints." The Synod was thereafter constituted by prayer, after which the Rev. R. T. Martin, of Wishaw, gave in his adhesion to the Synod, and was cordially welcomed by the members of

court and took his seat accordingly. After appointing a committee on bills and overtures, it was agreed to adjourn to meet in the same place, on the following day at 1 o'clock, P. M.

On Wednesday the Synod resumed, the Rev. William Anderson, moderator. The meeting was constituted by prayer, after which the minutes of the last session were read and approved. Devotional exercises were then engaged in, conducted by the Rev. Peter Carmichael, the Rev. R. T. Martin, and Mr. John M'Donald, elder. The report of the committee on bills and overtures was read and approved; and the Synod thereafter proceeded to take up the matters therein referred to.

PENPONT.—A petition, signed by Walter Fergusson, William Wright, Robert Proudfoot and John Martin, elders of Penpont congregation, and being two-thirds of the entire session, was read, declaring adherence to the Synod, acknowledging that court as being constitutionally the Synod of the Reformed Presbyterian Church of Scotland, and craving the appointment of a moderator of session, and supply of sermon. The Rev. Mr. Carmichael, Greenock, was appointed moderator of the session, and the request for supply was remitted to a committee.

THURSO.—A petition from the Reformed Presbyterian congregation in this place, couched in similar terms to the foregoing, was read, and remitted to the same committee.

WICK.—A petition from this place, signed by four out of five elders, and eighteen members of the congregation, was also remitted to the committee.

Mr. Carmichael submitted the substance of a letter he had received from Mr. Perry, Dumfries, requesting supply of sermon. The request was referred to the committee.

A petition for supply of sermon from thirty-seven members and seven adherents of the Reformed Presbyterian congregation at Paisley was read, and also remitted to the committee.

A petition signed by a number of members, and also one from adherents of the church in and around Glasgow, praying that a congregation in connection with the Synod should be formed in Glasgow, was received, and it was resolved to appoint a committee, to inquire into the position of those members petitioning, and if found to have been members of the church, to proceed with the organization of the congregation in the evening.

Mr. M'Donald then moved that the following committee be appointed for giving supply of ordinances, for Home Mission work, for organizing congregations, and generally for attending to any matters that may require to be attended to before next meeting of Synod. Rev. Messrs. Anderson, Carmichael, Henderson and Martin, ministers; and John M'Donald, elder.

Agreed to.

On the motion of the Rev. Mr. Martin, of Wishaw, it was agreed to form all the congregations in the church into two presbyteries, bearing the names respectively of the Presbytery of Edinburgh and the Presbytery of Glasgow—the former to comprise the con-

gregations of Loanhead, Wishaw, Wick and Thurso; and the latter, those of Glasgow, Airdrie, Greenock and Penpont. The two presbyteries to meet together and transact their business unitedly during the first year, and to meet first on the Wednesday after the third Sabbath of July, in the Religious Institution Rooms, Glasgow, at 1 P. M.

The Rev. Mr. Carmichael, Greenock, moved that the Synod record an expression of fraternal regard to the brethren of the Reformed Presbyterian Church in Ireland, for their steadfast adherence to the scriptural principles of the Testimony, and the great sympathy they had evinced to the members of this Synod amid their present struggles for the cause of their divine Lord; and appoint a deputation consisting of the Rev. Messrs. Anderson and Henderson, with Mr. John M'Donald, ruling elder, to attend the meeting of Irish Synod.

Agreed to.

On the motion of Mr. Martin, of Wishaw, it was resolved not to appoint a Professor of Theology in the mean time, but for the present year to accept certificates of attendance on the Irish Reformed Presbyterian Theological Hall, as qualifying for being taken on trial for license by the church in Scotland.

The Rev. Mr. Henderson, Airdrie, then moved the following resolution: "In bringing this meeting to a conclusion, and reviewing the scenes through which we have been called to pass during the last few weeks, the Synod feel constrained to express their deep sorrow, on account of the necessity that was laid upon them of taking the solemn and important step they have done, through a deep conviction that this step was indispensably necessary for the maintenance of the precious truths set forth in the church's Testimony, and for which so many of our fathers laid down their lives; and their gratitude to God for the tokens of his favor and countenance with which he hath been already pleased to favor them in the midst of the pains and trials of their present struggle, and their continued resolution in the strength of divine grace to stand by the cause of their Lord and Master, and to contend earnestly for the faith once delivered to the saints."

The motion was spoken to by nearly all the members of Synod, and passed unanimously.

The Synod then fixed the time of its next meeting for the Monday after the first Sabbath of June, 1864, the meeting to be held in Glasgow, at the hour of 7 P. M.

The Synod resumed at 7 o'clock, and after hearing and approving the revised minutes, the Synod was closed by prayer and praise, the moderator pronouncing the apostolic benediction.

At 8 o'clock the Synod's committee met with the persons who had petitioned to be formed into a congregation in Glasgow in connection with the Synod. The meeting was opened with prayer by the Rev. P. Carmichael. The Rev. William Anderson, the convener of the committee, then read the church's terms of communion, and gave a lucid and able exposition and defense of them.

The clerk of the committee, the Rev. D. Henderson, then read the list of those (numbering 130) who had been fully certified; at the same time stating that there was a considerable number of applicants who as yet were not certified, but who would be added to the roll when their standing was attested. The convener then by prayer regularly organized them into a congregation in connection with this Synod. The congregation was then briefly addressed in suitable terms by the Rev. P. Carmichael and the Rev. D. Henderson. Devotional exercises brought the interesting proceedings to a close.

THE SCOTCH R. P. MAGAZINE.

In the September No. of this monthly, we find an article on the action of our synod on the subject of joining the army, the burden of which is an attempt to show that we are as deep in the mud as the Scottish synod is in the mire, and even a little more so. We have not room in this number to review the article, nor do we think it necessary. But we will try once more to make our brethren understand our position, confident that if we succeed, they will see that we remain where the church has all along stood.

The connection with the government which is not allowed by our church, is incorporation. This connection, we maintain, is formed by swearing allegiance, or voting for officers who are required to swear allegiance to the government. Hence these acts, inasmuch as they incorporate with, and make part and parcel of the nation, are forbidden, under penalty of censure. But entering the army, where the oath required is merely an oath of fidelity, and not an oath of allegiance, does not incorporate with the government. We claim the right of determining whether or not the war is just; and if not, on no account do we engage in it. This right we preserve to ourselves by refusing to swear allegiance, and thereby to indentify with the nation. Were a building in close proximity to our dwelling, belonging to a Masonic lodge, threatened by a band of incendiaries, we would readily combine with the owners to guard it, and give them any reasonable pledge of our sincerity, in order to save the whole neighborhood from a conflagration; but would any one construe this into an actual initiation into the Lodge? This is analogous to our position in entering the army on the terms laid down by our synod. Were we, however, to swear the oath required of those who become members of the fraternity, we would then be involved with them in the sin of their unhallowed association. This is analogous to the position of the majority of the late Scottish synod in allowing their members to swear allegiance to the government and exercise the right of suffrage. We hope that if the subject is to be discussed, our friends beyond the Atlantic will leave off their loose generalities, and come directly to the point. The "*argumentum ad hominem*" is poor logic at best,

but when the "*ad hominem*" has no existence in fact, it is a miserable shift, the resort of one who is conscious of a bad cause.

The writer of the article that we have noticed seems to have read very carelessly what he professes to review. How else can we account for his mistake on page 318, making the report adopted at the last meeting of our synod the work of a committee appointed at the previous meeting? Critics should be careful about their facts.

LETTER FROM REV. R. J. DODDS.

B'HAMRA, July 22, 1863.

DEAR BRETHREN:—You will hardly expect to hear from us so often since we are alone as when our dear brother and sister, Mr. and Mrs. Beattie, were with us, and I hope you will consider their arrival with you as good as at least three or four letters. I make these remarks to supersede the necessity of an apology for my late silence of some six or seven weeks. Perhaps after we become accustomed to our solitude I may write oftener than I now expect.

A few days after Mr. and Mrs. Beattie left, we retired to B'hamra, where we have been ever since, and will probably continue for six weeks to come. Till vacation commenced I went down to town for every alternate Sabbath, going down on Saturday and returning on Monday. This enabled me to keep up preaching regularly, and also exercise some sort of surveillance over the school and boarding-house. Vacation commenced this day week, and since then I do not go down to town, as I could hardly gather a congregation to preach to.

I cannot speak very confidently of the immediate prospects of our work, although of its ultimate success I never admit a doubt. Suleyman's presence with us has put a severe strain on the tolerance of the Fellahin toward us and our school; how well or ill it will bear it will not appear till the time of reopening the school after vacation. Two facts, however, are brought out in a clearer light than heretofore. The one is, that the power of the Sheikhs over the laity is of the most absolute kind, and exercised with unremitted vigilance. The other is, that among the laity all intensely bigoted hostility to the objects of our work is confined chiefly to the women, while the men, but for the influence of their wives and the Sheikhs, would care comparatively little what became of the religion of their children. The Sheikhs hold the people as in the folds of an anaconda, and even if they were willing it would require an effort for which they have not the strength to free themselves. Hassan esh-Shindi, one of the chieftains of our district, cared so little about his religion that he put two boys in the school last spring, well knowing that Suleyman was there and enlightening the boys in all kinds of forbidden knowledge. Some weeks afterward, as he was passing some Sheikhs who were sitting by the wayside, they refused to return his salutation or to let him kiss their hands. This he could not bear, and a few weeks afterward he took away the children—not, of course, avowing the true reason, but under pretense that they were needed in the harvest. It would seem at first sight that it would have been easy for him to make light of the coldness of the Sheikhs, but in fact to do so would have put him under the ban of his neighbors, acquaintances and friends, and quite destroyed his social position. Some months ago the two villages—the Merj and B'hamra—from which most of our pupils have come, were put under interdict by the Sheikhs, which they feel to be a great

calamity, and which exposes them to great obloquy from their neighbors. From this time forward, we may expect the hostility of the Sheikhs to be implacable, active and unremitted. Still there are not wanting from time to time indications—which though slight are not the less sure—that their power for evil is decaying and waxing old and destined to vanish away. The recent manifestations of a persecuting spirit seem to have had upon the few young men who have more or less conviction of the truth of Christianity, the effect of deepening their convictions and making them bolder in avowing them. Sometimes, too, the Sheikhs manage their business with so little skill as to incur the dislike and opposition of some who have never had any connection with us. An instance of this was related to me by Hammud the other day. A relation of his some time ago meeting a Sheikh somewhere, approached him to kiss his hand, and was refused the privilege, simply because he was a relation of Hammud. The young man got angry at the Sheikh, and told him that he considered it no great privilege to kiss his hand, and that he would never kiss it again. This put the Sheikh into a great rage, and he imprecated on him instant death, adding much abusive language, calling him a Christian and what not; whereupon the young man retaliated on him the same imprecation and the same abuse; and on these terms they parted. Some time afterward the Sheikh passed by where the young man was working on his threshing-floor, and asked him for some of the wheat which he was winnowing—for you must know that the Sheikhs are much given to begging, and the contributions which they receive are of two characters, the one simply that of *alms*, which they accept from a Christian or anybody, the other what they call *zekat*, presented and received as a religious oblation and attended with a sanctifying efficacy on the remaining possessions of the giver, and which they accept only from “true believers.” Now Hammud’s friend remembering that the Sheikh had called him a “Christian” before, asked him whether he would take the wheat as *alms* merely, or as *zekat*; to which he replied, that he would take it as *alms* only, and by no means as *zekat*, to which the other replied that he should have no wheat from him on such conditions, and gave him a very ungracious dismissal.

Five of the boys attended religious services last Sabbath—which being the first Sabbath in vacation, was the first on which they were all in the mountains. How this attendance will hold out remains to be seen, and I have a disagreeable uncertainty whether in the case of some it may not be partly due to a terror of the conscription, and a vague (and I may add vain) hope that their connection with us might avail them as a means of escaping it. Two young men who live in the village, one of whom once was, and the other still is a pupil in the school, often come in for family worship in the evening. Other years when we were in the mountains, it was rare for more than two—very rare for more than three of the boys to attend worship with us on the Sabbath. None but such as have been in the school have ever yet been present with us here at any religious exercises.

Troops are now in the mountains taking the conscription. When we first came to the mountains, the Fellahin were very cold toward us, but as soon as they heard of the coming of the troops, they became very friendly, and have continued so ever since. In so far, their presence is, in the providence of God, a great advantage to us; still the conscription causes us much anxiety lest some of our boys should be drafted into the army. There are none of them for whom we could claim exemption on the plea of being Christians except Hammud; and even in his case it is by no means certain that the plea would be admitted by the Turkish government, as the Fellahin are in the eye of the law Muslims, and it is very possible that government officials might think it

enough of a favor to connive at their conversion, without suffering it to interfere with the recruiting of the Sultan's army. However, if Hammud was in danger of being drafted, I should make a desperate effort to save him. One thing helps to moderate my anxiety;—Omar Pasha, who has charge of this matter, seems determined this year that the conscription shall be levied fairly and without respect of persons, which will at least give our boys as good a chance as others; whereas last year, the Fellahin managed by bribery and force to send into the army just whom they pleased;—and this was what secured the boys last year against all danger of enlistment, as those who by corruption had control of the matter had an impression that the English Vice Consul, of whom they were then very much afraid, did not wish them to be drafted. But it would operate in an opposite way this year, on account of their exasperation at the exposure of their religion. I have no manner of doubt that if the Fellahin had the same power this year that they had last year, to corrupt the execution of the draft, they would enlist every boy who was known to have the least leaning to Christianity. This affair of the conscription is beset with difficulties on all sides, and seems destined to recur every year. Service in the Turkish army would expose a young man who had any promise of good in him, to the most terrible temptation. An unsuccessful attempt to save one from the conscription, would give the Fellahin an idea of our weakness, which would expose us and those connected with us to tenfold annoyance. To succeed in shielding one from the conscription on the plea of his being a Christian, would be likely to awaken the jealousy of the Turkish government against our work, and provoke them to throw obstacles in its way; and would be certain to create a powerful worldly inducement to profess Christianity, which would be a thing most injurious to the mission. All that we can do in a case so perplexing is to seek light and strength from above, and fall back on the Saviour's promise, "Lo, I am with you alway, even to the end of the world."

The Greek school at Latakiyeh was lately broken up for a while by reason of some misconduct of the teacher, which made necessary his expulsion from the town, and during the interval of its suspension a number of its scholars sought and obtained admission into our school, which is in consequence larger now than it has been any time heretofore.

Omar Pasha seems bent on clearing the mountains of robbers, of whom there are probably nearly a hundred in our district. The people of B'taali, a village about half a mile from us, are all but three or four professional robbers. There are three or four in our village, two of whom live on our premises; one of these, however, operates on a small scale, and has not much reputation in the profession. It is easier for the Pasha to talk about arresting these gentry than to do it. If he demands them of the chieftains of the district, they can reply with much truth, that they are not able to take them. If he attempts to take them himself, they can run faster than his troops can, and retire to places where the troops cannot readily follow them. He has at present the Sheikhs of our district under arrest, hoping that they may be able to induce the robbers to surrender themselves to justice—a hope in which I venture to say he will be disappointed. If he hits upon some other method which gives any promise of success, he is likely to have the whole mountains in arms against him; and life in the mountains will then be unpleasant for a time. The Fellahin would be very easily governed, if they could be once got into harness; but the range of the mountains has so long been their pasture, that they scorn the multitude of the city, neither regard they the cry of the driver.

We have as yet heard but little of the news of Synod; something, however,

has reached us, which encourages us to hope that we may yet have a physician sooner than we expected. But we shall not allow ourselves to be too sanguine till we hear more definitely.

With much love to all of you and to your respective families, in which Mrs. Dodds joins me, I remain,

Yours in the gospel,

R. J. DODDS.

ADDRESS AND PRESENTATION.

THE following address was delivered on the evening of June 30th, 1863, before the Bible Class in connection with the Reformed Presbyterian Church of Pittsburgh and Allegheny, by Prof. James R. Newell, on the eve of his retiring from his connection with his class.

The members assembled in the church at half past seven o'clock, to listen it might be for the last time to the voice of their beloved teacher, as he pointed out rules for the government of their conduct through life, and withal to instil in their minds the truth that religion, that piety, is the only sure road to happiness in this life, and the only passport to "the realms of bliss beyond the skies."

Immediately after the address, their chairman, Mr. Daniel Chestnut, arose, and on behalf of the class, in a neat speech, presented Mr. Newell with a beautiful silver tea set, on which the following words were engraved, "Presented to Prof. Jas. R. Newell, by the members of the Bible Class, as a token of their respect, June 30th, 1863."

Mr. Newell responded very feelingly in a few words, and then the members gathered round him, and with one long grasp they pressed his hand; too full to speak, they all retired, with a silent prayer that Heaven's choicest blessing would descend upon him, and that at the resurrection morn they all shall meet around God's throne, to part no more.

J. M.

MY DEAR YOUNG FRIENDS:—When your committee invited me to deliver an address before you this evening, I promised to do so the more willingly, because I thought it would afford me an opportunity of suggesting something which might furnish you with matter for future reflection, and that not immediately as a part of Bible class instruction, but properly connected therewith, and, let me hope, profitably also. At least, it would give me an opportunity of expressing my personal regard for the members of the class, who have endured my dull teaching with uniform patience and exemplary kindness.

Hoping that we have heretofore been mutually benefited by those truths which it has been our privilege to read together, and that our hearts have been enlarged by our conversations regarding the fullness of the love of Christ, as manifested in his life on earth—let me assure you that in speaking my own common thoughts to-night, I rise to address you with no little diffidence. Entreating, then, the exercise of that forbearance, of which, in our relation heretofore, I have had such ample proof, grant me your attention while speaking, and of necessity briefly, regarding "some of those qualities of character which adorn human life, and make it beautiful, beneficent and honorable."

At least two general laws underlie the point—the first of which is, that our well-being is *much* in our own power.

Every day's experience testifies to the truth of this statement. If, for instance, we violate nature's laws regarding the health of the body, nature inflicts

the due penalty of the offense; and this is equally true with regard to the mind; if we violate His moral law, the stain is thereafter a part of the life, for the consciousness of the crime remains, so long as memory endures. Frequency of violation may even stamp the countenance with villainy. If we do what is wrong, we necessarily destroy our comfort and happiness, while if we do what is right, even in the doing we find a reward.

The greatest slave is not he who is ruled by a despot, but rather he who is governed by his own evil spirit within—he who is in the thrall of his own ignorance, selfishness and vice. It might almost be said with propriety, that our happiness depends entirely on ourselves.

The second law referred to is, that *excellence* and *indolence* are antagonistic—the former is above and beyond the reach of the latter. This law is always operative, and of inestimable benefit; for, endowed as we are with the power of working, it incites us to action, and to continuance in action. All history teaches that, however lavish of her gifts nature may have been to any individual, in every field of human industry, excellence has been the result of *labor*. And it is worthy of special notice that in His wisdom, the cup of labor has been sweetened with the blessings of health and satisfaction. Opportunity, in the broadest sense of the term, is not wanting to any—she approaches every one who is resolved to take advantage of her visit; and to cultivate those qualities of character which will enable one patiently to await her coming; and promptly to avail himself of the help of her outstretched hands, is no mean or unworthy employment. Some one says quaintly in Latin: “Opportunity has hair in front, behind she is bald; if you seize her by the forelock, you may hold her—but, if suffered to escape, not Jupiter himself can catch her again.”

Premising, then, that our well-being rests mainly with ourselves, and that excellence is the fruit of labor, the question fairly arises, “What are those qualities of character which adorn human life, and how are they to be secured?”

There is such a thing as a weather-vane swaying freely to every puff of air; there is also such a thing as the magnetic needle, pointing silently with its intelligent finger of steel to the pole, in obedience to the law of its nature—and these are fitting types of differing humanity; part swayed by impulses, passions, trifles—while comparatively few resemble the needle in fixity of purpose, and steadiness of obedience to the law which controls them. In plainer words, perhaps, and as a broad answer to both parts of the inquiry—*seek to possess fixed moral principles of action*, guiding and controlling every movement; cultivate an *intelligent and delicate sense of right*, and swerve not from its decisions—courage to decide, and to act out the just decision, form our duty, our privilege, and our title to nobility—the nobility of true manhood.

To do this, a knowledge of truth is necessary, and every opportunity of acquiring that knowledge should be eagerly embraced. Truth, rightly received into the understanding, and justly valued, becomes, so to speak, part of the very nature of the individual, ennobles his being, tending to lift him from his moral degradation, and moulds the conduct powerfully and irresistibly.

You will ask me, “Can a man have just principles of action, and yet have no religion in his heart?” If you ask the question through a dislike of religion and a religious profession, I answer, No! *you* cannot; but if you ask the question from a right motive, suppose I grant that a man *may* act justly from a sense of moral right within him, and yet be destitute of real piety, it amounts to this—*there* is a man who wears the garment of religion, and yet is not pious, who borrows the *mantle* of religion, and says, “This is sufficient for me!” Forgetting that the mantle is borrowed, he forgets also to thank the lender, for God’s revealed law is to all the source of moral right, and in the light of revealed truth, and by the help of it, although a respectable character, yet in

the presence of true piety, in the holy light emanating from the cross, he dwindles into insignificance. I *can* say, however, with perfect certainty of uttering truth, that one who has the fear of God and the love of God in his heart, *must* have fixed moral principles of conduct, and act in accordance with them, or his piety is vain. The merely moral man is to the Christian what the paste is to the diamond, a merely outward semblance. "The fear of the Lord is the *beginning* of wisdom," says one wiser than ever we will be. The best way, and the only true way to obtain these fixed moral principles to guide us, is to study their nature, bearing, and value in the mirror of his nature, his own word, and sensible of their importance, and of our need of them, come to the all-bountiful, beneficent Giver.

"If every one would see
To his own reformation,
How very easily
You might reform a nation."

To speak fully regarding the value of the acquisition and guidance of these moral principles is impossible. It may be briefly shown in one statement. The want of them in the individual is the cause of dishonesty, falsehood, crime, and every outrage, and in the individuals composing the nation, is the cause of all the records of war, plunder, desolation and bloodshed which stain the pages of history. These fixed moral principles imply honesty, sobriety, temperance, industry, truthfulness, and, included in one word, though not by any means exhaustive of its meaning, *piety*. What a possession! Is any rational being so depraved as not to desire it? Look around you in daily life, and see the answer, and then resolve, each for himself. Dare to be honest, sober, temperate, industrious and truthful. Dare to be pious.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

There are, however, several special qualities which distinguish their possessors in the world's eye, and which I shall touch but lightly, lest I weary your patience. One of these is application, perseverance or patience—call it what you will, so you exemplify it. They say this leads to success in the world, as success follows him who works with the truest spirit, and who is the most persistent in his efforts. The world certainly admires the quality, and finally makes room for its possessor, though at first but little disposed to do so. Fortune will favor the industrious and persevering, as the winds and waves favor the skillful mariner. Some have even called this quality, genius. Buffon's words are, "Genius is patience." John Foster calls it the power of lighting one's own fire; and another, equally eminent, calls it the power of making efforts. When Newton was asked how he had worked out his extraordinary discoveries, he replied, "By always thinking unto them." Sure am I of one thing, that *great* results may be secured by ordinary qualities.

"See first that the design be wise and just;
That ascertained, pursue it resolutely;
Do not for one repulse forego the purpose
That you resolved to effect."

Helps and opportunities are good things, but they always come to the painstaking worker, whatever may be his employment. Let it be graven on the mind, that *ordinary* qualities may achieve great results, for "trifles make perfection, and perfection is no trifle." One hour a day withdrawn from frivol-

ous pursuits, and wisely employed, will in a few years make even an ignorant man well-informed. Perseverance increases strength.

"If what shone afar so grand
Turn to nothing in thy hand,
On again, the virtue lies
In the *struggle*, not the prize."

Another point of character, invaluable to its possessor, is *energy*. For an explanation of its nature, take the old motto of the pick-axe, "Either I will find a way, or make one." Energy of will may be called the central power of character, as it gives impulse to every action, soul to every effort. Hope, the perfume of life, is properly based upon it. Our habits or our temptations should not be our masters, but we theirs—we should will strongly and decisively, and not be carried hither and thither, as a withered leaf, by every wind. When Ledyard, the traveler, was asked by the African Association when he would be ready to set out to Africa, his reply was, "To-morrow morning"

There are other valuable qualities which go to make up character, worth laboring to obtain, and fruitful of good results in every condition of life—*attention, method, punctuality, accuracy and dispatch*. These are little things, but a repetition of little acts make up human life, so these little qualities make up human character. It is said in business, that "time is money;" but it is more—the proper improvement of it is self-culture, development of character; and assisted by these qualities, we are enabled to carry business forward, instead of being driven by it, while the miscalculation of time, caused by the absence of these qualities, absorbs proper leisure, and involves us in hurry, confusion and difficulties. Life becomes a mere shuffle of expedients, when not under the control of habits of the right sort, and opportunity for self-improvement is lost.

It is of the greatest importance to begin well, for the system of conduct assumed soon becomes a habit, and the habit of doing well becomes as easy as the habit of doing badly.

There is such a pressure to be genteel in these days, such a superabundant taste for dress, amusement, *dawdling*, that there is scarcely any time left for forming a solid foundation for true character and valuable attainments. Resist these false notions of things—have the courage to go patiently onward in the course of life assigned, and the decision will give strength for life; repeated, it will become a *habit*—and it has been wisely ordained that the machinery of moral existence should be carried on through the medium of habits chiefly, as if to save the wear and tear of the great principles within. Real glory springs from the conquest of ourselves, and that discipline is the most valuable which is acquired by resisting small present gratification to secure a prospective greater and higher one. It is every man's duty to discipline and guide himself, with God's help, according to his responsibilities, and the faculties with which he is endowed.

"An integral part of the great system of society, I owe it to myself, to society, to the Great Author, not to degrade or destroy my body, mind or instincts; on the contrary, I am bound to suppress the evil, and evoke and cultivate the good in my nature, doing this always to the best of my ability, in reliance on God's help, to the honor of his name, and to my own and my neighbor's benefit."

I have not spoken of the difficulties to be encountered in pursuance of this; why should they be mentioned, save for the use and purpose they serve? They reveal to us our own weakness or power—they call forth our energies. Are they not welcome, then? Even in this view of it Burns speaks the truth when he says:

Proclamation of Banns.

"Though losses and crosses
Be lessons right severe,
There's wit there, you'll get there,
You'll find no other where."

If there be real worth in the character, like sweet herbs it will give forth its finest fragrance when pressed.

Richter has beautifully said, regarding one of these difficulties, "What is even poverty itself, that one should murmur under it? It is but the pain of piercing a maiden's ear, and you hang a precious jewel in the wound."

"There is no action of a man in this life, which is not the beginning of so long a chain of consequences, as that no human providence is high enough to give us a prospect unto the end, not one but colors our own life, and influences the lives of those around us," says an eminent writer. The good deed or thought will live, though we may not be able to trace it; so will the evil. No individual in the universe stands alone; he belongs to a system of mutual dependencies, and by his acts he increases or diminishes the sum of good or evil. The generations of six thousand years stand behind us, each laying its hands upon its successor's shoulders; and the magnetic current of human action and example, binding the remotest past to the most distant future, is continued by the present generation.

Here is seen, and that only in *this* world, the momentous responsibility of human existence; and when, in the light of God's word, the vail of the great future world is uplifted, and we are permitted to peer beyond into its glorious day, or its rayless gloom, how much is added to its solemnity, its responsibility! Let us so live that we shall leave a world bettered for our lives, and meet where our voices shall be united in the praise of Him whose life has been the theme of the many pleasant hours spent in Bible Class instruction.

PROCLAMATION OF BANNS.

ON reading the minutes of the last meeting of our Synod, as published in July and August No. *Reformed Presbyterian and Covenanter*, I notice that "the overtures regarding modifying the Proclamation of the Banns of Marriage were adopted, and that by a mere majority of *almost a tie vote* (which to me would seem to say our church desires no change), and so far as from anything contained in the minutes, no reason given for the modification. Surely some good and sufficient reason should be given to the membership of our church for such a change and departure from our time-honored and *scriptural* Covenanted attainments, which were prepared by as learned and honorable an assembly as has ever met since the days of the apostles, and which were also adopted by the Church of Scotland in her purest times, and practiced for over two hundred years, and embodied in our Third Term of Ecclesiastical Communion, to which every minister, elder, deacon and member stands solemnly pledged.

In minutes, page 224, I find the following:

"It was resolved that parties intending marriage, being church members, shall make the same known to their pastor, or if not under pastoral care, or the pastor not accessible, to the session, or some member thereof, or to the society where they worship. In order that inquiries may be made, this information shall be given at least three weeks before the marriage is celebrated."

Please inform me, through your periodical, if our ministers are required by the above resolution to have three weeks' notice from *all parties* who make

application, or does it *only apply to church members*, and if so, are they (our ministers) at liberty to celebrate the marriage of all such as may apply to them, without any further inquiry—and confer a favor on one who is attached to and in the strength of *divine grace* is desirous to practically carry out *all* our old land-marks and *scriptural* Covenanted attainments, until ones *better adapted* to the church's present condition, and founded upon and agreeable to the *Scripture*, the *only infallible* rule of faith and practice, are agreed upon by our church.

JOHN CALDWELL.

We are not entitled to give an authoritative reply to the query of our correspondent; but nothing certainly appears upon the face of the rule regarding notification of the purpose of marriage, that bears directly upon the subject of it. The rule refers to parties who are members of the church. But inasmuch as the marriage relation is the same, and the importance of securing, as far as possible, its lawful constitution, the same in all cases, it may be inferred that due notice shall be given also by parties not in our communion.

J. M. W.

THE GENESSEE VALLEY, WINE AND COVENANTERS.

Published by request.

NONE of the western country seemed to me as beautiful as the Genesee Valley, where I lingered several days on my way eastward. It is quite equal in fertility of soil to the Far West, and has the added attraction of charming scenery, high cultivation and pleasant homes. But its lands are too costly to be within the reach of ordinary farmers, and for the last ten years its small farmers have been selling out, and going to the region of cheap lands; and the Genesee Valley is fast passing into the hands of rich capitalists, who acquire immense tracts, cultivate them by machinery, and make it very profitable. The immense wheat-fields, the hundreds of acres of mowing in one lot, where the sod has not been broken for a century, were wonderful to an eye accustomed to the little patches of Massachusetts farms, yielding a meagre and reluctant return for the incessant care bestowed upon them. I visited the extensive and magnificent grounds of Gen. Wadsworth, at Genesee, the finest I have seen, both by nature and art. His ample residence is upon a hill, commanding a wide and charming view of the river and valley, thousands of acres of which he owns, and draws from them a princely revenue. Vineyards are springing up in all this valley and upon the hill sides, and many farmers make their own wine run as regularly as they did their cider twenty years ago. It was my pleasant lot to fall among friends whom I had never before seen, whose religious and political faith took me back several centuries, and revealed once the habits and opinions of my own ancestry, as I had comprehended them before. They are Scotch Covenanters, and still hold fast to the "testimonies" for which their forefathers suffered martyrdom in Scotland. To this day they refuse to vote and have any connection with the Government, because the Government fails to recognize Christianity, and conform to its moralities; but some of them are fighting this war "for liberty and law," as they say, while they steadily refuse to take the oath to support the Constitution. In religion, they are consistently and rigidly Calvinistic, which is more than can be said of any sect in New England; and they are principled against using any hymns in worship except David's Psalms, of which they sing the ancient and quaint

version of Rouse. This small sect has lately experienced a schism in Scotland, a portion having split off upon the idea of permitting a relaxation of the discipline; they still go for prohibiting all connection with the Government, but against enforcing the discipline on those who go astray in this matter, like the New Hampshire politician who was for the Maine liquor law, and against its enforcement, or still later, like our excellent President, who, after arguing handsomely in support of Vallandigham's arrest, concluded by saying that on the whole it was not a wise thing to do.—*An estray from Springfield Republican.*

AFFAIRS ABROAD.

POLAND.—The revolution still goes on. Nearly the entire population is now enlisted in it. It has reached nearly every district once belonging to Poland, and now Russian. The Prussian and Austrian provinces are disturbed, but only beneath the surface. Secretly, they give all the aid in their power. The revolution is under the control of a committee in Warsaw itself—who they are is not known, or how appointed; but they carry on a complete government—levy taxes, direct movements, pass sentence, even to death, upon obnoxious person, and execute them. They are implicitly obeyed. They avoid pitched battles, but cut off detached parties—some of them considerable bodies—of Russians. They procure supplies through Galicia, at every point on the frontier. Many of their troops are armed with scythes. In most cases, however, they are victorious.

France, England and Austria have undertaken to arrange the business by diplomacy, and have submitted six propositions to Russia, in substance asking Russia to submit to an armistice, with a view to prepare a government for Poland, which shall be in the hands of Poles, while acknowledging the supremacy of Russia. They claim the right to interpose, because the treaty of 1815 made provision for just such an arrangement. Neither party agrees to their scheme. Russia, almost in terms, informs them that the case of the Poles belongs to her to settle, at least in conjunction with Austria and Prussia, the sharers with her in the partition. The insurgents refuse any terms short of a recognition of Poland, with the boundaries of 1772.

The French people regard the reply of Russia as insulting, and clamor for war. Louis is indignant; but with the wars he has already in hand, seems disposed to smother his anger a while. England blusters—in words, and Austria waits on these powers. War may come at any time, but cannot be long deferred.

MEXICO.—The French have been successful in Mexico. They are in the capital, and have set up a government, and through a packed convention, have called the Archduke Maximilian of Austria to be emperor! We hear of no armed opposition to this scheme, which has all the church party on its side. In fact, Louis has two objects apparently in this Mexican invasion. First, to extend

his own power and greatness by settling the affairs of a nation on this continent; and second, to restore the prestige of popery in the South American states, with the ultimate design of interrupting the progress of Republicanism and Protestantism on this continent, and so throughout the world. We shall hear more of this hereafter.

AUSTRIA.—Under her late emperor, Austria was the subservient ally of the Pope. Her government was despotic, and fast becoming centralized in Vienna. The present emperor is of a different stamp. Great changes have taken place. The *Christian World* says:

"The Concordat with the Pope of 1855 has been annulled—marriage has been made a civil institution, and is no longer in the hands of the priest alone—the schools are taken away from the control of the Jesuits—the rights of conscience are conceded—religion is no longer a test for political preferment, and the Bible, in all languages, may be freely imported for sale into Austria. So sincere is the emperor, that a petition of the Diet of the Tyrol to have that province excepted from the operations of the law enfranchising Protestants, has not been granted. On the other hand, the emperor has given to the Protestants a place of worship in Vienna, has allowed the utmost freedom of speech, and that publicly, in eulogizing Gustavus Adolphus, the great champion of Protestantism in the thirty years' war. Still further, Herr Von Schmerling telegraphed, last year, to the Austrian delegates in the Gustavus Adolphus Society—the great Protestant protectionist and home-missionary society for Germany—that they might, if they please, invite that body to hold their next meeting in Vienna: and further still, the Moravians have been permitted to commence Protestant missions in Austria. Truly the world moves! Even Austria has made more unexpected progress in two years ending last December than any other portion of the globe."

ITALY.—From Italy nearly everything looks encouraging. Mr. Hall says:

"It appears that the number of Bibles and Testaments sold the last year was about 27,000; a smaller number than either of the preceding years.

"When Italy was first opened to the free circulation of the Scriptures, the sales were very large, for reasons which no longer exist. Many bought a copy because it was a handsome, well-bound book, of foreign importation, and sold at a very low price. Others, and a large number, procured a copy, because till then it had been an interdicted book: the priest, the Pope, the church had forbidden them to read it, and the civil authorities did not allow it to be sold. But when this book, about which they had heard, and which they had a curiosity to read, was brought to their doors, they were pleased with the opportunity of buying it. It is believed that the sales of the last year have been made, for the most part, to those who had a honest desire to know more of the precious truths of the gospel.

"The British Bible Society has now twenty-nine colporteurs in Italy; all other agencies probably have about twenty more. If the sales of Bibles and religious tracts should be even less than last year, there is reason to believe the amount of good accomplished by them will be increased."

FRANCE.—Mr. Cordes writes from Lyons:

"The recent unhappy wars have become the occasion of drawing the atten-

tion of Christians to the spiritual and moral condition of that, alas! too numerous body of men, the soldiers! What thousands and hundreds of thousands of copies of the sacred Scriptures have been placed, one by one, in the hands of our bold young warriors! I do not remember whether I have mentioned the subject in former letters to you, but ever since the beginning of the Crimean war we have been actively engaged in a work of evangelizing our barracks and camp; and during the last month (June) the number of New Testaments disseminated among the men exceeded 500. Tracts to a great amount are distributed likewise, and a class for reading and writing is open every day, and receiving scholars from every department of the French empire, and our evangelist, a zealous Christian ex-soldier himself, is instructing them both intellectually and spiritually.

"The number of New Testaments we have distributed since the Crimean war exceeds 25,000, and as many tracts.

"We are happy to say we enjoy great freedom of action under the protection of equitable authorities, and that the work, through the great goodness of God, is maintained in progress; the number of candidates for communion is increasing almost every week."

THE NESTORIANS.—Great interest was awakened, many years ago, by the good news of the introduction of the gospel among this people, and has been maintained to this time by similar tidings. But of late the missionaries and converts have been called to bear heavy oppression. The *Christian World* says:

"Between the Mohammedans and the Roman Catholics, the Nestorian converts seem in danger of losing all supplies, material, mental and spiritual. For ages the whole body of the Nestorians have been taxed by their Mohammedan rulers to the verge of ruin—their wives and daughters have been forcibly torn from them, and compelled to confess the Mussulman faith—and the privilege of testifying in the Mohammedan courts denied them.

"A new civil governor for the Nestorians, Dr. Perkins tells us, had recently been announced, from whom the missionaries hoped for some relief to the objects of their solicitudes and labors. But instead, have come far more oppressive exactions, or prohibitions. Through the instigation, it is supposed, of Jesuits, backed by the French Embassy at Tehran, orders have been sent forbidding the Protestants to proselyte, preach or exhort—the evangelists are forbidden to go forth—the press forbidden to print, except by special license from the Persian agent, a tool of the Jesuits—and the schools ordered to reduce their pupils to 150, instead of 1200 or 1500 as in former years. At the same time *the Roman Catholics are specified as an acknowledged sect in the country.* To make the Nestorian cup overflow with sorrow, their crops were cut off by locusts last year, and another visitation of them was expected."

SYRIA.—To the letters of our missionaries, and as confirming their favorable accounts, we add the following from other sources:

"There is so much to be written now about the gospel work in Syria, that I hardly know where to begin. There is progress, growth and life. There is not only encouragement to labor, but so numerous are the calls for missionary visiting, and preaching, and so many the applications for schools and instruction, that we know not what to do. Seed sown years ago is springing up, and in places where we least expected it. Delegation after delegation of men from various villages and different sects, call upon and write to us, entreating us not to neglect them. A few Sabbaths since, while we were assembled for divine service in the Beyrout Chapel, a crowd of thirty men

came in, and with difficulty found seats, so full was the chapel already. Upon inquiry, after service, we learned that they were from the village of Rasheiyul-Wady, north of Mount Hermon, and are a part of the residue of the people who escaped the massacre in that place in 1860. Their priests and bishops have abused them so cruelly and shamefully—in depriving them of their indemnities granted them by the Turkish government—that they have begun to search after the truth, and are ready to declare themselves Protestants. They ask for a teacher or native preacher, but we can give them only the most indefinite promises.

“Mr. Frazier, of Damascus, writes that about twenty Syrian Catholics have become Protestants, also a number of the Greek Church, who all propose to unite under one pastor. Likewise, that nearly one hundred families in Bukaa, south of Zaleh, wish to become Protestants. Truly ‘they come as clouds, and as doves to their windows.’ But they call for teachers to guide them into the truth. Who will go? Who will support them?”

JAPAN.—A war of a certain kind has broken out in Japan between the English forces and some of the provincial governors. The supreme civil authorities are desirous of maintaining friendly relations, but some of the Daimios are determined to repel all foreigners. One of these, who rules the district lying along the river which leads to the capital, has attacked the British, and fired upon an American vessel. This led to active measures on the part of the officers of both nations. What will be the result, we cannot now say; but ultimately a war with the powers of Europe would open Japan freely to the gospel.

AFFAIRS AT HOME.

THE WAR.—Since our last notice of public affairs, there have been great battles and sieges—the arms of the United States generally successful. By the victory at Gettysburg, July 1st, 2d and 3d, the invasion of Pennsylvania was repelled, the cities of Philadelphia and Baltimore saved from capture and plunder, and the rebels driven to take refuge on the soil of Virginia. By the surrender of Vicksburg and Port Hudson, the Mississippi river has opened its entire length, and the Confederate States west of that river cut off from communication with those east of it, and half of the State of Mississippi freed from the power of the rebels. By the successful advances of the Federal armies in East Tennessee, that long oppressed portion of the State is rescued from the cruel domination of its enemies. These operations have been attended with great loss of life, but have weakened, in no inconsiderable degree, the power of the Confederacy, and strengthened the hope of the final and not very remote suppression of the rebellion.

Another great battle has been fought in Northern Georgia, of which, at this date (Sept. 23d), the accounts are not quite certain; and while some success has attended the operations against Charleston, that city still remains in the hands of the Southerners. There are good hopes, however, of its ultimate capture.

A MEMORIAL OF JOHN WIGGINS.

BY HIS FELLOW TEACHERS.

OUR esteemed father and associate in the Sabbath school of the 1st Ref. Presb. Church, New York, Mr. JOHN WIGGINS, died June 23, 1863, after a lingering and painful sickness, at the age of 61 years. He was a native of Ireland, where at a very early age he made a profession of Christ in connection with the Secession Church, in which he was for many years a ruling elder, and a devoted teacher in the Sabbath school. For nearly twelve years he was a member of the First congregation, New York, and all who knew him will testify he was a marked Christian, "a living epistle known and read of all."

Mr. Wiggins' characteristics were unfeigned piety, earnestness in every good word and work, punctuality and tenderness in waiting upon public and social worship, and great fervency and unction in prayer.

In the Sabbath school he was a pattern of the earnest man. Instant at all seasons, he pressed upon his pupils, with affectionate zeal and constancy, the acceptance of Christ the precious Saviour, whose excellence and loveliness he dwelt upon with unwearied delight. Intelligent, ardent, and sincerely jealous for the honor of Christ and the purity of religion, he was liberal in devising for the prosperity of the church, and ever ready and forward to work in the vineyard of the Master. In every relation he approved himself as one of whom we can confidently say, "The memory of the just is blest: the righteous shall be in everlasting remembrance."

Feeling deeply the bereavement, while we humbly bow to the divine will, we cannot withhold an expression of our emotions under this afflictive providence.

A father in Israel has fallen. A good man is gone from among us. An earnest, devoted and faithful fellow-laborer has ceased from his toil. An exemplary and pious Christian has been called up higher, and taken to adorn the upper sanctuary. We can only cry, "Help, Lord, for the godly man ceaseth: for the faithful fail from among the children of men."

For the first time since the organization of the Sabbath school, five years ago, God has sent death into the midst of our band of teachers. True to his covenant and mercy, he has "spared the green, and taken the ripe." He has sent grief, but sustains with a good hope. He has called to mourning, but full of kindness, he turns our sorrow into joy: for our friend, "like as a shock of corn cometh in his season," has ascended at a full age to God's treasure-house of just ones gathered home. As we loved him much, we rejoice more because he has gone to his Father and our Father; he is released from his labors, and wears the crown of glory; he is taken away from the evil to come, and is made unto our God a king and a priest.

We mourn for ourselves: we have lost a wise counselor, an ardent friend, a conscientious and efficient helper, "an Israelite indeed in whom there was no guile." We weep for the children of our school: they can no more enjoy his earnest prayers, his apt instructions and kindly entreaties; their eyes shall not again see their loved teacher. We mingle our tears with a sorrowing congregation, who go softly in the bitterness of their soul, and are silent because God hath done it. We sympathize with his bereaved family, and commend them to the "widow's stay, the orphan's help."

Yes, we will rejoice, for there is hope in his death; we will not sorrow as others who have no hope. Now let us arise, and take up the mantle he has laid aside. Here let us girdle ourselves anew, and redouble our effort in the Christian race. And emulating his example, let us give diligence to finish our work, to make sure our calling and election, and to be ready whenever the Bridegroom shall come and call for us. Let us not count that we are already perfect, but forgetting those things which are behind, press toward

the work for this prize, a peaceful death—a blessed memory—an everlasting remembrance.

At a meeting of the teachers of the First Ref. Presb. Sabbath school, the above memorial was unanimously adopted, and it was ordered, "That a copy of it be sent to the family of deceased, and with their consent be published in the *Reformed Presbyterian and Covenanter*, and also "that a copy be entered upon the minutes of the meeting."

In accordance with this action, we send you the foregoing memorial, and request its early publication in the magazine.

Yours, very truly,
J. C. K. MILLIGAN, }
J. C. RAMSAY, } *Committee.*

OBITUARIES.

DIED, August 14th, 1862, in his 69th year, THOS. WILLSON. He was at an early age ordained to the office of ruling elder in the congregation of Slippery Rock, &c. During the troubles that divided the church, he remained earnestly devoted to the cause he had professed. He was present at the memorable Synod of 1833, having walked to Philadelphia a distance of 350 miles, in order to be at his post. The following is the action of the session of which he was a member :

"In the removal by death of Thos. Willson, a member of this court, we would hear the voice of this providence saying to us all, 'Be ye also ready.' As a session, we feel the loss of a wise counselor, and one who has long served with acceptance as a ruler in God's house. And we sympathize with the family in their bereavement, and would say to them not to mourn as those who have no hope.

By order of session. ROBT. SPEER, *Clerk.*
Portersville, Sept. 1st, 1862."

DIED, January 26th, 1863, in her 26th year, Miss JEMIMA M'COY, relict of Thos. M'Coy, and daughter of the above Thos. Willson and Margaret Willson. A sincere and devoted Christian in her life, her latter end was peace. Though she left two interesting little daughters, she did so without regret or sorrow, trusting that the good Shepherd would care for them. Through our Lord Jesus Christ she gained the victory over every enemy and every fear. May the same sustaining and comforting grace support her aged and oft-afflicted mother and her orphan children.

J. C. S.

BOOK NOTICES.

MEMOIR OF THE REV. ERSKINE J. HAWES, pastor of the Congregational church, Plymouth, Conn. By his mother. New York: Robert Carter & Brothers, No. 530, Broadway. 1863. 12mo. pp. 275.

The subject of this memoir presents nothing very marked or striking in his character and experience. He was pious and devoted, and furnishes an instructive example for the young. One less interested and partial than a mother would have omitted some incidents that are mentioned here and elaborated others less freely. Though not a book of striking interest by any means, there is much in it that may be read with profit.

THE THREE CRIPPLES. By same publishers. 18mo. pp. 202.

This is a well conceived and executed juvenile work by the popular author of the "I Wills of Christ," Rev. P. B. Power.

THE YOUNG PARSEN. Philadelphia: Smith, English & Co. 12mo. pp. 384. Price \$1.25.
For sale also by R. H. Davis, Wood St., Pittsburgh.

This is an exceedingly attractive volume. It belongs to that class of fictitious works that is adapted both to amuse and profit. The author, a young clergyman, is a master hand at delineating character. The trials of a "young pastor" are described in a style so humorous and so truthful, that the reader is both pleased and benefited. There are some scenes presented toward the close of the volume that are well suited to encourage pastors to look after those for whom no man cares.

RAYS OF LIGHT FROM THE SUN OF RIGHTEOUSNESS.
THE SUNBEAM, AND OTHER STORIES.

These are issues from the Presbyterian Board. They are both collections of useful and interesting stories. We recommend them to our readers.

NICHOL'S SERIES OF STANDARD DIVINES. Vol. VI. of Goodwin, and vol. IV. & V. of Sibbes, are ready for delivery to subscribers, at the Room of the U. P. Depository, Third St. Pittsburgh. New subscribers can have the entire series from the beginning. Dr. Rodgers has a variety of excellent books, and a large supply of Bibles and psalm books at the lowest prices.

BOARD OF DOMESTIC MISSIONS.

THE Board has made the following distribution of supplies from November 1 until meeting of Synod:

NEW YORK PRESBYTERY—*R. Z. Willson*, November, December. *D. M'Alister*, *J. O. Baylis*, Nov., Dec. *N. M. Johnston*, Jan., February. *C. D. Trumbull*, January, February. *R. Z. Willson*, March, April, May. *W. W. M'Millan*, March, April, May. **ROCHESTER PRESBYTERY**—*D. Scott*, *N. M. Johnston*, March, April. **PHILADELPHIA PRESBYTERY**—*W. W. M'Millan*, November, December. *J. W. Sproull*, November. *C. D. Trumbull*, November, December. *J. O. Baylis*, *R. Z. Willson*, Jan., Feb. *D. M'Alister*, Jan., February. *J. C. Faris*, March, April, May. *C. D. Trumbull*, March, April, May. **PITTSBURGH PRESBYTERY**—*T. Hannay*, *J. W. Sproull*, December, January, February. *N. M. Johnston*, December. *R. M. C. Thompson*, Jan., Feb., May. *D. M'Alister*, *J. O. Baylis*, Mar., April, May. **OHIO PRESBYTERY**—*W. W. M'Millan*, January, February. *N. M. Johnston*, November. *R. M. C. Thompson*, March, April. *W. P. Johnston*, May. **LAKES PRESBYTERY**—*R. M. C. Thompson*, November, December. *J. C. K. Faris*, January, February. *N. M. Johnston*, May. *W. P. Johnston*, April. **ILLINOIS PRESBYTERY**—*W. Sloane*, *J. Middleton*, *W. P. Johnston*, February, March. *J. C. K. Faris*, November, December. *J. W. Sproull*, March. **IOWA PRESBYTERY**—*W. P. Johnston*, Nov., Dec., January. *J. W. Sproull*, April, May.

Messrs. *Kennedy*, *Shields*, and *S. M. Stevenson*, being under appointments as missionaries by Synod, the Board do not regard them as subject to be assigned as supplies. In case a call be accepted by any of the persons thus assigned, their appointments are vacated.

T. P. STEVENSON, *Secretary*.

S. O. WYLIE, *Chairman*.

T H E

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THE END NEAR.

“An end, the end is come upon the four corners of the land.” Ezek. 7: 2. “The days of her mourning shall be ended.” Isa. 60: 20.

MEN naturally look forward. There is a universal desire to know, if possible, coming events. In all lands, in all times, this desire has acted most powerfully. Hence, among the votaries of false religions, soothsayers, prognosticators, false prophets have abounded, and have won the foolish confidence of all classes, high and low, learned and unlearned. Dreadfully abused as this feeling of our nature has been, it was designed to answer most important and beneficial ends. Forethought and foresight are, in measure, indispensable to the success of the man of business, the politician, the statesman. True religion does not eradicate this principle; it gives it its true direction, turns it to high and holy ends. Faith sees things spiritual, now existing, and improves them for present peace, and comfort, and edification. But it also looks forward. It apprehends doctrine, and law, and evangelical privilege, and appropriates besides the promises, which ever relate to the future. Divine revelation addresses this principle not only in its personal actings, but social also. The believer is led on throughout the entire Christian life by a perception of good things yet in store for him, and, at last, dies in hope of far more glorious things in reserve for him in heaven. So with the church. She is taught to look forward: under the Old Testament, to the Messiah to come; under the New, to a happy era and epoch on earth, and beyond this, to a destiny of surpassing blessedness without end in the heavenly kingdom of Christ. And who can estimate the value and influence of these anticipations! They have, beyond question, occupied a high place among the means through which the faith of the saints has been sustained, and their evangelical activities called forth in all ages. They have had as their fruit patience, and fortitude, and submission, and perseverance, and hope, while the saints

have been laboring and suffering for the truth, the testimony, the kingdom of God and his Christ.

We have said "a happy era and epoch on earth," generally called the Millennium; a period of blessedness to the church and the world, unequalled on earth, intervening between the end of the reign of sin and wretchedness, personal and social, and the great day of the Lord; a period to which the word of God, Old Testament and New, makes frequent and unmistakable reference; a period to be introduced and characterized by very great and striking changes in the condition of the world—"old things passing away and all things becoming new." There is, too, "an end." What this is, we propose to show in some of its leading features, and then to present some of the indications which seem to furnish ground of belief that it is just at hand. And,

I. The end,

1. *Of the Antichristian system.* For many centuries, almost from the day of Pentecost, the spirit of antichrist has wrought in the church and in the world. In the Apostle John's day there were "many antichrists." "The mystery of iniquity already wrought" when Paul addressed his second Epistle to the Thessalonians. Under the name, antichrist, might be comprehended all that is opposed, any where and at any time, to the Person, and work, and authority of Christ; but this appellation has been affixed—and this is the scriptural usage—to an opponent of Christ, who still claims the name of Christian. He "sitteth in the temple of God." The title belongs specially to the Roman Pontiff, inasmuch as in the Roman system, which he represents and rules, is the most complete example of hostility to true Christianity, while assuming to be the only true church. Moreover, the occupant of "Peter's chair" is in his own person and usurped prerogatives the most absolute and direct antagonist to the Lord Jesus Christ, in all his offices; for he claims to be the authoritative teacher, and supreme Lord, and even to be the arbiter of the final destinies of men. But the "antichristian" system embraces far more. It includes not only the false creed of Popery, with its "damnable heresies," and the hierarchy with its blasphemous assumptions, but the civil and political powers and authorities which have, for so many hundreds of years, imbibed the spirit, obeyed the behests, and "given their power" to execute the will of the Papal see; the governments of Europe, at least those included in the limits of the old Roman empire, not altogether excluding those without, inasmuch as, to a very large extent, most of these are marked by the same antichristian features.

That all this comes under the title, antichristian, is clear. These powers, ecclesiastical and civil, have been allied, more or less closely, almost from the establishment of Christianity by Constantine, but particularly from the close of the sixth century. This is matter of history. The Papal power has been the leader, the prompter, the guiding spirit; but the civil authorities have followed it, and have been like it in hostility to the word of God and the grace of Christ; so that Revelation declares, "I saw," says

John, "a woman"—the Papal power—"sit upon a scarlet-colored beast"—the civil powers of Europe—"full of names of blasphemy, having seven heads and ten horns."

So far we have spoken of the "Western Antichrist." There is an "Eastern," made up of the Mohammedan power, with the apostate Greek Church. The former predicted in Daniel, eighth chapter, and in Revelation, ninth; the latter not the subject, so far as we are aware, of specific prediction, but embraced in the general prophecies which foretell a "great falling away." Both, undoubtedly, antichristian, if not in the same form precisely as the "Western," yet as really.

This antichristian system and its fate, occupy a large space in the prophetic Scriptures. Daniel 2 and 7. The golden image of Nebuchadnezzar, the four beasts, (Dan. 8; 2 Thess. 2; Rev. 16, 17, 18, 19,) are specially deserving of study. They show its character and its end. It is to be "broken in pieces," Dan. 2; the fourth beast is "to be slain" and "his body destroyed," Dan. 7; the little horn, the Eastern antichrist, "shall be broken without hand," Dan. 8; the ten kings are to "hate the whore, and make her desolate, and eat her flesh, and burn her with fire," Rev. 17; the seven last plagues are to work the utter ruin of the public enemies of Christ, Rev. 16; Babylon the great, the Papal and Popish power, is to be "thrown down with violence, and shall be found no more at all," Rev. 18; the beast, and the kings of the earth, and their armies who make war against Him who sits on the throne, are to be taken with the false prophet, and cast alive into the lake of fire burning with brimstone, Rev. 19.

The meaning of all this is, that the combined system, civil and ecclesiastical, now existing in Europe, and in Western Asia and Northern Africa, and it may be extends farther, shall come to an end, a violent end—shall pass away in fearful judgments, as well as by other means. This is a prime feature of the "end;" it is the end of all that is in the earth, as the term has been defined, antichristian.

2. *An end of the church's warfare with hostile powers, and consequent sufferings.* "The days of her mourning shall be ended." The path of the N. T. church has been marked by striking vicissitudes; she has had days of peace and of rapid enlargement, and seasons of severe trial, when the pressure of inimical systems, the violence of persecuting power, and her own follies, have rent and torn her, threatening her utter ruin. And the last have been more than the first; the happy days have been comparatively few and brief, the days of trial and mourning many, and often long and dreary. Pagan philosophy and imperial power, animated by heathenish pride, corruption and enmity to God, waged almost incessant war against her for three centuries. Then came a sad period of declension for another triad of centuries—the days of darkness, thick darkness that "might be felt." Light remained only among the Culdees of Scotland, in the valleys of Piedmont and the plains of Northern Italy, and in the hidden recesses to which learning and devotion betook themselves, here and there in Europe, while ignorance and

vice, pride and ambition, ruled in the nominal church, and ambition and oppression, war and rapine, lust and carnage, misery and degradation, reigned in the state. "Days of mourning" indeed, to the few pious and tender hearted. Then began an era of open and bloody persecution. The "witnesses," long concealed in obscurity, began to prophesy openly. After six centuries of darkness the light dawned. The enemy drew the sword and kindled the flames. Myriads were martyred for the "testimony of Jesus." But the Word was not unheard, nor ineffectual. Three centuries more, and a great revival and Reformation blessed central and northern Europe. Then came the age of division, of mutual strife, of weakness among the friends of Christ; and thus the continental churches sank into the deadly embrace of baptized infidelity, from which they are just now emerging.

For eighteen centuries the true church has been in the battlefield. But not in vain. Severe and trying and perilous as have been her conflicts and her sufferings, she has not "labored for naught and in vain." She has been doing a great work. She has been victorious in every conflict. Truth has been evolved and systematized; light has been shed upon the word of revelation, and error and sin dragged out of their secret hiding places, and exposed more clearly to the indignant gaze of the spiritually wise and right-hearted. But at what expense! Toil, privation, spoiling and even death. These the external and least memorable of the sufferings of the faithful. Far greater the internal. Fear, sorrow, disappointment and anguish of heart in witnessing the folly, the impiety, the madness of the world, and the many defections within the church herself, and the deep dishonor cast upon the Divine name by damnable heresies, and the apparently incorrigible spirit of rebellion against the Lord and his Anointed, exhibited by the most famed nations of the world, and this, alas, abetted, many times, by those holding a high place among the professors of evangelical Christianity.

The church, we repeat, has had her "times of favor," but her course thus far has been amid much sadness and mourning. But "an end cometh." As antichrist sinks in his destined and deserved abyss (Rev. 18, 19), she will "arise and put on her beautiful garments," the emblem of peace and joy. While systems of deceit and lies pass away, removed by the providence and by the gracious work of God, through the Spirit in the hearts of men, truth will shine with her true heavenly lustre, while those malignant powers that have "prevailed to scatter the power of the holy people" perish, the real friends of Christ will, as they learn the way of God more perfectly, recognize and embrace each other; then those who have deluded and misled the nations, either repent or are destroyed, the church will become the "light of the world," and the "kingdoms of this world will become the kingdoms of our Lord and of his Christ." Men, all men, and nations, all nations, shall listen to the voice of Christ, yield obedience, hearty and entire, to his will; and instead of hating and opposing the true church, shall appreciate

her excellencies, receive her teachings, and allow her the highest place of honor, and endow her with the amplest gifts, establishing her on the tops of the mountains, and exalting her above the hills. Is. 2: 2.

The church has mourned the miseries of a world weighed down, plundered and oppressed, by tyrants, civil and social. But of this also will be relieved; for

3. *There is an end coming to all powers and degrees of despotism, national and ecclesiastical.* The enemies of God and of his church have been the enemies of man also. Those who have robbed God of his glory, have also robbed man of his rights, and of his happiness. The word of prophecy which styles the powers of the earth "beasts," has been abundantly verified by the painful history of the masses of the people in all ages, and nearly all nations. For many centuries, even after the Christian era, they were serfs or slaves, or in a state of subjection and debasement little better. The world appeared to be made for the ruling classes, secular and ecclesiastical. Few received any education, and the many were not consulted in public affairs any more than if they had had no existence. This was largely the condition of things in Europe but three centuries ago. Exceptions there were, particularly from the twelfth century and onward. Commerce, the mechanic arts, and some religious movement, had worked powerfully toward a better state of society. Cities had risen and increased in size, and in influence, holding in check the insolence of the great, and asserting the claims of the burghers against their greedy and violent, warlike feudal lords. Science began to shed some light upon the wonders of nature, and originate a race of thinkers. The abominations of the ecclesiastical state, and the zealous labors of a few godly men, of all ranks, had awakened a spirit of hostility to the dominant religion, by no means inconsiderable either in extent or degree, accompanied, moreover, by a lively interest in the condition of the poor and oppressed people. From the Reformation onward, these causes operated with increased energy and activity. But withal, there still remained until the close of the last century a festering mass of ignorance and wretchedness in nearly all continental states, more, by far, in Popish nations, but not a little in most Protestant states. Much is found there to our own times. The people are "low, in a low place." Even England is only partially an exception. The majority there are yet without a voice in the management of public affairs, and are ground down by the weight of a social system which yet retains many of the features of the old feudalism. Paupers are reckoned even in Britain by millions; while other multitudes hang almost on the brink of utter destitution.

There will be government when the "end comes." Nations will remain organized under constitutions and rules. There will be, till the end of time, inequalities in social condition. There will be the comparatively rich and poor. Some will enjoy opportunities for a higher culture, and will improve them. But the entire spirit and results of both governments and social differences will be far

other than they have so generally been thus far in human history. The law of love will pervade the whole fabric of society. "The mountains (supreme authorities) shall bring peace to the people, and the little hills (inferior magistrates) by righteousness." Ps. 72: 3. Constitutions and laws, and their administrators, shall then extend their shield over the rights of all, and contribute to the welfare of the feeblest members of the commonwealth. The hearts of men will feel the humanizing influence of the law of Christ, and "the men of the earth will no more oppress." Ps. 10: 18. Political and social oppression, tyranny and slavery, shall disappear forever. A blessed change, when men of all conditions shall learn to "do to others as they would that others should do unto them." A change second only to that when the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

4. *An end of the Devil's infernal reign.* Indirectly, this is included in the explanations already presented; for this great adversary has ever been the prime agent in creating, organizing, animating, and giving force and efficiency to the false religions, to immoral and persecuting governments, and to all tyranny and oppression. But it deserves distinct consideration. We must remember, indeed, that sin has its seat and fountain in the corrupt hearts of men, and that the systems of which we have spoken have their immediate origin in ignorance, in depraved imaginations, in false judgments, in selfishness, in hatred of God and holiness. Man is not the reluctant instrument of the hidden tempter. Nor are we much concerned to know how this arch-enemy works. We have evidence enough of the fact. He has, from the beginning, plied his arts and exerted his power with fatal success in misleading and ruining men and nations. He is "the god—the prince of this world;" "the spirit that worketh in the children of disobedience;" and has his "legions" who serve him, and whom he, as "the prince of devils," combines, and controls, and uses in the execution of his accursed devices against God and man. He is the "dragon" that gave his "power, and seat and great authority" to the seven-headed and ten-horned beast of the sea; that is, to the now existing Popish, antichristian, godless and oppressive powers of Europe. He—"the dragon and his angels"—fights with "Michael"—the Lord Jesus Christ—"and his angels." He sits in the cabinets and council-chambers of the world. He manages, invisibly and mightily, the affairs of the Papal government and system. To him belongs the Mohammedan power. He has the hearts of multitudes of Protestant statesmen, and of not a few Protestant ecclesiastics, in his hand. The heathen world is in almost unquestioned subjection to his debasing supremacy, while he operates more on his affections, in *all* hearts, every where; for "he walketh about continually, seeking whom he may devour." Obstinate and unimpressible as is the heart of fallen man, the great enemy of true religion and righteous and benignant law, is this "old serpent, the Devil, and Satan."

But "an end" cometh to his malevolent dominion. Christ died

to destroy "him who hath the power of death," and his "works" with him. John saw the Devil "cast out into the earth, and his angels were cast out with him." Rev. 12. He also saw "an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20: 1-3. This will be an immense and blessed deliverance to the church and the world; almost a death-blow to open vice and blasphemy. The hearts of men, if unchanged by grace, would, it is true, manifest still their innate immorality; but these manifestations will be easily diminished in number and in intensity with the removal of that powerful diabolical influence which, in these days and in the past, has wrought as a constant stimulant to human corruption.

Something like this will be the end. Antichrist consumed utterly—the church's troubles shall cease—man shall no more oppress—the hellish operations shall have no more place on earth; and as these come to an end, ignorance, and vice, and disorder, and iniquity, and impiety shall largely cease also; and by the power of truth, spread every where, the knowledge of the Lord shall cover the earth; and by the large effusion of the Spirit, converts will flock to Christ and his church; the earth shall render her due revenue of obedience and praise to God and his Christ; civil and social institutions shall be modeled according to the teachings and examples of the word of God; the law of kindness and love shall rule every where among men, and a new era shall be ushered in, marked by singular tokens of the Divine Presence, and by the blessing of God exhibited in all the administrations of his providence.

II. This "end" is near. That it is so, we infer,

1. *From the unprecedented progress of the world in all the appliances and comforts of this life.* There have been epochs in the history of our world worthy of special notice in this connection—the advent of our Saviour and the Reformation of the sixteenth century. Both were preceded by great social advances in many respects. The Son of God was manifested in an age when the highest civilization possible under paganism had been achieved. Philosophy, poetry and history, so long sedulously cultivated by men of genius and industry, had attained their highest excellence. It was the "Augustan age" of heathen literature. Rome had, by her conquests, brought the civilized world under her dominion; and, by the construction of magnificent roads, had established ready means of intercommunication throughout her vast domains. It was an age of peace. The gates of the temple of Janus were then shut, for the second time during the history of that empire. Previously to the Reformation, the human intellect had partially thrown off the torpor of preceding ages. Mind was at work in many departments: literature had revived—the study of the classical tongues

was pursued with avidity—the art of printing had been invented—books were multiplied—the “New World” had been discovered—the “mariner’s compass,” without which this great discovery could not have been made, or, if casually made, could have been turned to no account, had been invented, and thus the first step had been taken in that grand career of maritime adventure and exploration, of which we now witness the results—a world every where opened to the missionary and the merchant.

Our age resembles these, but surpasses them far, in the progress of every kind of secular improvement. In every branch of the useful arts, the last half century has seen the most remarkable advances. The old Roman roads were great works in their day, but were as nothing almost compared with the rail road. The old Roman post conveyed information with a rapidity unknown before, but what was this compared with the telegraph? The “compass” enabled the mariner to traverse the wide and trackless ocean, but how slowly and tediously, compared with the velocity of the magnificent ocean steamer? Invention still travels on; discovery has kept pace with it. The earth, in its farthest and most hidden regions, lies revealed before us. And, is it not reasonable to infer, that the day comes on apace when all these gifts of God to men will be employed for the highest good to men, and for the glory of their Author.

We are not left to mere inference. Among the signs of the “end,” we find in Dan. 12, that “many shall run to and fro, and knowledge shall be increased.” This is pre-eminently the feature of our age. For it is an age not only of invention and discovery, but of education also, in many countries. Knowledge, scientific and practical, once the exclusive possession of the few, is now diffused, to an extent hitherto unprecedented, among the masses, and every day more rapidly. Even Popish lands feel the influence of this characteristic of the times; nor are pagan and Mohammedan nations entirely unaffected. The age is inquiring—it is learning. The idea of the schools, in the language of one of our greatest orators, soon becomes a part of our literature, and then passes into the life of the people, as a fact known to all.

The growth of knowledge, the unparalleled increase of useful appliances of all kinds, indicates, to say the least, that “the end” may be near.

2. *The gospel has reached nearly every quarter of the globe.* From Rev. 14 : 6-8, we learn that the “everlasting gospel” is borne “to every nation, and kindred, and tongue, and people that dwell on the earth,” just before the proclamation is heard, “Babylon is fallen, is fallen.” Not that the nations of the earth will, all of them, actually embrace the message of salvation, and so “turn from idols to the living God,” before the end comes. The text speaks of the conveying of the word of the gospel, not of its universal recognition. This is a subsequent, but certain event. Now, this antecedent of the great ante-millennial consummation is nigh at hand, if it has not already taken place. Where is the extensive region of the earth, to which no voice has penetrated with the tidings of re-

demption? The "angel having the everlasting gospel" has reached the islands of the Pacific; the extremities of the East—China, and even Japan; the great continent of Africa, of which the vast interior regions have only now become known to the civilized world, begins to hear on all her borders, north, south, east and west, the voice of the flying angel. The Mohammedans of Eastern Europe, and Western and Southern Asia, and Northern Africa, may this day "hear of the great salvation." The work, begun within the memory of living men, goes on. The light diffuses itself. The time advances. Enough has already been done to awaken curiosity. Inquiries multiply. We see this "angel" as he flies "in the midst of heaven," and we feel assured that ere long this preliminary work will be accomplished, and the end come.

We have another text. We refer to Matt. 24:14. "And the gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." True, there was a partial fulfillment of this prediction in the age immediately following the first promulgation of the gospel among the Gentiles. But this did not exhaust its meaning. It looks forward to the end yet to come; and it deserves our special notice in this connection, from the fact that we have here the special relation of this preaching of the gospel to the consummation of which we speak. It is "for a witness to all nations." In other words, ere the "end" comes, ere the wrath of God shall descend upon antichristian systems and powers, there will be a call addressed to their votaries, in God's name, to forsake their idols, and their errors, and their sins—a call to receive the free salvation of Christ. Such a call is now addressed to them; not yet to every individual man and woman, but still a call so widely diffused that it is not altogether beyond their hearing—or if not, at this day, so extensive even as this, the day is not distant when it will be.

If we limit the specific scope of these passages to the old Roman earth, including the Papal and Mohammedan systems and powers, this element in our calculations, this ground of our hopes, becomes still more satisfactory. The gospel is now preached widely, in all these countries. Syria, Egypt, Constantinople and the regions round about. Italy, Austria, France, even Spain are the fields of active missionary operations. Bibles are circulated in them all. The living teacher finds his way in most of these countries to their interior valleys and mountains. Their labors attract public attention. There is some "witness" borne against these apostate systems, and already their interested supporters begin to fear and tremble.

To us, this is no feeble or uncertain indication that "the end" approaches; that ere long we shall hear "great voices in heaven" rejoice over "fallen Babylon;" and in anticipation of the speedy approach of that blessed day for the church and the world, when the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

OUR POSITION AND THE REFORMED PRESBYTERIAN MAGAZINE.

THE *Reformed Presbyterian Magazine*, in an article in its September No.—briefly noticed in our last No.—endeavors to show that the action taken by our Synod at its last meeting, identifies us in principle with the majority of the Scottish Synod in their present position in reference to the government of Great Britain. The design of the article is evident enough. It is to affect their home controversy by flattering the readers of their magazine with the false notion that the Covenanters of the United States occupy, in fact, the same position toward the government here that *they* do toward that of Great Britain. Such a notion is utterly groundless. The witnessing church in this land has not changed, in the least, her relations to the Constitution of this country. She still refuses, as religiously as ever, to give it active support by swearing to support, by holding office, voting, &c.

But let us see what the *late* Scottish Reformed Presbyterian Synod has done, and then contrast this with the action of our Synod regarding the war.

The Scottish Synod and church resolved, that to exercise the elective franchise and to swear the ordinary and only oath required of British officials, should not be regarded as sufficient ground for exclusion from church privileges. In other words, that Covenanters there may take part in the way that all others do, in upholding the existing institutions of Great Britain, without losing their place as members of the church. They do not, indeed, say that every feature of the British constitution should be approved. They still see some of its evils, and would seek to remove them; but, in the mean time, they will tolerate in their members all those defined acts by which the whole system is sustained. Now, it will be granted that somebody is accountable for the existence of these evils. They do not maintain themselves independently of the acts of British citizens. It is plain as anything seen by the eyes, or heard by the ears, that upon the voting population of the three kingdoms the guilt ultimately rests; and we would ask, wherein lies the difference between a Covenanter and his neighbor, in this matter, or is there any, when both exercise the elective franchise and swear the oaths? The voting population are the transgressors, and all who vote are sharers in the iniquity.

We are aware that it will be said, that the constitution allows amendments. This may be questioned in reference to all those things—and some of these are among the most unscriptural—included in the Treaty of Union between the kingdoms of Scotland and Ireland; but admitting the position assumed by the Reformed Presbyterian Synod, what difference does it make? The whole system is upheld in the mean time; the member of Parliament, for example, who takes his seat, swears to its support.

Besides, the oath is an oath of allegiance to Queen Victoria. It is not an oath to be faithful to one's country, but to the chief magistrate of that country, and to serve her, not as a woman, but in her

official character. And what is this official position? She is the head of the state. She stands for its constitution, for according to the theory of that constitution, the chief magistrate is the fountain of all power, not to say of all rights; every writ runs, not in the name of the British people or country, but in the name of the Queen. She is also the head of the Established Church. The oath makes no exception—it is to the Queen, with all her powers, prerogatives and privileges.

We sum up all in the assertion, that if any one, high or low, in the British empire is implicated in the evils of the constitution, the voting and swearing Covenanter is just as much so as any body else.

But what is our position? 1st. The Synod admits the rightfulness of the present war, as a war for the maintenance of the integrity of the *country*, and as a war in which the permanent peace, the true liberties of the land and its Christian civilization are intimately, and most of them directly concerned; as a war against the open enemies of human rights, who seek to establish a commonwealth (or kingdom) of which the corner-stone is slavery, and thus set up a really piratical state upon the soil of what has heretofore been our common country; as a war really of self-defense against men who long sought, by political intrigue and craft, to sway public sentiment and power over the whole land, and when checked in this, after long success, by a growing love of liberty, drew the sword. In taking this position the Synod has but carried out the pledge long since given by the church, in her Testimony, with which no fault has ever been found that we know of, that “they were willing to expend their property, employ their influence, and risk their lives in defense of their country,” and this in “a high spirit of patriotism.” Test. p. 131, ed. 1849. True, this was in a foreign war; but if in a war with Britain, a civilized power, how much more in a war with such a one as we have described, claiming also, as it does, to be a foreign enemy.

2. The Synod has presented a form of oath that may be taken by its members; an oath to “be faithful to the United States—to defend the country against the confederate armies—to yield due obedience to military orders.” What is objectionable in this? It contains no reference to the constitution. It was, of course, framed designedly to exclude the constitution. It contains no adhesion to any system of law, or to any government. If a Covenanter may be a patriot—and we long since affirmed this in our Testimony, if a Covenanter should be faithful to his country in its seasons of danger as well as in peace—and we in substance long since affirmed this in our Testimony, he may affirm this under the solemnities of an oath. If it is right to bear arms against a most iniquitous and bloodthirsty confederacy, it is right to do so under the sanction of an oath. If it is right to bear arms, it is right to “yield due obedience to military orders.”

We are aware that it is affirmed, on the other hand, that no distinction is to be made between constitution and country. A

strange thing, indeed! The very expression, "constitution of a country," disproves it. The constitution may be changed, while the country remains the same. France is still France, notwithstanding her dozen of constitutions, or nearly, during the last seventy years. We have long sanctioned this distinction in our Testimony, for we there speak of "*our country*." Rev. R. Martin, who, whatever his subsequent course, argued most ably against the principles of the majority in the Scottish Synod, admits a natural allegiance to the country of his birth. The *Covenanter* (Ireland,) admits that no dissent from the British constitution forbids taking a deep interest in the rights and honor of Great Britain. And on the very face of it, it is too plain to need argument, that a man may be faithful to his *country*, while he withholds any allegiance to its constitution.

This Scottish writer says, that "to shed one's blood in the defense of the government is surely the very strongest form in which a man can yield to it his support," and in so saying confounds, without warrant, the bearing of arms for the country, with fighting for a government. In this country the war is not for the latter, but for the former; for the defense of the country, and not for the constitution. It is a war against the slaveholders and their helpers in the South, who seek to dismember the *country* that they may secure their possession of a helpless and oppressed race. It is not a war such as would be in Great Britain to overthrow Queen Victoria's government; but like a war on the part of the Papists in Ireland to secure the erection of a Popish kingdom, for the very purpose of perpetuating Popery, by excluding all Protestants—all missionaries—all Bibles—all the means of salvation. Such a war would be a war against Protestantism and Protestant liberty; in other words, to dismember Great Britain in the interest of the "man of sin."

It is said, that the case of the soldier is parallel to that of the juryman. So far from this, there is not even a resemblance. The juryman is expressly bound—at least in this country, except in the State of Massachusetts—to decide constitutionally and legally; the soldier has his specific work to do—to fight the confederates.

If it be right to bear arms, it is right "to obey due military orders," and the form of oath prepared by Synod says no more. It does not sanction absolute obedience, irrespective of the moral character of the order; but obedience limited by the higher law, to which obedience is always due. And moreover, in addition to what we have said above regarding fidelity to the country, &c. as in the oath, we remark: 1. That even the common soldier's oath is taken by aliens, and is not regarded by anybody as incorporating with the nation, or as an oath to the constitution. It makes no man a citizen. 2. The government of the United States knows well our position. It does not regard the course we have pursued as impairing our dissent from the constitution; nor do our neighbors generally. We are aware that this is no direct argument on behalf of Synod's position in reference to the war; but it is an important fact. We

may express it more strongly. It has never before been so well and so widely understood in this land, that Covenanters will not swear to the constitution, as it is this day; and more, our Testimony is not weakened, but strengthened by the fact, that knowing our dissent, observers see that we are not enemies of the country, but its true friends—genuine patriots.

Now, in view of all things, we reiterate our assertion that there is no ground whatever for the conceit that had we been in Scotland our Synod would have taken the position held by the *Reformed Presbyterian Magazine*. We accord, fully, so far as we have been able to gather it from the various publications, and we think we understand it, with the minority. *They* are now the witnesses in that land. While, no doubt, there are many still with the majority, who personally maintain the old position of the Covenanted forefathers, we say, sorrowfully, but confident of its truth, that the majority have “drawn back”—have no longer a right to claim to be Christ’s covenanted witnesses in Scotland. They have cast themselves, as a church, into the great mass which have long since “made defection” from the high and scriptural position of the Covenanted Reformation.

J. M. W.

NATIONAL THANKSGIVING—THE PRESIDENT'S PROCLAMATION.

It is a sign of the times worthy of notice, that the American nation has been called once and again to set apart time for religious services. The annual appointment of days of thanksgiving by the Governors of the States had become an established usage, but an appointment of this kind by the President was, until lately, unknown. It is a painful truth, that the common idea of the observance of such days was so foreign from the true spirit of religious devotion and worship, that it is doubtful whether the service as an act of civil homage to God was accepted. The words uttered by the prophet seem to have in their observance, an instructive application. Isa. 29:13, 14. “Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold I will proceed to do a marvelous work among this people even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

The last proclamation of the President calling to the duty of thanksgiving is a paper of no little significance and importance. In addition to the recognition of the goodness of God to us as a people, calling to thanksgiving, the terms in which the call to that duty is expressed, demand serious consideration. The impressions left on our mind, after a good deal of reflection on the whole matter, are in some respects encouraging, and in others the reverse.

It is encouraging, in the first place, that the President finds it to

be sound policy to recognize the religious element as a power in the nation. Till very lately this has been ignored in the administration of the general government. No article in the constitution has been more strictly construed and applied than that one which says, "Congress shall make no law respecting an establishment of religion nor prohibiting the free exercise thereof." Thirty years ago, when the religious community made an effort to have the transportation of the mail on the Sabbath prohibited by an act of Congress, they were met by this section embodied in a report which was adopted by the Senate, and gave the measure the *quietus* under which it has rested ever since. We remember that at the time there was a loud clamor raised about the infidelity of the report and of its author, the late T. H. Benton, but it was not then, nor has it been since shown that it was not in the very spirit of the constitution. And the fact that from that time and onward there was no renewal of the effort, evinces the conviction deep and general, that a constitutional barrier stood in the way of accomplishing the object. President Jackson in 1832 presented the same objection to making an appointment of a day of fasting on the occasion of the cholera, though urged to do so by a large portion of the religious part of the nation. There was indeed a day observed, pursuant to some kind of extra official recommendation; but it was not intended to be the act of the Executive in the discharge of the duties of his office.

It is then gratifying that the influence of professors of Christianity throughout this land, exerted for the good of this nation, has reached the President, and that despite qualms of conscience respecting the obligations of the constitution, he has overleaped the barrier and called the nation to a religious service.

It is encouraging, in the second place, because it manifests that religious convictions have taken hold of the President's own mind. We know nothing more respecting the personal religion of Mr. Lincoln than the fact that he is not in the fellowship of any Christian church. In these times, when there are creeds to suit almost every taste, it is no want of charity to question the subjective Christianity of any one who does not confess Christ before men. Religion, if it can exist at all in the heart, is certainly very feeble in its operations where it does not prevail on the subject of it to profess it before the world. And where it fails to do this, it will hardly be felt as a power influencing a man in public life in the discharge of his official duties. In applying these principles to the case in hand, we have not forgot the declaration of the President made to his friends just as he left his home in Springfield to enter upon his official duties, and which sent a thrill of joy through the religious heart of the community. What was then expressed as a momentary feeling has become by circumstances a confirmed experience. Mr. Lincoln has been taught in a school in which even a dull scholar might learn that "the heavens do rule." We have no doubt that his religious convictions are daily strengthening, and in the late proclamation as an evidence of this we see ground of encouragement.

But while we concede all this, and note it with much satisfaction, we are constrained to say that the proclamation has had also a disheartening effect. We refer here to the words of the proclamation itself.

And first, in ignoring altogether the Lord Jesus Christ as the only way of acceptable approach to God, it makes it painfully manifest that this nation has as yet felt but little of the power of evangelical Christianity. We have already admitted that a tendency toward this is evinced in the call to thanksgiving, and that is a hopeful sign. It is, however, the very nature of Christianity to subject all things to Christ, and a nation in which this living power is a pervading element, will beyond all doubt own Christ as Lord of all. When, however, the nation proposes to render to God national homage and yet does not point to Christ as the only medium through which such homage will be received, it concedes to infidelity its claim to be in its principles and forms of worship acceptable to God. The language of the proclamation, "our beneficent Father who dwelleth in the heavens," is in entire consonance with the infidel's creed, and may be found in his vocabulary.

Nor was this a mere inadvertency. We know that a similar omission in a former proclamation was mentioned to the President, in a private interview, and that he justified it on the ground that there were those in the country who did not believe in the divine mission and mediation of Christ, and that he designed to include them in his call to the duty.* The conclusion fairly drawn from the studied exclusion of the mediation of Christ from the proclamation is, that Christianity is scarcely felt as a power in the organic structure and administration of the government. But,

In the second place, the ignoring of Christ as the medium of worship is displeasing to God and adds to our national sin. We take the proclamation as a national deed, performed through the Executive. As a negative expression of the nation's faith, it is a declaration that worship will be acceptable to God, though not presented through Jesus Christ. And in as far as the nation may be viewed as worshipping in the observance of the day, it will worship an absolute God. Will God accept such worship at its hands? Can a nation, any more than an individual, approach God in an act of worship in any other way than through the medium that he has appointed? What saith the Scripture? Eph. 5:20. "Giving thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ." Heb. 13:15. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." Can a nation disregard these precepts and be guiltless? And let it be observed, that Christ is both the medium and the object of worship. John 14:6. "No man cometh to the Father but by

* We have seen as a justification of this omission, the statement that it is not the duty of the President to make a confession of faith. Why then did he attempt it? He acknowledged thanksgiving as the nation's duty, and of God as the object of the service. The President exhibited a confession of the nation's faith. But it was not a sound one. It ignored Jesus Christ.

me." John 5 : 22, 23. "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father." Phil. 2 : 10, 11. "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Can men, in any relation of life, disregard these precepts and not incur the wrath of God? It gives no relief to say, that the worship of Christians on that day will be offered up through Christ. From them, indeed, such worship will be accepted, but not being according to the prescribed formula of the proclamation, it will not in any sense be national worship. It will include both the object and the medium which the proclamation leaves out, and is therefore homage essentially of another kind than that which it prescribes. The only worship that will be in accordance with the formula presented by the nation, through its organ, is *Deism* bald and absolute.

Beneath this specious prescription of "thanksgiving and prayer to our beneficent Father," there lies imperfectly concealed no small amount of national pride and self-confidence. This is our nation's besetting sin, that is ever showing itself in laudations of our institutions, and our officers civil and military. It is, indeed, admitted, that the blessings for which we are called to give thanks "are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy." And we are required to render our thanks "with humble penitence for our national perverseness and disobedience," words that, if connected with the name of Christ as the only acceptable medium of worship, would find a response in every Christian heart. But apart from that medium, they mean no more than an attempt to appease the anger of God by our thanksgivings and penitence. To all who think by such services to please God, his words by his prophet contain a seasonable warning. Isa. 1 : 13-15. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth, they are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood."

It so falls out, that the day appointed by our Synod for thanksgiving is the same that the President has appointed. Let us observe the day in the true spirit of an evangelical service, joining with other Christians in rendering thanks to God through Jesus Christ, for the innumerable blessings bestowed on us, and entreating him to incline the heart of the President, and of those in power, to honor him by rendering to him national obedience and worship, that he may bestow on our land peace and all the other blessings of his beneficent government. T. S.

THE BIBLE.

A NATION must be truly blessed if it were governed by no other laws than those of this blessed book. It is so complete a system, that nothing can be added to it or taken from it; it contains every thing needful to be known or done; it affords a copy for a king, and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence. It sets the husband as lord of the household, and the wife as mistress of the table; tells him how to rule, and her how to manage. It entails honor on parents, and enjoins obedience on children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and the authority of the master; commands the subject to honor, and the servant to obey, and promises the blessing and protection of its Author to all that walk by its rules. It gives directions for weddings and for burials; it promises food and raiment, and limits the use of both; it points out a faithful and eternal guardian to the departing husband and father, tells him to whom to leave his fatherless children, and in whom his widow is to trust, and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order, and how to make his will; it appoints a dowry for the wife, and entails the right of the first born, and shows how the younger branches shall be left. It defends the rights of all, and reveals vengeance to every defrauder, overreacher and oppressor. It is the first book, the best book, and the oldest book, in all the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries that ever were penned. It brings the best tidings, and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples. It reveals the only living and true God, and shows the way to him, and sets aside all other gods, and describes the vanity of them, and of all that trust in them. In short, it is a book of laws to show right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life, that shows the way from everlasting death. It is the most compendious book in all the world; the most authentic, and the most entertaining history that ever was published. It contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial and infernal worlds, and the origin of the angelic myriads, human tribes and infernal legions. It will instruct the most accomplished mechanic and the profoundest ar-

tist; it will teach the best rhetorician, and exercise every power of the most skillful arithmetician, puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative; a book of lives, a book of travels, a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it, is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the school-boy's spelling book, and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the racer, the overcomer, and promises an eternal reward to the conqueror. And that which crowns all is, that the Author is without partiality and without hypocrisy, for in him is no variableness nor shadow of turning.—*Old Author.*

HOW TO GIVE.

How MUCH should I give to God? The answer depends on circumstances.

Some give one tenth, following old tithe usages. Some give one seventh, following the Sabbath division of time. Some give one fourth; and some few consecrate their entire net profits to charitable and religious uses.

Or turn over the dark side of the leaf on which you find, alas, the great majority, you read against their names such entries as these:—An unfelt trifle carelessly given under the impulse of the moment. A paltry sum just to be equal to Mr. Screw. An odd quarter grudgingly given to get quit of that odious collector. Or it may read in this way against the names of men who are ever ready to call upon ministers for baptisms, visitation of sick, funeral services, humorous soiree speeches:—Not a member of any church, lest he should need to pay any thing.

To those who may want both to know and to do their duty, we would say the New Testament sets forth a simple and easily understood law, it is this: "Lay by in store as God hath prospered;" and should this not be plain enough, then the best commentator we know of on the passage is, conscience on Sabbath blessings and Sabbath claims.

If every man had a stated income and expenditure, then it would be very easy regularly to consecrate a stated sum; but as comparatively few in Canada have this, still giving as God hath prospered is flexible enough to meet every variation. The responsibility of God-giving prosperity is seldom thought of by many, but, if this is not made the measure of giving, you may give little or you may give much, you only give by customary not by scriptural benev-

olence. Being a flexible rule, it is no doubt liable to gross abuse, and what Bible command is not. But give us the man who is not afraid to balance his stock account, who has a truth-enlightened conscience, and a truly benevolent heart, and we have very few fears of such a man abusing this too much forgotten Bible law.

We value men's liberality not by what they give, but by what God has given them. Taking this as our standard, we would look at the case of one man, a sample of thousands. See yonder backwoodsman hewing out a home amid the giant monarchs of the forest; toil and poverty must be his lot for years; his small clearance can spare little for market, and that little, whether by trade or cash, must be sold at a low price; every thing to be bought must be paid for at the highest rate; and yet, despite these and many other disadvantages, that man gives say five dollars a year to support gospel ordinances. Let us also look at that man twenty years afterward; everything has changed, his family has been brought up and well provided for, evidences of comfort and prosperity are seen everywhere, he is worth at least ten times more than when you saw him in his log shanty. But as God hath prospered him, does he now give ten times more than in bygone days; if he could spare five dollars from his deep poverty then, can he spare fifty now? Ah, how few do.

Let the means increase five, ten or twenty times, very many never increase the use and wont sum given in olden days; many add one or two dollars, some few may perhaps double the old sum, and a very few may give as God hath prospered. These easily proven facts apply not only to our hard working farmers, they also apply to every other class in the land.

Then ask any such representative man, did you not give too much in these bygone days of poverty? and he would promptly answer, No, of course not. But ask him, do you give now as God is prospering? and how very few could truthfully say, Yes, certainly I do. Many well-to-do in the world, were such a question put, would never seem to hear it, but at once begin to tell you a long story about hard times, low prices, expenses of living, overpaid ministers, &c. But such a stereotyped rigmarole certainly adds no dignity to a consecrated child of God; it is simply the forerunner to a practical application of the old saying, "If Providence would only keep our ministers humble, we will take good care to keep them poor."

If God's word is our authority, then weekly, monthly, or yearly, as the case may be, the question will be put, how much has God prospered me? And as this may be easily known by almost every man, then some proportion of that prosperity will be consecrated to God, and laid aside to meet future claims. If there is increase in ability, the sum consecrated should certainly be increased. If little is given, little will of course be expected; or if nothing should be given, then nothing will be demanded.

What proportion of God-giving prosperity should you then set apart to the schemes and charities of God's church? If the heart is filled with love and gratitude to God, it will be a noble one. If you have lost the fervor of first love, it will be a customary one. If you are only a hearer and not a doer of the word, it will be a sorely begrudged one. The purse is not the worst thermometer to apply to test the sincerity of high sounding religious professions. As we have in a previous paper stated, every God-fearing Israelite gave at least one-third of his income to religion and charity. Now granting that such a proportion would ruin us poverty stricken Canadians outright, what proportion do you then give? and we would say it with sadness, that the majority of church members, instead of one-third, do not give one-twentieth. This to many may only seem a bold assertion, but let a quiet calculation be made, and perhaps figures will plainly show that we have given a high average.

You meet many who say they have little or nothing to give to God, but why. Every worldly claim must first be met; every expensive fashion followed; every demand of pampered appetite satisfied. They have consecrated nothing to God when they had plenty, hence starvation to every noble enterprise. Homes there are, and many of them in our land where plenty reigns, but the religion that presides there is of the get-and-keep-all-you-can order. Others there are, yea, not a few, occupied by those who are willingly "poor, yet making many rich," glorious for their self denials and numerous economies. Call there when you please, there is always gold in the open purse for the cause of God, always food and a kind word for God's poor. Worldlings often ask in astonishment, why is it that "giving does not impoverish," why a cruse of oil is never empty? We would simply answer by telling them an old saying we have often heard in Glasgow when a boy: "David Dale gives away his money by shovelfulls, and God just shovels it back again."

Of such systematic givers the church of Christ has had not a few; and in the present day are not the names of a Lennox, a Stuart, a John Henderson, household words. Often there may have been the one noble sum given for some specific object; often there may have been the death-bed bequest, truly princely, but for the time and circumstances under which it was bequeathed. But leaving these occasional offerings to their own praise or contempt, what is needed, especially in our day, is the steady stream of liberality flowing from every God-prospered laborer.

We have heard of congregations in enlightened Canada proposing that every member should give alike for the support of gospel ordinances. Yes, yonder wealthy man coolly proposing to give as little as that poor widow, or that poverty stricken laborer. True it is, wonders will never cease. We had really thought socialism, communism, and all the other members of that revolution family, dead. In truth, it were easier for that wealthy member to give one hundred dollars than for that poor widow to give one, and should he give then, he will have his reward, his name will be heralded in every newspaper as one of the liberal of the earth; as for her and her modest gift, probably none may ever know of her sacrifice, unless the eye of Him who saw the widow casting her two mites, her all, into the temple treasury.

Wherever you find men who give from principle, as God hath prospered, you never find them giving impulsively, no, nor grudgingly; but on the other hand, you always find them giving, giving as a privilege, giving with a cheerful liberality, which the church as a whole is slow either to realize or to follow. Here then we have the duty of all having any income, rich and poor, young and old, ministers and people, to have a stated season to consecrate their little or their much to the church and charities of the age, as God hath prospered.

But should this utterance from the backwoods carry no moral weight with it to our more refined and civilized brethren, then hear you may the more eloquent and manly utterance of Arnot of Glasgow, in his "Laws from heaven for life on earth." "To devote a portion of our substance directly to the worship of God and the good of man is a duty strictly binding and plainly enjoined in the Scriptures. It is not a thing that a man may do or not do as he pleases. God will not have the dregs that are squeezed out by pressure poured into his treasury. He loveth a cheerful giver. He can work without our wealth, but he does not work without our willing service. The silver and the gold are his already. What he claims and cares for is the cheerfulness of the giver's heart."—*Home and Foreign Record.*

LETTER FROM REV. R. J. DODDS.

B'HAMRA, August 29th, 1863.

DEAR BRETHREN—Your favor of June 22d came to hand about two weeks ago. We have also received the minutes of Synod, and are glad to observe the vigorous working of the missionary spirit in the church, giving promise that the streets of Jerusalem shall be built and the wall even in troublous times. It is exceedingly gratifying also to know, that while the nation is convulsed, our beloved Zion enjoys a more than ordinary degree of unanimity and harmony in her aims and work. We are encouraged, too, by the fresh efforts of your Board and the Synod, to reinforce the mission by sending out a medical missionary. Even should you fail to find a man, the attempt gives us a new proof of your interest in us and our work.

We have reason to thank God that we have for so far enjoyed this summer an unusual degree of exemption from sickness. The general health of the country, too, seems to be much better than the last two summers. The usual season for the prevalence of fevers has commenced, but we are all quite well, nor do we hear of any considerable amount of sickness around us.

I have nothing new to write in relation to the mission. The days of vacation are usually uneventful, and this year has not furnished an exception to the rule. When we reopen the school, which will be soon, we shall be able to make some guess at the prospects of the coming year—at least in relation to the attendance of the Fellahin. At present we do not know what to expect. One fact is encouraging; and that is, that the number of persons in this vicinity who venture to speak disparagingly of the sheikhs—and sometimes to quarrel with them—is continually increasing; and not a few are glad to detect them in any manifest trickery and charge it home to them.

After having seen how the shell of our school-house has stood the weather during the past year, I have come to the conclusion that the old walls, with a few slight repairs, will take a new roof very well. I do not remember whether or not I have told you, in previous letters, that Mr. Lyde has obtained from the Turkish Missions Aid Society a grant in aid of the reparation of our school-house, to the amount of £30 sterling, and has himself become responsible for £22 more, which will, I think, be sufficient for the work. I have written to Mr. Lyde to retain the money for the present, subject to our order. I see that it is the mind of Synod that the school should be opened in the mountains as soon as we can command the means, and find the Fellahin disposed to avail themselves of the benefit of it. We are likely to know soon after the close of the present vacation whether the latter condition exists or not; and if we find indications favorable, I may set about the work the coming winter, with the view of completing it next summer.

Mrs. Dodds unites with me in affectionate salutations to you all, and to your respective families.

Yours in the gospel,

R. J. DODDS.

MISSION TO FREEDMEN NEAR WASHINGTON.

LEWINSVILLE, VA., October, 1863.

MESSEES. EDITORS—As your readers feel a deep interest in the freed people of the South, I send you a few items in regard to the operations of the Western Board appointed at the last meeting of Synod. Soon after returning from Synod, the members of the Board met and organized, and directed the

senior missionary to leave on the 15th of July to explore a field and establish a mission on the lower Mississippi. They also resolved to apply to the Secretary of War for a pass to secure the mission from the harm and annoyance to which it might be exposed. The Secretary replied to this request, that on account of the unsettled state of things in that department, and the danger of the missionary being captured by the rebels, he could not give a pass. He also recommended Washington City and its vicinity as the best field for laboring among the emancipated slaves. At a subsequent meeting, the Board finding the way partially closed to the Mississippi department, resolved that their missionary should go to the District of Columbia, explore the field, and, if practicable, establish a mission in the department of Washington. I arrived in the capital on the 8th of September. Professor Willson, about to leave home to attend a meeting of the Eastern Board of Missions, at my request accompanied me to Washington, and labored with me two days in preparing the way, and selecting the field. Subsequently I had a short interview and conversation with the Secretary of War. He said that all the camps of contrabands in that department were under military regulations, that he had referred all matters relating to them to officers appointed over them, and he referred me to Major General Heintzelman. From him I received a pass to all the camps south of the Potomac.

The colored people in the city, on Arlington Heights, and in Alexandria, were supplied with teachers, as arrangements had been made to send teachers to them. I was much pleased to see large classes of colored children in one of the schools in Alexandria—where it is said there are 4,000 contrabands answering questions in geography and grammar—and to witness the progress that little boys and girls had made in writing in a few weeks.

Lewinsville, where our mission is located, is a small village, eight miles north-west of the capital, in Virginia. This county was first owned and settled by Lord Fairfax, and was called by his name. Here lived in former times several of the first families of Virginia—the F. F. Vs. Under the cultivation of the hordes of slaves of this aristocracy, the lands became wasted and worn out, and they were compelled to remove to fresh and fertile soil to support themselves and their peculiar institution. The forsaken and worthless farms soon grew up in a dense growth of weeds, and almost the whole vicinity became a wilderness. The fruitful field became a forest.

In the years 1851–2 many farmers from New York and New England came here, and purchased the forsaken lands at three, four and five dollars an acre—valued at these prices only on account of the growing timber upon them, which might be cut and sold in Washington for fuel—and began to make improvements. And now the same lands are worth from \$50 to \$100 an acre. Such are the effects of slave and free labor. And yet the Legislature of Virginia, with these facts staring them in the face, resolved to secede from the Union, and bring upon the State all the horrors of a dreadful civil war, in order to extend and perpetuate that curse which had made her fairest fields a desolation and turned her fat lands to barrenness.

This is a beautiful country—high, hilly and healthy. Where the forest has been subdued, it is much like the prairie lands of the west, but is more undulating, and is better watered. Springs and brooks of running water are plenty.

This country bears the marks, and has suffered the terrible consequences of war. On almost every hill between this place and Washington, there is a fort. These forts constitute the defenses of the city against the rebel army. After the first and second Bull Run battles, the rebel army occupied the entire country for several miles beyond the range of the forts. The army of the Potomac has occupied at different times and for several months, the same

grounds. Most of the houses of rebels have been burnt, and everything which loyal people had, except their houses, have been destroyed mostly by northern soldiers. Their household furniture, their stock, the grain in the barns, and the crops in the field, and much of the timber and fences, all destroyed. You may travel several miles over farms and not see a fence.

There are here several large farms of rebels, which the Government has confiscated, and upon three of these has placed contrabands to cultivate the lands. The number of these people is said to be 280. These, with a goodly number of colored people in the vicinity not upon Government farms, and desiring to be taught, are included in our mission.

Owing to unexpected difficulties in the way, it was on Sabbath morning we arrived among them. They had an appointment for preaching at one of the farm houses, and they soon began to assemble. Cyrus Certin, one of themselves, preached a sermon; and apart from the African dialect, it would have been thought a good sermon in any of the pulpits of our church. The matter was sound and solid, and the delivery was free and eloquent. He is a remarkable man. He can read only very imperfectly, but the powers of his mind are rare and extraordinary. And yet, unlike many gifted colored men, he is humble and diffident, and very desirous to learn. After he had finished, there was an invitation given to the white gentlemen present to make some remarks. I accepted the invitation, and preached a sermon, and told them of the anti-slavery character of our church, of her interest in their welfare, and the object of my mission among them. They expressed great satisfaction, and the men, and some of the women, came forward and shook my hands, and gave me a cordial welcome.

That evening we went to lodge with a Mr. Gilbert, an elder in the Presbyterian congregation, O. S., of Lewinsville, a very intelligent and respectable man, and thoroughly anti-slavery. He said their minister had left at the beginning of the war—several of their people had gone with the South—their congregation was nearly broken up—they were not able to have a minister of their own, and we might occupy their church—that it was large enough to hold the remnant of their congregation and the colored people too, and that I and the teachers who were to labor with me could occupy the parsonage. Next morning, he requested us to accompany him to the house of Mr. Woodward, a near neighbor, and an elder in the same congregation, and he made the same proposal to him, and in all this Mr. W. cheerfully acquiesced.

Some of the windows of the church had been broken, and the parsonage had been still more damaged by the soldiers stationed near by last winter, but it was thought these could be easily repaired, and the rooms made comfortable. I was told, also, that when the weather became cold, the soldiers might annoy us in occupying their houses, and probably take forcible possession themselves, as they had done last winter. I went to Gen. Heintzelman's office, and the general being absent, stated the matter to Col. Taylor, the chief of his staff, who gave me the following order :

HEADQUARTERS DEPARTMENT OF WASHINGTON, }
September 23, 1863.

To the commanding officer at Lewinsville :

Col. Taylor directs me to inform you that Rev. James Wallace, a contraband missionary, will be allowed to occupy and use the church and parsonage at Lewinsville, for religious purposes, and that you will please afford him all necessary protection in so doing.

By command of MAJOR-GENL. HEINTZELMAN.

JOHN S. LAWSONS, *Capt. A. D. C.*

Thus it seemed that God had set before us an open door.

This place appears to have several facilities for establishing and maintaining a mission above the South-west: 1. It is more healthy. 2. Here our church can have the exclusive control, and not be mixed up with other denominations. 3. Entire families can be taught. Most other places, the men are enlisted in the army, or employed on public works apart from their families. Here families are living together. 4. In a quiet country place, and engaged in agricultural employment, the people are less exposed to temptation. 5. Means for boarding, teaching and preaching. 6. It is less expensive. 7. There is here a missionary field among the white people. 8. In sight of the capital of the nation, the mission will have more influence. 9. Negroes in Virginia and Maryland, as a class, are not so enfeebled and degraded, intellectually and morally, as those on the large cotton and sugar plantations, under the cruel and brutal overseers of the south-west. Having been mostly house-servants, or raised for the market, they have not been so much abused.

Some red tape prevented our school from commencing so soon as intended. It was soon cut by a superior officer, and now the school is under way. One of our pupils is an old grandmother, who has had nineteen children—all sold from her but one, who came here with her, and has died since. Such is slavery. She is trying to learn the alphabet.

But it was not to be expected that our church should establish a permanent mission here, where Satan's seat has been so long, without him making some desperate effort to prevent it. On the night of the 1st inst. some 300 guerrillas stealthily came upon the guard of soldiers placed upon one of the Government farms to protect the negroes and horses, surrounded them, and took them by surprise. Being overpowered, they at once surrendered. Two were instantly killed, one for refusing to deliver up his money, the other for saying he had none; three were wounded, some escaped, and twenty-one were taken prisoners, and sixty-five horses. This powerful assault, unexpected by both citizens and soldiers, has weakened our hands and clouded our prospect. The negroes upon that farm, alarmed at the danger, have gone to Washington for safety, and men upon the next farm were not allowed on last Sabbath to go to church, for fear of the rebels. I preached to another camp three miles distant, and at 4 o'clock fulfilled the appointment at Falls church of a Rev. Mr. Johnston, a congregational minister, who had been taken sick, and requested me to supply his place. Since the night of this attack, the rebels have become very bold; several horses have been stolen, and some peaceable and respectable citizens have been carried off. The people have become concerned for their safety, and the Government is slow in sending a force sufficient to protect them.

Our remaining here many days longer is very uncertain. We observe every hour the indications of God's providence to learn the path of duty. The will of the Lord be done.

Yours, in the cause of the oppressed,

JAMES WALLACE.

LETTER FROM S. M. STEVENSON.

ELLIOTA, MINNESOTA, September 14th, 1863.

DEAR EDITORS—I suppose your readers are somewhat anxious to hear from the North-western Mission. Since the beginning of August, I have been traveling through the States of Wisconsin and Minnesota. I find a great many Covenanters settled throughout these States, some in favorable locations, others in the most unfavorable, both as to spiritual and temporal advantages.

I preached at Janesville one day. Here I found two Covenanter families and many others very favorably disposed toward our principles, who would in all probability unite with our church, were an opportunity afforded. The city of Janesville contains about 9,000 inhabitants, and is a flourishing business place. It is beautifully situated on the Rock river, whose clear and rapid waters serve as motive power for the numerous mills and manufacturing establishments lining its banks. The Rock prairie surrounding the city is very beautiful and fertile. In this city there is a fine opening for business and tradesmen of all kinds. Mechanics, clerks and teachers receive good wages and constant employment.

The land here, owing to its fertility, and the improvements put on it, is high. But there are vast tracts of good land held by speculators, and within convenient distance of the city, that can purchased at moderate prices. The inhabitants are composed of New Englanders, Germans and Scotch, the latter of whom are favorable to the Covenanter Church. Persons wishing to visit the place with a view of settling, will do well to call with D. Stevenson, who will take great pleasure in giving all the information in his power. The next place of any conceivable prospect for a Covenanter church is Elliot, Minnesota. This is a small village, situated on the State road running between Iowa and Minnesota, and is about forty miles east of Brownsville on the Mississippi river. Here I was welcomed by many warm-hearted friends, who are now gladdened with brightening prospects of having a church established in their midst. Here I preached two Sabbaths, to respectable, intelligent and very attentive congregations. In this place I experienced some joy in my missionary work, for when I saw the bosom rise with joy, and the tear of gladness course its way down the cheeks of friends to our noble Covenanter cause, I was glad at being a missionary. The prospects here for a congregation are very encouraging. We have comparatively few difficulties to overcome. There is a very strong anti-slavery sentiment throughout the community, and a copperhead is looked upon with scorn and contempt. I cherish a high hope that an organization will soon be formed here.

Let me here say to members of the church, who expect to come west, that this is a fine country. Parents wishing to obtain land with a view to locate their children around them, can probably be as well suited here as any other place. The best of farms can be purchased at from two and a half to ten dollars per acre, owing very much to improvement. The land is a fine rolling prairie, bordered by extensive oak openings, which, when cleared and broken, are as productive and as well adapted to grain culture as the prairie. The land is all well adapted to agriculture. Wheat, corn, barley, oats and potatoes are produced in great abundance. The only thing that seems to embarrass the husbandman is the distance he is obliged to carry his products to market. But this in the course of a year or two will be greatly remedied, as a rail road is now being constructed within convenient distance of Elliot. This part of the country is well watered. The water is clear and pure, being of a limestone nature. The climate is healthy, ague and bilious fevers being scarcely ever known. On account of the bracing character of the atmosphere, this State is now the resort of many predisposed to consumption and other diseases common to a more southern latitude.

I have been particular in giving this description of these places, that those designing to come west may know where there are growing prospects of having preaching in its purity. And let me here advise Covenanters coming west, to locate in some place where there is at least a seeming prospect of a congregation; for it is to be lamented that in our travels we find Covenanters with large and interesting families settled in poor and desolate parts of the country, far from good society, and without the least shadow of hope of having the

ordinances of the church among them, when at the same time it would be just as convenient and profitable for them to settle in good society, and where preaching would be convenient.

Will the church remember me in her prayers? The work in which I am engaged is responsible. May the Head of the church give me wisdom and direction.

Yours in the gospel,

S. M. STEVENSON.

IOWA PRESBYTERY.

THE Iowa Presbytery met in Rehoboth, Oct. 7, 1863, and after a sermon by the moderator, Rev. W. L. Roberts, D. D., from Zeph. 3: 8, was constituted with prayer by the moderator. Members present were W. L. Roberts, R. B. Cannon, D. M'Kee and J. M. M'Donald, ministers; elders, Jno. Logan, Linn Grove; A. Charlton, Rehoboth; Jas. Linn, Clarinda; D. T. Willson, Sharon.

Dr. Roberts, who was at a previous meeting appointed to preside in the moderation of a call in Linn Grove, reported the fulfilment of the appointment and laid on the table a call for C. D. Trumbull. It was sustained as a regular gospel call and the clerk was directed to forward it to the Philadelphia Presbytery for presentation to Mr. Trumbull.

A petition from members of the church in Amboy and Washington asking for an organization was granted. J. M. M'Donald, R. B. Cannon, H. Lamont and S. Wylie were appointed to organize.

D. M'Kee and J. Linn appointed to transact sessional business in Albia.

Session books examined and approved.

A memorial from Rehoboth session was presented, asking, "Is it consistent with the law and usage of the church to join the association known as the Union League?" Presbytery replied, "That inasmuch as the memorialists have not informed the court in reference to the constitution and laws of the Union League, presbytery is not prepared to give a specific deliverance in the case, but would refer the memorialists to the Testimony of the church on the subject of secret societies as sufficient to guide them in the case."

The following appointments of preaching were made: J. C. K. FARIS—Oct. 2d Sab. *Amboy*; 3d, *Linn Grove*; 4th, *Monmouth*. W. P. JOHNSTON—1st Sab. Nov. *Davenport*; 2d, 3d and 4th Nov. *Newton*; 5th Nov., 1st and 2d Dec. *Albia*; 3d and 4th Nov. *Washington* and *Amboy*. J. M. M'DONALD—Two or more Sabs. *Chicago*; 1 Sab. discretionary, *Davenport*. DR. ROBERTS—Two Sabs. discretionary, *Davenport*. J. W. SPROULL—April and May, *Linn Grove*. R. B. CANNON—Two Sabs. discretionary, *Davenport*.

J. M. M'DONALD *Treasurer, in account with Iowa Presbytery.*

1863.		Dr.
June 3.	To cash from Treas. of Ill. Pres. to supplement salary of R. Hutcheson,	\$75 00
"	To cash from Clarinda, for Home Missions,	5 00
July 23.	" " W. G. Reid,	5 00
Sept. 16.	To draft from W. Brown, Treasurer of Synod,	75 00
" 23.	" " " " " " " " " " " "	15 98
Oct. 7.	To cash from Rehoboth congregation,	14 00
"	" " Sharon " " " " " "	10 00

Total in treasury,.....\$199 98

Rules of order for the direction of presbytery were adopted. Presbytery then adjourned with prayer and singing, to meet in Chicago, the Tuesday before the next meeting of Synod, at 10 o'clock, A. M.

J. M. M'DONALD, *Clerk.*

AFFAIRS ABROAD.

POLAND.—The war still rages. Russia is about to send 50,000 additional troops into the old provinces of Poland. Every town, village and even hamlet is to be held by troops. There is some prospect that the Poles will be recognized by France and England as "belligerents." After acknowledging so suddenly the rebels of the Southern Confederacy in that character, we think it would not be stretching international law to do the same friendly act for the Poles, who have had wrongs to resist, while the South had not. But then the South promised cotton, and its success would be the weakening of a dreaded rebellion. Hence the difference.

RUSSIA.—The Czar has given a representative government to Finland. This is a step in advance. We would not be surprised to see in Russia, ere long, a constitutional government.

AFFAIRS AT HOME.

THE WAR.—Since our last, the results of military operations have been rather adverse to the Federal arms; and yet not very advantageous to the South. Charleston is not yet taken. The Union army holds the line of the Tennessee, but Meade withdraws from his advanced position on the Rapidan, to the old battle-field of Bull Run. The "draft" has not yielded sufficient conscripts. A call has been made for 300,000 volunteers.

THE POLICY OF THE PRESIDENT.—Mr. Lincoln will adhere to the Emancipation Proclamation. The government regards the slaves of rebels, in rebel States, as *now* free legally, to be actually freed as the army advances. Still the President is held in the meshes of the "gradual emancipation" delusion. Hence, in the State of Missouri, he has a conservative, Gen. Schofield, as military leader, and keeps him there in spite of all the efforts of real Union men to have him displaced. Moreover, he said explicitly that he approved the policy of the gradual emancipationists in contrast with that of the radicals. It is time that Mr. Lincoln would lay aside his conservatism, and go at his work in deeper earnest, and to that end, find something for Butler and Fremont and Sigel and Phelps to do in this war. Now he prefers far inferior but "safer" men. God will yet, we hope, bring him out on the right side on all these points.

THE CHRISTIAN COMMISSION.—This association, of which Mr. George H. Stuart, 14 Bank street, Philadelphia, is president, is doing a great and good work. It distributes religious reading to the soldiers—sends relief to the sick and wounded. It has a little army of delegates at work, who read and pray with the soldiers—cheer the depressed—feed the hungry—clothe such as need it—provide them minor comforts of various kinds. Its wagons are in the front of the lines, and even while the battle rages, furnishes medicines, &c. to the wounded. In short, this association is now an organized, and nearly everywhere present, dispenser of the people's charities to the suffering soldiers.

There is also a Sanitary Commission which attends to the same things substantially, minus the religious part of the labors of the Christian Commission.

Money for the use of this Commission to be sent to Joseph Patterson, President of Western Bank, Phila. Goods to be sent to Stuart & Brother, 14 Bank street, Phila.

ELKHORN, ILL. CONG. LADIES' MISSIONARY SOCIETY.

THE "Ladies Missionary Society" in Elkhorn, was organized in May, 1862. They then decided to raise a special collection for the relief of the Port Royal contrabands; this collection amounted to \$100. They resolved that "while the necessity continues, they would appropriate the money they would raise to the missions among the freed people of the South." At their annual meeting in May last, they found that they had collected during the year \$118.95. Fifty dollars more were sent to Port Royal, and the remainder, with whatever might be raised during the year commencing May, 1863, is to be given to the Western Mission.

BY ORDER OF THE SOCIETY.

OBITUARIES.

JOHN RENFREW, the subject of this notice, belonged to a family well known in the Reformed Presbyterian Church—the Renfrews of Conococheague congregation. By marriage he was identified with another family equally well known—the Thompsons of the same congregation. These families migrated from Scotland in the last century, and located in Franklin county, Pa., in the rich and fertile valley of Cumberland. They were among the earliest Covenanter settlers in this country, and the elder Renfrew and Thompson were known as "pillars in the church." John was born on the 8th May, 1790. At an early age he publicly espoused the faith of his fathers, and "kept" it until the time came when he was ready to be offered. In 1824 he was ordained to the office of ruling elder in the Conococheague congregation, an office that he filled honorably to himself, and usefully to the church. Mr. Renfrew was prominent during the troubled and stormy period that culminated in the schism of 1833. He sat in the memorable Eastern Subordinate Synod in April of that year, and was a delegate to the General Synod to meet in August at Philadelphia, when the division occurred. His devotion to the principles of the church, and the intelligence and firmness with which

he maintained them, oftentimes in circumstances painfully trying to constancy, were not surpassed by any in that illustrious assembly of elders.

Mr. Renfrew possessed an acute and vigorous mind. He was well read, and had accumulated larger stores of knowledge than most persons in the same condition succeed in acquiring. He conversed intelligently on almost all subjects. During the latter years of his life he was less known throughout the church than before. Some twelve or fourteen years ago, his mind was shattered by disease to such an extent that it never fully recovered its former vigor and tone. During the month of last April, symptoms indicating a return of his former malady began to discover themselves, and very soon developed in a state of complete mental alienation. It was found necessary to place him under treatment in the Pennsylvania Hospital for the Insane, one of the best and most admirably managed institutions of the kind in the country. While here, the writer had frequent opportunity for visiting him. The same phenomenon, often remarked in the case of the pious whom God in sovereignty afflicts in this way, was noticeable in his case. The mind, though excited and wandering on other subjects, was calm and collected while conversing in regard to the soul's great interest. When his attention was recalled to religious subjects, he was at once thoughtful and sedate, and on two or three occasions his emotions overpowered him and found vent in tears, accompanied with the liveliest expression of faith and confidence in God. Once he said, "My trust is in God, and he will take care of me." At another time, "What would I have done but for that 103d Psalm," and then repeating the first verses of it alternately with the writer, he exclaimed, on coming to the 4th verse, "The best of all is yet to come."

"Who doth redeem thy life, that thou
To death may'st not go down;
Who thee with loving kindness doth,
And tender mercies crown."

With all its vibrations, the magnet needed but to be presented, and the heart proved itself true to Christ, as the needle to the pole. He expired on Sabbath, September 6th, 1863, in the presence of two of his attached daughters, and in the arms of an afflicted wife, with whom he had lived for more than fifty years in the happiest relation.

COM.

· DIED, on the 16th of September, 1863, in Lisbon, JAMES BALANTINE, in the 65th year of his age.

The deceased was born in the parish of Ballyume, county Antrim, Ireland. He made an early profession of his faith in Christ by uniting with the Presbyterian Church, and waited upon the ministry of that church as a consistent and exemplary member till 1829, when he, with his parents, emigrated to America. On his arrival in this country, he settled in Lisbon, St. Lawrence county, N. Y. In the course of a few years subsequently, his attention was turned to the distinctive principles of the Reformed Presbyterian Church, and finding that they were agreeable to the Word of God, he embraced them, and united with the Reformed Presbyterian congregation in this place, and continued a faithful Covenanter till death. For a period of fifteen years he was a ruling elder in the Reformed Presbyterian congregation in Lisbon, and one of its most esteemed members. The church has lost in him a useful member and office-bearer, and the family a kind husband and father. He was a single-hearted Christian, unostentatious in his piety, unassuming in his manner, and amiable in his private life, which commanded general respect from all who knew him. He lived the life of the righteous, and his latter end was peace. "Blessed are the dead which die in the Lord, for they rest from their labors, and their works do follow them."

He leaves a widow and four children. Realizing the loss the congregation

has sustained, we sincerely sympathize with the bereaved family. May the God of all comfort support the widow, and may he also give grace to the surviving children to honor the memory of their kind parent, by imitating his Christian virtues.

COM.

DIED, in New York on Wednesday, September 16, 1863, in the blessed hope of a glorious resurrection to eternal life, after a prolonged illness, JAMES WALLACE, aged thirty-four years, five months and sixteen days.

The deceased was born of parents who were in the communion of the Reformed Presbyterian Church, and connected himself, at the age of twenty years, with the First congregation, New York, of which he remained an honored and useful member, and was at the time of his death a trustee. His character stood high with his fellow-men, and he gave clear evidence of being accepted of God.

COM.

DIED, in Newburgh, N. Y., September 24, MARY, daughter of Rev. Samuel and Margaret Carlisle, aged seven years.

BOOK NOTICES.

THE PSALMS OF DAVID, with a selection of Standard Music, appropriately arranged according to the sentiment of each Psalm or portion of Psalm. By W. W. Keys. Philadelphia: Wm. S. Rentoul, No. 25 North Sixth street. 1863.

THIS is the work of which some advance sheets were forwarded by Mr. Keys to Synod at its last meeting, and having been referred to a competent committee, received a very favorable notice. For want of time, the report was not considered by Synod.

The plan adopted is to print the music, the tune being selected to suit the strain of sentiment in the portion of psalmody which immediately follows. As this is done throughout the whole book of Psalms, this volume is, besides the music, a Psalm book. The Psalm books prepared by the various Reformed churches, three centuries ago, were many of them arranged on a similar principle. We have now in our possession such Psalm books, in French, German and Low Dutch, some of them separate publications, others at the end of Bibles. In these, however, the words are interlined with the music, as in ordinary music books. We state this fact as a reply to the possible objection, that to introduce musical notes into a book to be used in worship is a novelty. It is any thing else. It is a return to the "old way."

We like the selection of tunes. Most of them are now actually in use in our congregations; and this suggests an argument of no small weight in favor of such a book. Every one who has visited different and remote parts of the church, must have been struck with the fact, and perhaps incommoded by it, that the *role* of tunes differs very much in different congregations and regions. We found it so when we first traveled as a licentiate. With the exception of a few old tunes, we were unacquainted with those in use among the people where we preached. The general introduction of this work would obviate this difficulty. We find, moreover, that the tunes are numerous enough to give all necessary variety.

Some may object to having musical notes in a Psalm book. In addition to what we have said regarding the "old way," we would suggest, why not object to having letters of the alphabet in our Bibles? It can be no more out of the way to have marks to guide us in making *musical* sounds, than to have other marks to guide in reading or *speaking* sounds. Besides, in a short time the tune becomes familiar, and the notes serve only to show the particular tune, and to check aberrations from it.

We do sincerely hope that pastors and precentors, and others, who feel concerned that the ordinance of praise be observed among us in a comely manner, so as to please and not offend, aid the sentiment of the words and not harm it, will give this work a fair examination and trial. It may be had of the publisher, and at the United Presbyterian Publication office, Pittsburgh. Address Rev. Dr. Rodgers. Price 75 cents per copy. J. M. W.

LEGITIMATE WARFARE. A Sermon, by J. M. McDonald. 8vo. p. 7.

The text is Proverbs 20:8, "With good advice make war;" and the outline of the discussion, 1. To show that war, under certain circumstances, is lawful; 2. To prove that the present war is lawful on the part of the government; 3. To show that all should aid their country in this struggle; 4. To answer objections. Each of these topics is discussed with ability. The author "shows" and "proves" all that he proposes in the above outline. The style of the sermon is perspicuous and strong. It was published by request, and well merited this compliment. The price is \$5 a hundred, 5 cents a piece; and the proceeds of the sale are to be handed to the Sanitary Commission, for the relief of sick and wounded soldiers. If we had room, we would be pleased to present some extracts from this seasonable discourse. J. M. W.

REFORMED PRESBYTERIAN CHURCH. Letters to the Editor of the "Glasgow Morning Journal," by the Rev. William Anderson, A. M., Loanhead, in reference to speeches delivered by the Rev. John M'Dermid and the Rev. William Symington. Glasgow. 8vo. pp. 20.

DISRUPTION PORTRAIT OF THE REFORMED PRESBYTERIAN CHURCH OF SCOTLAND; or, the History of the Past Controversy, Present Position and Attitude of the Majority, &c. 8vo. pp. 88.

REPORT OF DISCUSSIONS IN THE REFORMED PRESBYTERIAN SYNOD at Glasgow, May, 1863, on the Elective Franchise, &c. 8vo. pp. 42.

REVIEW OF DISCUSSIONS IN THE REFORMED PRESBYTERIAN SYNOD, &c. 8vo. pp. 42.

These pamphlets we have received from our friends abroad. They are valuable documents, inasmuch as they state briefly and argue ably the matters in controversy in the Scottish Reformed Presbyterian Church.

LITTLE ANNIE'S FIRST BIBLE LESSONS: 18mo. pp. 175: 48 cents. **LITTLE GEMS FOR BOYS AND GIRLS:** 18mo. pp. 216: 40 cents. **JENNY THE CROCHET WORKER; or, The Path of Truth.** By Sarah M. Fry: 18mo. pp. 139: 30 cents. **WALTER AND THE PRIZE. COMFORT FOR AFFLICTED YOUTH,** in letters from a Father to his Children: 18mo. pp. 36

These are all issued by the Presbyterian Board of Publication, 821 Chestnut street, Philadelphia, and like all the juvenile works published by them, may be safely put into the hands of the young. Except the last, which is a bound tract of a more substantial character, they are illustrated by beautiful colored wood cuts. But why

does the artist make Moses and Aaron, white men, in the cut representing them before Pharaoh, while the king and his courtiers are dark? The latter is, perhaps, true enough to nature, but were not the former quite dark visaged also?

REPORT OF THE MERCHANTS' COMMITTEE for the Relief of Colored People suffering from the Riots in the City of New York. N. Y. 1863.

This pamphlet gives a true account of some of the terrible scenes enacted by the rioters of New York, and a full account of the efforts to relieve the sufferers.

JUTAS ETIPUP MAT U JESU KRISTO, NATI MARID LEJA IN NATISNI UINGIATAMAIG CAIJA!

Do our readers know what that all means? We rather think not. It is the first part of the title page of the translation of the New Testament into the Aneiteum language, which has been kindly donated to the library of our Seminary by Rev. Mr. Inglis, who has been long employed in this important work. It is an octavo volume of 381 pages, printed on good paper, and with clear type. The copy before us is elegantly bound, and is altogether a beautiful book. How rich a blessing to the poor heathen is the work of missions! Here is a people, who some ten or twelve years ago were sunk apparently in irredeemable barbarism of the lowest type; they now possess *and read* the word of God in their own tongue.

POOR NICHOLAS; or, the Man in the Blue Coat. By Mrs. Sarah A. Myers. 18mo. pp. 316. Presbyterian Board of Publication, 821 Chestnut street, Philadelphia.

A tale of honest poverty. A pious widow and children in Munich, relieved by "Father Max," Maximilian Joseph, King of Bavaria, and grandfather of the present king, who, like James IV. of Scotland, loved to dispense his charities personally, for that purpose wandering about in city and country, in the dress of a private gentleman. The story is an interesting one, but would have been more so, had it been compressed in about half the bounds. It is illustrated.

KATE STANLEY, or the Power of Perseverance. By Abby Eldridge. 18mo. pp. 200. Presbyterian Board of Publication.

The effect of this tale will be, upon the whole, good; but we think it presents in too favorable colors the workings of the principle of emulation in school. Use may be made, it is true, of this feeling—it is a natural principle—but only as an adjunct to other and higher motives to action. Of these, there is too little brought out in this volume. It will be read with interest. The wood cuts are very good.

SCRIPTURAL UNITY; a Sermon preached at the opening of the Reformed Presbyterian Synod in Belfast, June 29, 1863. By John Newell, D. D.

This is a discourse on Psalm 133: 1. The plan of discussion is to consider, I. Schism in the church. II. Some of the means used to prevent or heal schism. III. Scriptural unity. Each of these topics is treated with ability, and the sermon is a seasonable contribution to the efforts of those who are "endeavoring to keep the unity of the Spirit in the bond of peace."

THE

Reformed Presbyterian and Covenanters.

VOL. I.

DECEMBER, 1863.

No. 12.

THE END NEAR.

(Concluded from page 323.)

WE have already defined the end as the ruin of the entire antichristian system, Eastern and Western, civil and ecclesiastical, Popish and Mohammedan; this ruin reaching also to all forms of pagan idolatry; as the end of the days of the church's mourning; as the end of all tyranny and oppression; as the destruction of the Devil's empire, final and irretrievable; and with this, of impiety and immorality; and by all this the extension and establishment of the reign of Christ, in his truth and law, over all the earth. We have, also, adduced the singular and rapid progress of invention and discovery, and the wide diffusion of the gospel of the Son of God, as indications that this "end" is near, and rapidly approaching. This part of the subject we now proceed to consider more fully; and,

III. *The evident decay of the antichristian systems in their religious aspect.* That both Popery and Mohammedanism are waning rapidly is beyond question. The nominal adherents of the Papacy may not be very largely diminished, but, nevertheless, it is manifestly losing influence and power. The court of Rome, three centuries ago, took a leading part in all the most important diplomatic negotiations and arrangements of Europe. Its voice was heard "speaking great things" even two hundred years ago. Rome had her armies, and she played no inconsiderable part in European movements. Now, how small her influence! No one inquires, in any actual or anticipated collision of nations, where or on which side of the quarrel is the Roman See. True, she does intermeddle with the internal affairs of some of the minor states of the Old World, but her power as arbiter of nations, or even as an active agent in international affairs, is gone, and gone for ever. Shorn of a large part of her territories, her physical strength is an infinitesimal item even in the concerns of Italy, and

is even less, is nothing in the movements of the great world beyond the Alps. In fact, she exists as a temporal power only through the mutual jealousy of France and Austria. But this is not all, nor the worst, in Rome. Her spiritual authority is waning also. Three centuries ago she hurled her anathemas at kings and princes, and they quailed before her. At her call, not only fanatical priests and monks, but princes were moved; and the world of Europe was set in motion to execute her mandates. Now, who cares for her curses or her excommunications? She anathematized—not by name, for she dare not—the present king of Italy and his counselors, in making war upon the papal states and wresting the most valuable of them from the papal grasp; but who regarded her? Not one. Her own friends know that her “bulls” no longer have horns; that the rulers of the world despise her arrogant and blasphemous claims to wield the terrors of the invisible world.

Still more; the progress of light, even scientific and philosophical—the advances made in the means of communication, as the rail road and the telegraph; progress and advances made in spite of her opposition, have weakened faith in the wisdom and humanity, and, consequently, in the divinity of the Pope and of his system. True religion, moreover, has revived over Europe, and nowhere more gloriously than in Italy. Bibles are circulated; the people read; even the priesthood begin to question the papal infallibility. The truth of the gospel is rapidly undermining the papal chair. France is no longer subservient to the Papacy. Austria, once her chosen ally, now tolerates Protestantism, and even puts it on a level with Popery. And so most of the other German States. Spain is yet priest-ridden, but her politicians are no longer the tools of the Vatican; rather, it is theirs; while both priests and politicians, and many of the people, are, as in France, infidels. Except Popish Ireland, there is not a country in Europe where the old, unquestioning faith in Popery and in the Pope, remains intact.

We are aware that there are millions of abject slaves to papal power—to popish doctrines. We are aware that by secret intrigues, by Jesuitical machinations, the See of Rome still makes itself felt, even in political movements in the Old World, not to say the New. But these hidden workings are the weapons of weakness. Besides, when we compare Rome with what it once was, generations since—not more than three or four; or, with what it was before the French Revolution of last century, we cannot be mistaken in affirming the rapid decay of its baneful influence.

That Mohammedanism is tottering to its fall, the world knows; it is “dying without hand;” and as to both systems, we might pretty safely affirm, even without revelation, judging only by their present aspects, that their “end” is near. They have both lost prestige. The claims of both are regarded with contempt by the better portion of the world, and by many of their own professed adherents. Neither has in it any recuperative power. Resting upon

tradition, and holding the heart through its superstitious feelings—their credit once shaken is gone without recovery.

IV. *The growing power of the principles of political and personal liberty.* Political liberty includes the independence of nations, and the co-operation of the people in establishing and administering the internal affairs of nations. Personal liberty is in contrast with serfdom or slavery. The one respects a man's right to himself, to his family, and to the earnings of his toil, and secured to them or against infringement by just and equitable laws. The other vindicates his right, unless forfeited, to take part in the governmental affairs of his country. Long have the masses in the world been deprived largely of these. Europe was, for many centuries, filled with oppressions. Up to the close of the last century, power was mainly in the hands of the few, within the limits of the antichristian territory. The people were in a state of real servitude. But a day of reckoning came. The teachings of a philosophy—infidel, we admit—awakened the aspirations of the more active and energetic throughout all Southern Europe. The Revolution in this country wrought deeply and widely. The rights of man as opposed to the claims of dynasties now became ascendant. The issue was the French Revolution. Old thrones fell. The masses rose to power; and in France, especially, terribly did they use it. Popery and materialistic philosophy had prepared them for acting out their dreadful part. But much was, notwithstanding, accomplished toward the final emancipation of the oppressed nations. Ancient things were prostrated, like trees overthrown by the tempest. A reaction took place, but it could not restore to its former *status* the old regime. Since then thought has been more free. The claims of royal and aristocratic power, with priestly assumptions, once regarded as too sacred for inquiry, have been held amenable to the most rigid examination. There has been a digging about the roots of things. At this day, the learning, and the science, and the energy of the Old World, are at war with tyranny. A new impulse was given by the events of 1848. The great thought of the holders of the reins of power, is now how to stem the tide that acts so manifestly and so powerfully against them. To some extent, the teachings of the age are of a better order. Not but much is still wanting in this respect, but the want is partially met and supplied. The Bible "is abroad" in most of those nations where Popery so long reigned with its exclusion of the word of God. The movement is in better hands—wise as politicians; less reckless, less disposed to tear up without planting something better. Human rights are discovered more rapidly than in the last century. The active agents in preparing the coming revolution have learned by past failures; not enough, but they are learning still. They have already succeeded in part. Italy has gained a "constitution." So has Austria; so has Prussia; so have many of the small states of Central Europe. A constitution is talked of even in Russia. Finland, one of her provinces, has just received one. This work will go on. Education, Christianity

are now active elements in the work of demolishing what remains of superstition and despotism. The next revolution will aim at both results, will have more of truth in it than either of the former. Far more than that of 1789; much more than that of 1848. This revolution—the “great earthquake” of Rev. 16—is evidently nigh at hand. It will be the last; for it will usher in the Millennium.

Personal rights are now incomparably more regarded than ever before, since the best days of the Israelitish commonwealth. Slavery—chattel slavery—has ceased in Europe. Nor has any European power slave colonies, except Spain. Russia has emancipated her serfs. Slavery exists nowhere in Christendom, but in the dependencies of Spain, in Brazil, in the United States. And in all Christian countries the *man* begins to be regarded, not merely as a subject, but as one possessed of rights which no government can righteously annul or abridge.

All this, we know, is, in itself, of secondary value to the liberty with which Christ makes his people free; but that the nations may enjoy this last, it is most important that they have the former. Tyrannical systems of all sorts are among the mountains that are to be leveled in preparation for the kingdom of Christ. They are fast “flowing down” and the day of their final dissolution—which will not be without blood—will be the “end,” the great “end” that “cometh.” It is, beyond question, not far distant.

V. *The periods marked by the prophetic numbers are about to expire.* (1.) These are expressed principally in these words “forty and two months” (Rev. 11:2; 13:5); “a time, times and half a time” (Dan. 7:25; Rev. 15:14); “a thousand two hundred and three-score days” (Rev. 11:3; 12:6). These all denote the same length of time. “Forty and two months” are three years and a half; reduced to days (360 days making a Jewish year, 30 in each month), they are “twelve hundred and sixty days.” “A time,” is a year; “times,” two years; “half a time,” half a year: three years and a half. “Twelve hundred and three score days” divided by 360 are three years and a half. (2.) In these expressions a day stands for a year of time. This is the view almost universally entertained by the leading expositors of prophecy, and on substantial grounds. We have as a guide, Ez. 4:6, “Thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee a day for a year.” Daniel’s prediction of the time of the Messiah’s advent in the flesh, is similarly expressed—“seven weeks,” “threescore and ten weeks” (chap. 9:25). The fulfillment of this prophecy determines the correctness of our principle of interpretation. Again, the consistency and propriety of the imagery require the same rule of exposition. A “beast” emblemizes in little a vast empire. The duration of its life is proportionably reduced in its expression (see Hurd on the Prophecies), and of course must be enlarged when we interpret it. Three literal days and a half are too short a time for such events to take place as are recorded in Rev. 11, 12, 13, 17. Finally, the dissentients from this view are, in every way, very insignificant. (3.) The years are solar or natural years; some

expositors have reckoned by Jewish years, which were nearly five days shorter than ours; and thus reduce the 1260 years by a little more than 18 years, to 1242 years; and it must be admitted that calculations based upon this system of interpretation have been very plausible, judging by results. But we accord entirely with the more common view, for the following reasons: any large number of Jewish years was made to correspond, by intercalation, with the true number of solar years; when the Revelation was written the ordinary reckoning was by solar years; if the other rule of interpretation is adopted, we will be at a loss to find the commencement of the periods, inasmuch as we would be obliged to rearrange the dates of events throughout the whole of our histories of events since the Christian era, according to some system, a thing which is not even attempted by those who adopt this rule; and finally, even Jewish history, biblical and profane, follows the true or solar year in all its dates. (4.) These numbers define the duration of "the treading under foot the holy city" (Rev. 11:2); the prophesying of the true witnesses (Rev. 11:3); of the fleeing of the woman into the wilderness (Rev. 12:6-14); of the "power given unto the seven headed and ten horned beast" (Daniel 7; Rev. 13:5). These are all the same period. The first denotes the duration of the great apostasy; the second and third of the sufferings and testimony of the faithful; the fourth of the power, the prosperity, the cruelty, impiety and persecution of the anti-christian civil powers of the old Latin empire. These are all related events. They bear to each other the relation of causes and effects. They begin and end together.

But when did they begin? Here lies the difficulty. This ascertained, and we can, of course, determine with certainty when they come to an end. The difficulty does not lie so much in the general definition and bounding of this great and leading prophetic period. History declares with sufficient clearness, that from about the middle of the fourth century, true religion rapidly declined, while the doctrines, the idolatries, the power of the great apostasy grew apace, and that to this day there are comparatively few of the Lord's true disciples found within the limits of old imperial Rome. The special event on which expositors have mainly dwelt, in endeavoring to fix the beginning of this period, is the rise of the Papal See to the possession of anti-christian dignity and authority in connection with the corrupt and godless civil powers. But in fixing the date of this event, there has not been entire unanimity. The vast majority, however, has assumed it to be in the year 606. Some have laid some stress upon the recognition by the Roman emperor of the Bishop of Rome as the head of all the churches, in the year 532 or 3, while others again come down to the year 755, when the King of France donated to the Pope the exarchate of Ravenna and other territories east of the Apennines. This was the beginning of the Pope's temporal power. The question has lain chiefly between the first of these and the last; although by adopting 532 and adding 1260 we find at the termination of this

period in 1792 or 3, a most remarkable event—the destruction of the royal power in France.

We hold to the year 606 as the true point of commencement. 755 is inadmissible for various reasons. In that year the Pope became a temporal prince; but it is not and never has been as a temporal prince that he has governed the anti-christian world—but by his spiritual claims, his asserted power to shut heaven and open hell, to be the vicar of Christ, to be sole head of the church, out of whose realms there is no salvation. Nor was the Pope much more than a nominal civil ruler over the states then conferred upon him and subsequently by various donors, until near the close of the fifteenth century. The very districts donated by Pepin and Charlemagne were, even for centuries afterward, governed by their feudal lords, as fiefs of the German empire; of all these, he has been deprived by the new kingdom of Italy, and yet he remains making the same claims as of old, and is yet recognized as supreme lord by not a few, rulers and subjects, in Europe and in other parts of the world. Rejecting 755, we return to the year 606, in one respect the most remarkable in the strange history of this monstrous power. In that year, the Roman emperor proclaimed the Bishop of Rome the head of all the churches; and besides, in the following year, the apostasy of Rome from the worship of the living God, was, in a sense, sealed by the solemn dedication of the Pantheon, or temple “of all the gods” of pagan Rome, “to the Virgin Mary and all the saints.”

If this be the starting point, our calculation is easy; we have but to add to this date 1260 years and we reach 1866 as the year when, if this reckoning be the correct one, we may expect some event that will mark the close of our prophetic period. But is not the time too short for changes so great? We answer (1.) No necessity for any longer time. God can work very quickly; and besides, if we have not exaggerated the signs of the times, it would be strange if the event or events that are to mark “the end” should be long postponed. And more; it seems to us, that the same difficulty might appear to arise no matter when the end comes. (2.) We have said “some event.” It would be a great mistake to suppose that the world—even the European—will be at once completely reformed. We do not know what the event will be to which we have made allusion, but it will be enough, that something occur in the political and religious world, which contains in it the germ of the speedy and complete destruction of antichrist in all his forms. When this event comes, the means of Christian reformation will be enormously increased, and their effect will be marked by a singular outpouring of the Spirit. This work will go on for *thirty* years. When these have elapsed, the blessed millennial state will be enjoyed in Europe and America, perhaps in Western Asia (Dan. 12: 11). In forty-five years more the world will be converted to Christ (Dan. 12: 12). “All kindreds of the nations will do homage to him.” “The earth will be full of the knowledge of the Lord.” “The wilderness shall blossom as the rose.” “The abundance of the seas shall cover Zion.”

VI. *There is a general expectation among all classes of men—the intelligent especially—that the world is on the eve of some vast change; a change for the better.* That this is so, we may appeal to the observation of every reader. Some fear for themselves and their interests, others rejoice that “the day” approaches; but nearly all who think at all, appear to be convinced on some grounds—perhaps not distinctly set out before their minds—that we are fast nearing some grand climacteric. There are, it is true, many erroneous notions as to the nature and immediate causes of this great apprehended change. Some imagine it to be the end of the world; more that it is to be ushered in and chiefly characterized by the visible coming of Christ; some that it will consist largely in the mere introduction of civil and personal liberty, and with this love and peace among men—that is, they leave out of mind the religion and the reign of Christ. But all this does not militate, in the least, against the argument derived from the fact that high expectations exist of some vast change at hand. Before our Saviour came in the flesh, his advent was looked for. Even the heathen had some faint notion that a great Deliverer was about to appear. But neither Jew nor Pagan understood well the character of this personage, nor the nature of the change about to be accomplished, nor how it was to be effected. We are safe in saying that the anticipation of a great deliverance is now as widespread throughout Christendom, and even among Mohammedans and Pagans, as was the hope of a great Deliverer just before the Christian era.

Men of all classes, we repeat, indulge these expectations. We quote from a late work* a few of the sayings of eminent men—some of them sincere Christians, some but nominal Christians, if Christians at all, some Jews:

Archdeacon Browne, of England, in 1835, said that he was “strongly impressed with the conviction that our lot has fallen under the solemn period emphatically designated in Daniel as the time of the end!”

Macaulay, the essayist, wrote, in 1831, “Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it is very much greater than the number of Jews residing in England. Many of those who hold it are distinguished by rank, wealth, and ability; it is preached from pulpits both of the Scottish and of the English Church. Noblemen and members of Parliament have written in defense of it—who expect ‘that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.’”—*Essays on the Jews*.

Rev. Hollis Read, author of “God in History,” says, “We are living in a very remarkable period of the world’s history. A very general impression obtains in all reflecting minds that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant.”

* “The Last Times,” by Dr. Seiss.

"There is a feeling in the human breast, that despotism, bloodshed, fraud, oppression, and unbridled lust, have, in defiance of Heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian: the Hindoo, the Mohammedan, the Papist, feels it. The world waits the coming change."—*The Coming Crisis of the World*.

Dr. Bogie said, in 1839, "Reflect what mighty changes have occurred in Europe in less than thirty years; what rapid revolutions have taken place within the last six years; changes which no one ten years ago could have imagined he would live to see. The next generation will behold more wonderful things, and may see the commencement of the thousand years."—*Crisis*, p. 309.

These are the declarations of *Christians*. The *Jewish* mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "there is every reason to believe that the latter days are not far off: let us, therefore, be on the watch and in continual prayer." It is said by a European writer, that "Jews who never before thought of a Messiah begin now to say, 'These are the days of travail which precede His coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed beyond 1863. And it was announced in the public journals in 1852, that there were then thousands of Jews in Jerusalem all anxiously expecting the Messiah.

Hon. Rufus Choate remarked, in 1851, "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded-up resentments and revenges of a thousand years, were about to unsheath the sword for a conflict, in which blood shall flow, as in the Apocalyptic vision, to the bridles of the horses, and in which a whole age of men shall pass away, in which the great bell of Time shall sound out another hour, in which society itself shall be tried by fire and steel, whether it is of nature and nature's God or not."

Sir Robert Peel said in Parliament, in 1842, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Louis Kossuth, not long ago, said, "I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning-point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death. The decisive struggle is near. It will be the last in mankind's history."

Dr. Arnold observes, "Modern history appears to be not only a step in advance of ancient history, but the last step; it appears to bear marks of the fullness of time—as if there would be no future history beyond it. My sense of the evils of the times that are

coming, and of the prospects to which I am bringing up my poor children, is overwhelming."—*Modern History*, p. 38.

The *Christian Luminary* says, "This truly is an age of wonders, changes and revolutions. No thinking man can open his eyes upon the great events that are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening; the trumpets are sounding; the nations are shaking; signs are seen in the heavens and on earth."

A writer in the *Christian Review* says, "I am strongly persuaded that the present generation of men stand upon the very eve of the mightiest revolution that the annals of time record." "A silent, rapid, irresistible preparation has been making—making, perhaps, for a sudden, subversive and universal change. What will it be?"

And the *Scientific Mechanic* affirms, "No man now living has ever witnessed, nor has any historian recorded, so interesting a position of the world and the nations thereof, as is presented at the present time. . . . Men are looking upon the present convulsed state of the world as portending great political reforms; but, in view of certain facts which cannot be disputed, we think it reasonable that faithful Christians should look for something more important. The world is now just about six thousand years old. Viewing the fact in connection with the unprecedented tempests, inundations, earthquakes and famines which have occurred within the last few years, and the present extraordinary perplexity and commotions among the nations, we cannot avoid the anticipation of events incomparably more important than any that have been prognosticated by the secular press."

Church of England Quarterly Review.—"We live in times when the Christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspension. New and strange blasphemies are coming to the birth; the foundations of the state are loosing, and the church of God is beset and assaulted on every side. . . . All eyes are fixed with an eager gaze upon the dark and coming future."

Lord Shaftesbury, at a recent meeting for promoting Christianity among the Jews, said, "The signs of the times are really unparalleled and most wonderful. And I think it does not proceed from any spirit of fanaticism, if we say that we really believe they are tending to some final consummation."

It seems to us that this singular concurrence of judgment furnishes a *very strong* argument that the great consummation antecedent to the Millennium is now within a turn or two of the wheel. God hasten it in his time.

In view of the certain, and, to say the least, probably near approach of so great an event as the entire change, in so many respects, of the existing order of things in the Old World and the New, and of the rapidity with which the movement advances, let us ob-

serve and study with careful diligence the workings of Providence. Let us see that we regard the hand of the Lord in all events as they pass before us. Let us not be of those "who regard not the Lord nor the doings of his hand." The means of acquiring a competent knowledge of the leading occurrences and scenes in the great panorama are most ample, and they are accessible to all. In no former age were there so many facilities for learning and collecting facts regarding the condition of the church and the world. Never were the issues of the press so numerous, so well filled with important matter, so complete, so comprehensive in their presentation of whatever emerges calculated to gratify a wise curiosity. The religious press is a distinctive feature of this age, and in general, it is conducted with signal ability. It has its correspondents in nearly every region of the globe. It daguerreotypes the vast and complicated operations of Christian activity and zeal. *All* may learn and know more than was within the reach, but a few years ago, of the most intelligent in any station of life. As now the end draws nigh, events will thicken. Let them be treasured up, and arranged in the mind. Light will be reflected from the entire mass, and each particular fact, in things secular and religious, will be seen in its true magnitude and bearings. With this, let the prophetic page receive its own measure of attentive examination.

2. Let us work for the "end." It will come through human instrumentality, in part. True, the Most High does not commit the work entirely, exclusively, to human hands. He also works mightily in his providence and by his grace. He judges the nations, and thus weakens the power of the enemies of his gospel and his reign. He chastises them and brings them to repentance. His power will be seen in the most extraordinary displays just before the end comes. He will pour out the vials of his wrath upon the idolator, the oppressor, the open transgressor; upon the unbeliever and the impenitent. He will work a "consumption" in the earth. It is the "remnant affrighted" that shall give glory to God. Still, the great and coming change is the result of human agency. It is brought about by means of *truth*—God's truth—taught, circulated, enforced by the church, by the ministry, by the saints of God. It is among the most injurious consequences of the adoption of "Pre-adventist" theories, that they tend to check, to repress at least, earnest effort for the conversion of the world to Christ. If this is to be accomplished by his own presence in the clouds of heaven, or in some earthly locality, why labor for the dissemination of the written word of life? It is to be the work of a day. The Lord himself is to do it. All this is wrong. "We are co-workers with Christ," and the more earnest, and zealous, and whole-hearted we are in doing our part, the more rapidly the work goes on. The means and avenues of Christian effort are abundantly laid open before us. We have but to "occupy." Let us send Bibles and missionaries to the perishing at home and abroad. Let us give and pray. Let us eschew evil, and testify against it everywhere. Let us claim for

our Immanuel all his honor. Let us insist upon his recognition by the nations as Supreme Moral Governor. Let us show our sincerity by the holy tenor of our lives. When the church *lives* and *works* as she ought, unitedly, purely, prayerfully, "the end" will come.

3. Let us entrust the church and the world to the care and control of Jesus Christ—Lord of all. There will yet be trying times. The cause of truth in many lands will yet require earnest advocates. It does so now. Troubles will arise in the nations. They have begun now in some; they impend over others. The Devil will not be cast out without a severe contest. He is at this moment combining his hosts against Protestantism. He has in Napoleon in France, a crafty and powerful instrument. The See of Rome fears its danger, and will put forth every effort to hold to the last its usurped and blasphemous authority. Infidelity raises its hideous head. It speaks loudly. There will be such a conflict between truth and error, right and wrong, as the world has never before witnessed. There will be times that will try men's faith and fortitude. But all things will work rightly. No truth shall be lost; no error shall ultimately triumph. When "the heavens and the earth" are shaken, nothing will remain but the "things which cannot be shaken"—the things that are Christ's—eternal truth and right. How far the adversary may yet be allowed to show his malignant power, it is not for us to say, nor what is comprehended in "the slaying of the witnesses;" but this we know, any triumphs of the wicked will be very short.* However low the faithful may be reduced, they shall arise from the dead, and ascend up from the dead to the heavens of liberty, and pre-eminent authority and dignity, their enemies "beholding them." The final issue is certain. The nations shall remember and turn unto the Lord. The kingdoms of the world shall do homage to the Son. We may trust Him in the darkest hour. He will take care of his own glory, secure the salvation of his chosen, and put the kingdom into the possession of the people of the saints of the Most High.

CONSISTENCY OF THE R. P. CHURCH.

UNDER this title we propose to notice an editorial in the last No. of the *Evangelical Repository and U. P. Review*. The writer, in referring to an article in the *R. P. Magazine* of Scotland, expresses his concurrence in the views there given that our church is not consistent in forbidding her members to vote, and allowing them to en-

* A few appear to think that certain events that have occurred in Scotland and in this country constitute the slaying of the witnesses—that they are now dead or dying. We would be much comforted if we could believe this. Partly that this was *all* that is meant; and partly, because if this be so, we are *certainly* within three years and a half of the Millennium.

gage in the war. The explanation that we gave in our Oct. No., and which is published in the *Repository*, it appears does not satisfy the editor, and we cheerfully respond to the call to make another attempt to show our consistency.

It give us pleasure to say that the article to which we reply is written in the best spirit. We will endeavor to write in the same spirit, confident that the cause of truth will gain by kind and earnest discussion.

In the first place, we hold that the oath of allegiance to the government of the United States is a sworn approval of it as constituted. This approval includes both its defects and its positive evils. We know of no stronger approbation that can be given to a constitution than an oath to support it. Would the jurant in taking the oath be allowed to except to any part of the constitution as defective, or wrong, and to take the oath with the exceptions? Certainly not. The oath *in animo imponentis* is to the whole. And as a matter of fact, if the case should arise when the constitution in any of the parts excepted to is to be enforced by arms, he will be held bound by his oath to give his aid. Now all this would be obviated by a constitutional recognition of the divine law and its Author as supreme. To this any Christian could bind himself *ex animo* by oath, and with this in the constitution no case could arise in which his oath would require him to do wrong. We firmly believe that the oath of allegiance requires to aid in the capture of fugitive slaves, when this is done under and according to the constitution. It is a solemn pledge given beforehand to obey the behests of the constitution, as well in cases where it enjoins what is wrong, as when it requires what is right.*

The fact that the constitution provides for its amendment, fails to afford relief. Until amended, the oath binds as strongly to the faulty part as to the rest. Until the slavery sections are taken out of the constitution, the one who swears allegiance is as plainly pledged to aid in carrying them out as any other section in that instrument. And the attempts of conscientious men to explain away the obvious meaning of those sections, are admissions of this. Indeed, we have more than once heard persons of that class say, if they believed that the "persons held to labor or service," who, the constitution says, shall be delivered up, mean slaves, they could neither swear the oath themselves nor vote for those of whom it was required. They felt that in this case the provision of the constitution for its amendment would not relieve their conscience.

In the second place, we believe that national organizations are

*The following from a judicious writer presents the true import of the oath :

"What does a man swear to when he takes the oath to support the constitution of the United States? The formula indeed is short; economy of time demands it. But it is virtually the same as though every line and letter of the grave document were read over by the magistrate, whilst to each part separately, the person swearing solemnly says, this clause, and this clause, and this clause, each one in its specific duty and prohibition, I promise to keep according to its fair intent and meaning, and for the ends and purposes for which it was evidently inserted, and severally devised."—*Taylor Lewis, in the Christian Intelligencer of Dec. 24, 1861.*

voluntary. We intend this remark to meet the allegation that "every person in this country is already incorporated with the government." Did the writer think of the slaves and of the free blacks in most of the Northern States, who have no political status at all, when he penned this assertion? Facts in almost every age are against him. Goshen was within the territory of Egypt, but the multitudes of Israelites who were born there were not incorporated with the Egyptian nation. It was so with the Jews in Babylon, and afterward under the Roman government. If birth incorporates with a nation, then the children of missionaries born in China are necessarily incorporated with the Chinese government, and are chargeable with its impiety against God and its outrages on men. Incorporation and identification in this connection mean the same thing, and so does the term citizen in its technical meaning. If it is in this sense that the writer uses the term, we beg to demur to the statement that Covenanters are citizens of this country. By our dissent from the government as constituted we declare, as solemnly as it can be done, that we do not incorporate with it. In that sense we are not citizens. It is not in that strict construction that we call this "our nation." We do so because we live here, and because we prefer it to every other nation.

How then does an American by birth become a citizen in this technical sense of the term? We answer, by giving formally his adherence to the government. This is done usually by going to the polls and voting. The government will not allow any one who is not a citizen to vote, whether he be of home or of foreign birth. If born in the country, he must have attained to the proper age. By going to the polls and exercising the elective franchise, he accepts the terms of incorporation as proposed by the government; he enters into, incorporates with, becomes part and parcel of the government. Until in this way or some other way equally expressive, he gives his consent to the national compact, he remains a sojourner in the land, living a quiet and peaceable life, enjoying the protection of the nation, and rendering an equivalent by paying his share of the national expenses, and assisting in lawful war.

And this brings us to say, in the third place, that fighting for the nation does not necessarily imply incorporation with the government. To offer argument on this point would seem like an insinuation that our readers either lack information, or common sense to make a proper use of it. History is fruitful of instances of alliances in war. France helped us in our revolutionary struggle; was France therefore incorporated with our government? If we are not mistaken, some troops were raised in Canada to aid us at the commencement of the present war. Did these troops, by entering the army and fighting for the country, become citizens? Do resident foreigners by enlisting become naturalized? * Surely our

* We are aware that, by an act of Congress, foreigners enlisting and remaining a prescribed time in the army, are allowed the rights of citizenship. But the fact that such act was necessary, proves that incorporation is not the necessary result of entering the army.

friend to whom we are replying, sees this distinction between voting and enlisting with regard to the relation to the government, respectively, of those who cast the ballot and of those who enter the army; and surely if he does, the inconsistency of Covenanters that he imagined he saw, will vanish into thin air.

The question whether Covenanters should fight in this war at all, is one on which there is not entire agreement in our church. On general principles we are one; but in the application of these principles in ascertaining our present duty, there is not entire harmony. It is very clear that we cannot fight, either with or without an oath, for the "Union as it was and the Constitution as it is." If that is the issue that is tendered to us, we must decline it. If, on the other hand, it is to aid in putting down a conspiracy against God and man, then we owe it to God, to our fellow-men, and to ourselves, not to stand aloof. Let it be understood that we are fighting *against* a great wrong—not *for* another wrong, though a less wrong. We believe the restoration of the Union as it was, and the establishment of the constitution as it is over it, would be dishonor to God, and an outrage upon an oppressed race, for which we can neither pray nor fight; but we believe also that this will not necessarily follow the destruction of the Southern Confederacy. We can aid in doing the latter, without being accessory to the former. And it is because the army oath is a solemn pledge to do the former, that we refuse to take it. We cannot bind ourselves by oath to do what we are sure God will not do, restore the Union under the constitution, and thereby preserve slavery, which God has most manifestly determined to destroy. But we can give a pledge to the government to assist in breaking up the Confederacy, the stronghold of slavery, and indirectly driving the same accursed thing from the Federal government. All agree that the Confederacy should be destroyed; and without an oath, or with such an oath as Synod has framed, we can aid in its destruction, and not be pledged to restore the Union as it was.

In the fourth place, we pay our taxes as an equivalent, and not simply for wrath's sake. The plea that this is involuntarily done, certainly never entered into our minds. It is done just as freely by us as by our neighbors. We have no scruple of conscience about it. But does our friend think there is any analogy between this and "contributing for the support of an infidel club?" We are forced to conclude he was hard pressed for an argument, when he brought forward the payment of taxes as an act of incorporation with the government. Surely he knows that citizens of foreign governments owning property in this country, pay taxes, without becoming citizens here. This is so manifest, that we have looked again at the article under consideration, to be certain that did not misunderstand the writer. But here it is in his own words: "The question is whether, if the exercise of the elective franchise is liable to this objection" (of incorporating with the government), "there are not other acts performed by our brethren, that are liable

to the same objection? We think this is incontrovertibly the case. The payment of taxes for the support of the government, as presently constituted, does, in our own opinion, involve this objection to the same extent." We hardly think this will be brought forward again as an argument.

We have no doubt that a smile played over the countenance of our friend, when he penned the closing part of his article, in which he refers to the Masonic lodge. We smiled when we read it. It is a good joke, but not a good argument. We will show this at the risk of spoiling the joke. We would join with the Masons not to preserve their lodge, but to put out the fire that threatens them and us with common destruction. And if the grand master of the lodge should be the president of a fire company, and don the cape, the insignia of the company, we would have no objection to do the same, in order to work more efficiently in putting out the fire. Doing so, we would not own him in his mystic character, but he and we would meet on common ground for our mutual preservation. The same thing we could do, with the President and his army, in the specific work of destroying the Confederacy, not less dangerous to us than to the government that it is seeking to overturn.

We think we have made out a clear case of consistency.

T. S.

THE MOVEMENT TO AMEND THE CONSTITUTION.

OUR readers will find in this No. the address of the committee appointed by the convention held some time ago, to bring the subject of amending the constitution before the public. We hope it will be carefully read and widely circulated. While we would have been better pleased had some things been left out that are in the address, and some things put in that are left out, we are nevertheless glad to see it, even as it is. A public declaration by a convention of ministers and members of several evangelical churches, that the omissions in the constitution to acknowledge God, his law, and his Son, are sins for which He is now chastising this nation, and a call on those who seek the welfare of the country to bestir themselves to have these omissions supplied, are among the most encouraging signs of the times.

In the last No. of the *Evangelical Repository and U. P. Review*, there are some editorial strictures on a communication from Rev. J. Crozier, on which we propose to offer a few remarks, as it relates to the subject indicated by the heading of this article. We have in the preceding paper replied to the charge of inconsistency brought against us by the editor of the *Repository*. His strictures furnish materials for bringing the same charge against himself. We find the following statements in immediate connection :

"We have no doubt that it is the duty of this nation to acknowledge its subjection to Christ."

"We are not clear, however, that this acknowledgment should be made in such a way as to disfranchise and alienate every Unitarian, Socinian and heretic in the land."

We ask how Christ could be acknowledged in the constitution so as to please, for instance, a Socinian? If the Christ of the Socinian was acknowledged, would it please the orthodox? For our part we know not how the acknowledgment could be made so as to please both parties. And yet our friend believes it is the duty of the nation to acknowledge its subjection to Christ. We are sure he would not resort to the disingenuousness of covering up the recognition so skillfully that the Socinian would not detect it. And even were the sugar-coating process adopted, would Christ accept and approve it. We are sure he could not; and for our part, we would rather see the constitution as it is, as with such a recognition of Christ as they would accept who dishonor him by denying his divinity.

We do not believe that the command, "kiss the Son," in the second Psalm, "makes it the duty of all persons to recognize the authority of Christ as Mediator." The exegesis of our brother is faulty here. That duty is elsewhere, in many places, enjoined. But this precept has a specific application to the parties addressed, "kings and judges of the earth." And these it requires to submit themselves to him in his official capacity—that is, it requires nations, by their rulers as their representatives, to subject themselves to the authority of Christ as their King. Now, it does not follow as a necessary consequence of this, that "the civil authorities are bound to give their official recognition of every doctrine and ordinance which the Lord Jesus Christ as Mediator has revealed." The confusion of thought manifest in this part of our friend's article arises from confounding the general term *Mediator*, with the specific term *King*. When we say that Christ as Mediator governs the nations, we have particular reference to his kingly office. It does not belong to a prophet or to a priest, but to a king, to govern. And then, again, he is both King of the church, and King of nations, and it is to him in the latter character that nations are required to do homage in the command, "kiss the Son." And if to do this would "alienate and disfranchise Atheists, Deists, Jews, Romanists, Infidels and Socinians," and if they are consistent we doubt not that it would, we cannot help it. Christ has not conditioned obedience to the command to kings and judges, "kiss the Son," on the approval of his avowed and deadly enemies. And if there are "conscientious men" not belonging to the above classes who could not swear allegiance to a constitution that acknowledged Christ as King, let them disfranchise themselves. They will be no worse off than those conscientious men who cannot swear allegiance to the government now, because it does not acknowledge him. And we cannot but think that our brother, a believer in the divinity of Christ, acts very inconsistently with his principles when he objects to the removal

from the constitution of the cause of disfranchisement of those who agree with him in holding that precious truth, out of tenderness to the consciences of those who deny and disavow it. We think our friend will see now that he has not presented "the fair, legitimate and necessary result of our theory."

With regard to the limit to the power of the civil magistrate *circa sacra*, which we are requested to assign, we say that we are entirely satisfied to let it be where the Confession of Faith has placed it. If this is not sufficiently explicit, we add that we are willing to leave it to the legislators of the nation under a constitution that owns Christ as King, and requires its rulers to be "able men that fear God, men of truth and that hate covetousness;" for a nation that is so much enlightened as to adopt such a constitution will receive light to administer it according to its true spirit. And as it regards persecution, we are told that "the haters of the Lord will yield feigned obedience to him." Ps. 81: 15 (margin). And we only remark further on this point, that such an idea as that the government must enforce by civil penalties the observance of the gracious institution of Christ in the church, never formed any part of the creed of Covenanters.

To the question proposed by himself, "Ought we not to seek at present to have this nation declare its subjection to the Lord Jesus Christ," our friend answers "Yes." Now, surely, thought we, some plan will be suggested better than ours of accomplishing this object. Covenanters have, ever since the constituting of the government, told the nation that it was a great sin to omit this, and that God would certainly punish it for this sin; and now when the hand of God is on us in this fearful war, they tell the nation this is a punishment for its sin. We have warned the people and the rulers of this land of their danger; and we still urge them to repent. We are encouraged, moreover, to know that our efforts have not been in vain. Able and eminent men in the church are coming to our help. And we did hope, after the emphatic approval of the object, our brother of the *Repository* would have taken his place among those who are using the same means to accomplish the end. But we are disappointed. Neither the approval of the means employed, nor the suggestion of other modes of operation, can be found in the paragraph which opens so promisingly with the inquiry and answer given above. We indorse with our whole heart the affirmation, "when the Lord pours out his Spirit upon the land, and gives the people one heart and one way, they will know and be prepared to aid in such a manner as their allegiance to him as their Lord and Sovereign may demand." But still the question returns, Have we nothing to do to bring about this result? We know of no way to accomplish this but by continuing to press upon our people and rulers the necessity of submitting to Christ, in order to convince them that only in doing so, can they be delivered from his wrath and enjoy his favor.

The dilemma which our brother states in his last paragraph seems to us to have but one horn. The Bible, on the one hand, does

“plainly teach that it is the duty of nations to declare their subjection to Christ.” But certainly it is not clear to us, on the other hand, that this declaration must be “of a most general kind.” We are sure the Bible does not teach this, and necessity does not demand it. Has our friend no faith in the use of lawful and rational means? If it is the duty of the nation to submit to Christ, may we not expect that he will bless with success our efforts to convince the people that this is the nation’s duty? If atheists and infidels were all converted to the faith of Christ, would not the difficulty that now seems so great at once vanish? Surely we may with confidence urge on men the duty that “the Bible plainly teaches,” and if they refuse to hear, we at least have done our part. The command of God is, “Thou shalt speak my words to them, whether they will hear or whether they will forbear.” Ez. 2:7.

We are constrained to say, and we do it in all kindness, that it is inconsistent to make the improbability of this measure succeeding, an objection to it, and at the same time to employ the means that tend to increase the improbability. If Christians are continually saying “There is a lion in the way,” it is not strange if infidels begin to imagine they see the monster or at least hear his growl. Since the commencement of the movement the *argumentum ad odium* has been employed without stint, and we are sorry to say that this is done in the publications of the U. P. Church. It is strongly insinuated that Covenanters are aiming to have their church established, and all others put down by governmental force. We could account for such views on the part of those who have only some vague traditional knowledge of our history, but how they come to be received by men who read our books, hear our preaching and mingle with us in daily social intercourse, we are utterly at a loss to tell. The writing of them might perhaps be ascribed to the driveling of senility, or to the blindness of self-conceit and prejudice, but we cannot give editors the benefit of these excuses for their semi-indorsement of them in publishing them. If this be the logical sequence of the doctrine that the Lord Jesus Christ is “King of kings,” and that he should be acknowledged as such by our nation, our friends who see it, and believe the premises, must get out of the difficulty the best way they can. For our part, we cannot see it. We believe that when the time comes that the kingdoms of the world shall become our Lord’s and his Christ’s, the church will be visibly one; and we believe that this most desirable result will be brought about by the divine blessing on the faithful preaching of the whole truth, and the earnest inculcation of all duty on men in all their relations, private, ecclesiastical and civil.

T. S.

PROPOSED AMENDMENTS TO THE NATIONAL CONSTITUTION.

Address of the Committee appointed by the Convention, composed of representatives from the different Churches which met to confer in relation to certain proposed Amendments to the National Constitution.

TO ALL WHO PRAY FOR THE WELFARE OF OUR COUNTRY.

Dear! beloved Brethren—God in his kind providence has given us a goop land, enjoying peculiar advantages in soil and climate; has secured to us the

inestimable blessings of civil and religious liberty, and has given us an honorable position among the nations of the earth. For a considerable period we have, as a nation, enjoyed unexampled prosperity; and, under the favor of Heaven, the increase of our population and the development of our resources have been such as to call forth the admiration of the world. But all at once a dark and portentous cloud has come over the land. From the heights of prosperity we have suddenly been precipitated into the depths of adversity. A large portion of our countrymen have withdrawn their allegiance from the national government, and we are involved in all the horrors of a civil war. A wicked rebellion has raged to a fearful extent, and continues to spread desolation and distress through the land.

Whatever agency wicked men may have had in bringing upon us the distress under which the land mourneth, the calamity must be regarded as coming from the hand of God. Is there evil in the city and the Lord hath not done it? And as it is a national calamity with which we have been visited, it must have been brought upon us as a chastisement for national guilt. It consequently becomes a personal concern to every Christian patriot to inquire, What has provoked the righteous Governor of the universe to inflict upon the nation this terrible judgment?

While there are doubtless various causes which may have conspired to provoke the Lord to withdraw his protecting care from the nation, and leave us to experience our own helplessness and entire dependence upon Him, there is one to which we desire at this time particularly to call the attention of all who feel an interest in the perpetuity and prosperity of our government; and that is, our neglect to give to God the glory which is due to His name in our national constitution. This remark may possibly excite the surprise of some whose attention may never have been called particularly to the subject. Our national constitution is the production of statesmen distinguished for their profound wisdom; men who had a clear perception of human rights, and the great principles of civil liberty; and viewed in its political aspect, it is worthy of all commendation. But it is when viewed as the fundamental law of a Christian nation, that we are constrained to acknowledge a defect, over which the Christian patriot must mourn. The name of God is not found in our national constitution, nor does it contain a distinct recognition of his authority or existence. And this omission to make an unequivocal acknowledgment of God is the more to be lamented, when we consider the signal interposition of Divine Providence in behalf of the nation which had just been experienced. Though, as a people, we were comparatively feeble; few in numbers and limited in resources, we had been brought successfully through a war with a powerful nation, and our independence had been secured. What a loud call was now addressed to us, when framing our national constitution, to make a distinct acknowledgment of Him to whose providential interposition in our favor we were indebted for our national existence. And yet in this important instrument there is no unequivocal declaration which would prove to a people unacquainted with us that we, as a nation believe in the existence of God, or acknowledge our dependence upon his providential care.

It is to us cause for humiliation and grief to have to admit the existence of this defect in our excellent national constitution; and we are very far from having any disposition to magnify its deficiencies. We would not be understood as maintaining that our constitution is liable to the charge of infidelity; we hesitate not to admit that there is in it an implied recognition of the Divine authority, and of the Christian religion. The President of the United States, when entering upon the discharge of his official duties, is required to bind himself by oath or affirmation to execute with fidelity the duties of his office. Our Sena-

tors and Representatives are required to bind themselves in a similar manner to support the constitution. And since, in Christian lands, an oath is understood to be an appeal to God, there is here an implied acknowledgment of the Divine existence. And as the President is allowed to retain a bill for consideration ten days, "*Sundays excepted*," before it is returned to Congress, there is, in this instance, an implied recognition of one of the sacred institutions of Christianity. And appended to the instrument we find the declaration that it was "done in Convention in the year of our Lord one thousand seven hundred and eighty-seven." But surely something more than this is required of a Christian nation; a nation which God, by a mighty hand and his outstretched arm, had delivered from the yoke of oppression, and had blessed with the light and privileges of the gospel. Surely the national constitution of such a people should have impressed upon its forehead, a distinct acknowledgment of the God of the whole earth; an unequivocal testimony to all people that we are a Christian nation, who own subjection to Him to whom "all power in heaven and in earth is given"—"the Prince of the kings of the earth."

"The kingdom is the Lord's, and he is the Governor among the nations." Men, in their national as well as in their individual capacity, are subject to the divine government, and are under obligations to acknowledge the authority of the Most High, who ruleth in the kingdom of men. Rulers who are called in the providence of God to preside over the interests of their fellow-men, are expressly required to yield to Him the homage of their obedience. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." "The nation and kingdom that will not serve thee, saith God, shall perish; yea, those nations shall be utterly wasted." What, then, can a nation, favored with the light of divine revelation, which practically ignores God's authority, expect, but that sooner or later divine vengeance shall overtake her, and that an end shall be put to her national existence, unless she is brought to repentance?

True, it may be said that under our present excellent constitution we have enjoyed great prosperity, and therefore have no reason to suppose that God is displeased with us on the account of anything defective in it. But do we not know that God is long-suffering and slow to wrath, and that he often bears long with sinful nations, as well as individuals? But there is a limit to the exercise of the divine forbearance. And what is the aspect of God's providence toward us as a nation at the present time? Does not every one see that God is sorely displeased with us as a nation, and has been provoked to bring upon us a terrible calamity? "We, the people," without acknowledging God's authority and our need of his help, framed a constitution, "in order to form a more perfect union;" but we are this day a divided, dismembered nation. "We, the people," prepared a constitution, "in order to insure domestic tranquility;" but to-day we are suffering under all the dreadful evils of a civil war. Have we not reason to fear that "we, the people," have presumed too much upon our own wisdom and strength, and without acknowledging our dependence upon God, have undertaken a work to which our unaided powers are not adequate? And have we not cause to apprehend that God is now chastising us for neglecting to acknowledge our dependence upon him, and for withholding from him the honor which is due to his name? "Them that honor me," saith God, "I will honor; and they that despise me shall be lightly esteemed." This declaration involves a great principle in God's moral government, which will hold good in application to nations, as well as individuals.

But perhaps some will say *now* is not the time to agitate this subject. Enemies are plotting the overthrow of the government; a wicked and uncalled-for rebellion prevails in the land; let this rebellion be put down in the first place, and then the amendment of our national constitution may engage our attention.

To this we reply, that it is far from our intention to throw any obstacle in the way of the suppression of the rebellion; and we pledge our cordial support to the government in all legitimate efforts to defeat the machinations of those who are plotting its destruction. But without God's help we can never expect to succeed in this work; and we desire to secure that help. And if it is admitted that there is a serious deficiency in our national Constitution, on the account of which we may suppose that God is justly displeased with us, now, while his chastising hand is upon us, is the proper time to confess our sin, and amend our ways.

In view of any such movement as that which is contemplated, it is to be expected that infidelity will endeavor to frighten men of weak nerves by raising the cry, A Union of Church and State! How preposterous it is to raise this false alarm, must be apparent to every one who will allow himself to think. Those who are identified with this movement represent the different denominations of which the Christian church is composed, and consequently there can be nothing of a sectarian nature involved in it. And these different denominations are just as much oppose to any union of church and state as would result in the establishment of any peculiar form of Christianity as the infidel himself can be.

Nor let any one who has been accustomed as a good citizen to venerate our noble constitution, take alarm at the idea of making some amendment. Excellent as it is, it is the production of human wisdom, and like all the works of man, it must be more or less imperfect. The constitution itself, moreover, supposes that in process of time, amendments may be found to be necessary, and it prescribes the manner in which they shall be made.

As to the disciples of Him whose kingdom is not of this world, we do not consider that it is within our province to interfere with anything in our Constitution which is strictly of a political character. But what we desire is to see that God who has done so much for us as a nation, and on the enjoyment of whose favor our national existence depends, is duly honored by a distinct acknowledgment of his authority in the fundamental law of the land. And we cordially invite our patriotic fellow Christians and statesmen to co-operate with us in our efforts to secure, in a constitutional way, this desirable object.

All of which is respectfully submitted.

JOHN T. PRESSLY,
Chairman.

MISSION CORRESPONDENCE—FLORIDA.

DEAR BROTHER—Under the watchful care of the church's glorious Head, I have been permitted to resume, in usual health, my missionary labor among the freedmen at Fernandina. It is truly befitting a recipient of favor unmerited to leave a record of sincere gratitude to the beneficence of God as displayed in his all-wise and overruling providence.

By land and by water I have been graciously preserved, when at home and from home, alike from danger and from the hand of the enemy. Yet, with all the evidence of the past, I regret my lack of faith in not feeling comfortable when I read the reported invasion of our State by the rebel army. It is what

I have been dreading, that the destitution of the army will drive it North for subsistence during the coming winter. I feel that my wife and children are more exposed to the inroads of the enemy, when in Fayetteville, Pennsylvania, than I am in Fernandina, Florida. But the War Department refuses passes for children on government transports, and while that continues to be the case I cannot be looked upon as a permanent laborer in this interesting and important mission field. The importance of the work done here is becoming more and more apparent. That there is a mission church, and that mission work is going on, is admitted by strangers who visit us, by the officers in charge of contrabands, and by the freedmen themselves. The latter class was discouraged much and disheartened, when Mr. Elder and Mr. Shields both left them. They feared that none would return, but they are a people of prayer and faith. Many of them told me that in answer to prayer the work is again progressing. A deep and increasing interest is manifested in relation to every thing that is done.

It lacks a few days of one month since I landed at Fernandina—found the place without a minister, not even a chaplain in either of the regiments—the Pennsylvania 97th, or the South Carolina 4th, colored. The Episcopalian elder, who read the service in their church, and who did all their praying, died about two weeks before my arrival. Every one seemed to welcome a minister to the place. The second evening that I was on the island the church was opened for a lecture, and so much of the service as related to the shaking of hands, and inquiries for my family, and cordial welcome back, was more than satisfactory. Many inquired if brother Shields had recovered and the other brother with him. It was the judgment of those best acquainted with the diseases of this place in August and September, that both the brethren acted prudently in going North at the time they did. Yet the colored people felt as though they were spiritually deserted. Their prayer meeting and family devotions were conscientiously observed.

We have arranged the duties, religious and secular, in the following order, and have been in operation over three weeks. Sabbath preaching, 10.30, A. M.; 3.30, P. M. Lecture, Tuesday evening and Thursday evening of each week. Visit the sick and attend funerals, which, including soldier members, often more than one a day, yesterday two, and both of them colored people. I perform all marriage in the church on the evenings of the lecture, when I can obtain all information in relation to the parties. On all occasions, Sabbath days and week evenings, the house is crowded, every seat filled and often the aisles with those standing. In addition to this, I promised on the evening of the last lecture, to officers of the 97th regiment, that I would preach to them in their church on the night of the Sabbath, as they had no chaplain and many of their men in feeble health, and many dropping off in death from disease contracted at Morris Island. As to secular duty, I meet on Monday and Friday evenings of each week, to teach in the church a Bible class, Testament class and spelling. The last class are the best scholars—spell in the spelling book without missing one word. The Bible class will number fifty; the Testament, more; and spelling, twenty-five. They will soon be fit to spell in the dictionary. On the forenoons of each day of the week, I hear in my room some advanced scholars in the study of grammar, geography, arithmetic, reading and spelling, and giving the definition of words in the "Scholar's Companion." These will make good teachers by next summer. The highest of this class came from Moreland, Georgia, some four weeks since, with a family of fourteen, and all can read and write; they are members of the Old School Presbyterian Church. One of the boxes marked "Ryegate, Vt.," was filled in New York, besides shoes, with Bibles, and Testaments, thus making a good supply of books.

On last Sabbath, from the pulpit, I promised to supply all the destitute old people and infant children in this place. Yesterday I purchased fifty dollars' worth of goods, to keep a stock on hand to meet cases as they daily turn up on investigation. My seven officers appointed to assist me in this work are very efficient; one of whom during my absence was found guilty of a gross violation of the law of chastity. He was suspended from duty by the other officers of the Baptist congregation until I would return. On last night the case was investigated by all the ordained officers in the place, and there was an intelligent and thorough investigation. The offending brother was rebuked by his fellow officers, twelve in number, and restored to privileges and to the exercise of his office. I witnessed the matter to my great satisfaction. I thought, had the greatest skeptics on earth been present, they would have admitted that these men have souls.

Another instance of intelligence. Brother John, a would-be leader, an elected but not ordained deacon, for some time has been preparing candidates for baptism, saying that he would have them immersed when the first Baptist minister came along; but the expressed judgment of all the officers is, that no minister will baptize them—that the colored people here are not prepared to receive the sealing ordinances. Chaplain Wayland, a Baptist minister, has been here for a week, and he would like to immerse them, but he knows it cannot be done. The schools are not yet opened, and if the Board had had teachers here when I came, or even now, there would be no difficulty in opening the schools. One colored man and two colored women are teaching pay schools, and are well patronized.

Your brother in covenant,

J. KENNEDY

ROCHESTER PRESBYTERY.

THE Presbytery of Rochester met, pursuant to adjournment, on the 21st inst. Rev. R. D. Sproull was chosen Moderator, and David Scott, Clerk, for the ensuing year. The ministerial members were all present, and a goodly delegation of elders.

In addition to the ordinary routine business of presbytery, much time of the session was occupied in the consideration of the pecuniary claims of the Rev. R. Johnson against the congregation of Toronto (C. W.) A very long communication from Mr. Johnson was read; but owing to the very limited statement sent by the congregation, it was deemed advisable to postpone the further consideration of the subject, to allow the people of Toronto to make a full statement of their case, and furnish such documents and papers in the premises as they had in their possession. These the clerk was instructed to obtain, and also to demand from Mr. Johnson the session records, which he stated in his communication were in his possession.

Alex. Wright was, on the recommendation of Rev. S. Bowden, received under the care of presbytery, as a student of theology. Messrs. Bowden and Sproull were appointed a committee to examine him before his admission into the Seminary. The moderator is also authorized to furnish Mr. Wright with the subject of a popular discourse to be delivered before next meeting of presbytery. Messrs. Sproull, Bowden and Mr. W. M'Cracken (ruling elder) are appointed a committee to hear said discourse. Adjourned to meet on the second Wednesday of May, 1864, at 11 A. M.

OBITUARIES.

DIED, August 7th, 1863, in the 24th year of his age, Mr. ROBERT HILTON, a most esteemed and efficient member of the Second Reformed Presbyterian Church, Newburgh, N. Y. The subject of this brief notice was suddenly cut down in the vigor of health, by one of those mysterious and painful providences by which our heavenly Father removes some of his children from the field of labor and usefulness. While engaged in repairing a belt by which machinery was driven in the carpenter shop where he was employed, he was suddenly caught in its folds and wound round the revolving shaft with such rapidity and violence that, ere he could be extricated, he had sustained such severe injury, that death terminated his existence two days after this sad occurrence. Seldom has the decease of any person produced such a thrilling impression on the community and church to which he belonged, as this painful event. The esteemed character of the person, the manner of death, and the condition of the bereaved family—consisting of a wife and four small children, one born since his death—all united in giving a solemn interest to the occurrence, which was painfully felt by a sorrowing community. Gloomy and sad as was this picture to the outward eye, yet to those who intimately knew the deceased there was a bright background, arising from the assured hope that he had entered into the joy of the Lord, and was wearing the crown of life that fadeth not away. His life was a pledge of his future felicity.

The departed was no ordinary man. Early in life he connected himself with the first congregation in this place, and about a year before his death united with the second, where he continued an ornament and faithful witness. His disposition and manner were of that sweet and amiable type, that caused all to welcome his presence. His clear views of the principles of the church, his large acquaintance with the Scriptures, and his happy mode of presenting divine truth, caused his remarks in the prayer meeting and Bible class, of which he was a teacher, to be received with the deepest interest and profit. Habituated to calm reflection and guided by a sober judgment, he could not be precipitated into a rash measure, or led into a course in which duty did not call him. True to the position of our church, he was a faithful advocate for the claims of Messiah, and the rights of a down-trodden race. By his efforts for the spiritual and temporal interests of the congregation, he has left a monument that will speak long after his death. In his decease we feel that a pillar in Israel has fallen, and are left to mourn the loss of one of those good and efficient men that are so rare in the church.

The following resolutions were drawn up by a committee, in accordance with a resolution passed by the congregation at its late regular meeting:

Resolved, That, under this painful and inscrutable providence whereby our beloved brother, Robert Hilton, was removed from our midst, we bow down with cheerful submission, recognizing, in this stroke the hand of a kind Father, who does all things well.

Resolved, That we hereby record our high appreciation of the intelligence, piety and efficient labors of our departed brother, whose fellowship and services in the Sabbath school, prayer meeting and congregation, were so profitable and highly esteemed.

Resolved, That we deeply sympathize with the bereaved widow and fatherless children, in this dark hour of affliction, and earnestly commend them to the support and protection of that God who has promised to be the widow's shield and the orphan's stay.

COM.

DIED, in hope of a blessed immortality, March 12th, 1863, Mrs. CORNELIA R. M'NAUGHTON, in the thirty-second year of her age. Her death was sudden. Her trust was in the mercy of God through Jesus Christ. She yielded to the invitation of her Beloved, who said to her, "Rise up, my love, my fair one, and come away." Also, May 4th, 1863, Mrs. CAROLINE M'NAUGHTON, in the twenty-second year of her age, after a protracted illness, which she bore with Christian patience and resignation. Though called to bid farewell with an affectionate and worthy husband, two lovely little children (one of whom has since followed its mother to the grave), and many dear friends and relations; yet she could say, in view of death, I have a desire to depart and be with Christ, which is far better. The above were members of Cedar Lake congregation. They were lovely in their lives, and in death they were not divided. Their death has occasioned a void in their praying society that will not be soon filled.

COM.

DIED, October 29th, 1863, at the house of his father, ROBERT B. M'INTIRE, the only son of James C. and Elizabeth M'Intire, Cincinnati, Ohio, at the age of fourteen years. He was a boy of promise. When asked shortly before he died where his hope was, he replied, on the Lord Jesus Christ. Of late years he had seemed quite interested in the affairs of the church; took more than usual delight in conversation upon spiritual things. He had frequently asked his mother, when he would be allowed to join the church; had fixed the time himself at eighteen years of age. The parents are left to feel that bitter sorrow, that almost refuses to be comforted—sorrow for an only son, and bitterness for a first-born. He was the only child. Mysterious, indeed, are the ways of Providence. A little more than a year ago, another family of Cincinnati congregation, Mrs. Mary Findlay's, was bereaved of a son, WILLIAM ROBERT, of about the same age, a little more than fourteen years. He was a boy of peculiar precocity. His mind overpowered his body. When at school symptoms of decline were seen; he was taken from school and sent to the country, but it was too late; the seed was sown; the brain became affected, and he died. At the communion before his death, scarcely yet fourteen, he was very anxious to connect with the church; had asked his mother and his pastor, and also Rev. Mr. Crozier, assisting upon the occasion, about the matter. He was put off with the promise that, if spared to another season, he should have opportunity. He was a boy whose idea of the atonement of Christ was very clear. The congregation feels and mourns the loss of both. They were intimate together in their lives, and not long separated in their deaths. Both cases verified the language of Inspiration: "At an hour we think not, the Son of man cometh."

COM.

DIED, at his residence on Deer Creek, JOSEPH BOVARD, May 24th, 1863, in the twenty-fifth year of his age, and having been ten years enjoying the full privileges of the church. He leaves a widow and little daughter to feel his loss. Happy are they who put on the armor of God in early life and soon win the victory, are honorably withdrawn from the field of conflict, and put in possession of their eternal reward.

DIED, in New York, of dysentery, on June 30th, 1863, JANET BINNIE, aged eighteen months; July 7th, MARGARET, aged four years and six months; and on August 6th, ELIZA ELLEN, aged three years, one month and twenty days—daughters of James and Mary Wiggins. "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

DIED, in Brooklyn, Long Island, Tuesday morning, Nov. 17, 1863, Rev. JAMES CHRYSTIE, D. D., in the 79th year of his age.—*N. Y. Tribune*.

BOOK NOTICES.

THE LIFE AND TIMES OF JOHN HUSS; or, the Bohemian Reformation of the Fifteenth Century. By E. H. Gillett. In two volumes. Boston: Gould & Lincoln, 59 Washington st. New York: Sheldon & Company. Cincinnati: George S. Blanchard. 1863. 8vo. pp. 632, 651.

Comparatively little has been known up till the present time respecting Huss and the Reformation of which he was master spirit. Every student of history has felt the meagreness of the information within his reach on this subject. This want Mr. Gillett has to a large extent supplied in these massive volumes. The work is well written, is candid, impartial and thorough, and otherwise bears the marks of a competent hand. Its value is enhanced by the clear, large type in which it is printed.

GEOGRAPHICAL STUDIES. By the late Professor Carl Ritter, of Berlin. Translated from the original German, by W. L. Gage, translator and editor of Prof. Heinrich Steffens' "Story of My Career," &c. 1863. 12mo. pp. 356. Same publishers.

Ritter, more than any other, has the credit of having generalized the facts of physical geography and reduced them into scientific shape. He is before Humboldt in this department, and the racy books of Mrs. Somerville are substantially a reproduction of Ritter's thoughts. The generic thought elaborated in the present volume is, that nations, as well as individuals, are modified by their geographical conditions.

THE HEADSHIP OF CHRIST, AND THE RIGHTS OF THE CHRISTIAN PEOPLE, a collection of essays, historical and descriptive sketches, and personal portraits; with the author's celebrated letter to Lord Brougham. By Hugh Miller. Edited with a preface, by Peter Bayne, A. M. 1863. 12mo. pp. 499. Same publishers.

The struggle for spiritual independence that originated the Free Church of Scotland gave rise to these papers. They all bear more or less directly upon the principles at issue in that great contest between Presbyterianism and Erastianism. Thousands read them with delight on their first appearance in the *Edinburg Witness*, and thousands will read them again.

All the above are for sale by Smith & English, 21 North Sixth st. Philadelphia.

From Robert Carter & Brothers, New York, 520 Broadway; for sale by W. S. & A. Martien, 606 Chestnut st., Philadelphia:

THE JEWISH TABERNACLE, and its Furniture in their Typical Teachings. By Rev. Richard Newton, D. D., Rector of the Church of the Epiphany, Philadelphia. 1864. 12mo. pp. 393.

It is not to be expected that in a work of this kind we can agree with every interpretation that is given. But while dissenting from

some of the views propounded by the author, we cannot withhold from his book the praise of great excellence. It is written in a vivacious and attractive style and contains much excellent matter. It is got up in good taste, and in anticipation of approaching holidays.

AN ESSAY ON THE IMPROVEMENT OF TIME. By John Foster, author of "Essay on Decision of Character," &c. Edited by J. E. Ryland, M. A., with a Preface by John Shepherd. 1864. 12mo. pp. 264.

In point of literary excellence the present essay, though not equal to some of Foster's writings, stands high. It treats of a theme of supreme interest to all, and is replete with valuable and admirably expressed thoughts.

FAITHFUL AND TRUE; or the Evans Family. By the author of "Win and Wear," "Lony Starr's Legacy," &c. 1864. 16mo. pp. 368.

THE TWO BROTHERS, AND THE TWO PATHS. By the Rev. Philip Bennett Power, M. A. author of the "Three Cripples," "The I Wills of Christ," &c. 1863. 18mo. pp. 224.

Both the above are entertaining juvenile books. The first, by a popular author, is well conceived and finely expressed. The "Two Brothers" is one of the best books of the class to which it belongs.

THE SAFE COMPASS, AND HOW IT POINTS. By the Rev. Richard Newton, D. D., author of "Rills from the Fountain of Life," &c. 1863. 16mo. pp. 318.

A number of discourses prepared for Sabbath school instruction, make up this volume. The themes are well selected and illustrated in the best style for the improvement of children. Dr. Newton, more than any other with whom we are acquainted, has a power of adapting himself to the capacity and tastes of the young. The "Safe Compass" is an excellent book.

THE LAST SMILING, or the Selfish Child. A story founded on fact. By the Rev. Philip Bennett Power, author of the "I Wills of the Psalms," &c. 1863. 18mo. pp. 240.

This is a well conceived and finely written story. Children of larger as well as smaller growth will find in it a good deal that is worthy of their attention. It strikes at the root of a universally prevalent sin. Another little tale, "The Oiled Feather," is bound up in the same volume.

THE CHRISTIAN'S POCKET COMPANION; being one hundred select portions of Scripture, with suitable Hymns. To which is added Directions for Self-examination. 1863. 32mo. pp. 68.

The object of this little tract is to furnish in a convenient form suitable devotional reading, and to make it accessible every hour in the day. The practical directions are appropriate and good.

From the Presbyterian Board of Publication, 821 Chestnut st., Philadelphia:

BLIND ANNIE LORIMER. REBELLA, OR THE SHINING WAY. BESSIE GREY, OR THE VALUE OF LITTLE LABORS.

These volumes are very suitable for New Year presents to children. The reading is interesting and the lessons taught are in-

structive and profitable. The second is an allegory in imitation of the Pilgrim's Progress, and in some instances the writer seems to have caught something of the spirit of Bunyan.

Dr. Rodgers has, in the U. P. Depository, a specimen volume of a new Commentary on the Scriptures, to which we would call the attention of our readers. Its title is, A COMMENTARY, CRITICAL, EXPERIMENTAL AND PRACTICAL, ON THE OLD AND NEW TESTAMENTS, by Rev. Robert Jamison, D. D., Glasgow, Rev. A. R. Fausset, A. M., York, and Rev. D. Brown, Aberdeen. We have perused the volume, the fifth of the series. It includes the commentary on the four gospels, by Rev. D. Brown. We express our judgment, after an examination, that it is the best commentary extant.

FRANK AND RUFUS, or Obedience and Disobedience. By Catharine M. Lawnbridge, author of "Charles Norwood," "Dick and his friend Fidus," &c. Philadelphia. William S. & Alfred Martien, 606 Chestnut st. 1863. 18mo. pp. 280.

LITTLE BY LITTLE. 1864. 18mo. pp. 224. William S. & Alfred Martien.

These are safe books for children. They inculcate lessons which the young need to be sedulously taught, and their moral tone is unexceptionable.

"FACTS" is the title of a tract issued by the Christian Commission in 11 Bank street Philadelphia. We wish it were in all hands. It would surely awaken very deep feeling of interest in this Commission, which is doing for the sick and wounded of the army, whatever a benevolent Christian would wish to have done.

APPOINTMENTS IN PHILADELPHIA PRESBYTERY.

W. W. M'MILLAN—3d cong. *Philad.*, Nov. 1st, 2d and 3d Sabbaths; *Baltimore*, Nov. 4th and 5th Sabs., Dec. 1st Sab.; *Conococheague*, Dec. 2d, 3d and 4th Sab. J. W. SPROULL—*Baltimore*, Nov. 2d and 3d Sabs.; *Conococheague*, Nov. 4th and 5th Sabs., Dec. 1st Sab.; 3d cong. *Philad.*, Dec. 2d, 3d and 4th Sabs. D. SCOTT—3d cong. *Philad.*, Nov. 4th and 5th Sabs., Dec. 1st Sab.; *Baltimore*, Dec. 2d, 3d and 4th Sabs.; *Conococheague*, Jan. R. Z. WILLSON—3d cong. *Philad.*, Jan. 1st, 2d and 3d Sabs.; *Baltimore*, Jan. 4th Sab., Feb. 1st Sab.; *Conococheague*, Feb. 2d, 3d and 4th Sabs. J. O. BAYLIS—*Baltimore*, Jan. 1st, 2d and 3d Sabs.; 3d cong. *Philad.*, Jan., Feb. 4th Sab. T. P. STEVENSON to moderate calls in *Baltimore* and *Conococheague*, when requested respectively by sessions and congregations; also, to dispense the sacrament in *Baltimore*, before next meeting of Presbytery. S. O. WYLIE to moderate a call in 3d congregation *Philadelphia*, when requested. Remaining appointments in next No.





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